

# **The History of the Reverend Daniel Thomas Family**

**Edited**

**by**

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**July 1996**

# History of Daniel Thomas

## History of Daniel Thomas

The pedigree of the Thomas Family can be traced for many generations. Louise Heiselman has published a book titled, "The Thomas Family Descendants of "Rev" Tristram Thomas born 1522 England. The Rev. Tristram Thomas became the Rector of St. Nicholas, Alfold Parish in 1558. The basic church building dates back to 1100 AD. Tristram's son was Edmond Thomas who was born about 1545 in Chevening, Kent Country, England. His son, Tristram Thomas was born in Sundridge, Kent, England. Three generations went by and another Tristram Thomas, the first great-grandson left England and went to Talbot County, Maryland between the years 1666 when he was born and 1690 when he was married. He had a number of descendants. One of the sons was Simon Thomas who was born 18 July 1712 in Talbot County Maryland.

Simon, who was the father of Daniel Thomas our ancestor, was probably born in Queen Anne County, Maryland. After a few years Simon and several other Thomas families moved to Anson County, North Carolina. The only date available is 1767 when Simon purchased some land. Eventually Simon Thomas Sr., Daniel Thomas, and William Thomas petitioned North Carolina to have Anson County divided where the Pee Dee River cuts through the county. The new county was called Richmond County, North Carolina. The county records have a number of land transactions involving Simon and Daniel Thomas.

Pinkney Preston Thomas, grandson of Daniel, tells of the move of his grandfather Thomas to Richmond County, North Carolina: "When the company struck the old Yadkin River, they built them a raft and went on board with their effects and named her the Whippoorwill and mounted a cannon on a pile of coble rocks found hard by with which to shell Mr "Injun" if perchance he should make any warlike demonstrations from the shore. Old Ned, one of grandfather's niggers, was much afraid of the "Injuns" and when the sun went down and shades of night came on, old Uncle Ned would get 'powerful skeered' and would say, "Marsa I've

done seed an Injun. Don't you spect we better fire that cannon?"

This is from a sketch written by William Thomas who got most of the information's from his father's memory.

Daniel Thomas was born in about 1718 and died Richmond County, North Carolina in 1828 age 100 years old. Daniel took an active part in the Revolutionary War. (A copy of his mustering out voucher can be found in the National Archives. He received 15 pounds and one shilling for 71 days of service.) His wife was 6 feet high and weight over 200 pounds. He was a machanat of some worthy had seven sons and three daughters which none died under 60 - vis 1 Elijah, 2 Daniel, 3 Henry, 4 John, 5 William, 6 Benjamin, 7 Robert, 8 Sarah, 9 Prissy, 10 Susen. He took an active part in the Revolutionary War as did many of our ancestors.

Martha Hermine Rasicot copied the following from an article about what is now known as the Battle of Guilford Courthouse that appeared in the D.A.R. Magazine, Vol. 49:1916, page 182:

The late Joseph M. Morehead, President of Guilford Battleground and son of Senator James Turner Morehead, conceived the idea of erecting a monument to Karenhappuch Turner and was assisted in his undertaking by Major J. Turner Morehead, son of the Governor. July 4, 1902, the first monument ever erected on American soil to a Revolutionary Heroine was dedicated at the Guilford Battleground, Greensboro, North Carolina, to Karenhappuch Norman Turner who was born in Maryland about 1716 (see following). She was noted for her skill in caring for the sick and when word reached her that her son was wounded at the Battle of Guilford, she lost no time in hastening to the spot on horseback where in a log cabin, she found her desperately wounded boy. She placed him on the floor beneath bare rafters from which she suspended tubes in which holes had been bored filled with cool water from the Bloody Run River nearby. The constant dripping upon the wound allayed the fever and proved as efficacious as a modern ice pack, and her son lived to bless his Mother's devotion and

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skill. The General asked her to remain and nurse other wounded soldiers.

Correction: Later research revealed that Karenhappuch was born in 1690 and died in 1805. Thus, she lived to be one hundred fifteen years old.

She was named after the second daughter of Job. (Job 4:13-15).

Daniel Thomas, who married Nancy Ann Morehead the granddaughter of Karenhappuch Norman Turner, bought a plantation of 3000 acres and some islands in the river where he kept his sheep. Aunty Betsy said that the land cost on \$2.24 per acre, plus the cost of surveying and for getting deeds from the state.

The plantation was on the east bank of the Yadkin River about 8 miles northwest of Rockingham, North Carolina. Later, a large frame house with eight rooms was built upon a hill. Water was brought to the house four hundred yards up the hill by the aid of a force pump. There were two good orchards and a picket fence around the garden that was rabbit tight. Many flowers were cultivated and there were hardwood trees, oak, chinaberry, and Catalpa trees. There was a carpenter shop and a blacksmith shop on the farm. There was a cotton gin and also a shad fishery near the Yadkin River. Daniel took delight in overseeing the work on his farm.

He and his brother Henry employed Silas Jones from Connecticut to teach their children allowing the neighboring children to attend free of charge.

He owned 30 Negroes. He paid \$1000.00 for one of them. The Negroes had a little village near the house where they enjoyed themselves after the days work, singing, playing the banjo, and dancing. When a Negro was sold, a whole family was sold with him or exchanged or when they married Negroes not on the plantation, the same rule was followed. This was forty years before the Civil War.

Much of this story was dictated by Joseph Harrison Thomas and written by Estella Groutage in Preston, Idaho, November 2, 1931:

Our view of slavery is this: The North was a

much to blame for slavery being in the United States as was the South. Some Negroes were owned by people of New York State and other States of the North. They didn't pay as well in the manufacturing states of the north as in the cotton states of the south. In some cases no doubt the Negroes were abused but on the Thomas plantation, they were not. The Negroes were all sold in Mississippi when the farm was sold except Aunt Sue. We believe that slavery is wrong and should have been abolished but if the method suggested by the Prophet Joseph Smith had been followed, it would have been far better for our Country. His plan was that the Government should buy the Negroes and send them back to Africa as free men.

Slavery was not the cause of the Civil War, but states rights was. The Civil War began April 12, 1861. On that day, Fort Sumpter was captured by the Southern Confederacy. President Lincoln's Emancipation Proclamation liberating the slaves was a war measure and was not issued until the war had been going on for nearly two years. George Washington had many slaves. He treated them well and made provision in his will that all his Negroes be set free. Thomas Jefferson also had many slaves. At the close of the war our histories and text books were all written or censored by people of the North and it would only be human nature to believe that they would tell their side of the story well.

The Thomas family living on the plantation in North Carolina was noted for their hospitality as many of the families of the South were. Food stuffs were plentiful, news of the world was scarce. Mode of travel was principally on horse back along the trails through forests. When a traveler or a relative would chance to call at their home, they were made very welcome and urged to stay longer.

Daniel Thomas died on this plantation, November 7, 1830. The family lived here after his death five years then moved to Tipton County, Tennessee where Nancy Ann Morehead Thomas' brother, Joseph Morehead and his family were living.

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They sold their plantation in North Carolina for \$3000.00 and the oldest son, Joseph, was left there to settle up the affairs.

While Joseph lived on the plantation, he married Mary Ann Thomas (no relation). Two of their children were born there. Francis Thomas who married Joel White was born March 31, 1832. She died October 14 1918. Daniel Thomas, the mail carrier, was born May 8, 1834. He died at Session Settlement, now Bountiful, Utah, December 28, 1858 and was buried in the Salt Lake City Cemetery.

This family migrated to a place about one mile south of Covington, Tipton County, Tennessee, to be near their relatives. It was here that Elizabeth Turner Thomas met her cousin James Madison Morehead and married him January 19, 1836. Her brother Preston Thomas met and married his cousin Sarah Ann Jane Morehead. May 10, 1838. She died in Oxford, Idaho, and was buried there April 11, 1902.

In the year previous to Elizabeth Turner Thomas' marriage to James Madison Morehead, he attended school in Nashville, Tennessee where he studied art, drawing, and portrait painting. Preston Thomas owned a sawmill near Covington.

In 1836, Joseph and Mary Ann Thomas moved to Somerville, Kemper County, Mississippi. He wished to engage in the cotton business on a larger scale. The next spring Joseph went back to Tennessee and persuaded his Mother, his brothers Preston and Daniel Claibourne, and his sister Elizabeth and their families to join him in Mississippi. Joseph's homestead was southeast of Somerville. His house was near the edge of the timber land. James Madison's was North and the mother, Nancy Ann, bought a farm on the south edge of Somerville. Here, they with the assistance of their Negroes, raised a great deal of cotton, which was marketed at Mobile, Alabama.

Daniel Claibourne Thomas took ten Negroes and left Somerville, crossing the Mississippi and going west near Houston, Texas. He was courting a girl named Jane Gaither.

On November 7, 1843, Nancy Ann Morehead Thomas died just thirteen years to the

day after her husband Daniel Thomas Jr. had died on his North Carolina plantation.

In December of that year, two Latter Day Saint Elders came to that neighborhood preaching the Gospel, one of them being Benjamin Clapp. Joseph Thomas and his brother Preston attended the first meeting. They believed the elders preached the truth and after the first sermon applied for baptism. Benjamin Clapp baptized them all.

James Madison Morehead and his wife Elizabeth Thomas Morehead were baptized the following February.

The Saints continued to hold meetings and increased in numbers until there were over one hundred in the neighborhood. Then the elders began asking them to go to Nauvoo. The families soon sold their land and their Negroes except Sue as was already mentioned. She insisted on staying with Elizabeth.

The saints traveled with teams to Jackson, thence by rail to Vicksburg, from there to Nauvoo by steamer up the Mississippi arriving in Nauvoo about the middle of April 1844. Joseph, Preston, and James Madison Morehead all owned homes in Nauvoo, the largest city in the state at that time.

In May 1847, Joseph's wife Mary Ann Thomas and her newborn daughter Rachel died as the result of an accidental fall down the cellar stairs. They were both buried in the Nauvoo Cemetery.

The following year, Joseph buried three children, Ann, Daniel, and Susan. They all died within ten days of whooping cough and measles. A short time after the death of Mary Ann, Joseph married Jane Hunt.

Preston Thomas and James Madison Morehead both worked on the Nauvoo temple. James Madison helped paint faces under the eaves and he also did painting of the inside of the temple.

In February, 1846, the Joseph Thomas family and the James Madison Morehead family along with the rest of the Saints were compelled to leave their comfortable homes in Nauvoo and cross the river into the State of Iowa. They lived in

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tents about one mile west of the Mississippi. Joseph soon moved his family to Bentonsfort, Iowa.

James Madison Morehead had to wait for a brother Lamareux to finish a wagon that he was building for them. While living in factory tents on the west bank of the river, Mr. Morehead would cross the river nights and mornings to assist the saints who were still trying to move. While he was engaged in that work, he was attacked with a billious fever. Joseph Thomas on hearing of the illness, came back with a wagon and moved the Morehead family to Farmington where there was a large camp of saints. Elizabeth's infant son, Samuel, died there. The Gentiles living in Farmington would not let the Saints bury their dead in their cemetery so he was buried in one of the food boxes just outside the cemetery. Joseph came back and helped the family move to Bentonsfort.

Joseph and his family were living in tents just outside of town near the Des Moines River. He was at that time splitting rails for a Gentile farmer at Bentonsfort to earn provisions for the family. About two weeks after he had returned with the Morehead family he came home from work one night feeling well but it soon started to rain. The tent leaked and he got wet and cold. He was only sick four days and died September 17, 1846.

The people of Bentonsfort sympathized with the Saints. They allowed them to bury their dead in their cemetery. A few days later, James Madison Morehead took sick and died September 28, 1846. Joseph and James were bosom friends in life and they were buried side by side in the Bentonsfort Cemetery.

When the families began moving, old mammy Sue was left behind. She couldn't accept that and began walking along the trail trying to find them. When James Madison Morehead heard about it, he returned and took her to Elizabeth. However, the privations and exposure had been too much for her also, and she died and was buried at Bentonsfort.

Elizabeth wrote to her brother Preston, who was doing missionary work in Memphis, Tennes-

see, and told him of the death of her son, her husband, and her brother. Preston filled a box with clothing and returned to Farmington. When he was within four miles of where she lived, he was told that she had moved to Garden Grove. He left the box of clothing, letter, and some money, and returned to Memphis. She received the clothes and money but was very disappointed at missing her brother.

During the next winter, a kind neighbor offered Elizabeth and her three children a room free to live in. A Mr. Sanford owned a grist mill and he gave her bran and shorts for her cow and often sent her fresh meat, which was greatly appreciated by the family.

When Elizabeth was a child, she attended the school on the plantation, and later attended school in Rockingham where she learned needlework and embroidering as well as reading, grammar, painting, history, and rhetoric. Her Father, though well to do, insisted on his children all learning some trade by which they could earn their living, if the time ever came for them to do so. She therefore learned to weave and also to be a teacher. She was but five years old when she pieced a quilt. This training came in handy as during the following spring, a Mrs. Kent who owned a loon allowed Elizabeth to weave on it and have all she made. Her son, Preston, would help her by handing her threads and filling the quilts. She was now glad that she had learned to weave as she made quite a bit of money for her support.

After the death of Joseph, Nathan Packer came back from Garden Grove and moved Jane Hunt Thomas and her four step children up to Garden Grove. Here, she proved unloyal to her step children, deserted them, and married a man who was going to California with some emigrants. This left the children in a sad condition as their nearest relative was Aunt Elizabeth Morehead who lived a good many miles away. Later, the children were located by the uncles who took charge of them.

Preston Thomas spent much of this time serving missions. On November 9, 1848, Presi-

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dent Brigham Young sent him on a mission to Texas, and asked him to deliver a message to Lymon Wight, one of the Apostles. It was while on this mission that he met and helped convert Seth M. Blair.

In October, 1846, he left his mission in Memphis to pay a visit to his brother Daniel Claibourne who at that time was living near Houston. He went by boat down the Mississippi to New Orleans, from there to Galveston, and then by land to Houston. He was successful in baptizing Claibourne and his wife, Jane; also a great many other people.

When Jane announced to her family that she had joined the Church, she was amazed at the way the information was received. Her mother and her younger brother James, denounced her for joining such a religion. Her Mother said, "Never darken my door again until you have given up that silly religion". Her father, Col. Gaither, while not especially pleased was more tolerant. She and Claibourne returned to their home downhearted but resolute. Needless to say, she never returned to the family home again, but her father visited her often. The year had been especially sad for the Gaither family. Carlos, the oldest son and Pinkney Caldwell, the Mother's brother had been killed in the Mexican War, and now Jane, Their only remaining daughter, had joined an awful religion.

Two years later when Preston Thomas returned to Texas on another Mission, he urged the Claibourne Thomas family, the Blairs and others to go to Zion, which they gladly decided to do. They put their farms up for sale and prepared to leave with Preston when he returned home. Jane's father Col. Gaither, outfitted them very well. He gave them bolts and bolts of all kinds of material, thinking they would not be able to purchase any where they were going. He also provided them with barrels of flour, cornmeal, sorghum, and all kinds of food that could be carried.

On April 25, 1849, they started on their journey. Claibourne had two good wagons and teams and they drove a bunch of horses before

them. There were quite a few men in the party and they were needed. The going was rough, indeed. It rained constantly and they had tornadoes and floods. On May 31st, Preston wrote in his diary:

"This is the last day of May and here we are not half way to our journey's end. We have had so many detentions and such incessant rain and so much high water and mud it has been impossible to make a good progress on our journey. It seems to be the fortune of the Saints in their pilgrimages to have to contend with great adversity and he who comes to God to serve him must prepare his heart for it."

The trip was especially hard on Jane as she had lived in a home where the Negroes did the work. They also had a Mammy Sue who took care of the children. Grandmother Stewart often remarked that, "Her Mother had never so much as washed a pocket handkerchief until she left her home to join the Saints."

On their arrival Jane was horrified at the plight of the Saints. They were hungry and had very little clothing and winter was coming on. In her generous way, she began giving away the material her father had given her, as well as food. When winter set in, The Thomas family had no more than any of the other saints.

They finally arrived at Garden Grove near Winter Quarters, where the main body of the Church was located. Claibourne Thomas moved on up to Keg Creek and bought a farm that was already planted to corn, buckwheat and other things. He raised a good crop of corn and he had a good garden. He sold his corn for ten cents a bushel.

The four boys, Dan, Harrison, Ayers, James Claibourne (Bud) and Preston Morehead helped hoe the corn. It grew very tall and Harrison being a small boy climbed up one of the stalks and sat upon an ear of corn. This was in Iowa "Out where the tall corn grows". The two brothers, Preston and Claibourne, had located the orphan children of Joseph and were caring for them.

During the winter of 1849 and 1850, a patriarch at Kanesville gave Claibourne Thomas

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and Jane Gaither their patriarchal blessings. In their blessing, they were promised offspring. Jane and Elizabeth Turner Morehead laughed a little at the idea for Jane had been married several years and being unable to have children, she said, "Like Sarah of old, I smiled".

Preston and Claibourne began making plans for the four families to cross the plains but Preston was called on another Mission to the Southern States so it was decided that Claibourne would start out from Winter Quarters in the spring of 1850 and Preston would follow the next year.

That winter, 1849, Jane, twenty seven years of age, and after ten years of marriage, found she was pregnant. Then she remembered the blessing that had been given her. She was happy but frightened. Here she was in a strange country, with no family or friends and she had seen her only sister die in childbirth as well as her dear friend Sally Clancy. Especially, she missed her beloved Mammy Sue who always knew what to do.

In March, 1850, they were ready to leave for the Salt Lake Valley. Claibourne, having two wagons, took his widowed sister Elizabeth Turner Morehead and her two children Anne, aged 15, and Preston (Buddy) 13, with Daniel Thomas, age 16, to drive his wagon. Preston drove his Mother's wagon. There was a yoke of cows and a yoke of oxen hitched to each wagon.

The next day, the Saints were organized into two companies. Aaron Johnson was appointed Captain of Daniel Claibourne's Company. Joel White was married to Francis Thomas, Preston's daughter, just before leaving, and traveled with Claibourne in Johnson's company.

Claibourne's wagon box was made with projections on the sides. They had an old fashioned bed with legs sawed off with ropes woven back and forth to serve as springs.

From the biography of Anne Morehead we read:

"The Captain of our company was Aaron Johnson. Three days after we started on our journey cholera broke There were four persons in

our company who died. Uncle Claibourne had a keg of tar in the wagon. He would put some water on the tar and we would have to take a drink of it every day. I hate the smell of tar to this day. We were re-baptized to prevent us from having cholera. I was baptized in the North Platte River.

In our wagon there was my brother, my Mother and myself. Preston drove the team. He was about 13 years old. In Uncle Claibourne's wagon, there was Uncle Claibourne, Aunt Jane, and Daniel Thomas, who drove Uncle Claibourne's team. In our wagon, we had a little step-stove and we took it out of the wagon every night and did our cooking. It was the only stove in the Company. Uncle Claibourne walked every inch of the way and picked up wood as he traveled along. We had an old fashioned bedstead in the wagon, as did Aunt Jane, The legs were sawed off and it had cords on it. The beds were made up every morning and pulled up to the top of the wagon. Dan and Preston slept crosswise at Ma's and my feet."

Buffalo were very often seen by the pioneers while crossing the plains. One day, a herd was seen in the distance headed straight for Johnson's company. It looked as though the furious herd would stampede the oxen and many of the people would be destroyed. The men took their guns, fired at them killing one buffalo. This was meat for the company. The rest of the herd turned and swept on, like the wind. The people felt that the Lord had come to their rescue.

The girls would stop to pick up pretty rocks. They would also stop to pick up beads around the ant hills. The ants had carried the tiny colored beads that the Indians had lost and there were many of them around the ant hills. The girls would string them and make pretty necklaces and rings.

After the Company had been traveling about three months, while on the North Platte River on July 14th, 1850, Jane gave birth to a baby boy, named Daniel Claibourne Thomas Jr. How glad she was that Elizabeth Morehead was with her. Jane was so inexperienced and Betsy Morehead was so competent, and their 15 year old Anne was

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a good baby tender.

They continued their journey through the Rocky Mountains, following the road made by the pioneers who had preceded them, arriving in Salt Lake the first week in September. Elizabeth's family went to the home of Mrs. Agnes Flake out in Cottonwood where they visited friends for a month.

The Claibourne Thomas group went to the home of David Savage, Joel White's brother in law. Footsore and weary as they were, their first thought was to find a place to make their homes. Mr. Savage, but recently returned from an exploring trip to Utah Valley, advised them to settle there. A week after the close of the Semi-Annual Conference, held that year on September 5th, found the little company on its way. Savage directed them to proceed to Sulphur Springs, he considering that the best place to obtain water for domestic use. They soon found the springs and pitched their camps.

Thus, the families of Daniel Claibourne Thomas, Joel W. White and John Griggs White became the first settlers of Sulphur Springs, later to be called Lehi. Other settlers came within a few weeks and settled a few miles further west.

The first problem for these pioneers was the erection of a dwelling that would protect them from the weather as well as from possible trouble with the red men. Immediately, therefore, they began cutting the native cottonwood trees which were found some miles up the creek, and hauling the logs to the spring. Meantime, the wagon boxes were put on the ground and used for temporary quarters.

Those early cabins consisted of only one or two rooms, according to the size of the family. The walls were approximately seven feet high; the roof, a leaky contrivance of willows and dirt, gabled at each end. The openings between the logs were "chinked" with pieces of wood and daubed with mud. A sod fireplace in one corner of the room served for cooking, furnishing heat and providing light. Quilts covered the doors of some of the cabins. Some of the pioneers had "factory" which was tacked over the window openings.

Joel While says:

"Of Logs we built our houses, Of shakies made the doors, Of sod we built the chimneys, dirt we had for floors."

It was planned to build the cabins end to end in the form of a fort with the spring in the center but only the North side was completed with eight houses, together with four on the east and three on the west. The Daniel Claibourne Thomas family lived in the Northeast cabin and the Elizabeth Morehead family lived in the one next to it. Around the corner on the east side was the Joel W. White family, then the John G. White family. A roadway separated the Whites from the David Savages and the Samuel D. Whites.

When the cabins were finished quarters were provided for the animals, and grass was cut for hay. Those first to arrive were able to put up the hay in good condition but the others found the grass frozen and unfit for food. Fortunately, the first winter, while quite cold, was open and the stock was able to run at large until spring.

Only the most primitive tools were used by the pioneers. For mowing grass, they had a scythe and swath or sickle. The chief tool was the ax. For animal help, they depended on the oxen. A few settlers were fortunate enough to possess horses and frequently cows were hitched to the wagons.

During the winter Daniel Claibourne Thomas, with the help of the women, made a hundred foot seine out of twine purchased in Salt Lake City, with both a lead line and a cork line. He also purchased a boat for use on the lake and sent Joel White to haul it from Salt Lake City. With this equipment, the settlers succeeded in catching enough fish to satisfy their needs. Later, the supply exceeded the demand and fish were sold in the surrounding settlements. This was Lehi's first commercial enterprise.

Early in the winter, Daniel Claibourne Thomas noticed a flock of geese flying over the fort. Rushing into the cabin after his gun, he accidentally discharged it as he came out of the door. The shot went into David Clark's wagon, which stood near by, for Clark's cabin was not yet finished. Terribly frightened he hurried to the

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wagon, and raising the cover, was relieved to find Mrs. Clark seated in the other end, quietly combing her hair.

During February, John G. White after a life full of activity, devotion and faith quietly died. David Savage, who owned a set of tools, made a coffin from a wagon box. His grave is in an old burial ground situated a little west of Dry Creek and North of the state road. This was the first death in the Lehi area.

Many of the people were without shoes during the first winter, and their clothing was woefully patched. For the most part, good health was theirs and they enjoyed freedom and a home. Most of the furniture was made from materials at hand. Three legged stools took the place of chairs while a frame of poles in one corner of the room sufficed for a bed. The chief cooking utensils were an iron pot to hang over the fire, a frying pan, and a bake kettle.

The year 1851 saw the arrival of many new settlers. Among the new arrivals was the Preston Thomas family and Harrison Ayers and James Claibourne Thomas. There was also a friend who had come from England, named George Barber. They proceeded at once to Lehi where they joined their relatives. They were unable to leave with the Daniel Claibourne Thomas family and the other relatives as Preston was on one of his many missions to Texas.

During the fall of 1851, the first school house was built in Lehi. It was eighteen by twenty four feet. A large fireplace in one end furnished heat. A long table was used for the children to practice writing and they sat on rough slab benches without backs. Preston Thomas was employed as teacher with Elizabeth Turner Thomas Morehead as his assistant. Preston taught the boys in one end of the room while Elizabeth taught the girls in the other end. Books were extremely scarce and hardly any were duplicates. Some Bibles and Book of Mormons, and a few readers and spellers were gathered and used. There were thirty to forty pupils all in various stages of development. Ann Morehead Thomas attended this school. She had a spelling book that her

brother Preston had bought with money earned from selling wild gooseberries he had picked at Bentonsfort, Iowa.

Preston Thomas was very well educated for that time. He was able to make out legal papers, and etc. In 1854, the first school election was held in Lehi and he was elected to the office of trustee. He was also a member of the Territorial Legislature for three sessions, one at Filmore where the first Capitol was located and two in Salt Lake City. He was the first Probate Judge in Utah County.

In January, 1852, Elizabeth Turner Morehead married Samuel Denis White, son of John Biggs White. They had one daughter, Elizabeth White Merrill (Aunt Lib). This marriage was not a happy one. Samuel eventually took his first wife, Mary Burton and their children to Cedar City to live.

It was on December 21, 1852 that the second child of Daniel Claibourne and Jane Gaither Thomas was born. This was a baby girl named Sarah Jane Thomas. Sarah Jane and Elizabeth (Aunt Lib) grew up together as bosom friends.

It was at this time, that several families were called to settle Cedar Valley. The Daniel Claibourne Thomas family, Elizabeth White and her three children, the Joel White family and Dan Harrison Ayres and Claybourne (Bud) Thomas were among the group. Cedar Valley was about eighteen miles southwest of Lehi. Due to troubles with the Indians, President Brigham Young advised the people to build a fort around the village. Thereafter, the settlement was called Cedar Fort.

Jane and Claibourne Thomas had thought that the troubles they had endured on their journey from Austin to Council Bluffs were bad. The journey across the plains had seemed like a pleasure trip in comparison, but the years spent in Cedar Fort so surpassed all other difficulties they had had, that the memory was a trauma the rest of their lives even to their very small children. The Indians were a constant threat. They pilfered food, chickens, lambs, calves and even on occa-

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sion drove away the only horses the settlers owned. The wind blew constantly and the little stream that came down from the mountains trickled out about the middle of July, so the only vegetables they could raise were the very early varieties. The ground became pulverized and the constant wind kept the air filled with a fine dust which sieved through the tightest houses, covering everything with a fine white powder. Then there were grasshoppers by the thousands devouring any green leaf that might be left. The well that had been dug dried up during the summer and the water for domestic use had to be hauled from Lehi.

About the year 1855 two of Bishop Weeks' boys went up Pole Canyon near Cedar Fort for a load of timber. While in the canyon they were attacked by a small band of renegade Indians who shot them with arrows and guns killing one of the boys instantly and seriously wounding the other. The wounded boy fought desperately but was finally over powered and killed.

The superstitious Indians took the heart of the boy who had fought so bravely cooked and ate it (This is different than modern versions where it would have been eaten raw), thinking thereby to make themselves brave. When these boys did not return a searching party was sent out in search of them. They found the bodies of the dead boys and took them home to their parents.

A short time after the killing of these boys a band of friendly Indians came into Cedar Fort. They were told of the horrible murders that had taken place. The Chief of the friendly Indians said, "Me know the bad Indians that killed the boys, shall I go bring them back to you?" The men told him to go and get them so the Indians started out following their trail as far South as Iron County here they over took the renegades and in their Indian way arrested them and brought them back and turned them over to the man of Cedar Fort. A consultation was held to decide what to do with the Indians and it was decided to take the prisoners to Salt Lake City to President Young there they were given a fair trial and two of their leaders were condemned to be

hanged This was done and the others turned free.

To repay the friendly chief and his band for their efforts a large banquet was prepared at Cedar Fort to which all the people of the town and the good Indians were invited. The Indian Chief was called on to ask the blessing. Standing up at the end of one of the tables he did so in something like the following language: "Oh Father Great Spirit, here we are togedder, all's good a peace, all's good a peace. All sit down togedder Mormon white man, Ingun man, Mormon a squaw, Ingun a squaw, Mormon a papoose, Ingun a papoose. All sit down togedder, all a good a peace. Here we have a good bread and buttah on it too. (Raising his voice to a high pitch at the end of each sentence) Good tatars and gravy on'em too. Good coffee and suggar in it too. We all togedder thank the good spirit for it. Amen".

President Young advised the settlers to always go in companies to the canyons as protection against the Indians, but as time went on they became more careless and venturesome.

Sometime after the murder of the Weeks boys Uncle Claybourne and Father went up the same canyon for timber. They had an ox team and went prepared to stay on night. They went after some house logs. They reached the pine groves where they intended to get their timber. They cut their house logs but instead of loading them on the wagon that evening they laid them in a form of a log house and made their bed inside of this. The precaution was to give them a little protection against wild animals and Indians. To prevent the oxen from wandering off the yoke was left on their necks and they were chained to a pine tree near by for the night. All went well during the night but Uncle Claybourne slept with one eye open with his ax and gun near by for an emergency.

The oxen next morning were turned loose to feed and the breakfast was prepared and eaten, the logs were loaded onto the wagon, the team hooked up and all was ready to go down the side hill into the road when they noticed ahead of them a band of redskins, sulking in the bushes and timber on either side of the road. They

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immediately realize the danger they were in and Uncle Claybourne said, "Well lad it looks like we are in for it." "What do you think we had better do, Uncle" asked Father. "Our chances are slim but we will do our best to get away alive. First we'll throw off most of our load," which they did. Leaving the bottom row of logs on the wagon. "Now," said he, "we will drive along the side hill instead of going down the road which will leave the Indians all on one side of us and in order to make sure of one of the red devils I'll put a fresh cap on my gun." He threw the old cap down but when he opened the cap box in the stock of his gun to his great, great surprise it was empty. They both put forth their best efforts and searched until they found the old cap that had been thrown away, it was perfectly good and was soon put back on the gun.

They now thought they would try to move down the side hill and try to get away, just then father said, "Look Uncle Claybourne look, do you see that cloud of dust moving this way in the road?" "Yes", said Uncle Claybourne, "More Indians, I'll guess they will get us now."

Suddenly from the mountain top behind them the frightened men, heard war whoops. "Whoopee! Whoopee! Whoopee."

They looked in that direction but could see nothing. Father with his keen steel blue eye turned to watch the horsemen who were now coming rapidly up the canyon. "Uncle Claybourne, those horsemen are not Indians they are white men," said Father. "That is too good to be true my lad," said Uncle Claybourne. "Yes, I'm sure they are white men, I can see old Frank Hodge, they are coming from the fort to our rescue," continued father. During this time the Indians by the roadside left their hiding place and joined the sentinel Indian on the mountain top. He too had spied the horsemen and had given the 'war whoop' as a signal to them of approaching danger. The Indians all fired at Uncle Claybourne and father, the bullets striking uncomfortably close. The Indians saw the angles had turned and lost no time in making their get away.

As the men from the fort came nearer they

could see the wagon and oxen through the trees and were very glad to find Uncle Claybourne and father safe. The logs were quickly reloaded and they all went back home together. These Indians had left town in a sulky mood being denied food. Part of them had taken part in the murder of the Weeks boys. As these Indians went begging through town they came to the home of Bishop Weeks, he gave them a note to present at the doors of the Cedar Fort people, it read: "Some of these Indians took part in the killing of my two boys. Feed them if you wish, I can't", Signed BP. Weeks.

The people at the Fort had apprehended trouble so some of the men quickly followed them and the timely arrival of these men undoubtedly saved the lives of Uncle Claybourne and father.

It was here in Cedar Fort that Jane and Claibourne's third child was born, a boy named James Madison Thomas. Here was Jane with three children under five years of age, no water, very little food, and wind and dust and grasshoppers and the continual fear of Indians. In the midst of all this came a letter from her father begging her to come home, stating that he would pay all expenses if they would but come home. But Jane had determination and refused to accept the invitation. Before Jane's mother died, she said, "Tell Jane that I have never forgiven her for joining the Mormons".

About this time, another problem arose. Bishop Weeks decided that he wanted to marry Ann Morehead who was sixteen years of age and who was in love with her cousin Harrison Ayers Thomas. She wanted nothing to do with the older man and polygamy. The Bishop threatened her and the families with "Damnation" if he couldn't have Ann. Finally, her Uncle Daniel Claibourne Thomas walked barefoot to Salt Lake City to talk to Brigham Young. President Young was out of town and Orson Pratt listened to his story. He promised that as soon as President Young returned, he would talk to him and send an answer.

A letter date February 19, 1857 was received by Uncle Daniel Claibourne containing the following:

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—— received from a valuable source, I would say unto you that any man using his Priesthood to force or compel any female to marry any males contrary to her wished and inclination breaks the sacred law of female rights, exposes him to be shorn of his Priesthood and if a married man, to lose the family that he may have. A man who boasts of great power in the Priesthood to forestall the wishes of our sisters in relation to marriage, gives very strong evidence that he professes no power from God. But much of the power of evil and lust.

—— Any Covenants made through fear or by force or in any way or manner contrary to the wishes of the girl are in no way binding upon her but are cruel and unrighteous.

—— No man is compelled to give his daughter or sister to another contrary to his wishes.

I subscribe myself the friend and brother of the meek and pure in you branch.

Orson Hyde

Ann married her cousin Harrison Ayers Thomas on February 15, 1858 and became the mother of twelve children. She and Harrison both died in Preston, Idaho and are buried in the Smithfield, Utah cemetery.

On July 24, 1857, President Young received word that a U. S. Army led by Albert Sydney Johnston was approaching Utah. In 1858, Johnston's Army was allowed to enter Utah providing that they not camp until they had marched forty miles south of the city. Their camp was made in Cedar Valley, six miles south of Cedar Fort.

President Young told all the people in the Northern Settlements to vacate their homes and move as far south as Provo. The folks in Cedar Fort left their homes and camped on Utah Lake between the mouth of the Provo River and Pleasant Creek. Here, the Thomas families built a house out of sod cut in squares with a spade out of the meadow. It had one room sixteen feet square with walls eight feet high and no roof. Harrison and Ann slept in a wagon box near by. They used the seine to catch fish which they sold

to the soldiers.

The families soon returned to their homes. The soldiers being so near to Cedar Fort proved to be a blessing to the settlers for they had brought many useful things such as matches, thread, sugar, calico, and etc., from the East that were exchanged for work done by the Pioneers.

Just before the Civil War broke out the soldiers were called back East. Albert Sydney Johnston joined the Southern Troops and was killed at the battle of Shiloh.

After the soldiers left the settlers found many valuable things such as lead that was used to make bullets.

In June, 1860, Franklin, Idaho was first settled and that same year Preston Thomas was called from Lehi by President Brigham Young to act as the first Bishop. The town of Franklin was the first place permanently settled in Idaho so Preston became the first Bishop in that state. The family lived in Franklin for four years, always living in fear of the Indians as it was the most Northern settlement. Preston was always looked up to as a peacemaker. He seemed never to be afraid, and the Indians called him a brave man.

In the fall of 1863, he went with Apostle Charles C. Rich to explore Bear Lake Valley and in the spring of 1865, he moved his family to Bear Lake where he remained until 1877, having gone through all kinds of hardships and trying ordeals. While there, he served as the probate judge of Bear Lake County for a couple of terms.

Also, while in Bear Lake Valley, he was called on another mission to Texas and Mississippi. After returning from this mission, he moved his family back to Franklin. It wasn't long, however, before his life was cut short by an accident. While working in the canyon, July 10, 1877, getting out logs assisted by a fourteen year old boy, he was sawing a large log when it started rolling (being on a steep hillside) and it caught him, passing over his body and killing him instantly.

Preston Thomas filled many positions of honor and importance during his life. He had three wives and seventeen children. Thus after holding many public offices and filling seven

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missions, the life of a good and useful man was ended at the age of sixty three.

When Preston Thomas left Lehi for Franklin, Idaho, other member of the family from Cedar Fort left with him. Claibourne and his family remained in Franklin until the spring of 1861. When they and Elizabeth Turner Thomas Morehead, her daughter Lib, and her two married children moved to Smithfield. Here a bubbling little stream ran through their yard; there were trees and green grass. After the heartbreak of seven years in Cedar Fort, Anne, Elizabeth's daughter said she was in Heaven, and they all felt that way. Jane and Claibourne lived just across the stream from the Moreheads and they had wonderful neighbors. Elizabeth who had learned to wave and had a loom, wove carpets for the floors and material for clothing. During Jane's childhood in North Carolina, she was taught by Mammy Sue to sew. She, Elizabeth, Ann and Cordelia, Elizabeth's daughter in law spent many happy hours weaving cloth and making clothes for themselves and for their families. Elizabeth wove the material, the two young women carded the wool and Jane made the finished product. They also had quilting bees where the neighbors joined them. A happy four years were spent in Smithfield.

Elizabeth served as President of the first Relief Society in Smithfield, a position she held for thirty years. She is buried in the Smithfield cemetery beside her two children, Preston (Buddy) Morehead and Ann Morehead Thomas.

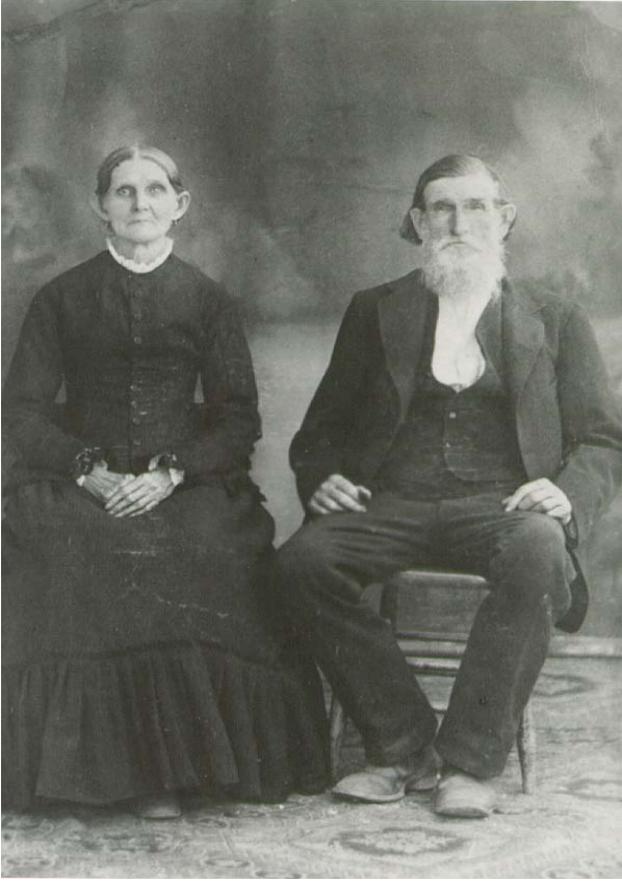
The winters in Smithfield were long and cold. It was too cold for Claibourne's southern blood, so he was easily persuaded by fellow North Carolinians to join them in a settlement they had recently made in Weber County. The winters were cold there, too, but they didn't start so early or last so long. So while Jane and the children were sorry to leave Smithfield, they moved to their new home in 1864.

The village of Plain City was settled on March 17, 1859, and was laid out on the pattern of the Mormon city of Nauvoo. The location of the new city on a level plain some distance from

the mountains suggested to the pioneers, the name of "City of the Plains". However, at the time of the organization of the branch of the Church in May, 1859, the name "Plain City" was chosen.

The city was divided into blocks surrounding the town square.

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Daniel Claibourne and Jane Gaither