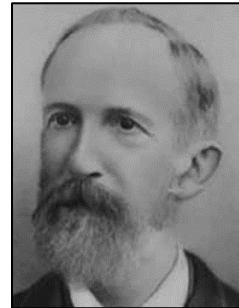




Thales Hastings Haskell

Thales Hastings Haskell was born in North New Salem, Franklin County in the state of Massachusetts, February 21st, 1834. His parents were Ashbel Green and Ursula Billings Haskell. He had one sister, Irene Ursula Haskell. His grandfather, Benjamin Haskell, fought at the battle of Bunker Hill by the side of General Warren. After the war Benjamin returned to Massachusetts, secured a large area of wooded farm land and raised a family of eleven children with his wife, Sarah Foster.



Ashbel Greene Haskell inherited a part of his father, Benjamin's, estate. He added a considerable area of timber land and bought an interest in a saw mill. He worked in the timber and building trades where he helped build a number of flour and saw mills in the northern part of Massachusetts and southern part of New Hampshire.

Thales attended the village school "more or less" until he was ten years old. His mother opened a boarding house where the men working at the mill and in the timber could be fed and kept near their work.

Thales' father came home one night and said that he had been to a Mormon Meeting and that the preacher preached "more good sense than all the religious ministers he had ever heard." He wanted his wife to attend the next meeting. So to please him, she went and from that time she was in favor of Mormonism. Ashbel's friends and relatives began to ridicule him, and he could not bear to be called a Mormon. Ursula, Thales' mother, and his sister, Irene, were baptized on March 1, 1842. Ashbel Greene Haskell apparently joined the church at some future date because his name *is* listed on the Pioneer Memorial in Nauvoo, Illinois.

Irene Ursula Haskell and Francis Martin Pomeroy were married by Brigham Young on

July 14, 1844, during a conference held at Petersboro, New Hampshire shortly after Francis became converted and was baptized. It was during this conference that word reached Brigham Young of the martyrdom of the Prophet Joseph Smith and his brother Hyrum at Carthage, Illinois. Francis and Irene moved to Nauvoo in May 1845.

In 1846 the Ashbel Haskell farm, cattle and other livestock, and the farm equipment were sold and plans were made to join the saints in the west. Ashbel would join the passengers on the ship, *Brooklyn*, and sail from New York to San Francisco with the Brannan Company, while his wife, Ursula, and son, Thales, would join another company of saints who were planning to go later by ship from Boston to New Orleans and from there Mississippi River to Nauvoo.

Samuel Brannan and his company of 238 Saints - 70 men, 68 women, and 100 children - sailed on the *Brooklyn* from New York, February 4, 1846, by coincidence the same day the Nauvoo saints fled across the Mississippi for the unknown West. *The Brannan Saints* arrived in California (Yerba Buena) on July 31, 1846, after a stormy and dangerous trip of five months and twenty-seven days from New York.

After Ashbel arrived in California, he helped build a sawmill and he remained in California. In the summer of 1848 word was received by his family that because of his experience and ability in building mills and other structures, he had constant work and was being paid \$10.00 to \$15.00 per day (almost three times the wages paid other laborers), that he had saved a good sum of money and that he had gold enough to keep his family in fine style the rest of their lives.

Ashbel started for Salt Lake City in July of 1849. It was reported that he was sick and died after they had been on the road about three weeks. The only thing of value to reach the family in Salt Lake was a bolt of some very fine cloth he was bringing for his wife and daughter.

Thales and his mother started for Nauvoo on March 12, 1846. They took a stage to Worcester, then took the "cars" from there to Boston. They sailed for New Orleans on the ship, *Gloucester*, with a small company of Latter-day Saints under the command of George B. Wallace. They were twenty-seven days getting to New Orleans where they passage on a steamboat called the *Pride of the West* up the Mississippi to St. Louis, then went on another steamboat called the *Tempest* to

Nauvoo, arriving April 26, 1846. They found Irene, but were disappointed to find that the Saints were leaving Nauvoo. Fences were torn down, houses vacated, and mobs were gathering and everything was dismal and gloomy.

The family began preparing *for* the trek west. They traveled the 320 miles across Iowa to Council Bluffs where they were advised to remain until the next spring. Early in the spring of 1847, an advance company was selected to go west and locate a place for settlement. Francis was chosen to go with this company so Thales, who was rather large for his age of 13 years, was left to take care of his mother, his sister and her child, and drive the ox teams. He herded cattle, help build ferries to cross the large streams, looked out for provisions, stood guard at night and otherwise did a man's work.

After arriving in the Salt Lake Valley, Thales made himself useful in the development of the city and was at times selected to accompany relief trains back on to the plains to assist or rescue stranded emigrant companies. By March of 1848, the Great Salt Lake City Fort contained 423 houses and 1,671 souls. Adjoining farming fields consisted of 5,133 acres of land of which 875 acres were sown with winter wheat.

Thales was baptized February 21, 1853 on his nineteenth birthday. It is not known why he was not baptized with his family, unless he had hoped that he could someday be baptized the same time as his father. Thales was now a man. He was six feet tall, weighed 150 pounds and was very muscular. His hair was dark brown, and his eyes were very dark brown; his eyes were steady and piercing. He sat a horse as straight as an Indian and was very alert when riding, a trait that would serve him well.

Thales joined the Minute Calvary Company (Nauvoo Legion) The legion wore green coats trimmed with red, white pants, blue caps, and green "gaiters". He made several trips as a member of the Nauvoo Legion. They went on a trip south as far as Cedar City to quell Indian disturbances, gather up all surplus stock from the different settlements and drive them north to a place of safety. They were also sent to Fort Bridger to put down quarreling about the Green River ferries.

When Thales was about twenty years of age, and after establishing himself and *his* mother in the city rather comfortably for the time, his life changed dramatically. General Conference held in October of 1853, it was announced that the Church was opening a mission to the Indians of the southern parts of the Territory of Utah. As was the custom at that time, those called as missionaries to serve in this new mission

first heard of the call when their names were read from the pulpit in the general conference session President Brigham Young called twenty-three young men, to go on a mission to explore and to colonize Southern Utah, Northern Arizona, and Southern Nevada. Thales H. Haskell was among those called. Thales accepted the call and for the period of nearly thirty-five years devoted himself to the accomplishment of this mission.

The missionaries departed Salt Lake City for their mission on Friday, April 14, 1854. Thales Haskell is recorded as taking 1 wagon, 2 horses or mules, 400 pounds of flour, 2 guns, ammunition, 1 cow, 2 bushel of wheat, 1 bushel of corn, plus miscellaneous items. The missionaries arrived in Cedar City on Monday, May 1, then traveled on to the area of New Harmony.

Eight of the missionaries, including Thales Haskell, left the area of Harmony on Wednesday, June 7, 1854, to "prosecute our mission among the Indians south, proposing *first* to visit Toquer, one of their chiefs." The Chief welcomed the missionaries and gave them the largest and nicest wickiup to rest in for the night. The missionaries shared some of their supplies and the Indians provided a mush made from ground grass seeds flavored with matted ants. The main delicacy was the head of a roasted porcupine with brains, bones and all.

On Sunday, June 11, 1854 the missionaries arrived at the Santa Clara about 11:00 a.m. They camped in a grove of cottonwood trees, about one mile upstream from the confluence with the Rio Virgin. The missionaries found this area cultivated by the Indians, although most of the Indian population was not well nourished. The missionaries found that the Indians had made a rather substantial dam about five miles up the river. Thomas D. Brown reported, "The dam was 3 rods wide (about 50 feet), slanting across the Santa Clara. A water ditch or 'irrigating' canal ran for 3/4 mile, round the base of rocky mountain, in some places cut and worn from 6 to 10 feet deep, all this accomplished with their hands and small sticks, no other implements being among them."

The missionaries worked with the Indians during the summer of 1854. Jacob Hamblin, Augustus Hardy and Thales Haskell built a cabin for the missionaries and one for Chief Tutsegavits.

Thales made a trip to Salt Lake City to visit his folks. He formed an attachment to a

young lady named Hannah M. (Maria) Woodbury and they were engaged to be married at some future time. He returned to Santa Clara and spent the winter among the Piutes, learning the language, building a rock dam so the Indians could irrigate their farms, etc.

The late summer and early fall of 1855 was spent building Fort Clara and improving the dam on the Santa Clara River. The fort was one hundred feet square with walls twelve feet high and two feet thick. It was made of red sandstone hewn from the cliffs north of the settlement. Houses were built adjoining the inside walls of the fort. Brigham Young pronounced it the strongest fort in the territory when he viewed it during a later visit.

After the fort was completed, Thales helped harvest the crops at New Harmony and *then* went to Salt Lake City to visit his family. He renewed his courtship with his fiancée, Hannah Maria Woodbury. The Woodburys came from Massachusetts about the same time as the Haskells. Thales and Maria were married by her brother, Bishop Thomas Woodbury of the Salt Lake Seventh Ward, on October 4, 1855 at the residence of her father, Jeremiah Woodbury. They were both 21 years of age.

Thales and Maria returned to Harmony, then to Santa Clara in company with other missionaries, among whom were Samuel Knight and his wife, Caroline B. Knight and Lyman Curtis and his wife. To these three ladies goes the honor of weaving the first cotton cloth from cotton grown in Utah's Dixie. From about 100 plants which grew and produced cotton, 75 pounds of seed cotton was harvested. After it was ginned, Sisters Caroline Beck Knight, Maria Woodbury Haskell and Sister Lyman Curtis carded, spun and wove the cotton into 30 yards of cloth.

As the year 1857 began, Maria was found to be in the beginning stages of pregnancy with her first child. The young couple was excited with the prospects of becoming parents. tragedy occurred, however, that took away the joy of this expected event and, indeed, the joy of Thales' life. Thales wrote: "We had been married just about one year and eight months, when on June 17, 1857, my wife, Maria, was shot and killed, supposedly by accident, by an Indian. "That day, I had gone up the creek a considerable distance to try to find out if water losses could be checked, so that we could have a greater amount for use on our crops: messenger overtook me and informed me of the awful happening. I returned home as quickly as possible and

found my wife mortally wounded. The bullet had pierced her body as she *was* preparing the noonday meal, mortally wounding her and killing our unborn child. She lived but four days after the accident (Maria died on June 21, 1857). We made a rough casket from the boards taken from a wagon box and laid her away with the babe in her arms as comfortably as we could at a gravesite in the red sand soil of the Santa Clara. She *was* the first white person to lose her *life* in that desolate location so far from home, former friends and relatives.

"The Indian boy was a friendly Indian chore boy who did much to help the missionaries and claimed he was just examining the gun and that it accidentally discharged. Many of the older Indians wanted to hang the boy, but his plea that it was an accident seemed so truthful that I said, 'no', and to let him live. Our friendly Indians were quite shocked that I would let the boy go, and I think they did away with him sometime afterward, for I never saw him again. Maria was buried on the knoll north of the fort, the first grave here."

Thales wrote: "After this terrible happening, I went to Salt Lake to be with my folks for a while. President Young and many other Church leaders called to see me. They were all full of sympathy. In a later talk with President Young, he advised me to get married again as soon as the right one came along."

In the fall of 1857, Jacob Hamblin went to Salt Lake to be married to Priscilla Leavitt, who would become his second wife in plural marriage. While visiting his family, Thales made the acquaintance of a young lady by the name of Margaret Johannah Edwards who had immigrated from Wales to America in 1854. She was born May 5, 1835 in Abernant, Carmarthenshire, Wales. She was baptized into the Church of Jesus Christ when she was fourteen years of age. In 1854, at the age of nineteen, she left her home in Wales and emigrated to America. She was the only member of her family to emigrate at that time.

Thales and Margaret seemed well suited to each other. In as much as Jacob Hamblin was soon to return to the Indian Mission with a new wife, he persuaded Thales and Margaret to be married and return with them. This Thales decided to do and on September 15, 1857 Thales H. Haskell and Margaret J. Edwards were married in the Endowment House at Salt Lake City by President Brigham Young.

Within the week after they were married, the two couples started for Santa Clara. It took about a month as the roads were bad and their horses poor. They were only a few days out when they met a horseman, James Haslam, coming "post haste" to deliver a message to President Brigham young that the Indians and some white men had massacred a company of emigrants who were on their way to California. The massacre occurred at Mountain Meadows.

When they arrived at Santa Clara they sadly found that Thales's home had been broken up. Thales and Margaret's home was a log house twelve by twelve feet with a dirt roof and ground floor. They did their cooking in a fireplace. Their furniture consisted of one home-made chair, some stools, and a bedstead that was made with one leg, the other corners were supported by holes bored into the logs along the walls and small poles laid across. They were thankful to have a good feather bed mattress and a straw tick on which to sleep. For a living, they had to make the best of what they had and could raise. They made watermelon preserves by boiling the juice down to a syrup and adding cooked pieces of melon; tomatoes were also preserved in melon juice. They had plenty of good beef, and they often used the suet in place of butter. Flour was very scarce. The nearest mill was at Parowan, eighty miles away.

Because of the Mountain Meadow affair, the Indians were very sassy and impudent. Companies of emigrants going through the territory had to be guarded to keep the Indians from stealing their livestock and food. Just a few days after their arrival at Santa Clara, Thales and about all the other able-bodied men were sent out west to "The Muddy" River where the Indians had stopped an emigrant company and taken all their cattle and horses. *The* missionaries recovered most of the livestock and went along with the company for several days to help prevent further depredations.

Thales was often sent out into different parts of this wild country to guide travelers. across it and to recover their livestock stolen by the Indians. These trips often lasted for months at a time. During one missionary journey, Jacob Hamblin assigned Thales and his companion to remain with the Indians for up to a year. Another time, he was held as hostage by the Moqui Indians of Northern Arizona for the safe return of some men of their tribe who were persuaded to visit Utah on a peace mission.

In this same country, Thales helped to build trails and roads, locate water and camp grounds, and build forts for the protection of those who would come afterwards. His

life was one of almost constant danger and adventure.

Thales arrived home from one of his trips just in time to be present at the birth of Margaret's first child, a sandy-haired girl born on April 6, 1858. They named her Maria, in honor of Thales' first wife.

Practically all the firearms were taken by the men when they were on scouting duty, but the women were as full of courage as the men. Every night the axes were put inside the fort where they could easily be reached if an Indian attempted to break in at a window or door. The only lock for the door was to pull in the latch string so that the latch could not be raised from the outside.

On October 28, 1858, the first mission expedition to the Moquis was undertaken by the Southern Indian Mission. The party of Indian missionaries included Jacob Hamblin, Thales Haskell, Dudley Leavitt, Samuel Knight, Ira Hatch, Andrew Gibbons, Benjamin Knell, Lucius Fuller, Thomas Leavitt, Frederick and William Hamblin, Ammon Tenney, James Davis (*a* Welsh interpreter), and an Indian guide, Naraguts. The missionaries were welcomed by the Moquis. They seemed to be the most advanced Indians the missionaries had encountered. They found that there were seven villages belonging to the Moqui-Oraibi-Hopi group and they eventually visited them all. All the villages were situated on the tops of high mesas, where only narrow passageways led up to the villages and were constructed to provide adequate defense against roving tribes who might attack and massacre them.

Thomas Leavitt, William Hamblin, Andrew Gibbons and Benjamin Knell were left to teach them the gospel and to try to learn their language and customs. They returned to Santa Clara the next spring. On the return trip, the group with Jacob Hamblin encountered a severe snow storm. They were forced to ration their food and pushed on as soon as they could. When their food was gone, they killed one of their horses. They finally arrived home after fifty-two days.

The Santa Clara was a fickle stream. Sometimes it barely flowed; other times it flooded. More than once since the settlement began in 1854, the creek had overflowed its banks and damaged homes and farm land. Thales' home was damaged in one such flood. Thales looked for a new place to locate his family. He purchased a small piece of land on Pinto Creek (about 32 miles due north of St.

George, Utah) and settled his family there with the Thorntons, Knells, Harrisons and a few others. Their first home in Pinto was a "dugout". A dugout was a sort of "cave" or room dug into the side of a hill, usually with a rock front and short roof.

In the fall of 1859, Jacob Hamblin was directed to make a second trip to the Moqui villages. Thales H. Haskell was one of the men selected to accompany him. Thales Haskell was twenty-five years old and had lived among the Indians of southern Utah and Nevada for five years. This second trip was more than an expedition. It proved to be another test and a real missionary experience. (see the Journal of Thales H. Haskell, pages 97-118 in Thales Derrick's book for day to day details of this expedition~ copy available at the Santa Clara Historical Society Library). Thales returned to his family at Pinto Creek on March 27, 1860 and found all well there.

Thales attempted to provide better quarters for his family, but before he could get his cabin completed, another call came in the fall of 1860 to join another party of missionaries to go over east of the Colorado River to try to settle differences which had arisen between the Moquis and the Navajos. While on this trip George A. Smith, Jr. was shot and killed by Navajo Indians.

In May of 1861, Brigham Young visited the Southern Indian Mission. He took special interest in the experimental cotton farms in Toquerville and Washington. In the Church General Conference of October 1861, the names of three hundred families were read with the indication that they were being called to the "Cotton Mission". The Swiss Group arrived in Santa Clara on November 28, 1861.

It was reported that the summer weather lasted until Christmas night, when it began to rain. The rain continued unabated for days and weeks. Creeks and rivers throughout the southwest rose to flood stage. The communities of Ft. Harmony, Washington and St. George suffered great flood damage.

The rain continued and the usually quiet little river became a raging torrent cutting a chasm thirty feet deep in spots and swelling to a hundred and fifty yards wide in other location. Homes, vineyards and farms were all swallowed by the rushing waters. Huge cottonwood trees washed down the river like so much driftwood. The Indian village was washed away. The Indians were panicked, and the braves danced a dance of "appease- ment" to some tribal god while the squaws, more practical, tried

to save a few things.

Gradually the waters rose to challenge even the ground upon which the fort stood. Frantically, the people labored to move flour and grain to higher ground. As night settled, now in the third week of steady rain, the downpour increased. Jacob ordered everyone out of the fort and onto the higher ground. The river turned into a roaring torrent. Banks were cut and gone in an instant. Juanita Brooks reported that it was Thales Haskell who threw Jacob the rope that saved his life. By morning most of the fort and gone and the settlers stood on the hillside, cold, wet, and homeless.

Thales arrived back in Pinto after the huge flood just in time to witness the birth of another daughter, Irene Ursula Haskell, born in Pinto on January 29, 1862. Their home was still the original dugout. When Irene was born, it was raining and water was coming through the make-shift roof, and they had a hard time keeping the bedding dry. In a few months, a lumber cabin was built.

Thales' wife, Margaret was a nurse and midwife and often received payment for her services in vegetables, grain, pigs, calves and other things the people had. The people in Pinto were united and progressed well. The first school house was a log room, but it was soon replaced *by* a larger building made of rock in which they also held church services. They presented dramas and other forms of entertainment, using local talent.

In the autumn of 1862, Thales was among the 20 men called to make another trip to the Moqui villages. It was during this trip that three missionaries were left as hostages so the Moqui tribe would send some of their chief men across the river to visit the Utah territory. Haskell, McConnell and Hatch were left with the idea that they would labor among the tribes to teach them the gospel and a better way of living.

When the tribal members returned, the missionary hostages were allowed to return home. On this trip, Thales relates that he was twice bitten by rattlesnakes, both snakes striking just below his boot tops. The fangs of both penetrated through the leather, but did not reach his skin and the poison ran down the inside of his boot. He said this was not a pleasant experience.

When Thales arrived home, he continued to work to improve his family's circumstances in Pinto. Thales had now been on four missions to the Moquis. He had served as an Indian missionary *for* about nine years. Between trips, Thales had finally succeeded in building a nice home for his family. It was made partly of brick and partly of adobe. He was retained for many years as Pinto Ward Clerk. He helped to build a chapel and helped to get a school established in the community.

Margaret Ann "Babe" Haskell, their third child, was born at Pinto, Utah on April 6, 1864. Sarah Francelle Haskell, a fourth daughter, was born May 31, 1866 at Pinto. Pinto had about 25 families at the time.

In 1860-1866, under the leadership of Chief Walker and Chief Black Hawk, and influenced and helped by outlaw bands of Ute and Navajos from east of the Colorado River, many Indian bands made raids on the outlying towns and ranches of central and southern Utah, resulting in the loss of many hundreds of cattle and horses belonging to the settlers. This was called "The Black Hawk War".

Military units from the north and south were ordered to assemble and many men took the field to capture and punish the raiding bands of Indians. Thales Haskell joined the company organized at Fort Pierce near St. George, under Captain James Andrus. Thales was given the rank of Sergeant, and the company covered a large territory through- out southern and eastern Utah. Several bands of Indians were found and broken up by the company. The campaign to control and break off the Indian raids cost the people of Utah more than one million dollars in cash, and 70 men lost their lives before the depredations were stopped.

Thales returned to Pinto and to the quiet life of this little mountain valley. Thales H. Haskell, Jr. was born October 2, 1868 at Pinto. Pinto, being on the old California road, was visited by numerous travelers going to and from Salt Lake City and San Diego, California. The families in the community raised produce, poultry, cows and made cheese and butter and found market for almost all they produced in the travelers passing through. About the year 1870, John Jones Edwards, father of Thales' wife, Margaret, emigrated to Utah from Wales. He made his way to the home of his daughter at Pinto Creek. They had not seen each other for nearly twenty years. During the times that Thales had to be away, John Edwards was a great help and a

protection to the family. Mary Eljahetta Haskell was born October 20, 1871 at Pinto. A seventh child and second son, Ashbel "Haps" Green Haskell was born at Pinto, Utah on August 18, 1877.

In 1878, the Church began another expansion program. A number of missionaries were called to settle among the natives of northern Arizona and southeast Utah. Thales Haskell was sent to Moen Kopi (one mile south of Tuba City, Arizona on today's maps) where his services as an Indian interpreter and peacemaker could be more readily available. Thales decided to move his family there as this calling would perhaps occupy all his time for a number of years. After nearly 20 years, the property at Pinto was sold and two wagons loaded and on May 12, 1878 they started out. There were now seven children in the family, (Maria the oldest had married Brigham W. Harrison and would stay in Pinto). Early in 1881, Thales received a letter from Erastus Snow assigning him to work with Silas S. Smith and company on the San Juan, as an Indian missionary, interpreter, and peacemaker. He moved his family to the San Juan and later to Bluff, 15 miles down the river where they would be more protected.

As several of Thales' daughters married, they went to Colorado to make their homes. At a church conference in Bluff in 1886, at which Erastus Snow was a visitor, he asked Thales where his family was. Thales told him that they had all moved to Manassas, Colorado. Apostle Snow then asked why he was not with them, to which Thales answered, "That until the same authority which called me into the mission releases me, I do not feel at liberty to leave the field." Brother Snow then said, "I take it upon myself to release you as of this day and hope that you may soon join your family in Colorado." By this date, Thales had served his Church as an Indian Missionary since 1854, nearly 32 years of almost constant service!

Thales joined his family in Colorado where he and his boys built a comfortable home for the family in Manassa just across the road north from a home built by Heber J. Grant for one of his families.

In 1887-78, the Indians in the San Jan area became troublesome again and the citizens of Bluff petitioned the Church authorities to have Thales Haskell recalled to that mission again. Obedient to the call, Thales returned to Bluff where he helped to quiet the disturbances and preserved a good feeling among Indians and settlers again.

In 1891, Thales was again released from the Indian Mission and returned to his family at Manassa, Colorado. He applied for a post-mastership and received the appointment and for 15 years he ran the post office for the Manassa settlement. Thales was a good entertainer. He was a good singer and an excellent accordion player. He also loved to read. When he lived in Santa Clara, he and Maria, his first wife, who played the concertina, would frequently entertain the community with their music. He was frequently sought to help play for dances and concerts at Pinto and at Bluff.

In 1908, Thales' health failed him and he had to retire from active work. He died June 13, 1909 at age 75 and was laid to rest in the Manassa Cemetery. Margaret died August 19, 1916 at age 81 and was also buried in Manassa. Thus two great pioneers completed their mortal probations. John R. Young paid tribute to them when he said, ". . . they were both entitled to crowns of glory, for they gave the best years of their lives in the service of their fellow men.'

Thales Hastings Haskell was about six feet tall, muscular, with piercing dark, almost black eyes. Because of his physical strength, which the Indians admired, they gave him the Indian name of "Konesoke" which translated means "Bearclaw". He always wore Indian style moccasins, which he beautifully hand-crafted himself. He learned the Indian customs so well that people said "He could out-Indian an Indian."

Thales learned to speak five different Indian dialects fluently and the Spanish language in addition. He learned the Indian sign language, as well as smoke signals, and could often send and receive important messages at long distances.

During his mission among the Indians, his life often depended on the condition and endurance of a good horse, and he learned to choose good ones. Even in the days when his health was failing, he would enjoy a ride on horseback which seemed to rest and revive him. He sat his mount straight as an Indian and seemed always very alert as had been his practice while among the Indians.

Thales Hastings Haskell's life is a story of faith, dependability, courage, strength, valor and testimony of the restored gospel of Jesus Christ as taught in the Church of Jesus Christ of Latter-day Saints. Those who claim this lineage "stand on the shoulders of giants" and have a great responsibility to build upon what they have been given by this heritage.

**Information taken from a book compiled by Thales
Alfred Derrick, a Great-grandson (1997)**