

Stoddard Family Record

Compiled by Oscar Orlando Stoddard

Nathaniel Stoddard was born in the year 1692, and was baptized for in the house of the Lord Salt Lake City, the seventh day of April 1874, by those officiating, Oscar O. Stoddard acting as proxy, and had Sarah Buck sealed to him as his wife, apostle Wilford Woodruff officiating, and Oscar O. and Elizabeth T. Stoddard as proxy the same day, April 18, 1874. O. O. Stoddard proxy for endowments.

Sarah Buck was sealed to Nathaniel Stoddard April 7, 1874 by Apostle Wilford Woodruff officiating and O. O. and E. T. Stoddard as proxy, she was baptized for the same day, Martha Elizabeth Stoddard as proxy April 18, 1874, Emily Stoddard Wayman proxy for endowments.

Elijah Stoddard son of Nathaniel was born December 14, 1730 and was baptized for April 7, 1874, O. O. Stoddard (son) as proxy and his wife Mabel Gillett sealed to him the same day. Apostle Wilford Woodruff officiating and O. O. and E. T. Stoddard as proxy, April 12, 1874, O. O. Stoddard endowments.

Mabel Gillett was born November 22, 1733, was baptized for April 7, 1874, Martha Elizabeth Stoddard acting as proxy, and sealed to Elijah Stoddard the same day, Apostle Wilford Woodruff officiating and O. O. and E. T. Stoddard as proxy, April 13, 1874, E. S. Wayman for endowments.

The children of Elijah and Mabel Stoddard. (are as follows)

- Mary Stoddard was born August 24, 1755, was baptized for April 7, 1874, Martha Elizabeth Stoddard acting as proxy.
- Mabel Stoddard wa born December 21, 1757, was baptized for April 7, 1874, Martha Elizabeth Stoddard acting as proxy.
- Elizabeth Stoddard was born June 22, 1763 was baptized for April 7, 1874, Martha Elizabeth Stoddard acting as proxy.
- Elijah Stoddard was born June 18, 1766, was baptized for April 7, 1874, Oscar Orlando Stoddard acting as proxy.
- John Stoddard was born September 23, 1768, was baptized for April 7, 1874, O. O. Stoddard acting as proxy.

Sylvester Stoddard Family:

- Sylvester Stoddard son of Elijah was born July 24, 1774, was baptized for April 7, 1874, Oscar O. Stoddard Sen., acting as proxy, had his wife Sally Vandoozee sealed to him the same day, Apostle Wilford Woodruff officiating. Oscar O. and Elizabeth T. Stoddard as proxy April 12, 1874, O. O. Stoddard proxy for endowments.
- Sally Vandoozee was born May 15, 1772, was baptized for April 7, 1874, Martha E. Stoddard as proxy, sealed the same day to Sylvester Stoddard, Apostle Wilford Woodruff

officiating, O. O. and E. T. Stoddard as proxy, April 12, 1874, Emily Stoddard Wayman as proxy for endowment.

- John Stoddard was born February 11, 1795, was baptized for April 7, 1874 Oscar O. Stoddard acting as proxy also on March 21, 1874 in getting his endowments in the Salt Lake Temple.
- Oren Stoddard was born February 2, 1797, was baptized into and confirmed into the Church of Jesus Christ or L.D.S., February 11, 1856 by Jessie W. Johnston a Seventy, he held successively the offices of Elder and High Priest, was married in the Salt Lake Temple in the summer of 1861 to Naomi Brett, and died January 1863 in full faith and fellowship and had his first wife Matilda Cook to whom he was married December 22, 1819, sealed to him April 7, 1874, Apostle Wilford Woodruff officiating, his son Oscar O. and his daughter-in-law Elizabeth T. Stoddard as proxy.
- Sabrina Stoddard was born October 18, 1810, was baptized for April 7, 1874, Martha Stoddard acting as proxy.
- Sally Adelia Stoddard was born May 23, 1813, was baptized for April 7, 1874. Martha E. Stoddard acting as proxy.
- Hiram Lauren Stoddard was born October 27, 1815, was baptized for April 7, 1874, Oscar O. Stoddard acting as proxy, and had his wife Sarah Jane Chapman sealed to him the same day, Apostle Wilford Woodruff officiating, Oscar O. and Elizabeth T. Stoddard as proxy April 13, 1874, H. J. Meeks as proxy for endowments.
- Harriet Matilda Cook, wife of Oren Stoddard was born December 3, 1801, died December 22, 1833, was married to Oren Stoddard December 22, 1819, was baptized for April 7, 1874, Martha E. Stoddard as proxy was sealed to Oren Stoddard the same day, Apostle Wilford Woodruff officiating, their son and daughter-in-law Oscar O. and Elizabeth T Stoddard as proxy, March 23, 1874, Mary Ann Stoddard proxy for endowments.
- Sarah Jane Chapman, wife of Hiram L. Stoddard was baptized for April 7, 1874, Martha E. Stoddard proxy, was sealed to Hiram Lauren Stoddard the same day, Apostle Wilford Woodruff officiating, Oscar O. and Elizabeth T. Stoddard as proxy, endowed for April 13, 1874.

The family of Oren son of Sylvester Stoddard.

Oscar Orlando Stoddard son of Oren and Harriet M. Cook Stoddard was born in Elbridge Ononaga County New York, December 30, 1821, was married to Polly Serafina Ferguson November 30, 1847, was baptized into the church on January 13, 1856, by Elder Samuel Snyder in the Jordan River near Salt Lake City, was confirmed in the 14th ward school house the same evening by Bishop Abram Hoagland, and counsel, the bishop being the mouth, was ordained an Elder at the same time by the same persons, Counselor Richard being mouth joined the Elders Quorum February 6, the same year and on the 6th day of April the same year was appointed a mission to Michigan, and a few days after went through the House of the Lord and on the 21st the same month started on my mission, and returned to Salt Lake July 12, 1858 having traveled nearly 8000 miles mostly on foot, and in the Spring of 1859 with my father started the 6th day of May the second time for Michigan went and returned again in 1860, leading in the last Handcart company that has crossed the plains, and arrived in Salt Lake City the 24th of September 1860

and was married to Elizabeth Taylor October 2, 1860 by Bishop Isaac Hill and went through the sealing room with her April 20, 1861. Brigham Young officiating in the sealing.

April 23, 1861 started to cross the plains to assist in bringing in the immigration, went to the Missouri River and returned again arriving at Salt Lake City, September 23, 1861 previous to my second mission namely of the 5th day of February 1859 I was ordained an Apostle of the Seventies and joined the 33rd Quorum the same day, after my marriage with Elizabeth Taylor I lived in Salt Lake and acted as teacher under Bishop David Pettigrew until the fall of 1863 when I removed to Rush Valley and in the fall of 1864 moved to Tooele City, where I lived till the summer of 1869 when we removed to Portersville Morgan County, and soon after was called to act as teacher under Alma Porter President of the Branch and acted until the branch was divided in 1875 and when the West Portersville ward was organized I was confirmed a High Priest and set apart to act as counselor to Bishop Thomas Brough, by Apostle Franklin D. Richards and Joseph F. Smith, Brother Richards being mouth.

I have paid tithing every year since I joined the church excepting a portion of the time I was on Missions I have paid it in the following places: From 1856 to 1859 to Bishop Hoagland of the 14th ward S.L.C., From 1860 to 1863 to Bishop David Pettigrew of the 19th ward S.L. City. From 1863 to 1869 to Bishop John Rowberry of Tooele. From 1869 to organization of the Morgan stake to Bishop Willard G. Smith of Morgan ward and from then to the present time January 1833, to Bishop of West Portersville Ward. I have been in the church 27 years the 13th of this month, I have spent between four and five years on missions, crossed the plains 7 times before the railroad came in. I have traveled near 20,000 miles, I have baptized and rebaptized at home and abroad near 200 persons old and young, and on the seventh of April 1874 with my wife and eldest daughter officiated as far as I could for 24 of my dead friends and relatives one of whom Maria Hyde was sealed to me, this brings a few of the principal acts of my life up to the present January 9, 1883.

In August 1893 I got a recommend from Bishop G. Carter of West Portersville Ward of Morgan Stake of Zion and went to the Salt Lake Temple and on the 10th of said month, was sealed to my Father and my wife Elizabeth for my Mother, President Snow officiating and at the same time and place received my 2nd anointings and sealings.

Henry Cooley Stoddard was born February 2, 1824, was baptized October 19, 1859 by his brother Oscar O. Stoddard and confirmed by the same the same day, was ordained a Seventy in the winter of 1860 and 61 and joined the 33rd Quorum of Seventies. Afterwards was received in the High Priests Quorum in Logan, then after a few years was disfellowshipped from the Church at Logan. Then after 6 or 7 years came to his brother Oscar's house in 1879 troubled with fits and partly crazed in mind, but wished to be baptized again and was admitted and was baptized by Elder O. O. Stoddard i January 1880, and was confirmed the same day, and received in the West Portersville Ward, and died December 17, 1881, he was reordained on his death bed by Oscar O. Stoddard.

- Sarah Eliza Stoddard was born March 23, 1828 was married to Andrew Huggins November 22, 1843.
- Elijah Sylvester Stoddard was born March 1, 1828 and died May 23, 1832.

- Harriet Matilda Stoddard was born June 22, 1831 and died May 18, 1832.
- Oren Sylvester Stoddard was born October 20, 1833, was killed in the war of the Rebellion at the Battle of Fredericksburgh, was baptized for April 7, 1874, Oscar O. Stoddard acting as proxy March 22, 1874, O.O. Stoddard proxy for endowments.

Some more of Sylvester Stoddards family who were not dead when we went through the House for the Dead.

- Eiel Stoddard was born April 15, 1799.
- Sylvester Stoddard was born August 21, 1801.
- Sylvester Stoddard 2nd was born February 23, 1803.
- Sally Stoddard was born September 24, 1805.
- Chester Everett Stoddard was born March 18, 1808.

A few friends that were officiated for in the House of the Lord

- Abner Hyde, was baptized for April 7, 1874, Oscar O. Stoddard acting as proxy, and his wife Maria sealed to him the same day, Apostle Wilford Woodruff officiating, Oscar O. and Elizabeth T. Stoddard acting as proxy. April 12, 1894 Oscar O. Stoddard Jr. proxy ordaining and endowments.
- Maria Hyde was baptized for April 7, 1874, Martha E. Stoddard acting as proxy was sealed to Abner Hyde the same day, Apostle Wilford Woodruff officiating, Oscar O. and Elizabeth T. Stoddard as proxy, April 12, 1894 Mary Ann Stoddard as proxy for endowments.
- Elizabeth Woodmansee Hyde Morse was baptized for April 7, 1874, Martha E. Stoddard as proxy.
- Mary Hyde Cranston was baptized for April 7, 1874, Martha E. Stoddard as proxy.
- William Hyde was baptized for April 7, 1874, Oscar O. Stoddard as proxy also in ordaining and endowments August 9, 1893.
- Maria Hyde was baptized for April 7, 1874, Martha E. Stoddard as proxy was sealed the same day to Oscar O. Stoddard, Apostle Wilford Woodruff officiating, Oscar O. and Elizabeth T. Stoddard as proxies, Mary Ann Stoddard proxy for endowment March 22, 1894.
- Elizabeth Taylor Stoddard, daughter of Stephen K. and Caroline Rogers Taylor was born April 27, 1842, was married to Oscar O. Stoddard October 2, 1860 by Bishop Isac Hill and sealed to him April 20, 1861 by Brigham Young officiating and August 10, 1893 received her 2nd anointings and was also sealed to her parents, myself acting for her Father and Maria Young Dougal for her Mother, President L. Snow officiating. She died August 31, 1913.

The children of Oscar O. and Elizabeth T. Stoddard:

- Oscar Orlondo Stoddard was born September 24, 1861 in Salt Lake City, was Baptized April 3, 1870 by Elder O.O. Stoddard and confirmed April 3rd 1870 by Elder Aaron Smithurst, rebaptized by O. O. Stoddard October 21, 1877, confirmed same day by J. Jones and ordained a teacher by S. Carter December 10, 1877.

- William Henry Stoddard was born April 21, 1863 in Salt Lake City, baptized by his father Elder Oscar O. Stoddard August 7, 1873, rebaptized by O. O. Stoddard October 21, 1877, confirmed same day by S. Carter, rebaptized February 3, 1895 by Henry Florence, confirmed by Bishop S. Carter, ordained and Elder by William Brough February 3, 1895.
- Martha Elizabeth Stoddard was born November 4, 1864 in Tooele City, Tooele County. Baptized August 7, 1873 in Portersville Morgan Co. by Elder O.O. Stoddard her father, rebaptized in West Portersville by O.O. Stoddard October 21, 1877, confirmed same day by Henry Florence, rebaptized in Salt Lake City October 2, 1883 by John Cottam, confirmed by C.Griggs, was married to Charles Wayman in the Endowment House in Salt Lake City October 4, 1883, died July 5, 1928.
- Caroline Matilda Stoddard was born March 26, 1867 in Tooele, died in West Portersville August 4, 1869.
- Emily Taylor Stoddard was born April 9, 1868 in Tooele, baptized July 2, 1877 by Henry Florence, confirmed same day by Elder O.O. Stoddard, was rebaptized May 28, 1887 by W.G. Brough and confirmed by O.O. Stoddard.
- Joseph Hyrum Stoddard was born July 29, 1872, baptized when eight years old by Oscar O. Stoddard, confirmed same day by same, was blessed June 12, 1873 by Nathan T. Porter.
- Mary Ann Tripp Stoddard was born June 13, 1874, was baptized June 18, 1882 by Elder O.O. Stoddard, confirmed same day.
- Mabel Maria Stoddard was born December 2, 1878, blessed February 6, 1879 by O.O. Stoddard, baptized December 2, 1886 by Henry Florence and confirmed in Fast meeting same day, died November 9, 1892, received her endowments in the Salt Lake Temple, her mother acting as proxy for her August 9, 1893 and sealed to William J. Wayman.
- Merriman Cook was born about 1797 in the state of New York and died about 1856 in the same state, was officiated for in the Salt Lake Temple by Oscar O. Stoddard March 23, 1894.

Name	Born	Married	Died
Oscar Orlando Stoddard Sr.	Dec. 30, 1821	Oct. 2, 1860	Sept. 9, 1896
Elizabeth Taylor Stoddard	Apr. 27, 1842	Oct. 2, 1860	Aug. 31, 1913
Oscar Orlando Stoddard Jr.	Sept.24, 1861	Aug. 8, 1892	Dec. 16, 1928
William Henry Stoddard	Apr. 21, 1863		Apr. 28, 1935
Martha Elizabeth Stoddard	Nov. 4, 1864		July 5, 1928
Caroline Matilda Stoddard	Mar. 26, 1867		Aug. 4, 1869
Emily Taylor Stoddard	Apr. 9, 1868	June 2, 1887	Nov. 20, 1924
Joseph Hyrum Stoddard	July 29, 1872		Jan. 28, 1937
Mary Ann Tripp Stoddard	June 13, 1874		June 5, 1907
Mabel Maria Stoddard	Dec. 2, 1878		Nov. 9, 1892

A few incidents of travel that took place on the plains the summer of 1860 in the last handcart company of which I had been appointed Captain by George Q. Cannon, emigration agent for that year.

Although not fully equipped, we went into camp with the handcarts, on the evening of the forth of July, and never camped two nights on the same ground from that time until we did on the Eighth Ward Square in Salt Lake City.

It was three days before we fairly got all together wagons, teams and handcarts. There were 21 handcarts and 7 wagons with 3 yoke of oxen to each wagon, and there were also with us, traveling with their own teams, Stephen Taylor and family, also a brother Paul and family from South Africa followed us up and joined up about the third day out, and by the advice of Brother Cannon, Brother Paul was chosen Chaplain over the English speaking portion of the company.

Brother Christian Christiansen having been chosen Chaplain of the Scandinavian and Swiss portion.

Owing to the minutes of the journey being taken at the time with a lead pencil, they became illegible before I had an opportunity of copying them, so I am writing from memory and cannot remember the number of souls (126) who were in the company at the start, but Brother Cannon told them at the start if they would be humble and faithful not one of them should die on the road to the Valley, which was literally fulfilled as everyone who had started from Florence with us came in to Salt Lake City with us except a Swedish girl whom her parents left with Brother Myers at Bear River, and also we picked up others on the road.

A brother Chapman and family with wagon and team joined us at Genoa. A sister left by some former company was taken up by us at Wood River and brought to the Valley, also a family named Cherrington whom we found at Green River who had had much sickness and had lost 3 children by death, and another a daughter then sick unto death, but they were so anxious to come to the Valley that we took them in and brought them along, the sick daughter died in East Canyon a few miles below the foot of Big Mountain, and was buried there.

And now I will mention a few incidents where the Lord blessed us in a special manner, first just after leaving Wood River and reaching the Platte, while camped at noon, Elizabeth Taylor, daughter of Brother Taylor spoken of as traveling with us with his family, while sitting on some bed clothes spread in the shade of a wagon, not feeling very well was seized with spasms and severe jerking and twitching till it seemed as though she was going to die. I was called by a sister Rogers who was by her to administer to her, and seeing her condition was wondering what could be the matter and felt fearful she was going to leave us. Immediately and with humble and diffident feeling, I laid my hands upon her head and almost mechanically rebuked the evil spirits and in the name of Jesus Christ commanded them to depart and leave her system, when immediately her paroxysms ceased and she spoke to ask why we did not let her go, why we called her back to this world of trouble, she had got past all pain and was going off in a nice four horse carriage finely caparisoned.

During her convalescence she informed Sister Rogers, (the sister who was with her) that while at Council Bluffs, spiritualism was quite common, and that in the family where she resided they often had sittings or circles headed by the circuit preachers, and after a while they induced her to sit at the table with them, when it was discovered she was the strongest medium amongst them, and astonished them at the manifestations given through her, they obtained such a hold over her

that she began to feel and fear their influences and resolved to break away from them, when some of the spirits prominent among them, and Indian Doctor, informed her as she was intended to go to Salt Lake City, she would not live to get there, for they would come and get her when she got to the Platte River, the result of their attempt to carry her off we have seen, but the sequel is yet to be told.

When sister Rogers told me the forgoing, I immediately told sister Elizabeth she should go to Salt Lake City, but she would have to go there through the Platte River, she would have to be baptized in the Platte, so on the 25th of July we camped on the Platte and held a celebration and looked up a place to baptize in, and the weather was nice and clear but as we repaired to the river side to preform the ordinance of baptism, the sky became suddenly overcast with clouds and a severe wind arose raising the waves in the river till they looked fearful, and almost discouraging us from doing our work, especially as to all appearances it looked like keeping up for the day, but a calm feeling came over me and I mildly said, "Brothers and Sisters, let us proceed with our preparations, sing, pray and get ready and if your faith is sufficient, we will yet be able to do our work, we kept on getting ready, and when we had finished, the weather was clear and serene and the water was without a ripple, and we finished our work unmolested.

That evening brother G.Q. Cannon, H.S. Eldredge, W.H. Hooper and others passed our camp, on the road to the Valley.

As for sister Elizabeth, she came into the Valley, got married, and became the mother of five daughters and three sons, all of whom all except one daughter is still living and call me father, and she has never been troubled with those spirits since.

The next incident I will mention is crossing the Platte River at Laramie, having traveled down the Platte on the north side, and found it to be a rough hilly road, and bad for handcarts between Laramie and the upper crossing, I thought I would try and cross the North Platte at Laramie, and travel up the South side of it, and as there were some in the company who were timid about crossing with the handcarts, I was in a quandary what to do about it. We camped about four miles below Laramie and during the night I dreamed I saw ourselves camped on the other side of the river, and when I told my dream, it seemed to allay all fears, so we started at sunrise and moved camp up the river till opposite Laramie, then the sisters did their washing while we overhauled our provisions, issued rations, increasing the ration of flour from a lb. a head a day which had been issued up till that time, up to 1 1/4 lbs. per head per day, and hunted up a ford and prepared to cross. We hitched up when ready and drove one wagon over, unloaded it, came back and took in the loads of the handcarts, and then went over with them leaving the empty carts to haul over by hand, I helping to haul over the first one myself, none but the men hauled the carts over the river. The women and children being hauled over in the wagons. We were over and in camp 2 miles up the river by sundown.

The next incident of moment at Independence Rock, on the Sweet Water River, I got a letter from Brother Cannon informing me there was 14 sacks of flour for me at Three Crossings of the Sweet Water.

When I arrived at the Three Crossings, I found a man there with the flour which we took into the wagon, and from that, raised our rations of flour to 1 1/2 lbs. per head per day, which we kept up till we arrived in Salt Lake City.

At the first camp this the west side of Quaking Asp Ridge, a few teams from the valley passed us, and camped a short distance east, and they came back and spent the evening with us, and camped a short distance east, and they came back and between 10 and 11 o'clock when they started for their camp, and feeling jolly hurrahed, fired off pistols, shouted etc., and the Danish saints having gone to bed in a tent and all asleep, being suddenly aroused by the uproar, were frightened and someone shouted, "Indians", it created a panic and a rush was made for the tent door to get outside, Brother Christian Christiansen, their Chaplain, a small man lying at the tent door, started to go with the rest, but the rush was too soon and powerful for him, and he was trampled underfoot till the tent was cleared, when he found himself free but with a shoulder out of joint with the knuckle below the socket. The next morning one of the brethren by using his heel as a fulcrum, tried to pull his arm out and pry the shoulder in place, after three or four unsuccessful attempts, he begged him to stop as he could not stand the pulling no longer. I was informed of the circumstance and went to him and found his arm in a sling but able to be around. We managed to get him on the camp pony and let along the road as the camp moved along, till we camped at night, hoping to find some chance to send him forward into the City, but did not, but in the evening just after prayers and we were preparing for bed, he sent for me to come and administer to him. I complied and anointed his shoulder as well as his head with consecrated oil, and in confirming the anointing with my hands upon his head, I prayed for the muscles and sinews to relax that the joint might have room to get to its place and after I got through administering to him, I said, "Brother Christiansen go to bed and to sleep and if you will have faith, you will wake up in the morning with your shoulder in place", and he said, "I believe you Captain", and after which I went to bed and the first thing I heard in the morning the Danish interpreter called me and said, "Captain, Christiansens shoulder is in its place as you told him last night it would be", and so it was, and did not trouble him any more to my knowledge, though I have never seen him since he left camp ground in Salt Lake City.

One more incident and I will close this narration, when we got to the mouth of Echo Canyon, we stopped to noon and turned our cattle out near the mail station, and when we hitched up for the afternoon start, Brother Paul our Chaplain missed a cow of his, as the train started, he went back to look for it and found it shut up in a pen and on going to let it out, he was accosted by the stage driver who was also stopping for noon, who demanded him to desist and drew out a pocket knife and stabbed him in the back near the shoulder blade. He came on after the train, on his coming upward was brought forward to me and I went back to the station on horse back, and among the passengers on the incoming stage was a District Judge for Utah, he told me the case should be looked into, and for me to take the cow and as soon as he arrived in the City he would have the case put into the hands of the prosecuting attorney and attended to.

I came on with the cow, and that is the last I ever heard of the scrape, but when we were coming up to Big Mountain, we met the driver going down with the Outgoing stage, having changed teams with the driver of the same, when they met, and I have never seen him to know him since.

The Judge came in and I thing qualified, but did not stay long no gain a very honorable name or reason to be had in honorable remembrance, he left with Governor Dawson, but as I remembered his name I think was Crosby, (Crosty)

We landed on the Eighth Ward Square in Salt Lake City, on the 24th day of September 1860, having just dealt out one weeks rations, and also meeting on the square persons under the direction of the Bishopric with vegetables, molasses, provisions, etc., which were distributed among them as needed or required, so they were well received and I must say, according to the best of my understanding and knowledge that this the last handcarts to come across the plains in as good condition as any one of them all.

There was one circumstance happened that I regretted and it caused me some anxiety at the time, but I soon gained the ascendancy over the difficulty, it was this: Geo. Q. Cannon, in selecting teamsters to drive the teams with the wagons taking the provisions and extra freight of the company, chose a couple that had come down from the valley that season with Joseph W. Young, on a trial trip from the Valley to the Missouri River and back in one season, and it proved a success, and thus there was no more need for handcarts.

One of these teamsters was Danish and was to act as interpreter for me to communicate with the Danish saints and the other as having a little experience was to have charge of the teams when it was necessary for me to be absent from them. With the handcarts I trusted him and at his request nominated him before the company as wagon master in my absence, and it soon turned out that he got it into his head that he had sole charge of the wagons and had a right to sit in judgement upon the members of the company who were traveling with their own wagons. Accordingly, he cited Brother Paul, our chaplain, to appear before the council of his teamsters to answer to certain charges, and when Brother Paul asked the privilege of bringing witnesses, he was refused. I thought it time for me to interfere and told Brother Paul that he need not answer the summons if he was refused witnesses, upon which the wagon master asserted his claim as independent master of the wagons whether I was present or absent. I gave him to understand that when the wagons and handcarts were together, they were all under my charge, and he was supposed to be included with them, as I was Captain of the company. If he had had his will, it was his intentions to rule over the people like a tyrant, but meeting with a determined check, he subsided and threatened me with a High Council Trial when we got to the city, and took notes of my actions from that time on, but his charges were not noticed and I never heard from them again, this was the most unpleasant incident of the journey.

And I send you the foregoing communication, Brother Palmer thought you would like it. When I informed him I led the last company of Handcarts.

Yours truly in the Gospel of Jesus Christ,

Oscar O. Stoddard

To Junius H. Wells

Editor of the Contributor