

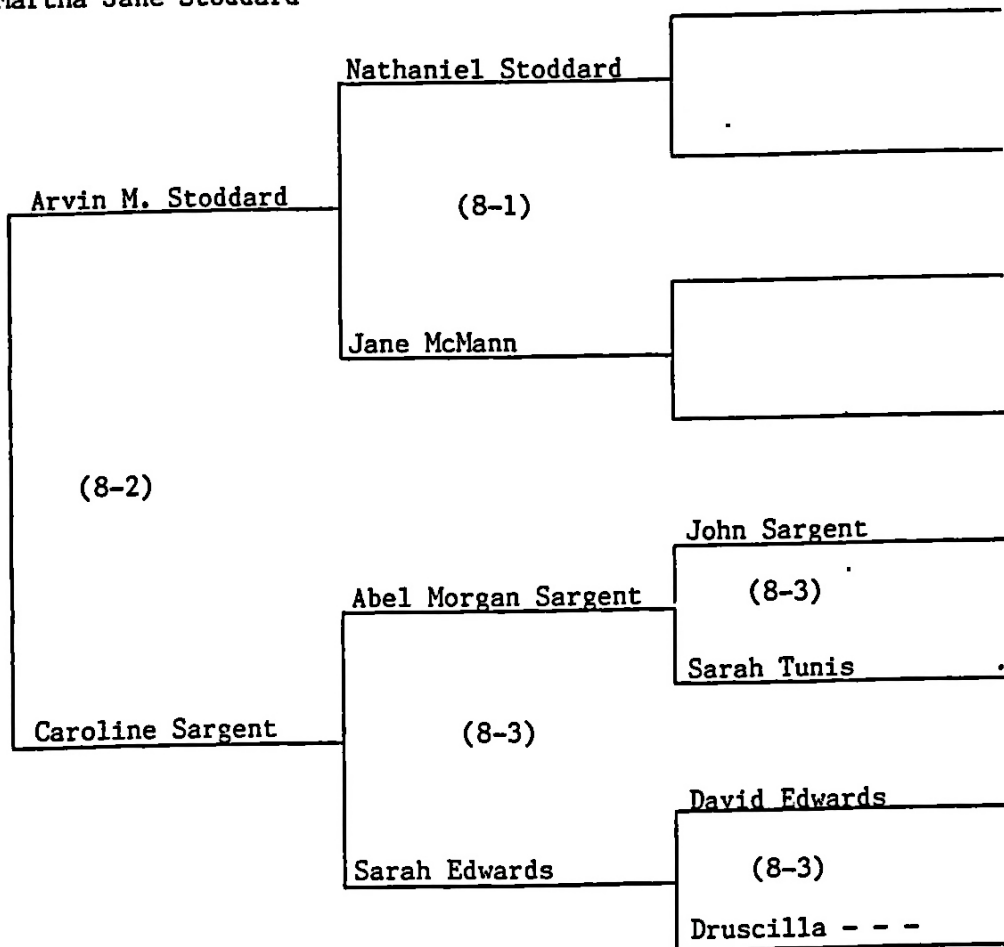
Chapter 8

The Book of Leonard Babbitt

containing the
collateral lines of ancestry
provided by
Leonard Babbitt's wife
Martha Jane Stoddard

PEDIGREE CHART

The Book of Leonard Babbitt
 Ancestral lines
 of his wife
 Martha Jane Stoddard



NATHANIEL STODDARD (-before 1840)

JANE MC MANN (-)

In a letter dated February 16, 1944, Benjamin L. Bowring, supervisor of the Research Department of the Genealogical Society of Utah, wrote in response to a request for information on the Stoddard line, stating:

"We have a History of Leeds County, Ontario, Canada, and in the township of Bastard we found record of a family of Stoddards mentioned who joined the Latter-day Saint Church. This book states, 'Arvin Stoddard and one of his brothers walked most of the journey from Connecticut...' " 1

From the same source, above, but on the date of March 3, 1944, we are told that,

"There are several Stoddard names listed among the baptisms done for the dead. Among them is a record of Jane Judd being baptized in 1840 for her husband, Nathaniel Stoddard.

"These are likely your ancestors. However, we do not know if 'Judd' was Jane's maiden name or if, when Nathaniel died, which would have been before 1840, she may have married a man by the name of Judd." 2

Later research has uncovered the fact that Nathaniel's wife was Jane McMann and that, as his widow, she married a Judd.

Nathaniel and Jane (McMann) Stoddard were the parents of Arvin Mitchell Stoddard (8-2), who was born in Leeds County, Ontario, Canada in 1825. This Arvin was a later individual than the one referred to who 'walked most of the journey from Connecticut'. However, the name would indicate that Arvin Mitchell was named for the earlier Arvin Stoddard who came from Connecticut and who, no doubt, was a family relative. Without a doubt, the Nathaniel Stoddards were one of a family along with other relatives who had moved from Connecticut into Upper Canada (now Ontario) around the time of the Revolutionary War.

It appears from traditional 'hand downs', that the names of Lyman and Judson were also familiar names of the Stoddard relatives. Marion Leslie Stoddard's father was Judson Lyman Stoddard, born in Ontario, Canada in 1823, two years before the birth of Arvin Mitchell, and in the same area. Another matter of reflection is the fact that Arvin Mitchell suggests not only the ancestral ring of the name Arvin, but the middle name of Mitchell comes from Nathaniel's grandmother Stoddard's maiden name. On July 2, 1945, Benjamin Bowring of Salt Lake City and researcher for the Genealogical Library, above mentioned, wrote:

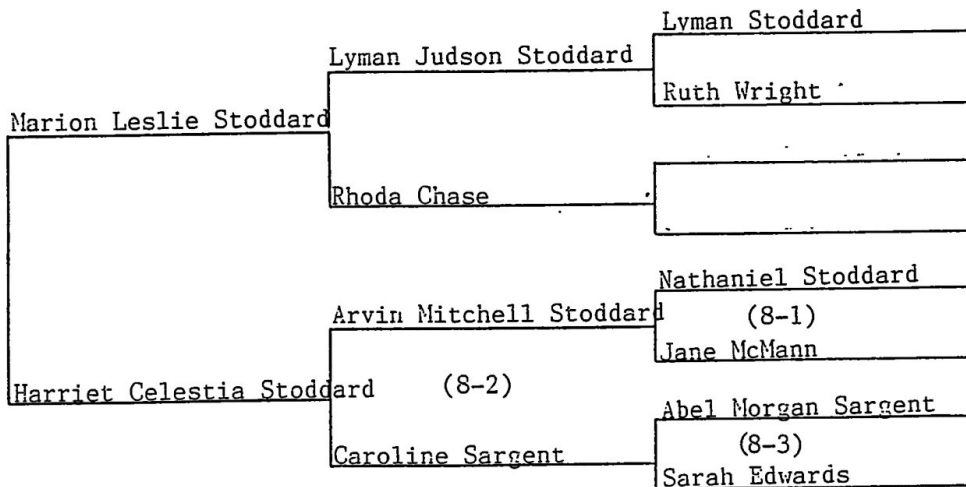
"In the Nauvoo baptisms we find a Lyman Stoddard was baptized in 1841 for his father, Ichabod Stoddard, also for his brother, Judson Stoddard and a grandfather, Mitchell and grandmother, Mary Mitchell. Judson Stoddard's birth was recorded as 1796 in Connecticut. It is possible that he (Judson) is a brother of your Nathaniel and an uncle of Arvin Mitchell Stoddard. The fact that Arvin's middle name is Mitchell and that Judson is a common given name for boys in your Stoddard family, substantiates our supposition that Nathaniel, Lyman and Judson were brothers. However, this

remains to be proven before Nathaniel's line can be established." 3

Descendants of Arvin Mitchell Stoddard and Marion Leslie Stoddard, who was the son of Judson Lyman Stoddard, have long understood that Marion Leslie married a cousin or second cousin, Harriet Celestia Stoddard, who was the daughter of Arvin Mitchell Stoddard. This tradition is a verification of the close relationship of the two lines of Stoddards and further substantiates their common ancestry.

Harriet Celestia Stoddard is a sister of Martha Jane (Stoddard) Rice, the wife of Leonard Babbitt Rice (1-8). Both Martha and Harriet are daughters of Arvin Mitchell and Caroline (Sargent) Stoddard (8-2). A family group sheet submitted to the Genealogical Library in Salt Lake City by Mrs. Betty (Patterson) Hatch of Globe, Arizona (see #170), identifies her great grandparents, Marion Leslie Stoddard and Harriet Celestia (Stoddard) Stoddard and completes the information of their family group. If, as reported, Marion and Harriet were close relatives, it becomes quite clear that the descendants of the Connecticut families who moved to Upper Canada, some of whom joined the Church of Jesus Christ of Latter-day Saints, and migrated to Nauvoo, Illinois, and then crossed the Plains to Utah with the body of the Church, were originally from the same ancestry. 4

A very interesting and challenging bit of research lies waiting for someone to find the link that brings the following two lines, as charted below, to a common ancestor:



The foregoing chart of the two lines has been established and is without question. If we can assume that there is a common ancestor, as suggested by Benjamin L. Bowring, as well as by tradition, there is a great field of completed New England research that would connect our Nathaniel Stoddard, the subject of this sketch, to the immigrant, Anthony Stoddard, born about 1615, of London, England, who came to Boston, Massachusetts in about 1639. His son, Solomon Stoddard, of Boston and Northampton, Massachusetts, was the father of Rev. Anthony Stoddard, who migrated to Woodbury, Connecticut, where he died in 1760. His posterity settled in and around Woodbury and Watertown, Connecticut. One line of the Connecticut family is charted as follows:

1. Anthony Stoddard, b. abt. 1615
2. Rev. Solomon Stoddard, b. 26 Sept. 1643
3. Rev. Anthony Stoddard, b. 9 Aug. 1678
4. Eliakin Stoddard, b. 3 Apr. 1705
5. John Stoddard, b. 26 Jan. 1730
6. Samson Stoddard, b. 25 Oct. 1752/3 5

It must be remembered that any connection of Nathaniel Stoddard to the above line from Anthony Stoddard (1615) above, is only assumed, since this is a line from the Rev. Anthony, who settled in Connecticut, the original home of our ancestors, who migrated to Upper Canada about the time of the Revolutionary War for independence. It was a time of great stress between the Loyalists and Rebel Patriots of America and great migrations were the result of this stress. The contentions and strife between these two factions of citizens were especially intense through the New England colonies of Connecticut and Massachusetts and migrations northward put the persecuted loyalists in British domain.

One must study the trends of the time to speculate on any sort of conclusion as to what might have motivated the Stoddards to leave Connecticut for what was then called 'Upper Canada'. The writer takes the liberty to make some assumptions of possible truth, though it is doubtful that we will ever know the full truth.

According to the time of their migration, it seems possible that they may have been, like so many others in that day, caught between the social forces of loyalists and rebel patriots for independence.

The Revolutionary War was fought on two fronts; the British on one hand and American indifference on the other. Many Americans remained loyal to the Crown. They had recently fought on the British side against the French and Indians and at first had no intention of seceding from Great Britain. The Colonists by themselves were no military match for the mother country. They were three million people as against Britain's eleven million. The Americans were scattered all along the sea coast (see map # 2), their towns were small, and they had no standing army and no navy. Lack of strength for war was one of the chief arguments of those opposing the conflict. While a number were loyal to the Crown, many others were simply frightened. They feared their own weakness and inadequacy, but especially did they fear reprisals when and if they were defeated.

It was common knowledge among the colonists that few of them had any zest

for open war, for in words similar to this, John Adams expressed it this way, "A third of us took up arms, a third is either openly or secretly loyal to the British, and a third of us don't give a ____."

So divided were the separate colonies, so widely did their interests differ, how could they fight the strongest power on earth and hope to win?

"The Great Prologue", from which much of the information about the condition of the country during this period was taken, gives the following profound statement:

"In the face of all this, the Americans could only look toward heaven for assistance, for they knew that freedom from despotism was the God given right of all men. They were not disappointed in Divine intervention, for the colonists were delivered by a Supreme power beyond their own." 6

Sentiments in England switched in favor of the colonists who were fighting for freedom. The American Revolution suddenly became a world war. France, seeing an opportunity to even up old accounts with her traditional enemy, came in on the side of the Americans. When the war was half over, Spain and Holland came in, determined to punish their long-time British enemy.

General Washington had long been convinced that the war could be won and freedom from despotism be gained for the colonies only by divine intervention. If Washington had been compelled to depend upon the Americans alone to win the war, defeat would undoubtedly have come in a matter of a few months, for there were too many loyalists among them, and too many people who feared reprisals if the war was lost.

The pressure put upon the loyalists by their counterparts, the rebels, was severe enough to cause many to move on into areas less involved in the conflict. Maine received many of the loyalists who were promised British protection. Likewise, Nova Scotia and Upper and Lower Canada became places of refuge for those opposing open war.

Through the ages past, a barbarious custom had been practiced in times of war by the victors upon the conquered or upon those who had been apposed to conflict. Such a reprisal was always to be feared. The alternative measure of mass migrations seems the more civilized.

In spite of the gratitude that we may feel today, for those who were determined in an all-out effort to 'give me liberty or give me death', the divided sentiments are understandable. The patriots considered the loyalists opposers to the cause of independence and the loyalists considered the patriots apposers to the Crown and agitators of war.

Though much persecution had resulted from these divided sentiments, still America's respect for man's freedom of choice was expressed in her show of humanitarianism toward her fellow citizens who had been loyal to Great Britain.

The Revolutionary War period had been a time of strenuous decisions; a time when conflicting sentiments had a way of tearing at the hearts and minds of people, but America was used to conflicts. For years she had been constantly

aroused by religious contentions. Migrations of people followed many instances of persecution and religious discontent. This element of discontent could well have been the motivating force behind some migrations into Upper Canada. As far as the Stoddards are concerned, our surmises are only speculative. However, the conditions as they arise in certain periods of time do play a part in the migratory events of people.

If the Stoddards had freed themselves of involvement in the social pressures of the time by leaving Connecticut when they did, it is without doubt that they were not free from continued religious differences as they existed in Upper Canada, similar to what they had known in New England. Any threat that presented itself in the form of new thought or change, was considered heretic and satanic.

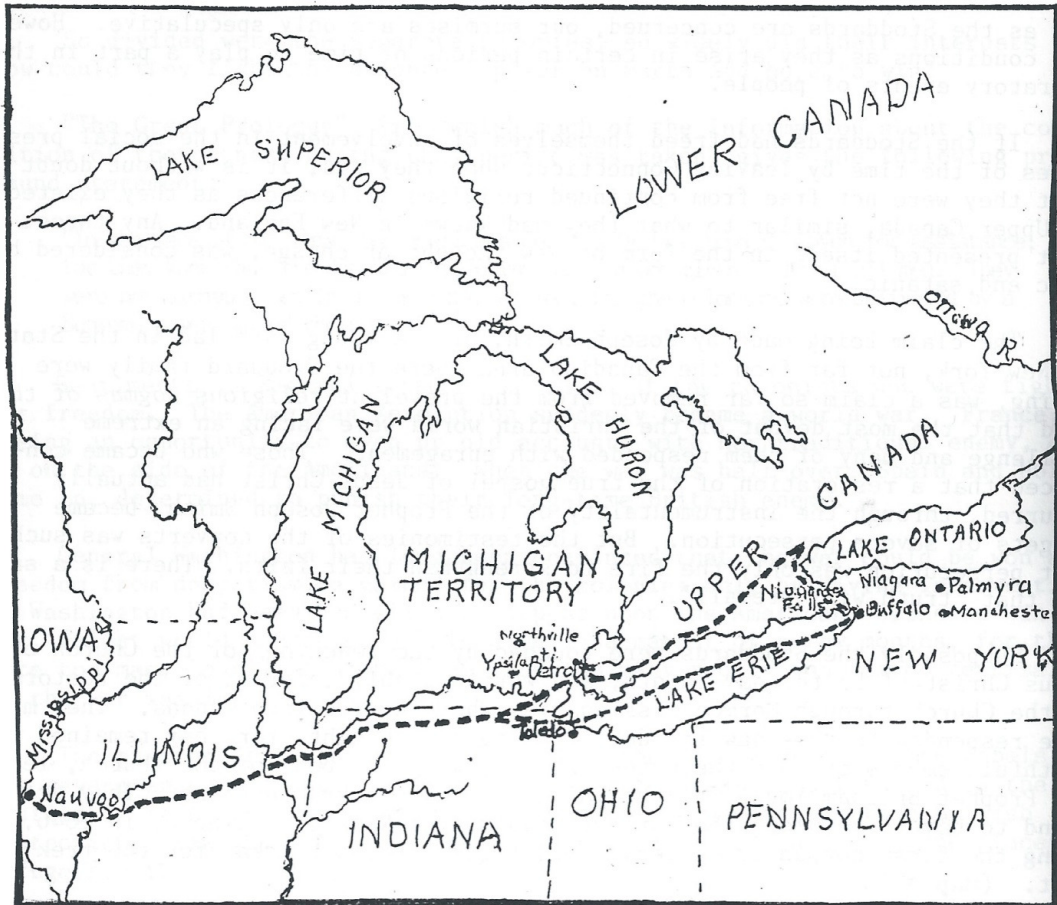
The claim being made by Joseph Smith, Jr., a young farm lad in the State of New York, not far from the Canadian area where the Stoddard family were living, was a claim so far removed from the prevalent religious dogmas of the land that the most devout of the Christian world were facing an extreme challenge and many of them responded with enragement. Those who became convinced that a restoration of the true gospel of Jesus Christ had actually occurred, through the instrumentality of the Prophet Joseph Smith, became targets of severe persecution. But the testimonies of the converts was such that persecution was only the fire to strengthen their faith. There is a saying that 'truth will prevail'.

Supposedly the Stoddards were touched by the teachings of the Church of Jesus Christ of Latter-day Saints, and were probably informed of the restoration of the Church through Mormon missionaries who traveled into Canada. They must have responded to this new freedom of religious thought, for they remained faithful members even to the extent of following the body of the Church, led by the Prophet Brigham Young, to the Valleys of the Rocky Mountains. They are found to have been among the early removals from Nauvoo, Illinois, in 1846, and among the first companies to leave Winter Quarters, Nebraska, for the trek west. (map #17)



by J. Leo Fairbanks

UPPER CANADA TO NAUVOO



We find no record to show that Nathaniel traveled to Nauvoo. However, we do know that his wife Jane McMann and the family left Upper Canada and arrived at the Church headquarters in Nauvoo from where the migration west began.

From a study of the prevalent migratory routes out of Upper Canada, it is known that water travel was possible on Lake Erie from Buffalo, New York, to Toledo, Ohio. Overland routes across the states of Ohio, Indiana and Illinois would allow travel west to Nauvoo, which was situated on the Mississippi River or western border of the state of Illinois. The extent of the travel made by the Stoddards from Upper Canada to Nauvoo was by no means a small matter. Their experience must have prepared them well for the 1300 mile journey from Illinois to Utah. They, no doubt, were familiar with the modes and means of travel and the importance of being sufficiently prepared. They probably realized the urgency of raising crops along the way to help those who would follow under similar and very trying circumstances.

It is regrettable that so little is obtainable at this time on the life and travels of Nathaniel Stoddard. We know that his wife and family were with the Saints in Nauvoo, Illinois at the time of the Exodus across the Plains to Utah in 1847. It is not known whether Nathaniel left Canada with his family and others after hearing the Gospel of the restored Church of Jesus Christ of Latter-day Saints, or if he died prior to the time his family migrated to Illinois. Evidently Nathaniel had not been baptized a member of the Church for his wife had this ordinance performed in his behalf at a later date in Nauvoo, and we are left to wonder about the time and place of his decease, though we are sure he died prior to 1840 when his wife, who was at that time married to Mr. Judd, did his temple baptism ordinance.



JANE MCMANN STODDARD JUDD

On a family group sheet submitted to the Archive section of the Genealogical Library by Verna B. Judd of Mesa, Arizona, is found further information that might lead to a more complete story of Jane. Her second husband was Arza Judd of Busted, Ontario, Canada; born June 10, 1798. He was a widower, whose first wife, Lucinda Adams had died leaving a family of children. Before he died in 1840, Jane had a son, Samuel Judd, born in 1838 or 39 in Busted, Ontario, Canada. We do not know the exact time that the Stoddards left Ontario for Nauvoo, Illinois, but we know that they were in Nauvoo sometime earlier than 1844 when the Prophet Joseph Smith was killed by mobs in Liberty Jail. No record has been found, to date, regarding Arza's place of death. He may have died either in Canada or in Nauvoo. This information establishes the fact that Nathaniel's death happened in Canada.

Jane (McMann) Stoddard, who became known as Jane Judd, reached the Salt Lake Valley with her Stoddard sons and came across the plains with the Utah Pioneers. The family group sheet, referred to above, gives her birth as about 1814, born at Busted Township, Leeds County, Ontario, Canada. The township is variously spelled as Busted, Bustard and Bastard.

On the family records of Eila Rich Streeper and Alta Stoddard, both of Salt Lake City, Jane's birthdate is given as February 16, 1794 in Glasgow, Lanark, Scotland and that she died in 1882 at Minersville, Beaver County, Utah. It is also stated that she married (3) Henry G. Sherwood. Minersville and Milford, Beaver County, became settlements where two of her sons made their homes.

The children of Nathaniel and Jane (McMann) Stoddard are listed as follows:



Jane McMann Stoddard Judd

SIX STODDARD PIONEERS



Arvin Mitchell Stoddard
Son of Nathaniel and Jane McMann
Stoddard

(8-2)



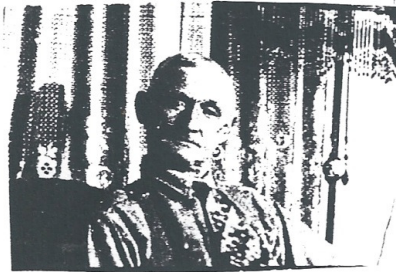
Caroline Sargent
Wife of Arvin Mitchell
Stoddard



John Rufus Stoddard
Son of Nathaniel and Jane McMann
Stoddard



Martha Elizabeth Weaver
Wife of John Rufus
Stoddard



Lewis Arden Stoddard
Son of Judson Lyman and Rhoda (Chase)
Stoddard



Lydia May Smith
Wife of Lewis Arden
Stoddard

1. Arvin Mitchell Stoddard, b. 1 Sept. 1825, Bastard (now called Portland), Leeds County, Upper Canada (now called the Province of Ontario), Canada; md. Caroline Sargent, dau. of Abel Morgan and Sarah (Edwards) Sargent, possibly 1851; died 4 April 1914, and buried in the Milford Cemetery, Beaver County, Utah. (8-2)
2. John Rufus Stoddard, b. 15 Jan. 1827, Bastard, Leeds County, Upper Canada; md. Martha Elizabeth Weaver, 13 Oct. 1853, Salt Lake City, Utah; died 7 April 1904. Martha, his wife, died four days later, 11 April 1904. Both were buried at Dryfork, Uintah County, Utah.
3. Sheldon Stoddard, b. 8 Feb. 1830, Montreal, Hochelaga Co., Quebec, Canada; md. Jane Hunt, March 1851. She died 26 Dec. 1899 at San Bernardino, Calif. He died, 1919. Both are buried at San Bernardino, San Bernardino County, California.
4. Albert Leonard Stoddard, b. 26 April 1832, Johnston, Leeds County, Upper Canada (now Ontario) Canada; md. Ellen Lucinda Neas. She died 2 March 1882 at Minersville, Beaver County, Utah; md. (2) Mary Ann Corbridge; died 4 May 1914, Minersville, Beaver County, Utah; buried in Minersville Cemetery.

1. #196, Letter dated February 16, 1944
2. ibid, Letter dated March 5, 1944
3. ibid, Letter dated July 2, 1945
4. #170, pp. 8-1, 8-2
5. #2, Vol. 2, charts 17-72, 17-570
6. #184, pp. 47, 52
7. #170, p. 8-1