NAME
NOM Danby Family NO

DANBY

WEXFORD, IRELAND

1798

in 1986 the original was in possession of Dr. Charles Danby of Kingston, Ont.

CHC 9-14-98

MANUSCRIPT OF

JOSEPH DANBY, SR.

OF

WEXFORD, IRELAND

AND

LEEDS COUNTY, ONTARIO, CANADA

17 May 1798 - 7 Jan 1873

EDITED BY

OSCAR H. KIRKPATRICK

First Edition 1983

Second Edition 1995

by

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1983 PREFACE

The manuscript of Joseph Danby, Sr. came into my hands in typewritten form as a result of genealogical research of my paternal grandmothers family. In the spring of 1983 I sent an inquiry to the Leeds and Grenville Genealogical Society of Brockville, Ont., regarding my ancestors from that area. As a result of this inquiry I received a letter from Dorothy Turner of Tulsa, Okla., which led to further correspondence with Lois Rohan of Florissant, Missouri. Mrs. Turner's letter contained the following ;

"The most important bit of genealogy from which these records have come, is a manuscript by one Joseph Danby. Lois got it from a man named H. L. Danby, a great-grandson of Joseph Danby, Sr. The original manuscript was in possession of Mabel Danby, widow of a George Danby, and also a great-grandson of Joseph Danby, Sr. Mabel Danby planned to will the manuscript to Queens University in Kingston, Ontario. She was in her early seventy's when Lois received a copy of it, so don't know if she is still living -- or where she lived."

As of this writing the location of the original is still a mystery. The typed copy was very difficult to read as it was no doubt copied, word for word, letter for letter, from the original document. As a result I decided to recopy it correcting the errors in spelling and inserting pronunciation. I have noted with (sic) where I have stayed with the original spelling.

An example of the writing of the pages I received:

"Amungst the many etments of my life I had Natural desire for the keep stock and I might ad music - which I was parentualy indulged in my father hird a profeysor of music to reach me at home, - in the practice of the violin had I been unworthy, - in his estomition me thinks he would not have don so maintime my desires for the fleecy ocupents of the "

As a result of the manner of spelling and other problems reading the document, a person would become impatient and give it up as a bad project.

I feel that this man who lived and died long before we were born really had important information to give us. At first I thought that perhaps the manuscript might be a figment of some one's imagination so I decided to do some research.

First I visited the Research Dept., Boston Public Library, Boston, Mass. I located the book written by the Rev. Mr. Gordon that Joseph Danby mentioned. I also located another excellent book written by Edward Hay called "History of The Insurrection of the County of Wexford 1798." This later book was published in Dublin in 1803.

The uprising of May 1798 was not limited to Wexford. It had been a nation wide plan to overthrow the existing government and had originaly included help from the French. The plan was betrayed to the government in the weeks before it was to be carried out, Its leaders in Dublin and elsewhere were arrested and many of them executed.

Both of these books give a very good account of what happened in the County of Wexford during Witsun Week, 1798. They do not mention any of he acts that Joseph Danby detailed, however, his was a more local view. Hay claims that the rebels who attacked the town of Wexford numbered seven thousand and were mostly armed with pikes.

I also reviewed microfilms[1] which are church records for various Leeds County, Ontario church's. I found Joseph Danby acting as a witness to the marriage of Michael Kelly and Mary Slack on 3 Sep 1833 and his brother Samuel Danby, (my great-great-great grandfather) serving as a witness to the marriage of Harvey Mason and Mary Kelsey on the 16 Jul 1834.

I do not know when the majority of the Danby family arrived from Ireland. The only record I have found to date is the arrival of Thomas Danby, with his wife and two children, at the Port of New York on 17 Sep 1821[2]. I do have undocumented information that at least the first two children of Samuel Danby, Sr. were born in Wexford, Ireland.

I have included family group sheets relating to the Danby family from information that I have now. HOWEVER, the only documented information I have at the present is for my great-great grandmother, Amelia Danby Laforty. The information is contained in her death certificate[3] dated 5 Dec. 1911 at Town of Fowler, St.

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[1]Public Archives of Canada, Hull, Ontario, microfilm #C-3030 and #C-3031-

[2]New York Ship Passanger List, Vessel "Martha", from Liverpool. Microfilm Reel#2, list #277. Research department, New York Public Library, hereafter NYSPL.

[3]Town Records at Town Clerk Office, Town of Fowler, St. Lawrence Co., New York

Lawrence County, New York. It lists her parents, birthdate and birthplace, Delta, Bastard Township, Leeds County, Ontario, Canada.

It is my hope that publication of the manuscript of Joseph Danby will be of assistance to future generations.. I believe this was his intention when he wrote -

"And they profit there by - is the only desire he feels, - as he now pens, - them in the 58th year of his age and when memory can only Do her offis, -"

O. H. Kirkpatrick
E. Bridgewater, Mass., 02333
20 May 1983

PREFACE TO SECOND EDITION 1995

Over the years the search for the hand written copy of Joseph Danby's manuscript has continued. In the summer of 1986 I journeyed to Leeds County Ontario on a pilgrimage to try to locate the original. My first call was at the Office of the Town Clerk of Bastard, Leeds County, Ontario, where my ancestor, Joseph Laforty, was born. The Danby family lived in the adjoining township of Yonge. When I told the clerk the purpose of my visit I was asked if I had ever communicated with "old Mrs. Danby". A phone call was made and a visit was arranged.

Mrs. Danby lived with her daughter, and was near ninety years old at the time of our visit. My great surprise was when I discovered that she was Mabel Danby, the widow of George Danby, mentioned in the preface to the first edition. She had been in possession of the original manuscript for many years. Within the previous year she had been contacted by Mrs. Lucy Danby, (not connected with the subject family line), widow of Dr. Charles Danby of Kingston, Ontario, Canada. She requested that Mabel Danby turn the document over to her control for preservation. She had complied with the request and the document now resided at Kingston.

The following day I went to Kingston and called Mrs. Lucy Danby and requested to see the manuscript. She was most gracious and invited me to her home where I would be allowed to read the original. She also made arrangements for me to make a photocopy of the complete document, which is now in my possession.

We discussed the original intention of Mabel Danby to give the manuscript to Queens University at Kingston for inclusion in their archives. At the time of my visit she agreed that this would be a practical approach to assure preservation for future generations. I do not know if she ever proceeded with that plan and the document may still be in her possession or that of her son, Dr. Charles Danby of Kingston, Ontario.

I do know how difficult it is to part with a family artifact. We at one time had a manuscript which had been written in 1807 by one of my wife's ancestors who had served in the French and Indian wars as well as the American Revolution, and later served in public offices in New Hampshire and Maine. In 1985 we donated that document to the manuscript department of the New England Historical and Genealogical Society, Boston, Mass., for preservation.

A number of changes have been made in this edition as a result of having the photocopy of the original manuscript as a reference. Some words that had been indistinguishable in the type written document are more understandable in the original.

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January 1995

Chapter One

26 February 1856

The writer of these pages desires to have on record the trials and scenes which he pass, to be handed down for the benefit of his own progenitors and that they may profit thereby is the only desire he feels, as he now pens in the 58th year of his age, and when memory can only do her office.

I was born in the county of Wexford, Barony of Scarawalsh and Parish of Ferns, Ireland. My parents on both sides were English decent. My fathers grandfather was a native of Donbigh in Wales who immigrated to that country (Ire-land) in or about 1689 or 1700 (sic). I have no record to certify the dates, but this I know that they were Williamites, or William's men, and must have come about that date. It is well known to the family that three brothers did then immigrate to that country, and one settled in Sligo, James settled in the Barony Forth a division of the county Wexford, while John settled in the first mention division of said county, and in the town land of Tombrack A more beautiful landscape was nowhere to my knowledge. Its picture is quay, bog and verdant moor are still pictured in my mind and death only can erase its image. I have saw no land in America could compare with it, and was I placed back again, my happiness for this life could not be exceeded. Having the privilege I could then embrace and be gifted with the present experience, but I must proceed with my narrative.

When I was born I must have been an unwelcome companion as I was ten days old when rebellion broke out 1798. My parents have suffered many privations from the Catholic population. My uncle, John Willis, was the second man killed in that country by the infernal legion. He was killed at Dawson's, parish of Kilrush, while several of my relatives were unhumanely butcher on Vinegar Hill and elsewhere. Thus the deranged state of a parent could not yeild to me proper attention which leaves me but a feeble bark to struggle on the ocean of time, to this very day.

Soon as I was able to go my parents sent me to school which indulgence was but short in consistence with my requirement for which these ill spelt syllables doth bear witness.

My father, being infirmed, rendered so by the above named people, that I was taken from school as soon as [could be of any benefit to the farm and here it will be well to give an account of their cruel perfidy.

When the Catholics became a United Body, information soon reached the authority and they gave up their list of names and in some cases their pikes or arms and took out protcetion (probation). But their protections did not prevent their committing robbing and murdering and committing night cruelty. The Protestants were the yeomen of the country and in return would commit some very unjust depredations. They would come out from the towns and set fire to their houses and sometime the innoccent would suffer. Things went on for some time (and) my father said he knew not what to do. One of his neighbors, James Doyl, a blacksmith, would tell him when he was will sowing his corn, "Sow it Danby and by God I will reap it."

Doyl was thought to be an industrious man for the sound of his anvil was heard night and day, Like the chief grid iron maker he was making pikes and lances to butcher the Protestant population, women and children not excepted. At length the information came against him and he was arrested and tried and transported for life to Botnay Bay (Sidney, Australia).

The Yomanry and Regulars was placed in the towns from which they sally out in companies and burn the houses of those that had a hand in the United (Catholic) system. A company of this kind came out from Ferns and set fire to the widow Doyls house as she was told he had transported about five months before. Which excited my fathers compassion he flew to the place and saved the house and her from violence. They then went west across his farm to a family by the name of Glinch, I believe he was a very honest man. He had four or five sons (and) they dragged them out and had them on their knees to shoot them, and among them a niece to Glinch, (?_) and a boy about eighteen by the name of Milo Boyl. I met Boyl in this country and he rendered me great friendship on account of the transaction which will appear in their proper place. I will give the account in Boyls own words. "I was", he says, "On a visit to my uncles - lived fourteen miles from him - and was brought out with the rest and placed on my knees. I thought every minuet would be my last. Your father came galloping into the dooryard, threw down his halter, flew into the ring and catched my uncle by the collar and hoist him from his knees and exclaim 'What are you doing there?"'

"Their terror", says my informant, "makes me shudder to this day. He ordered us from our knees and takes their officer aside, said something we did not understand and they left us to our great joy. Your father acted like a man of authority and never shall I forget that days (___?___) to him or one of his family.

"A dog", he says "from your father would be welcome to me."

To return to my narrative - At length Witsun Sunday arrived, the day they appointed for general slaughter. My father says, "The night before I never slept sounder in my life." When he was woke by the cry of children and rap on his door by one of his neighbors named Darby Cavenough (Sic) who said "Is it sleeping you are? There is not a man in the county have slept this night but yourself." I can easer imagine than explain his astonishment when he perceived his neighbors, their wives and children camped around his house in frantic fear. Truly, they were Catholics, but they were those who he (my father) had protected (against the Protestants) and that night they rendered him I protection in return.

That night they (the Catholic rioters) attacked a magistrate named Bucky who was assisted by a young man named Sparkses (sic). They fought most all night till coming of day when his house took fire by some of its inmates or servants. It burned him up and his man with all their arms and ammunition. His place was three miles to the east of ours.

From there they came to Dawson's place, a magistrate who had taken their pikes and arms and had given them protection (probation).

They appeared on his lawn and ajoining fields in thousands with scythes and rapehooks (sic). There was one firelock amongst the multitude with a man named Mathu Bolger. My uncle John Willis and his servants, two of which were protestants, were his protection or those he relied on. Dawson and my uncle were in the second story of the building front of the lawn when they saw them coming. Early in the morn my uncle says, "Fire on them and keep them back."

Dawson says, "No - shame! Shoot down innocent people? They know not what they do. I can pacify them and send them home." He flew to the lower story, parades in his parlor by a large window and demanded, "What do you want?" Bolger says "We want our arms which you took in." Dawson says "My oath and honor won't allow me to give them to you." Bolger says, "I will give you honor and fired through the window and wounded him cross ways of the breast. Dawson jumped through the window taking sash and all says "Bolger, I am your prisoner." Bolger says, "Your at liberty all we want is our arms."

The mob rushed in, dragged my uncle out in the yard on the back side of the building, and there unhumanly murdered him- When the rebellion was over one of his

To return - They plundered Turners house and then burned him and it making a total destruction of every thing. Turners house was within (a) half mile of my fathers and all this happened the same day that his house was surronded by his neighbors.

nearest neighbors was informed against. Athe Murphy by name, he was hung all "but the hed" (sic). Witneys proved he "saw him jam his pike nine times after they beat his brains out and aware he is not dead yet." OH HORRID REFLECTION.

Dawson was set at liberty by Bolger. He flew from his place and past my fathers in a few minutes on horseback with one of his daughters behind him astride, and flew to Wexford a sea port and there took ship for England. It is said that he was the first that reported to the King George the third. It was considered poor valor by his fellow Protestants.

From Dawson's place they took thirteen stands of arms and two hundred weight of ammunition made up in "cateric" (sic), (probably means 'cartridge') and moved for Turner's, a minister like Dawson ' s place .

Turners dwelling, the front was open to the lawn, while the rest was enclosed with the high range wall forming a year (yard) with out buildings, so that when the gates or doors were locked there was for admittion but by the front or way of his lawn, into which this multitude poured. Turner had two Gainforts, two of the Dowces and a man called Gilcriest with him as protectors, all loyalmen, who cheer them by a warm fire.

They fought them from ten or eleven till four in the PM when Turner put his head to the window of the second story to take aim as the rebels moved round the building and Bolger lay behind a sycamore tree. Though well prepared with ammunition (he) did not fire through the day till he fired as Turner put hi head to the window, and felled him across the window stool. He (Bolger) -jumped up and said, "The Devil is dead!" which created a fierceness which could no longer be sustained by his brave loyalists. They, (Bolgers men) rushed into the house driving all before them. Three of them stood each side of the door with their pikes and as those men were crowded out they grabbed them. Thus those five poor fellows with Turner had fell victim to their savage fury. by the walls which was their garrison through the day. They rushed to the room where Turner-was and cut his throat with a hay knife cut a hole through his cheek and stuffed his mouth with pig dung saying "Go to hell and preach to your brethren!?

These things were afterward proved (in court) and a one handed school master named Beahon, whose parents I knew well, was executed for it and was put in a pitch bag and hung across a pole or gibbet on Vinegar Hill with eight more desperadoes to keep him company. They were there until I could follow the plow and often viewed them from my fathers farm.

providence through some good neighbor would extricate him for the time. Once he was dragged from the side of his agonizing family and thus placed not two rod from his own door, by Martin Doyl, a blood thirsty papist, brother to Jim thc was transported (at) the beginning of the rebellion and whose wife's house he saved from the armies fire but a short time before. She ran to my fathers assistance and with prayers and threats of her own disillusion in case he was injured and thus detained his deathly "ponuard" (sic) until she got assistance in that Good Samaritan like neighbor, Darby Cavanough. He flew to his assistance and by threats and some rough conduct Doyl and his party left him. Cavanough was a large and muscular man and always a good neighbor. My fathers land and his joined and they were the best of friends while we stayed in that country. This Doyl was never saw in them parts after by any of us, which was well, for when we became men we might put a hole in his hide no doubt.

After some months struggle they (the rebels) got whipped and liberty of conscience took the field and every town and hamlet was with the Kings army. And the protestant yeomen and cavalry horse companies,-them that escaped the slaughter, returned to their homes or places of residence for homes they were mostly consumed, and tried to enjoy them in peace under the protection of armed patrols and "trowin" (sic) (make) claims for their lost properties and of course was granted they not being the first transgressor. While the unfortunate papists could get no claims thought many of them suffered severe loss. In consequence of which they took to robberies and many an odious crime was committed for years after. And in the time shot my father and thought they had him killed, which left him for years after incapable of working for his family and here I shall cite the instance.

The road by our place was a byroad and at the time unfrequented by travel and became the route generally that they conducted their plunder by night. My father often saw them which we believe was the cause of their trying to take his life. One night he got up and went when he heard their carts lumbering along and traveled (followed) with a bushy fence between them and heard their slow conversation. But their rear guard saw him as the moon was rising and he between them and it. Before he could enter the house he saw that they observed him.

Shortly after my oldest sister was sent to the grocery a short distance. She returned late (and) my father went to meet her. It was a pathway across our own land that led out on the road a little east of our house. On arriving there with my sister in hand, she being small, he observed six men coming toward him in loud conversation. As though nothing was a miss four of them turned to the fence a piece below him as though to make water and kept a loud conversation while two of them, and strangers, came up and addressed him with a salutatory word of the country.

CHAPTER 2

29 October 1857

Swiawassee County and the town of Vernon, State of Michigan. Accident have brought these pages to my hand and oh, the reflection that caused my pen to stop to this date, after pages, can only disclose. And, Oh may God help m memory and keep me in truth. Amen.

I have said Turners house was destroyed by an infuriated rabble and himself and friends consumed in the flames, yet the testimony of the courts is what I pen concerning them. Often have I amused myself around the burned walls his mansion and through his pleasure gardens and bought fruit at the stand that was there my time, for until the year before I left my native country it was never rebuilt.

Here I will recite one more instance more touching the matter. The Yeomen and Calvery brought a man named Macher who they court martialed a few days after and hung him from the capstone that capped the hall door. In their fury smashed out his brains and covered the wall with blood which was there to be seen sixteen years after to my knowledge, and if his crime were as black as the blood stained hue, they would be awfull, yet some predicted otherwise

From Turners they proceeded Enniscorthy carry fire and slaughter as they went. The Militia under Captain Snow, evacuated the town and left but a handfull for its protection, namely the Protestant inhabitants. They took the market house for their protection and was soon overcome by fire and flames and an innumerable rabble. Many of our Protestant neighbors were inhumanly butchered with some of my nearest friend and relatives. They then encamped on vinegar Hill half a mile from the town and in their wanton fury they dragged the aged and feeble and inhumanly butchered them there. Here the Card (sic)(sword) of the Lord overtook them and had Gideon been in the slaughter there would be none of them left. The feeble efforts of my pen cannot depict their cruelty. No doubt their camp had a martial appearance under their field martial Priest Murphy. It falls to me to tell their many battles of inhuman actions that they commited, in the battle of Ross, Newtown Barry, Wexford brig (sic), Shulilogе barn, (sic) and Vinegar Hill. It was the last mentioned place they butchered my cousin, William Willis, father to William Willis of Smith Falls, Canada West.

I shall have (to) leave these sceans of slaughter and come to the more immediate concerns of myself and family. How my father escaped was a mystery for he more than once was placed on his knees to be piked to death, but the interference of Devine

man was also arising and they drew to the fence west. The grass and fairon (sic) was on fire from the discharge of their arms around him. Her first care was to extinguish the flames.

The gang stood about ten rods off to hear what was said and watch her exertion. In her agony she said, "Are you dead?" He shook his hand and in a low tone says, "Dead enough." He feared they would return and finish their work of cruelty. My mother understood his meaning and exclaimed to the hired girl, "He is dead." "

The gang marched off and left them. From the position he lay in the balls entered under the left shoulder and against the ribs to the small of the back and there lodged. His brothers and friends (were) with him at a call, for them and their cousins, the Willis, lived close by. He was soon carried to the house, his clothing so filled with blood as to scarcely admit him at the door. A poor spectacle for a small family

The neighborhood was soon in alarm and each seemed to render assistance and sympathy. What a fearfull time. Four small children and myself the youngest. I do not remember the fateful night, yet I well remember his friends to guard him nights. For two years they guarded him and more than once they (the robbers) tried to shoot him through his window.

But to return to my narrative. The night he was shot, the neighbors brooding over him their sympathy. On toward day one of the gang came into the house. The continence of the villain betrayed him, yet he so well handled himself as to lull suspicion though strictly by one of the inmates who judged his perfidy in his looks. His name was Breen, a near neighbor. When he entered the house he was challenged by Pister Cogly, commonly called Quigley. Quigley was a United man (Catholic) commonly known as Captain Quigley. From his acts he was a good man and a christian. He instantly challenged Breen. "Lorns, where have you been at this late hour?" "Down to my brother-in-laws." was the response. "I went there yesterday, stayed overnight, thought it was day when I started from there."

Quigley says, "A civil man traveling at this time of night is unreasonable. Ohlary (sic) (O'Leary?) your continence condemns you. How can I evade my terror stricken looks to see my neighbor and old friend thus mangled." Here he (__?__) of prayer and at the end of his eve imaries (Ave Maria?) wished to be informed how it come.

"Good evening sir," and was answered in the customary response "Kindly."

"Are you going to the wake?" they inquired. "What wake?" inquired my father. "The widow Berny of Corough Dol. !'

"when did she die?" inquired my father. "Yeserday at two o'clock." My father knew it to be false as the girl he had by the hand was there that morning, which he kept to himself but says to them, "Come in and I will go with you," for by this time they had reached his dooryard.

They answered, "No, we will wait for our company. Go in and get ready." And, oh what must his feelings be as he knew their intention. He entered the house. My mother and hired girl was choring. He entered his bedroom and took down a case of pistols. My mother observed his movements and asked him saying, "What are you about?" He says, "There robbers about the house and they no doubt mean to kill me". The scene may be easier imagined then discribed as she was in the family way. His reason to her was they would set the house on fire and consume them all. Directly they heard them close to the backwall, outside. She could importune him no longer. He said in a stern tone, "a few minutes more and we are all in flames." Oh, what a feeling. He said, "If I can get the Blachors I shall be able e to clear myself." Unfortunately he was in the field the robbers was in. After those dear embraces, flew out with his pistols in each hand and his bridle on his arm, stepped slowly o the road, repaired west and saw no one.

About thirty rods up the road he thought he saw his favorite horse about center of the field. He carefully crept over the fence, and stealthy crept toward him, but to his surprise he stepped into the middle of the gang.

They all jumped up and said, "Stand!" One clinched him and clapped a pistol to his breast which was instantly (also) done by my father, they both snapped (fired). One pistol burned prime (and) the other went off. He says he never could tell which went off. The instant of the discharge they renewed their grip and tried strength. They both came down, the robber under. He says the rest (of the gang) never laid hands-on him but formed a ring around them.

He, being on top, they would fire and turned his opponent, robber himself, up. (He) put his knees on my fathers breast, wrung away one of his pistols which he never saw more. Then the surronding party fired a blunder blus down on him with some smaller arms and drew back for mother was approaching them with screams. The

had no spare money while her brother could spare ten times the ammount. Henry Willis, (her brother) was very rich in his day.

She had five sons and one daughter, namely John Danby - George - Edward - Joseph - James and Ann composed her family. The five brothers importuned the uncle Henry as he was cold to loan them their part for a short period and let them take this desirable lase (lease). His answer was "we have it yet during our own lives and let the next look out for themselves." Oh, what a spirit! Let all be content thereby, for I, the grandson of that neglectful parent saw £2 - 5 (two pound, five shillings) yearly rent per acre for part of :he same land. "Often have I sat on his tomb-tone exclaiming, "Alas, what you might have done for your progenitors."

My father held his division of said land according the first named rent 3 and 9 (three shilling and nine pence) , and more of his farm he paid £1-3-9 (one pound, three shillings and nine pence for and part of his time he was rich under those rents. Samual Willis in my time was the end of the lease. He was my grand-father. Mother and father was first cousins. Oh what a mised up family .

I give this by way of introduction to myself for there is always fools in such families and n unfortinetly the lot fell on me. Yet, I wish in my folly that some of my friends had committed to paper some of their lives and I would joyfully read it as I would the Psalms of David. I must pay (pass) on to my own lifetime and give an account of my trials as well as pleasures together with my experience and the Lords Daylings (sic) until now, in the land of America.

Quigley seemed to the principle in his admonition and accused him strongly, but my parents believed him to be innocent. However Quigley until he died suspected him and was correct in his judgement for the parties fell out the year before we left there and exposed him. I have said that Quigley was a christian and some may laugh that will use these poor spelled pages be as it may his profession, is so in the rapture of my mind for his worth. I, he was human to his captives, though valiant in fights and if he was on Vinegar Hill might have saved the life of some of our friends as he did others elsewhere. For his humane acts find him friendship among the protestant gentry while he ever afterwards lived. He was the father to the poet Quigey, of (__?__) Roy township of Canada West.

To return to my narrative. My father suffered for fourteen or fifteen years before the balls could be extracted. One of them was hacked in three places. It was the last that came out and while it remained it (the wound) kept breaking out and runing. I have saw his back laid open from the Loulder to the waisband like pork by doctors hunting for balls which they extracted with several slugs and thought they had them all. Still his back kept sore and running until the last ball came out. I must be about fourteen years . I saw it lifted out with two darning needles by my sister. It was a one ounce ball and remained with some of the family in Ireland

I must leave the scean of my parents table and come to the more direct sceans of my life. On page 1 (one) I have said my fathers grandfather was a native of Wales. On strict inquiry of my sisters I find it was my own grandfather whose name was Henry. His father was John. So informed since, I commence to write which I believe is correct, for my grandfather Danby, and his two brothers-in-law, rented the Land of Tombrack together, it had been on (a) gentlemens estate, for a term of years or during their lives at 3 and 9 (three shilling nine pence) per acre yearly rent.

And here I must remark what could be the cause of such rents as I saw 4-5 (? Four to five) shillings paid yearly in my time. From the above I say - could Ireland be wasted with wars since as there wasn't a man to till the gound? Some things to reflect on particularly from what follows.

My grandfather Danby was the first that died. Then the two brothers-in-laws Samual and Henry Willis were offered the renewal of lace (the lease) for the town by paing (sic) (paying)or sinking £100 then the rent at 2 & 6 (two shilling, and six pence) per acre while the grass grew.

As saying sis(ter), "Oh, what a reflection on parent! Henry Danby was dead. The widow and her children (__?__) one third of the land. They lived comfortable they said,

team, he being some distance from home. As I came into the kitchen to receive my fathers orders on some occasion he inquired whos boy I was. And being informed by my father - inquired why I was thus apparelled and on being informed he manifested very tender emotion. No doubt he was touched with the feelings or the sceans of his suffering through the Irish rebellion of which he wrote a history of. Sceans that he had immediately passed through. Those that have been fortunate enough to read his history an better judge than I can explain the reason or these emotions.

He inquired my age and being answered "Ten days old the Whitsun Monday that the rebellion rook out," this awakened a new since of feeling and he pressed me between his arms. His question have forgotten with few exceptions of small moment, if I went to School U.C. (United Catholic). I was greatfully abashed to be caressed by a gentleman of rank and fortune. My age at that time I don't remember. (I) could not have been over eight or nine years ; it was harvest time. I have said, abashed. My answer I have no doubt was frank and positive my father sat by and found no fault with the passing scean.

Then, or afterwards, I was very large for one my age. I was large as any that could be procured. Perhaps larger, from what followed it must have been. My friend greatly allowed my growth and requested my father to give me up to him that he would send me to school until I was twenty-one. Then if I would come to the standard he expected, which he said he had no doubt I would, he would get me on the lifeguards of thc King.

Thus my reverend friend counted the luster of my planet while it was still on the horizon to my father who thanked him very kindly for his propositions without being much observed by me as I was too young for reflections. But my father declined the offer and thus my star was cast while still on the horizon of life. I have no(t) doubt(ed) my reverend friend had I lived to do as he promised. The luster of that promise I have reflected on to this day.

To be the adoped son of the Reverend Mr. Gordon and author of "The History of the Irish Rebellion" and highly in favor with (King) George the third Who could afterwards dispute my corrector (sic).

Here it would be well to say something respecting that battallion of Lifeguards. As far as I have knowledge they were always around the palace and the Kings escort on all occassions. None would be accepted but six feet men as exemplified in the expectation of my reverend friend as he says to my father, "You will engage him in domestic employment and thereby start his growth". Which proved true for I believe I

Chapter 3

1 December 1859

I again take my pen in hand at this late date to resume my promise or the outlines of my history as far as memory will admit. My second chapter was written in the State of Michigan. Oh, the reflection. But Glory to God in the highest I am back again in the land of my adoption and now write again in Lansdowne, Canada West. After pages, if God will give me strength to carry them out, will explain the idea of my going to that country.

To return, I have said I would give an account of myself. Soon I was able my parents sent me to school together with my brothers and sisters. Which liberty was trifling in accordance with my requirements. And here it is well to remark that the powers of the mind to receive educatior is not early impressed in children alike. Being young when taken from school, I soon forgot the rudiments of learning that was taught me.

As I well remarked, I was considered the fool of the family from my manner which in some respects might be considered dignity as I shall presently explain. From the state of the country after the rebellion there was constantly before my eyes the military colors of Old England which brought fate and liberty to our land. Every hill and hamlet was surrounded with their colors and the sound of their martial music was heard in every town and village.

Their bright array inspired me with great animation particularly as my father was guarded for two years after to protect him from the hands of that infamous band that sought his life . With those military traits before my boyhood, I might say childhood, no wonder that my mind was filled with their spirit splendor for until I (had) become quite a young lad grown, my cloths must be trimmed in military appearance. My uncles prided so much in my manner that one of them my uncle Thomas Willis, sent a dress for several tears trimmed with red facings. And thus trimmed out I would strut out like a dignitary to the often displeasure of my school fellows as they were chiefly catholic children who were my associates. The protestant children was in he minority in numbers.

Here it may be well to remark one Instance among the many that occured in my lifetime. A gentleman named Gordon, an English minister, the same which wrote the History Of The Irish Rebellion, him and his lady stopped to my fathers to feed their

importuned to buy his books, among which was a family bible, and as she stuck to her ways and turned children (Catholic), the priest would not allow her to keep them (the books).

I was then a school boy and my business after school hours was to take the cattle and mind them until milking time, on meadows where the grain was in the same field- Thus with new bible in hand, though there was one in family, I proceeded to my domestic employment. My cattle being placed on their feed, I took my station near the grain and let my bible fall open across my knees. It opened in the Gospel according to St. John. I read it all through that evening for the first time in my life. I was surprised as well as delighted at the humility and divinity of my redeemer and my thoughts were absorbed in solemn reflection- And being acquainted with the old testament school which says no one has seen God at any time, my mind wax drawn out on my own condition I said to myse1f, "I have a father who I see daily and he feeds me, c1oths me and schools and I (am) obedient to his commands." Those were my reflections looking only on the side of manhood. My cattle seemed to partake of my solitude as they never disturbed me during the evening, but time for milking arrived and drove home my cattle to the yard. The family as busied with their domestic labor and I retired to the room where I slept with my oldest brother and there prostrated myself alone on my knees try to worship the true and living God.

Here I must say I was at a loss for language to supplicate him in. Tho (sic) catechized in all the rudiments of church discipline, I tried my disciplining but in vain. I was as one dammed and without uterance. And thus with my eyes closed, my face raised heavenward, I imagined I could see my redeemer as He hung on the cross in the agony of suffering for a sinful world. And I felt this impression, "though I am like innoence hast thou suffered this for me. I must have been thus engaged about a half hour. At this instant I heard footsteps of some one entering the kitchen or entry which lead to my room, which disturbed my solitude. and calmly rose to my feet.

The evening twilight had spreed its mantle over my room and I silently undressed and went to bed without reflecting that I had not been to supper. I was missed from the table and soon my mother repared to my room and inquired if I was sick. I scarecely knew what to answer to give. I said, "Not sick, not very well, I don't wish for supper and shall be right in the morning."

Here again I was left alone in solemn reflections until disturbed by my brothers coming to bed. He was soon lost to my company in refreshing sleep and thus some hours passed away. Being solely engaged on the past in solemn meditation, at length

got my growth at eighteen and at twenty-one was heavier than I ever knew myself to be.

After this conversation which my friend and parent enjoyed themselves, my friend requested liberty which was responded to, and he made me present of about ten shillings. He said to buy trimmings for my cloths- On the opposite page I have closed the first promising scean of my lifes accordance. It was the first time that his gentleman stopped and made himself acquaintd. He freqnetly stopped for three or four years after and always manifested a good feeling :toward me.

And here I must record some of my school occurences. Some of them may be unbecoming, be that s it may, let others be contend there by. I have wondered many times at the Superintendent of Canada taking Ireland for the model of education, and yet I believe Ireland for learning will excel any nation. But he speaks of a national school. I have never known of a nation-1 school in my time under municipal regulations such as we have here in Canada, unless the high college. And here it will be well to say what r know of the common school.

I knew of no school houses organized by the people. A teacher would hire a house to keep ;school in then advertise when he opened school and the different branchs he taught and scholars must pay in proportion to what ever branch the study. Such a school I went to and such a school is the lot of most all farmers sons- And here will record one instance among many which I believe the Spirit of God bore witness with my spirit as exemplified by the following dream, or reverie.

Yes friend, I say reverie for so they were anciently called. It will be well here by way)f introduction, that the teachers all of whom [was acquainted with were Catholic people.

In the part of the country where I lived the other persuasicms would go to the counter, (business), the bar, (lawyer) or the pulpit (minister). And if our ears did itch we had not our own teachers. And thus the New Testament prohibited from our school and abridgments or copies of the Old Testament was used by the Protestant children. By which I soon became acquainted with man creation, the law, U.C.

But redemption by gospel grace was something my school fellows or me was never truly taught. This teaching belonged to their guardians or ministers. Yet the Catholic children according their creeds in the school once a week thus train us up as Solomon says the way we should. At this period I am indicating a man named William Rinehard died. He was married to a Catholic woman and after his death she

CHAPTER 4

4 January 1860

Among the many (___?___) etments of my life I had natural desire for keep(ing) (live)stock, and I might ad music which I was particularly indulgtd in. My father hired a proeessor of music to teach me at home in the practice of the violin. Had I been unworthy in his estimation me thinks he would not have done so. Meantime my desires for the fleecy occupant (sheep) of the (__?__) was as their Psalmist, David. Good is not so virtuous in this. I was also indulging which afterward proved words of great benefit to be parent and son. Music was a great favorite among the young people. The young and wealthy partook of the practice of some instrument other. I soon became proficient on the instrument of my choice. It did not retard my domestic employment as the long winter evenings made room for my practice. I was not wealthy, yet it became an introduction to pass myself in company in that country.

But my desire and craving for my fleecy favo(?) of which I am about to write could not be exceled by any. My uncle who favored me with Deoye (sic) in the beginning, favored me with the present of a nice sheep, he being a shepard. My father kept no sheep in time for reasons which will soon appear, that is, his farm was not of the right quality for a stock. In cosequence of which my favorite animal was soon disposed of. I had not been old (enough) not to give attention to the cows as I did after for a few years before I started to this country.

My first start began in a singular was. My father after receiving a sum of money gave each of his boys a certain sum, namely, to four dollars, to Samual two dollars and to me one dollar. It had been the 17th of March when all parts -make a Holy day by drowning their shamrocks in wine. (Celbating St. Patrick's day).

End of Manuscript

the wing of Morpheus stole over my brow and I to the thinking world was lost in refreshing sleep, and had my dream or reverie.

Yes I say reverie, f or such it would be called anciently. I thought I strayed with my oldest brother to some new country, traveling toward the east. We soon came in a large plain or (__?__) place (that) seemed uninhabited, and seemed to invite my attention. The road seemed to pass through the center running toward the East. I says, "Thomas, what henders our settling here? The place looks inviting." He answered "I would like to go further and see the country then perhaps come back again."

I looked on my left hand at a beautiful knoll and exclaimed "I shall go no further and here I shall build my house." I repaired to the spot. My brother kept going and on arriving there came upon a squall or whirlwind blew the turf off the solid rock in a proper square to receive a building. And from the whirlwind there fell four cornerstones, large and properly dressed, together with a hammer and trowel, a plumbline and square such as the mason's use. I sat :he four cornerstones beginning at the northeast corner and as I sat the last one southeast: mounted it calling to my brother to come back and declaring, "Here I shall build my house!" And in my endeavor to call him I awoke from my dreams.

Reader, this is not the only dream or reverie I have to record. The dream eye of Cyclops was never more favored. I have said I have to record other dreams which will appear in their proper places if my health permits me to carry them out. But sinful nature and the frailty of truth combined. I might have sang with the poet, the happy man as sung in our streets at the present day, as exemplied in the following lines:

"Oh happy is the man that have chosen wisdoms ways and have measurd out his plan to his God in, and prays his God and his bible is all that he desires and holiness of heart he continuly aspires."

No reader, it was not my providence to accept wisdoms ways. The frailty of youth together with wild company which I believe leads to the road to ruin, I believe was the case of my Sunday visitation were I a believer in the doctrine "Once in Grace, always in Grace' But that doctrine does not correspond with my faith and so I must pass on to some other instance in my life.

Today, the Irish refer to the "English Problem" and the British refer to "The Irish Problem". The *"Troubles"* in Ireland today are not new, they are not 100 years old - they go back nearly nine hundred years. They are as old as when the first boat traveled from England to Ireland but they really grew and flourished from the time that King Henry II first set his foot on Irish soil in 1170. Then, as now, it was the result of religious power and control.

He, King Henry, mounted an offensive against Ireland to curry favor with the Pope by bringing the Irish Catholic Church into conformity with Roman doctrine and control. From that time until 1916 Britain has ruled Ireland with prejudice and pressure.[45]

Other suggested reading:

Lecky - "History of Ireland in the 18th Century"

Hay, Edward - "History of the Insurrection of County Wexford 1798"

Gordon, Rev. - "History of the Irish Rebellion"

MacManus, Seumas - "The Story of the Irish Race"

Landon, Michael LeLaval - "Erin and Britannia"

Kee, Robert - "The Green Flag"

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[4]Michael de Laval Landon, ERIN AND BRITANNIA, publisher by Nelson-Hall Inc., Chicage, IL., 1981, pp 34 - 38.

[5]Robert Kee, The Green Flag, , pub by Delacorte Press, New York, NY, 1972., pp 10.

CONCLUSION

It is difficult at this time to those of us who live in a free society to understand the "risings of 1798". In order to give the reader a better grasp of one of the reasons it it occurred, I quote the following outline of the "PENAL LAWS", from "The History of the Irish Race" by Seumac MacManus, page 458.

"The Irish Catholic was forbidden the exercise religion.

He was FORBIDDEN to receive an education.
He was FORBIDDEN to enter a profession.
He was FORBIDDEN to engage in a trade or commerce.
He was FORBIDDEN to live in a corporate town or within five miles thereof.
He was FORBIDDEN to own a horse of greater than five pounds value.
He was FORBIDDEN to lease land.
He was FORBIDDEN to accept a mortgage on as security for a loan.
He was FORBIDDEN to vote.

He could not attend Catholic worship He was compelled by law to attend Protestant worship.

He could not: himself educate his child,
He could not send his child to a Catholic teacher.

Children:

i John Danby was born ca 1750, probably at Ferns, Wexford Co., Ireland.

ii George Danby was born. ca 1750, probable at Ferns, Wexford Co., Ireland.

iii Joseph Danby was born ca 1750, probably at Ferns, Wexford Co., Ireland.

iv James Danby was born ca 1750, probably at Ferns, Wexford Co., Ireland.

v Ann Danby was born ca 1750, probably at Ferns, Wexford Co., Ireland.

4. vi Edward b. ca 1760.

FOURTH GENERATION

4. Edward Danby, Sr. Was born ca 1760, and he married about 1790, in Ferns, Wexford Co., Ireland, Sarah Willis who was also born about 1760 at Ferns, Wexford Co., Ireland. She died 10 Feb 1841, Lansdown, Leeds Co., Ontario. Edward died 9 Apr 1829 at Lansdown, Leeds Co., Ontario.

Children:

5. i Joseph was born 17 May 1798.

6. ii Thomas was born about 1795.

7. iii Samuel was born before 1898.

iv Girl I Danby who was born about 1790/1795, Ferns, Wexford Co., Ireland.

V Girl II Danby who was born about 1795/1800 at Ferns, Wexford Co., Ireland.

North American Descendants of
the
DANBY FAMILY OF WEXFORD, IRELAND

1. * Danby b. ca 1660/70, perhaps Denbigshire, Wales, England,[6] m. ca 1700, *, * Danby died perhaps Ferns, Wexford Co., Ireland. The only thing we know about this Danby is derived from Joseph Danby's manuscript.

Children:

2. i John b. ca 1700.

ii James Danby b. ca 1700, perhaps Barony Forth, Wexford, Ireland.

iii Male Danby b. ca 1700, perhaps County Sligo, Ireland.

SECOND GENERATION

2. John Danby b. ca 1700, perhaps Barony Scalawalsh, Wexford, Ireland. The name of his wife is unknown.:

3. i Henry born was born about 1740. Probably at Ferns, Wexford, Ireland.

THIRD GENERATION

3. Henry Danby was born ca 1730/40, probable at Ferns, Wexford Co., Ireland. He married a sister of Henry Willis.

[6]**Joseph Danby Manusceipt, pp 10.**

They migrated to Ontario by way of Liverpool and New York City, arriving at New York on 21 Sep 1821, along with their two children.[7] Thomas died 15 Sep perhaps 1847, Lansdown, Leeds Co., Ontario.[8]

Children:

i Thomas Burdett Danby was born. 1820, Ferns,[9] Wexford Co., Ireland. He died 2 Apr 1860, Yonge, Leeds Co., Ontario.

ii Susanna Danby was born about Aug 1821 either at Ferns, Wexford county, Ireland or at Liverpool prior to sailing to New York in early Sep 1821.

7. Samuel Danby, Sr. was born before 1898, at Ferns, Wexford Co., Ireland. He married Parmelia _____ who was born about 1806 or 1807, possibly at Cherry Valley, NY. Her death certificate gives her birth place as Cherry Valley but does not mention a state or providence. She is died buried: Athena, Leeds County, Ontario, Canada. Samuel died 29 Apr 1853, On lake Erie at Point Traverse.

Children:

9. i Amelia b. abt 1835.

ii Elizabeth Danby b. ca 1823, m. Ranson Wing,.

iii George Danby b. 3/5 Nov 1827, m. Ruey Slack,.

iv Caroline Danby b. ca 1829, Athena, Leeds County, Ontario, Canada, m. * Bradley,.

v Frances Danby b. ca 1819, ? Ireland, m. James Weston,.

vi Drusilla Danby b. ca 1833, Athena, Leeds County, Ontario, Canada, m. * White,.

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[6]New York Ship Passanger List, Vessel "Martha", from Liverpool. Microfilm Reel#2, list #277. Research department, New York Public Library, New York , NY., hereafter NYPL.
[8]NYSL
[9]His age was one year when the family arrived at New York City 21 Sep 1821.

FIFTH GENERATION

5. Joseph Danby, Sr., the writer of this manuscript was born 17 May 1798, Ferns, Wexford Co., Ireland. He married 18 Jan 1826, in Lansdown, Leeds Co., Ontario, Sarah Wiltse, who was born 20 Jan 1807 probably at Lansdown. She died 21 May 1885, Lansdown, Leeds Co., Ontario. Joseph died 7 Jan 1873, Lansdown, Leeds Co., Ontario.

Children:

i Charlotte Danby was born 26 Oct 1826, Lansdown, Leeds Co., Ontario. She married 3 Nov 1855, _____ Ripley.

ii Edward Danby was born 30 May 1828, Lansdown, Leeds Co., Ontario. He married 31 Dec 1857/9, _____ .

iii Deliah Danby was born 28 Oct 1830, Lansdown, Leeds Co., Ontario and she married 21 Jun 1853, _____ Cornet, Deliah died 1 Oct 1887.

iv James Danby was born 30 Jul 1834, Lansdown, Leeds Co., Ontario. He married 16 May 1855, Mary Ann _____, who was born about 1835, and died 4 Sep 1872, Lansdown, Leeds Co., Ontario. James died 17 Jun 1871, Lansdown, Leeds Co., Ontario.

v Clarrisse Danby was born 12 Nov 1836, Lansdown, Leeds Co., Ontario.

8. vi Joseph was born 11 Jul 1840.

6. Thomas Danby, brother of Joseph, was born about 1795, Ferns, Wexford Co., Ireland, m. bef 1820, perhaps at Ferns, Wexford Co., Ireland. He married Hannah _____, who was born about 1795, probably at Ferns, Wexford County, Ireland.

vii George Cecil Danby b. 24 Jul 1886, perhaps Lansdown, Leeds Co., Ontario.

9. Amelia Danby b. abt 1835, Bastard, Leeds Co., Ontario, Canada, m. before Oct 1858, in perhaps Bastard, Leeds Co., Ontario, Canada, Joseph Laforty, b. Mar 1835, Bastard, Leeds Co., Ontario, Canada, (son of Joseph Laforty and Catherine Unknown) d. 6 Dec 1916, Canton, NY., buried: Hailsboro, St. Lawrence Co., N.Y. Amelia died 5 Dec 1911, Hailsboro, St. Lawrence Co., N.Y., buried: Hailsboro Cemetary.

Children:

12. i William Henry b. Oct 1858.

SEVENTH GENERATION

10. Wallace Benoni Danby b. 25 Nov 1866, perhaps Lansdown, Leeds Co., Ontario, m. bef 1891, in Lansdown, Leeds Co., Ontario, *, Wallace died 7 Dec 1951.

Children:

i Pearl Danby b. 3 Sep 1891, Lansdown, Leeds Co., Ontario.

ii Roy Danby b. 11 Jan 1894, Lansdown, Leeds Co., Ontario.

iii Mary Ann Danby b. 14 Oct 1900, Lansdown, Leeds Co., Ontario.

iv Clara Danby b. 27 Apl 1915, Lansdown, Leeds Co., Ontario.

11. Joseph Edward Danby b. 16 Nov 1878, perhaps Lansdown, Leeds Co., Ontario, m. ca 1895, in perhaps Lansdown, Leeds Co., Ontario, Elma Modler, d. 10 May 1950. Joseph died 5 Dec 1956, perhaps Lansdown, Leeds Co., Ontario.

vii Adeline Danby b. ca 1836, Athena, Leeds County, Ontario, Canada, m. * Wilton,.

viii Agnes Danby b. ca 1837/8, Athena, Leeds County, Ontario, Canada.

ix Sarah Danby b. 14 Feb 1841, Athena, Leeds County, Ontario, Canada.

x Nancy Danby b. ca 1847/8, Athena, Leeds County, Ontario, Canada, m. * Botsford,.

xi Samuel Danby, Jr. b. ca 1843/4, Athena, Leeds County, Ontario, Canada, m. *,.

SIXTH GENERATION

8. Joseph Danby, Jr. b. 11 Jul 1840, Lansdown, Leeds Co., Ontario, m. before 1866, in perhaps Lansdown, Leeds Co., Ontario, Lois Slack, d. 17 Dec 1912, Lansdown, Leeds Co., Ontario. Joseph died 4 Jan 1921, Lansdown, Leeds Co., Ontario.

Children:

i Olive Alberta Danby b. 19 Oct 1876, perhaps Lansdown, Leeds Co., Ontario, m. * Dawson, Olive died 2 Aug 1931, buried: Lansdown, Leeds Co., Ontario.

ii Ellen Cecelia Danby b. 10 Jul 1870, perhaps Lansdown, Leeds Co., Ontario, m. * Modler, Ellen died 30 Aug 1931.

10. iii Wallace Benoni b. 25 Nov 1866.

iv Sarah Angelia Danby b. 10 Jul 1870, perhaps Lansdown, Leeds Co., Ontario.

11. v Joseph Edward b. 16 Nov 1878.

vi Hannah Danby b. 16 May 1880, perhaps Lansdown, Leeds Co., Ontario.

NINTH GENERATION

14. Earl Hugh Kirkpatrick b. 20 Jul 1897, Fowler, ST. Lawrence Co., N. Y., m. 17 Jul 1922, in Richville, St. Lawrence, NY., Elizabeth Amelia Bouchard, b. 5 Nov 1902, Canton, NY., (daughter of Oscar Bouchard and Mary Jane Newvine) d. 9 Apl 1975, St. Petersburg, FL. Earl died 12 Jun 1959, Kingston, NY., buried: 15 Jun 1959, Port Ewen, Ulster Co, N. Y.

Children:

i Oscar Hugh Kirkpatrick b. 6 Nov 1926, Somerville, St. Lawrence Co., N.Y.

ii Retha Elizabeth Kirkpatrick b. 13 Aug 1924, Richville, St. Lawrence Co, N.Y.

Children:

i Percy John Danby d. 23 Mar 1951.

ii Gladys Danby m. * Foley, Gladys died Nov 1955.

iii Wilmur Joseph Danby d. 25 Feb 1957.

12. William Henry Laforty b. Oct 1858, Bastard, Leeds Co., Ontario, Canada, m. bef 1877, in perhaps Brockville, Ontario, Canada., Louisa Premo, b. 1858, Bangor, Franklin Co., N.Y., d. 6 Sep 1895, Hermon, St. Lawrence Co., N.Y, buried: Hermon, NY.. William died 4 Jul 1929, Watertown, Jefferson Co., N.Y., buried: N. Watertown Cemetary.

Children:

13. i Ida Eleanor b. 23 Feb 1877.

EIGHTH GENERATION

13. Ida Eleanor Laforty b. 23 Feb 1877, Brockville, Leeds Co, Ontario, Canada, m. 30 Oct 1895, in Hermon, St. Lawrence Co., NY, Hugh Gilbert Kirkpatrick, b. 24 Jan 1872, Montgomery Co, N.Y, (son of Hugh Kirkpatrick and Jane Garrett) d. 19 Apl 1909, Gouverneur, St. Lawrence Co., N.Y., buried: Obituary, Somerville, St. Lawrence Co., N.Y. Ida died 25 Apl 1933, Watertown, Jefferson Co., NY, buried: SOMERVILLE, ST. LAWRENCE CO., NY.

Children:

14. i Earl Hugh b. 20 Jul 1897.

NAME INDEX

* Denote* Equals "Last name unkown."

OSCAR & ANN KIRKPATRICK

1291 THICKET COURT
COLUMBUS, INDIANA 47201-9713

812-342-7064

25 Feb 1995

Dorothy Turner
Lois Roham
Alan Reed

? Danby (Mrs. Sadlve) ? Athens Out.

Parmelia (Palmer's) last name.

Good news, I think -

Last week I received in the mail from Dorothy a letter along with a photocopy of the death certificate of Elizabeth Danby Wing. This certificate contained the name of "PALMER" as the last name of Parmelia prompted me to do some additional research.

I am lucky that I now reside only forty miles from the Indiana State Library which has a very good genealogical department. Also, Columbus has a local LDS church library. It was at the later that I found the attached information, which I had added my conclusions. This is not to be taken as cast in concrete, however, on the surface it does appear at first glance to be a logical deduction.

My next step is ow to visit the State Library and check on the various US Census for New York State.
Also, I will try to get the following microfilms from the Public Archives of Canada: C-3080 and C-3031Civil registers for the Johnstown District which also includes Lanark, Greenville, Leeds and Carlton Counties. It may also be productive to research court and land records. That will be a future objective as my time is limited.

I have also written to the Angelican Church Archives at Kingston, Ontario as well as Queen's University Archives. I have not received a reply as yet from either.

I will keep you posted as of my progress,

Pat Kirkpatrick.

POSSIBLE ANCESTORS AND DESCENDANTS OF PARMELIA (PALMER?) DANBY

1. (? Parent of) **Palmer** and his Unknown wife

Children:

2. i **Isaac Palmer** born ca 1760/80. Possible parent of Parmelia (Palmer?) Danby.
3. ii **Darius Palmer**. Possible brother of #2.

Second Generation

2. **Isaac Palmer** born ca 1760/80, possible at Coxsackie, Green County, NY,. Married before 1803, possibly at Coxsackie, NY, **Johanna Mott**, who was born. ca 1760/80, possibly at Coxsackie, NY.

Children:

i **Armenia Palmer** born 22 Jul 1803, at Coxsackie, Green County, NY or Schenectady, NY.[1]. Could she be Parmelia? The name is very much alike. ***Arme lia.***

ii **Isaac Palmer**, II. b. 11 Apr 1805, Exeter, Otsego Co., NY.

4. iii **Parmelia** (? Palmer) b. 1806. (Was she Armenia #i?)

3. **Darius Palmer** married. before 1801, Elizabeth Davis, unknown at this time.

Children:

i **Isaac Palmer** was born 21 Feb 1861[2] near Brockville, Leeds Co., Ontario, Canada.

ii **Hiram**[3] Palmer was born. 1805[4], Brockville, Leeds Co., Ontario, Canada.

Third Generation

4. **Parmelia (or Armenia) Palmer**[5] was born ca 1806[6], at Cherry Valley, NY.[7], married Samuel Danby, Sr., who was born before 1798[8], Ferns, Wexford Co., Ireland, (son of Edward Danby, Sr.[9] and Sarah Willis[10]) d. 29 Apr 1853, On Lake Erie at Point Traverse when the OCEAN WAVE exploded and sank. Parmelia died 5 Jul 1875[11], Athens, Leeds County, Ontario, Canada. She is buried at Athens Village Cemetary, in the rear of the Anglican Church.

Children:

i **Frances Danby** born ca 1819. Her birthplace is unknown at this time. She married James Weston, who was born ca 1818 and died 1881.

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[1] LDS IGI microfiche - Batch number 8325612, sheet #41.

[2] Ibid.

[3] Amelia Danby, daughter of Samuel and Parmelia Danby, named one of her children Hiram. Could she have named him after a possible Uncle, brother of her father?

[4] LDS IGI microfiche. I did not get the batch and sheet number yet.

[5] Her last name is suggested as Palmer due to the fact that it was recorded as such on her daughter Elizabeth's death certificate. (Elizabeth Wing, Watertown, NY, April 1916).

[6] Her death certificate.

[7] Ibid. , ONY Says 'Cherry Valley'

[8] Joseph Danby's manuscript.

[9] Name of Samuel's father is uncertain, however, it is suggested as such based on information from Joseph Danby's manuscript.

[10] Joseph Danby's manuscript.

[11] This date could be wrong as it was based on information in her death certificate, which was sketchy, and was only established by the knowledge of the person submitting the information. The earlier date of 1803, which was the birth date of Armenia Palmer, would be more logical as her first child was born ca 1819.

ii **George Danby** born either 3 or 5 Nov 1827, at Yonge, Leeds Co., Ontario, Canada. He married (1) 19 Jan 1853, possibly at Athens, Ontario, Canada, Ruey Slack, who was born 5 Nov 1835, possibly at Athens, Leeds County, Ontario, Canada, and died 24 Feb 1874 at Liberty Center, Ohio. He married second 6 or 7 Sep 1882, at Delta, York Township, Fulton Co., Ohio, Emerilla McCoy. He had a child by Mrs. Nancy Jane (Firestone) Anderson during the time he was married to Emerilla. George and Elmirilla were divorced about four months after the child was born. It is unknown if he married third to Nancy Jane. George died 24 Feb 1896, at Delta, York Township, Fulton Co., Ohio.

iii **Caroline Danby** was born ca 1829, possibly at Athens, Leeds County, Ontario, Canada. She married Richard Bradley, who was born ca 1824, and died 1894. Caroline died ca 1905.

iv **Drusilla Danby** was born ca 1833, possible at Athens, Leeds County, Ontario, Canada. She married John White, who was born Apr 1828, possibly at Leeds County, Ontario, Canada, and died 27 Aug 1891, Leeds County, Ontario, Canada, and is buried: Athens Village Cemetary.

v **Amelia Danby** was born about 1835, Bastard[12], Leeds Co., Ontario, Canada, She married before Oct 1858, possibly at Bastard, Leeds Co., Ontario, Canada, Joseph Laforty, who was also born[13] Mar 1835, Bastard, Leeds Co., Ontario, Canada, (son of Joseph Laforty and Catherine Unknown) d. 6 Dec 1916, Canton, NY., buried: Hailsboro, St. Lawrence Co., N.Y. Amelia died 5 Dec 1911, Hailsboro, St. Lawrence Co., N.Y., buried: Hailsboro Cemetary. <u>They had a son who they named Hiram Abiff Laforty.</u>[14]

vi **Adeline Danby** was born ca 1836, Athens, Leeds County, Ontario, Canada, She married Jeremiah Wiltse, who was born 20 May 1828, d. 17 May 1886, Athens, Leeds County, Ontario, Canada.

vii **Sarah Danby** was born 14 Feb 1841, Athens, Leeds County, Ontario, Canada, and died 2 Dec 1877, Athens, Leeds County, Ontario, Canada, buried: Athens Village Cemetary.[15]

viii **Agnes Danby** was born ca 1837/8, Athens, Leeds County, Ontario, Canada.

ix **Elizabeth Danby** was born 11 May 1846, Athens, Ontario, Canada, m. * Wing. Elizabeth died 22 Apr 1916, Watertown, NY., buried: North Watertown Cemetary, Watertown, NY.[16]

x **Nancy Danby** b. ca 1847/8, Athens, Leeds County, Ontario, Canada, m. * Botsford, Nancy died 7 May 1929, Athens, Leeds County, Ontario, Canada.

xi **Samuel Danby**, Jr. b. ca 1843/4, Athens, Leeds County, Ontario, Canada, m. *,.

Prepared by O. H. Kirkpatrick
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24 Feb 1995

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[12] Death certificate, New York State Department of Vital statistics, Empire Sate Plaza, Albany, New York.
[13] Death certificate, St. Lawrence County Clerks office, Canton, New York.
[14] The name of this son has two possibilities. First, was he named after her possible cousin Hiram, son of Darius Palmer? Second, this middle name Abiff has a Masonic connetation. Where his father or perhaps a grandfather a member of the Masonic Order? I have checked with the Masonic Lodge at Athens have received a letter confirming that H.A. Laforty was a member of that Lodge. Next I will try to find out if there were and other family members within the order.
[15] Information from tombstone.
[16] Death certificate from City Clerk office, Watertown, New York.