

**Family History  
and Genealogy  
of  
Ronald Kent  
Keyes**



## **Samuel Curling**

I acknowledge that for the first 52 years of my life I wasn't very interested in my families genealogy, but once I started finding out the hardships and the history some of my ancestors lived through it became extremely interesting to me. My parents either didn't know much or they just never told me much about my family. The internet made my research a lot easier and convenient to spend hour upon hour trying to find out more.

The picture on the front cover is of the ship my Great Great Great Grandfather Andrew Robertson, at the age of 58, came to America from Liverpool England aboard in 1855. His journey to America began mid April, 1855 when he left his wife Janet (Jessie) [Young] Robertson and nine children in Lanark, Scotland and traveled to Liverpool, England to depart for America aboard the *Samuel Curling*. Andrew, being a coal miner, had little or no money to pay his way to the Salt Lake Valley so his passage was paid for from the Perpetual Immigration Fund, which had been established by the Mormon Church to aid in the immigration of converts to Zion. He was then expected to pay back the cost of his passage once established in the Salt Lake Valley. Janet, his wife, being a devout Presbyterian, refused to go with or follow Andrew at a later date.

I've uncovered so much information about so many people that I'm going to have a hard time presenting it in a way that's not confusing. I guess the best way to start is to give a point of reference, so you can refer back to and see where in my families ancestry that



person is.

I used the Family Search database at LDS.Org for much of my research, but I also asked for and received information from relatives and libraries. I read books, journals and many articles on the internet. I also posted questions on bulletin boards on the internet that brought about this history of my family. You will also see many misspellings. These were in the original documents and left intentionally.

# The Mayflower Compact

In ye name of God Amen. We whose names are underwritten, the loyall subjects of our dread soveraigne Lord King James, by ye grace of God, of Great Britaine, France, & Ireland King, defender of ye faith, &c.

Haveing undertaken, for ye glorie of God, and advancemente of ye Christian faith and honour of our King & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutuallly in ye presence of God, and one of another, covenant, & combine ourselves together into a Civill body politick; for our better ordering, & preservation & furtherance of ye ends aforesaid; and by vertue hereof to enacte, constitute and frame such just & equall Lawes, ordinances, Acts, constitutions & offices from time to time, as shall be thought most meeete & convenient for ye generall good of ye colonie: unto which we promise all due submission and obedience. In witnes whereof we have hereunder subscribed our names at Capz-Codd ye -11- of November, in ye year of ye raigne of our soveraigne Lord King James of England, France & Ireland ye eighteenth, and of Scotland ye fiftie fourth. Ano Dom. 1620.

John Cunn	Richard Warren	John Turner	Samuel Margrant
William Bradford	John Howland	Thomas Eaton	Peter Brown
Edward Winslow	Stephen Hopkins	John Alden	Richard Battsing
William Brewster	Edward Tilley	John Carabaton	Samuel Adams
Samuel Allister	John Tilley	John Cullington	Richard Clark
Walter Standish	Thomas Cook	Thomas Hilder	Richard Sanderson
John Alden	Thomas Rogers	John Doonson	John Allister
Samuel Fuller	Thomas Tilden	Samuel Hunt	Thomas Taylor
Christopher Mottis	John Dighton	Thomas Williams	Samuel Doty
William Mullins	Edward Tilton	Robert Winslow	Edward Little
William White			

I've linked my family line through my father, Kenneth Harry Keyes, to six people that came to America on the *Mayflower*. They are: **John Howland Sr.**; **John Tilley**, his wife **Joan Tilley**, both of which died that first year (1620-1621), and **Elizabeth Tilley**. John

Howland Sr later married Elizabeth Tilley. **Isaac Allerton**, **Mary Allerton** and their daughter **Mary Allerton**. **Robert Cushman** and his son **Thomas Cushman** were passengers of the *Mayflower's* sister ship the *Speedwell* which had to turn back to England in mid-voyage.



*Mayflower* and *Speedwell*



*Mayflower* and *Speedwell* at Dartmouth Harbor



The following information was copied from The Pilgrim John Howland Society web site: by Robert Jennings Heinsohn, PhD.

Mayflower passengers John Howland and Elizabeth Tilley were married in 1623/4. John was about thirty-one and Elizabeth was about sixteen. They spent their entire lives in Plymouth, and between them participated in every aspect of the Pilgrim experience from its beginning in Leiden up to the merger of the Bay and Plymouth colonies. This article is a retrospective summary of their lives and their contribution to Plymouth.

John was born about 1592 to Henry and Margaret Howland of Fenstanton, nine miles northeast of Cambridge, England. Elizabeth Tilley was the youngest of several children born to John and Joan (Hurst) Tilley. She was baptized in 1607 in Henlow, Huntingdonshire, England. John Tilley and his family, and the family of his brother Edward Tilley and wife Ann (Cooper), were members of John Robinson's congregation in Leiden.

John Howland, John and Joan and Elizabeth Tilley, and Edward and Ann Tilley were passengers on the *Mayflower*. John Howland had at least five siblings. Arthur (d. 1675), his older brother, arrived in Plymouth after 1627 while Henry (d. 1671), his younger brother, arrived as early as 1633. Arthur Howland soon moved to Marshfield where he became a major landholder. Henry Howland was one of the original settlers of Duxbury and was chosen constable in 1635.



John Howland was pitched overboard Painting by Mike Haywood

At age twenty-eight John Howland was recruited in England by John Carver to join his household and be his assistant in moving the Leiden congregation to America. Also included in Carver's household were a servant-girl Desire Minter (age fifteen), a servant-lad, William Lantham, and several other servants. During a storm in the crossing, John Howland was pitched overboard, but luckily was able to catch hold of a halliard and was hauled back aboard the *Mayflower*. John was the thirteenth signer of the *Compact*. While in Cape Cod Harbor, John Howland, John and Edward Tilley and others explored the New England coast for several days and chose Plymouth to begin a settlement.

Elizabeth Tilley's parents and aunt and uncle died in the winter of 1621. John Carver took Elizabeth in as one of his household. After John and Katherine Carver died in the spring of 1621, John Howland became the head of the household containing Elizabeth Tilley, Desire Minter, and William Lantham. The living arrangements for this household are unknown. After John married Elizabeth, he received four acres of land as the head of household in the 1623 Division of Land.

Desire Minter was the daughter of William and Sarah Minter, members of the Leiden congregation. Desire's father died in 1618, and she joined John Carver's family. Her mother remarried in 1622, and her new parents established an endowment that Desire would inherit at the age of twenty-one. After a few years in Plymouth, Desire returned to England to assume her inheritance. John and Elizabeth Howland were very fond of Desire and named their first child Desire in her honor. They had ten children: Desire, John, Hope, Elizabeth, Lydia, Hannah, Joseph, Jabez, Ruth and Isaac.

In 1625 John Howland accompanied Edward Winslow on an expedition of the Kennebec River in Maine to explore trading opportunities with the Indians. In 1626 John was asked to be one of the "Undertakers" to buy out the colony's debt to the "Merchant Adventurers" who had invested in the venture to establish Plymouth Colony.

In the 1627 division of Cattle agreement, John Howland acquired twenty acres for each member of his household. In addition, the colonists were organized in "companies" of thirteen members each. The livestock of the colony was divided equally among the companies. Listed in John's "company" were John and Elizabeth and their two children, John and Priscilla Alden and their two children, and five unattached men.

**Isaac Allerton** (1586-1658/9) negotiated a patent that granted Plymouth the exclusive right to trade with the Indians and to establish a trading station on the Kennebec River. In 1627 Governor Bradford placed John Howland in charge. In 1628 a trading station was built at Cushnoc (now called Augusta) on the east side of the Kennebec River. A year later, a permanent log-house was built, and Howland, then Assistant Governor, was asked to manage the trading station. For approximately seven years John Howland was in charge of the station. It is not known if Elizabeth and their family of three children lived at the station permanently or for short periods of time. During the time that John operated the station Elizabeth gave birth to three more children, but it is not known whether she gave birth while she was living at the trading station or in Plymouth.

The trading station in Cushnoc was very successful. The Pilgrims traded corn and manufactured goods with the Indians for beaver, otter and other furs. The proceeds of this trade enabled the Undertakers to settle their debts with the Merchant Adventurers. In 1643 a colony in Piscataqua at the mouth of the Kennebec River under the control of London investors attempted to trade with Indians on the Kennebec River. Howland and men from Plymouth told the Piscataqua men under the command of John Hocking to leave since they were trespassing and the patent granted Plymouth exclusive trading rights. The Piscataqua men refused to pull up anchor and leave, and John Hocking shot and killed one of Howland's men. One of Howland's men returned fire and killed John



Hocking. A meeting called by the General Courts of Plymouth and Bay Colony established that the Piscataqua men were trespassers and that Hocking's killing was justified. Following this, the two colonies agreed to honor each others patents and to curtail the activities of settlements poaching on these patents. It was feared that if the issue was not resolved satisfactorily, Parliament might appoint a single governor of all New England, which none of the colonies wanted.

In 1633 John (age forty-one) was admitted a freeman in Plymouth. John and Elizabeth acquired land and in time became major landholders in Plymouth and the surrounding towns. For nearly forty years, John Howland was actively involved in the governance of Plymouth through elected or appointed positions, viz. one of the seven Plymouth Assistant Governors 1632-35, 1638-39; one of the four Plymouth Deputies to the General Court for nearly thirty years 1641, 1645, 1647-56, 1658, 1659, 1661-68, 1670; one of the five selectmen of Plymouth 1665-66; one of the Plymouth Assessors 1641, 1644, 1647-51; committee on fur trading 1659; surveyor of highways 1650.

In 1637 John received forty acres of land, and in 1639 he was given a choice of additional land for himself or his heirs around Yarmouth, Dartmouth and Rehoboth. Part of the land he chose was in Yarmouth, which he gave to his son John and daughters Desire and hope and their respective families. In 1639 John purchased land and a house in Rocky Nook, where he spent the rest of his life. Also living in Rocky Nook were Thomas and Mary (Allerton) Cushman and their family.

Quaker missionaries arrived in Plymouth between 1655 and 1662 and attracted a considerable number of converts. Quakers opposed Puritan authority and religious beliefs and practices. They refused to attend church services, would not recognize ministers and magistrates or fidelity oaths, and would not support the church financially. They criticized Puritan beliefs and practices publicly and in such scathing terms as to anger the General Court. Governor Bradford had died in 1657 and was succeeded by Thomas Prence (1600-73), who would not tolerate Quaker criticism and took unusually strong measures to suppress Quaker activities, through fines, whipping, excommunication and expulsion from the colony. In the Bay Colony punishment was more severe, and included hangings.

Quakers wished to separate themselves from the prevailing religious beliefs and practices, just as the Pilgrims had done some fifty years earlier in England. Thus, the Quakers were to Plymouth what the Separatists were to England, except that now the Pilgrims were on the receiving end. Governor Prence and the General Court punished Plymouth residents who attended Quaker services or gave them support and protection.

The families of John Howland's brothers, Arthur and Henry, were two Plymouth families most identified as practicing Quakers. The families ceased attending Plymouth religious services and allowed their homes for the conduct of Quaker meetings. Arthur, Henry and Henry's son Zoeth were called before the General Court in 1657 and fined for using their homes for Quaker meetings. In 1660 Henry was again fined. In 1659 Arthur Jr.'s freeman status was revoked and in 1684 he was imprisoned in Plymouth. Throughout his life,

John Howland remained faithful to Separatist belief and practice, but his compassion for Quakers is not known.

John and Elizabeth were highly respected citizens of Plymouth. In 1657 and again in 1664, serious issues concerning members of John Howland's family came before the Court of Governor's Assistants that resulted in judicial sanctions. John Howland was only a deputy for Plymouth to the General Court, and while he did not have to act on these cases personally, there is not way his standing in Plymouth could avoid being affected. Governor Prence's actions toward Quakers took an ironic twist that can be appreciated by parents today. In 1657 Arthur Howland Jr., an ardent Quaker, was brought before the court. Thomas Prince's daughter and Arthur Howland Jr., fell in love. The relationship blossomed and matrimony seemed inevitable. However, it was illegal and punishable by court sanction for couples to marry without parental consent. Thomas Prence urged Elizabeth to break off the relationship, but to no avail. He then used powers available to him as Governor. Arthur Howland, Jr., was brought before the General Court and fined five pounds for "*inveigling of Mistris Elizabeth Prence and making motion of marriage to her, and prosecuting the same contrary to her parents likeing, and without their mind and will...[and] in speciall that hee desist from the use of any meanes to obtaine or retaine her affections as aforesaid.*" On July 2, 1667 Arthur Howland, Jr., was brought before the General Court again where he "did sollemly and seriously engage before the Court, that he will wholly desist and never apply himself for the future as formerly he hath done, to Mistris Elizabeth Prence in reference unto marriage." Guess what happened! They were married on December 9, 1667 and in time had a daughter and four sons. Thus a reluctant Thomas Prence acquired a Quaker son-in-law, Quaker grandchildren and innumerable Quaker in-laws of Henry Howland.

The second case involving John Howland's family occurred in 1664 when Ruth Howland (b. 1646), his youngest daughter, was the subject of a morals case brought before the Court of Governor's Assistants. Sexual morales, including chastity before marriage, were issues about which were strict codes of conduct. Ruth Howland fell in love with Thomas Cushman, Jr. (1637-1726), the first son of Plymouth's Ruling Elder Thomas Cushman (1607-91), and Mary (Allerton) Cushman (1616-1699), a *Mayflower* passenger. In 1664/5 Thomas Jr. was fined five ponds by the Court for carnal behavior "before marriage, but after contract." Once again John Howland was Deputy to the General Court for Plymouth and not involved personally in sentencing. Twenty-five years earlier punishment could have been severe, e.g. excommunication, fines, stocks for women and whipping for men. However, in 1664 harsh physical sentencing had been relaxed, and the social meeting of the parties became a factor in sentencing. In 1664 Thomas Jr. and Ruth were married. In addition to John Howland's embarrassment, Thomas Cushman, Jr. squandered the opportunity to be considered to succeed his father as Ruling Elder. In 1694, Thomas' younger brother Isaac was chosen to succeed his father as Ruling Elder. Thomas Jr. and Ruth remained in Plymouth. Ruth died as a young woman sometime after 1672, and Thomas Jr. married Abigail Fuller in 1679.



#### John Howland Memorial on Burial Hill

John Howland died either in his home at Rocky Nook or at his son Jabez' house on February 23, 1672/3 at the age of eighty. He was buried in an unmarked grave in Burial Hill. In 1897, a headstone was erected on Burial Hill by the Howland Society. Elizabeth Howland spent her declining years and died on December 21, 1687 at the age of eighty in the home of her daughter Lydia Brown, in Swansea. Elizabeth is buried in East Providence, Rhode Island, with a memorial marker.

While not political leaders of Plymouth, John and Elizabeth were pillars of the community and played a major part in the colony's governance and development. They lived through every aspect of the Pilgrim experience beginning in Leiden the *Mayflower*, the harsh first winter, the Undertakers, the trading station in Maine, the Quakers, King Philip's War up to the merger of the Bay and Plymouth colonies. Descendants of John, Henry and Arthur Howland multiplied in number and influence to become one of New England's famous pioneer families.

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By Robert F Huber Sept 1999

John Howland's character was forged by danger and death and the result was courage on the Kennebec.

The young man from Fenstanton left England in 1620 as a Mayflower passenger and promptly showed his quick wit in a perilous situation when he was swept overboard during a violent storm and was able to grab some trailing halyards and hold on until rescued. When the Pilgrims landed on Cape Cod, Howland was among those who explored the strange land, braving terrible cold and Indian attack.

During the killer winter of 1620-21 he saw death deal a steady hand as half of the 102 settlers died. His inner strength helped him survive and do his part in caring for the sick and burying the dead.

And when his employer, Gov. John Carver, died of sunstroke Howland assumed the responsibility of managing his household. He soon became a leader in the colony and was placed in charge of Plymouth's trading post in Maine. This was the colony's most important assignment for the furs he got from the Indians went a long way in repaying the Pilgrim debt to the merchant adventurers who had financed the journey to the New World.

It was on the Kennebec River where Howland displayed raw courage when the fur-trade lifeline was threatened.

The Plymouth Pilgrims were always eager to trade with the Indians and as early as 1625 they sent a boatload of corn up the Kennebec.

Gov. William Bradford wrote that "God preserved them and gave them good success for they brought home 700 beaver, besides some other furs." This expedition was made by Edward Winslow and some of the "old Standards" or first comers.

In 1627 Isaac Allerton was sent to London to secure a patent for the Kennebec and the Pilgrims then erected a trading house on the river at Cuchnoc in what is now Augusta. This patent was superseded by another in January 1630 under which Plymouth received exclusive jurisdiction over the Kennebec within a limit of 15 miles down the river from the falls where they had built a house.

In their trading they first used a shallop but soon found they needed a larger boat, so the

Pilgrims cut the shallop in half, added six feet in the middle and decked it over. This vessel, called a barque, was used for the next seven years.

John Howland was put in charge of the trading post and in 1634 he and John Alden were the magistrates in authority there.

Unfortunately, Pilgrims and Indians were not the only ones on the Kennebec. Agents of Lord Say and Seal and Lord Brooke also were on hand to make a fast pound or two. Now enter the hero and the villain.

One April day John Howland (the hero, of course) found John Hocking (the villain) riding at anchor within the area claimed by Plymouth. Hocking was from the nearby Piscataqua Plantation. Howland went up to him in their “barke” and politely asked Hocking to weigh anchors and depart.

Apparently Hocking used some strong language and the two exchanged some words not recorded, but the result of the conversation was that Hocking would not leave and Howland would not let him stay.

Howland then sent three of his men—John Irish, Thomas Savory and William Rennoles (Reynolds?) — to cut the cables of Hocking’s boat. They severed one but the strong current prevented them from cutting the other cable so Howland called them back and ordered Moses Talbott to go with them.

The four men were able to maneuver their canoe to the other cable, but Hocking was waiting on deck armed with a carbine and a pistol in his hand. He aimed first at Savory and then as the canoe swished about he put his gun almost to Talbott’s head.

Seeing this, Howland called to Hocking not to shoot his man but to “take himself as his mark.” Saying his men were only doing what he had ordered them to do. If any wrong was being done it was he that did it, Howland shouted. Howland called again for Hocking to aim at him.

What courage!

Hocking, however, would not even look at Howland and shortly afterwards Hocking shot Talbott in the head and then took up his pistol intending to shoot another of Howland’s men. Bradford continues the story in his history of Plymouth:

Howland’s men were angered and naturally feared for their lives so one of the fellows in the canoe raised his musket and shot Hocking “who fell down dead and never spake word.”

The surviving poachers must have skedaddled for home where they soon wrote to the bigwigs in England but failed to tell the whole truth including the fact that Hocking had killed a Plymouth man first. The lords “were much offended” and must have made known their anger.



The Hocking affair did have severe international implications. Colonists feared that King Charles might use it as an excuse for sending over a royal governor to rule all New England. This was a real threat for early in 1634 the king had created a Commission for Regulating Plantations with power to legislate in both civil and religious matters and even to revoke charters.

Not long after the killings Plymouth sent a ship into the territory of Massachusetts Bay and authorities there quickly seized John Alden who was aboard the ship. Alden was imprisoned although he had no direct part in the Kennebec tragedy.

When Alden was jailed Plymouth was quite obviously upset for Massachusetts Bay had no jurisdiction over the Kennebec area or over citizens of Plymouth. This was not of their business.

Plymouth dispatched Capt. Myles Standish to Boston to present letters explaining the situation and Gov. Thomas Dudley quickly freed Alden, and after a later court hearing all blame was laid to Hocking. The matter was settled.

It is reported that currently there are over 10 million living descendants of the 52 Mayflower Pilgrims who had children. Listed below are some of the notable descendants of John and Elizabeth Howland:

Maude Adams (stage actress)

Humphrey Bogart (film actor)

Phillips Brooks (wrote "O Little Town of Bethlehem")

George Herbert Walker Bush (41th U.S. President)

Barbara Bush (U.S. First Lady)

George W. Bush (43rd U.S. President)

John Ellis "Jeb" Bush (Florida Governor)

Ralph Waldo Emerson (poet)

Nathaniel Gorham (Continental Congress President)

Esther Allen Howland (produced the first American Valentines)

Henry Cabot Lodge, Jr. (U.S. Senator)

Henry Wadsworth Longfellow (poet)

Franklin Delano Roosevelt (32nd U.S. President)

Lillian Russell (stage & film actress)

Joseph Smith (founder, The Church of Jesus Christ of Latter-day Saints)

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### **Pilgrim Isaac Allerton**

Reflections on Isaac Allerton

by Robert Jennings Heinsohn, PhD, SMDPA

Isaac Allerton and his sister Sarah were members of John Robinson's congregation in Leiden in 1609. As time passed the congregation recognized the extraordinary organizational abilities of Isaac Allerton. By the time the congregation left Holland Isaac had become one of its prominent members. In 1620 Isaac, his wife Mary (Norris), and children Bartholomew, Remember and Mary arrived in Plymouth. Allerton's wife died during the first winter. When Governor John Carver died, Isaac was elected Assistant Governor to William Bradford. For several years Isaac was second only to Bradford. In 1623 Allerton married Fear Brewster, daughter of Ruling Elder William Brewster. They had a son Isaac in 1627. In 1625 Robert Cushman, the colony's London agent, died and Bradford appointed Allerton as the London agent.

In 1627 the colony and the Merchant Adventurers in England created a group of individuals known as the Undertakers to assume the debt of the colony. Under the agreement the entire trade of the colony was bound to the Undertakers who would buy and sell products exchanged between the colony and England. The agreement allowed the Undertakers to exercise a monopoly on trade with the colony. The Undertakers gave the colonists supplies worth 50 pounds and with the profits from the colony's products repaid the Merchant Adventurers.

By 1630/1, the colonists became dissatisfied with Allerton's financial activities, which grew to disaffection and finally alienation. Bradford removed Allerton as London agent because Allerton had exceeded his authority. In 1633 Allerton moved to Salem where he established a fishing fleet. Because of his free-thinking attitudes and affiliation with Quakers and Roger Williams, Allerton was asked to leave Salem. He moved to New Amsterdam where he continued his trading business. In 1646 he moved to New Haven and continued his business with his son Isaac. Allerton died in 1659.

Bradford's journal does not contain a full discussion, but it is clear Allerton's fall from grace was precipitous and never forgiven. The experience must have been wrenching for the colony because Allerton's father-in-law was the Ruling Elder William Brewster, and his daughter Mary was married to Thomas Cushman, deacon of the church and successor to Brewster as Ruling Elder.

I suggest that the creation of the Undertakers transformed Allerton's relation to his colleagues in Plymouth. The Undertakers was a partnership in a commercial endeavor. While partnerships were not new in the seventeenth century, business practices were not as formal as they are today. Originally Plymouth was a collective, a colonial kibbutz, as it were, in which material products were shared equally by everyone. However by 1626, it was clear that the original contract with the London Adventurers was not going to be made to everyone's satisfaction. Creating the Undertakers was a logical way to refinance the colony's debt and transfer the debt to familiar hands. In hindsight, it is obvious that the new arrangement would result in acrimony unless explicit procedures for accountability and disclosure were agreed to. Since the Undertakers assumed the entire financial obligation of the colony, the colonists now had obligations to the Undertakers. Crudely put, the colonists now worked for the Undertakers. The responsibilities of the Undertakers rested on managing the colony's affairs to insure the colony's viability and the partnership's solvency. The Undertakers risked their life's savings on the vicissitudes of transatlantic trade. The colonists only had their interests at stake and their obligation to satisfy certain quotas of goods and services to the colony.

The concept underlying the Undertakers was contrary to advice given to the colonists in 1621 by Robert Cushman in his famous sermon, "The Sin and Danger of Self-Love." In December of that year morale was low and Cushman called upon the colonists unselfishly to serve the common good. He warned colonists about seeking to impose their will on one another, seeking monetary gain, hoarding, pursuing ease, pleasure and other self-serving activities. Creating the Undertakers in 1626 did not knowingly repudiate Cushman's advice but reflected new economic conditions that required the colony to reorder its financial structure and philosophical priorities.

Allerton was known as a man of "uncommon activity, address and enterprise" and I suspect that these qualities were largely responsible for his fall from grace. As trade representative between 1625 and 1630, Allerton spent half his time in London where he associated with men engaged in trade, finance and commerce that were totally unlike his associates in Plymouth. Allerton had the talent and inclination to become an entrepreneur for whom the "art of the deal" was a guiding principle. The essence of "the deal" is to exploit fully opportunities over the other party to the deal. While seeking advantage over competitors may be appropriate, it is unwise to do so with people you hope will become customers; it is disastrous to apply it to long-time friends, business associates and family members. From their point of view, Allerton crossed the line, took advantage of his long-standing friendships in Plymouth and betrayed their trust.

The historical record shows no evidence that formal charges were brought against Allerton. By today's standards, Allerton's breach of fiduciary responsibility would likely result in legal action. However, Plymouth was a religious community governed by commonly understood laws, customs and courtesies. Plymouth was a community of law, not a community of lawyers, which is America's unfortunate fate today. In a religious community such as Plymouth, the betrayal of trust in the Undertakers, his long-time friends, and in the colonists generally was beyond the pale. London entrepreneurs might

sail close to the wind with regard to the law and propriety generally, but such behavior was reprehensible among the colonists. Trusted colleagues and long-standing friends just don't treat each other that way.

Plymouth was fortunate to have been led by men with the wisdom and political skill of Bradford, Winslow and Brewster. Personal integrity, honesty, Christian love, patience and prudence enabled the Pilgrims to sustain the colony. There is no doubt that Allerton embraced these qualities during the time he lived in Leiden and Plymouth, but spending long periods of time in London exposed Allerton to free-thinking men that lacked the integrity of his Pilgrim colleagues. Perhaps the values of Plymouth were anachronistic, but they were sufficient to sustain the Scrooby congregation while in Leiden and in Plymouth through years of travail. Allerton served with courage and dedication as a young man but later in life was transformed by the world of commerce to become an entrepreneur. Plymouth was an introspective community; Allerton became a worldly man, a free-thinker in both religious and commercial matters. He outgrew Plymouth and became an eighteenth-century man decades ahead of his time. He embraced the world of commerce, the art of the deal, but lacked the restraint necessary to retain the trust of his Plymouth colleagues.

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**Robert Cushman** and **Thomas Cushman** originally passenger's on the *Speedwell*, the *Mayflower's* sister ship had to return to England during the 1620 passage because of problems with the ship leaking.

Robert Cushman, Plymouth pilgrim, born in Kent, England, about 1580; died in England in 1625. With John Carver he was instrumental in effecting the emigration of the pilgrims to Holland, where he joined them after they had been in Leyden several years. He became a leading member of the community in Leyden, and took a deep interest in the project of settling in an English colony. In 1617 he was sent with Deacon Carver to London to negotiate with the Virginia company, which had secured a grant from the king of all the territory between boundaries 200 miles north and 200 miles south of Point Comfort, for permission to settle on their lands, and to apply to King James to grant them liberty of conscience there. The king would only grant them permission to settle, and refused to issue a charter under his seal, though he promised not to molest them. Cushman undertook a subsequent mission to England for the same object with Elder Brewster in 1619, when a patent was obtained in which the king granted toleration for their form of religion so long as they remained faithful subjects. The arrangement with the London merchant adventurers was concluded through his agency. He and Carver then returned to England to collect subscriptions, make purchases, and prepare for the voyage. They chartered the "*Mayflower*," and, while Carver was busy with the ship at Southampton, Cushman, at the solicitation of the adventurers, altered the agreement on his own responsibility, abandoning the two days a week for their private affairs that had been reserved to the colonists in the original contract. Robert Cushman, who was given the office of assistant governor, embarked with his family on the "*Speedwell*" on 5 August 1620, when the two vessels began the voyage together ; but when the "*Mayflower*" sailed again alone on 6 September with only a part of the company, he remained behind to act

as their financial agent in England and send them supplies. In 1621 he published a pamphlet on " Emigration to America," urging the advantages of that country for settlement, and in July he sailed for New England in the "*Fortune*," taking with him his only son, Thomas, and arriving 21 November He returned to Europe to manage the business of the colonists there, but left his son in the family of Governor Bradford. Before his departure he preached on the "Sin and Danger of Self-Love," 9 December 1621, noted as the first discourse delivered in New England that was published (London, 1622). It was reprinted in Boston in 1724, in 1780, and, with a biographical sketch by Judge John Davis, in 1785 (Plymouth). It is also contained in the "Cushman Genealogy," and was photo-lithographed from one of the three existing examples in 1870. On 13 December 1621, he sailed for England aboard the "*Fortune*" and continued as agent for the colonists in London. On the voyage he was captured and plundered by the French, and taken to France, but released after two weeks' detention. On his arrival in England he published an eloquent vindication of the colonial enterprise, and an appeal for Christian missions to the North American Indians. In 1623, with Edward Winslow, he obtained from Lord Sheffield a grant of territory on Cape Ann, where a new band of Puritans made the first permanent settlement within the limits of the Massachusetts bay colony. His son, Thomas, born in England in 1608; died in Plymouth, Massachusetts, 11 December 1692. He married Mary, third daughter of Isaac Allerton, about 1635. He was always the confidential friend of Governor Bradford, and became ruling elder of the Church on the death of Brewster in 1649. His wife survived him, and was the last of the "*Mayflower*" passengers, dying in 1699 at the age of ninety years. A large granite monument to the memory of the first Cushmans was erected at Plymouth, Massachusetts, by their descendants in 1858.

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Although the Pilgrims were a very big part of the story of the beginning of America, it is not the beginning of my ancestry in America. I have links to the Narragansett Indians through Austin Barse when he married Mary Hyanno, who was the daughter of John Hyanno and Mary NO-PEE both full blooded Narragansett Indians. John Hyanno's was the son of Chief Sachem, IHYANNOUGH (THYANNOUGH) and Princess of the Narragansett, Canonicus, who was the daughter of Chief Sachem Canonicus (my 11<sup>th</sup> Great Grandfather) and the Granddaughter of Sachem Tashtassuck Tashtassuck.

### **Mary Hyanno, Wampanoag Princess?**

NOTE: The purpose of this article is to summarize information about Mary Hyanno that circulates among genealogists. All information about Mary Hyanno--her life, ancestry and even existence--should be viewed as legend and not as proven fact. The information in this article comes from many informal sources and should not be attributed any researcher.

Mary Hyanno, known as "Little Dove", is said to have married early Plymouth settler Augustine Barse. Mary was the daughter of John Hyanno, who was born in 1595 at the Mattachee Village at what is now Barnstable, Massachusetts, and Mary No-Pee, who was born at Gays Head on Martha's Vineyard and was the daughter of No-Took-See. John was the son of Iyannough, the sachem of the Mattachee village of Wampanoags of Cape Cod, and Princess Canonicus. He died after 1680 on Cape Cod. Princess Canonicus was the daughter of Canochet (Chief) Canonicus and Posh-Pw. Canochet Canonicus was the son of Wessonnuoum and Keshechoo. Wessonnuoum was the son of Chief Tashtassuck, who was born before 1520.

Mary Hyanno is said to have been of fair complexion and red hair. The Wampanoags were often referred to as "white Indians" due to their light skin and are thought by some to have descended from Viking explorers. This assertion is very controversial. There indeed was an Iyannough, and Hyannis, Massachusetts is named for him.

The Barse/Hyanno marriage entered the written record via a document filed in the 1930's by Franklin Elewatum Barse, a Scaticoke and Eastern Indian, in an attempt to obtain benefits as an Indian from the State of Connecticut. Mr. Barse's claims are analyzed in a article by Jacobus entitled "Austin Barse and His Alleged Indian Connectionis" in THE AMERICAN GENEALOGIST published about 1936. Mr. Jacobus does not accept the Franklin Barse story and endeavored to disprove it. However, family traditions of the Hyanno marriage exist to this day in other branches of the Barse family. These traditions do not appear to have been derived from Franklin Barse.

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## CHIEF SACHEM CANONICUS



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### Chief Sachem Canonicus

In the early times of this nation, some of the English inhabitants learned from the old Indians, that they had, previous to their arrival, a sachem, Tashtassuck. Tashtassuck had but two children, a son and a daughter, those he joined in marriage, because he could find none worthy of them out of his family. The product of this marriage was four sons, of whom Canonicus was the oldest.

Canonicus was the Grand Sachem of the Narragansetts, when the whites settled at Plymouth. He died in 1647.

The Narragansetts subsisted by hunting, fishing and, partially, by agriculture. Their lands, for eight or ten miles distant from the sea-shore, were cleared of wood, and on these prairies they raised Indian corn in abundance and furnished the early settlers of Plymouth and Massachusetts with large quantities for subsistence. They were a strong, generous and brave race. They were always more civil and courteous to the English than any of the other Indians. Their kind and hospitable treatment of the emigrants to Rhode Island and the welcome they gave our persecuted ancestors should endear their name to us all.

Canonicus, the sachem of the Narragansetts, whose territory had escaped the ravages of the pestilence, at first desired to treat of peace; in 1622, a bundle of arrows, wrapped in the skin of a rattlesnake, was his message of hostility. But, when Bradford sent back the skin stuffed with powder and shot, his courage quailed, and he sued for amity.

Canonicus, now chief of the Narragansetts, had given his allegiance to the king and was at peace with the colonists. The Rhode Island colony had received its charter from the king, and were taking no part in the war. In spite of all this, the united Colonies formed an army to attack a peaceful tribe of Indians located outside their jurisdiction. This army formed in Boston, marched through Providence and Warwick on their way to the Great Swamp.

Not until their territory was actually invaded did the Narragansetts offer resistance.

The government of the Narragansetts appears to have been a patriarchal despotism. Miantenomi was the nephew of Canonicus, son of his brother Mascus. Canonicus, in his advanced age, admitted Miantenomi into the government, and they administered the sachemdom jointly. The different small tribes, under the separate sub-sachems, composed the great Narragansett nation. The succession to chief authority was generally preserved in the same family. The sub-sachems occupied the soil and were moved from it at the will and pleasure of their chiefs.

In the war between the Narragansetts and Mohegans, in 1643, Miantenomi was captured by Uncas, the sachem of the Mohegans, and executed. Pessecus, the brother of Miantenomi, was then admitted sachem with Canonicus. He was put to death by the Mohawks, in 1676.

Canonchet, the son of the brave but unfortunate Miantenomi, was the last sachem of the race. He commanded the Indians at the Great Swamp Fight, in 1675. This battle exterminated the Narragansetts as a nation. He was captured near the Blackstone river, after the war, and executed for the crime of defending his country and refusing to surrender the territories of his ancestors by a treaty of peace. It was glory enough for a nation to have expired with such a chief. The coolness, fortitude, and heroism of his fall stands without a parallel in ancient or modern times. He was offered life, upon the condition that he would treat for the submission of his subjects; his untamed spirit indignantly rejected the ignominious proposition. When the sentence was announced to him that then he must die, he said, "I like it well, that I shall die before my heart grows soft, or that I have said anything unworthy of myself." Thus ended the last chief of the Narragansetts, and with Canonchet the nation was extinguished forever.

Sources:

History of the United States

The House of Carr--A Historical Sketch of the Carr Family from 1450 to 1926 by W.L. Watson.

The History of Massachusetts Bay

Bearse-Bears-Barss Family, Genealogy of Augustine Bearse and Princess Mary Hyanno by Franklin Bearse

The American Genealogist", Vol. XV (1938-9)

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### **AUSTIN BEARSE AND HIS ALLEGED INDIAN CONNECTIONS**

By Donald Lines Jacobus, M.A., of New Haven, Conn..

(The following report was prepared for a private client, a descendant of Austin Bearse, and is published with his consent.)

A strange story was given circulation in the Utah Genealogical Magazine, July 1935 (vol. 26, pp. 99-100), concerning the wife of Austin Bearse, as follows:

The evidence as to the identity of the wife of Austin Bearse is found in an unpublished manuscript, entitled: "Who Our Forefathers Really Were. A True Narrative of Our White and Indian Ancestors," by Franklin Ele-watum Bearse (a Scaticoke and Eastern Indian). This manuscript is a certified copy of an original sworn statement now on file in the office of the Litchfield County District Court, in Connecticut, and accepted by the State Commissioner in Charge of Indian Rights and Claims as an authentic and legal declaration of lineage. It bases its claim as to the identity of Austin Bearse's wife upon statements in the original diary of Zerviah Newcomb, who married Josiah Bearse, a grandson of Austin, and who wrote from personal knowledge of the facts. Her diary is called, "A True Chronicle of the Bearse Family."

It is said that the above manuscript is deposited in the Congressional Library, and states that Austin Bearse married by Indian rites at the Mattachee Indian village Mary, daughter of John Hyanno, a Mattachee Sagamore, and son of the Sachem lhyannough who befriended the Pilgrims on their first arrival. In Zerviah Newcomb's diary Austin Bearse was said to be of the Romany or Gypsy race, and the name was originally Be Arce. He belonged to a family of Continental gypsies who had emigrated to England. There was great persecution; for some minor infraction of the English law Austin was deported to the colonies. On arriving at Plymouth, Austin was the only prisoner allotted to Barnstable. No Puritan girl at that time would marry a gypsy, as there were eligible Puritans to select from. It was therefore natural that he should marry an Indian Princess.

Further it is said that Mary Hyanno was a lovely flaming-haired Mattachee princess. This story beam within itself such improbabilities that a genealogist familiar with the place and period would hardly give it serious consideration, were it not for the two facts that it has been published in it reputable periodical, and that the claim of documentary evidence is made. The present writer therefore made an attempt to locate this evidence. The Judge of the Court of Common Pleas, Litchfield County, Conn., had no knowledge of it; neither had the State Librarian, Hartford, Conn.

A letter directed to the State Commissioner in charge of Indian Rights and Claims, Hartford, Conn. was referred. to the State Park and Forest Commission, which is authorized to act as Overseer of all tribes of Indians residing in the state. An official of this agency has replied:

Mr. Franklyn Bearse (Ele-wa-tum) has filed with us a copy of "Who Our Forefathers Really Were" which he claims is a true history of his ancestors. During the past two years I have spent some time in looking up the genealogies of families now living on the three Indian Reservations in the state and in a very few instances have found connections with the persons mentioned in Mr. Bearse's paper. In every case, as I recall, there has been no conflict and although we have no proof that his statements are all correct we have no reason to doubt them.

Mr. David C. Means, Acting Superintendent of the Reading Rooms, Library of Congress,

prepared a careful memorandum, which states:

We find no record of a diary of Zerviah Newcomb Bearse in our collections. We do have in the Rare Book Room two manuscripts, both by F. E. Bearse. One is entitled "Who Our Forefathers Really Were," 1933 (CS71.B42 1933) and the other "From out of the past," 1935 (CS71.B42 1935). Both of these works say that Austin Bearse married Mary Hyanno, a daughter of John Hyanno, a full blood Wampanoag Indian. The Library of Congress has no means of checking the authenticity of the statements contained in these books.

The memorandum further states that the 1933 manuscript contains an affidavit on the first page signed by Franklin Elewatum Bearce and gives additional particulars. The manuscript not bearing claim of copyright, it was possible to obtain photostatic copies of two pages, which we shall discuss shortly.

It will be noted that none of the agencies addressed had knowledge of the alleged original Zerviah (Newcomb)\* Bearse diary, nor possessed either the original or a photostatic or certified copy of it. Until the diary can be examined and its exact statements considered, it can hardly be cited as evidence for the statements made in Mr. F. E. Bearse's manuscript account. The present writer must state emphatically that he has no knowledge of and is not concerned with Mr. Bearse's immediate ancestry, which is presumed to correct as stated. Our sole concern is with the alleged Indian ancestry of the wives of Austin' Bearse, of his son Joseph 2, and of his grandson Josiah<sup>3</sup>. Austin was born over 300 years ago, and his grandson Josiah died in 1753, nearly 200 years ago. Any statement as to their wives cannot therefore be based on personal knowledge, and any tradition passing by word of mouth through several generations requires verification from contemporary record sources before it can safely be accepted.

The second page of Mr. F. E. Bearse's 1933 manuscript contains the following statement:

The Following Historical and Genealogical Notes and Facts is A true record of our correct line of descent and is Based on Correct Information Handed down from generation to generation by my ancestors and imparted to me by word of mouth by my grand father William Henery Bearce [etc.] and the written Narrative Codgial [sic] of Zerviah Newcomb's Dairy-written by the hand of Zerviah herself-after the death of her husband by law Josiah Bearce 1st at New Fairfield Conn.

On the fifth page the pedigree of the first three generations of the Bearse family is set forth. According to this, Austin Bearse married in Summer of 1639 Mary Hyanno, born 1625, daughter of John Hyanno, Mattachee Sagamore (and wife Mary), son of lhyannough, Mattachee Sachem (and wife, princess of the Narragansetts).

This is a great deal of detail to be handed down by word of mouth for three centuries. What is actually known about Austin Bearse? He is named as Augustine Bearce, aged 20, in the shipping list of the Confidence of London, which sailed from Southampton the last of April, 1638. Most of the passengers on this ship came in family groups, and a large number of these families settled in Essex County, Mass. The name Augustine (of which



Austin is a corruption) is, be it noted, a Christian name, in good usage in England. There is no evidence whatever that any of the passengers on this ship were deported criminals. There is no evidence whatever that Austin was sent to Barnstable as a prisoner. On the contrary, he came to Barnstable with the first company in 1639; he became a member of Mr. Lothrop's church, 29 Apr. 1643, and he is the first person named on the present record of those who joined the church after its removal to Barnstable, He was proposed to be admitted a freeman, 3 June 1652, and was admitted 3 May following. He was called Goodman in the records, bespeaking his good standing. He was a grand juror in 1653 and 1662, and a surveyor of highways in 1674.

To quote "Barnstable Families"-(1888) by Amos Otis (vol., 1, pp. 52, 53), "He appears to have been very exact in the performance of his religious duties, causing his children to be baptized on the Sabbath next following the day of their birth..... He was one of the very few against whom no complaint was ever made; a fact which speaks well for his character as a man and a citizen." The wife of "Brother Berce" joined the church, 7 Aug. 1650 [New Eng. Hist. and Gen. Register, vol. 9, p. 281].

To suppose that a Gypsy, a deported criminal, and the husband of an Indian, would have enjoyed such standing in a Puritan community is absurd. In explanation of his marriage to an Indian, the story is told that he was a Gypsy and hence the Puritan girls would not consider him in marriage; yet his children married into the best families of Barnstable and Yarmouth. But would the children of the girls who allegedly stuck up their noses at a Gypsy, have married the half-breed children of that Gypsy and an Indian?

Obviously, although the actual evidence is strongly in favor of the conclusion that Austin Bearse was an Englishman and a strict Puritan, and that his wife was one of his own people, it is not possible, until his wife is identified by record proof, to make the negative declaration that she was not an Indian. Unfortunately, any person can claim that the unknown wife of any early colonist was Chinese or Hottentot or Malay, and improbable or impossible as such an assertion might seem, it cannot be absolutely disproved until the real identity is established by records. The burden of proof, therefore, must fall on the person who makes any positive assertion to sustain it by evidence. No such evidence has been presented for the claim that the wife of Austin Bearse was an Indian, and until it is presented, it is the part of discretion to pronounce it unproved and extremely unlikely.

The F. E. Bearce manuscript makes statements also relative to the wives of Joseph<sup>2</sup> and Josiah Bearse, the son and grandson of Austin', and these statements will be examined as a test of the reliability of the manuscript account. It states that Joseph<sup>2</sup> Bearse, born 1652, married 1676 Martha Tayler [sic], born at Yarmouth 1659, daughter of Richard Tayler of Yarmouth by his wife, Ruth Wheldon, daughter of Gaberiel [sic] Wheldon who came in 1628 and his wife Margaret, a full blood Indian princess, daughter of a Wampanoag Sagamore, a younger brother of Massasoit.

There are two errors of date in this statement. The birth of Martha Taylor on a precise date in 1650 has appeared in print, presumably from the Yarmouth records; and she died 27 Jan. 1727/8 aged 77 [Barnstable records in New Eng. Hist. and Gen. Register, vol. 2,

p. 316], which also places her birth in 1650, not 1659. Her parents married on or shortly after 27 Oct. 1646, at which date Gabriel "Whelding" gave (consent to his daughter Ruth's marriage. to Richard Taylor [Plymouth Colony Records, vol. 2, p. 110]. According to "Early Wheldens of Yarmouth," by J. W. Hawes (Library of Cape Cod History and Genealogy, No. 43], Gabriel Whelden, born in England, first appears in Plymouth Colony in 1638, hence he could hardly have come in 1628 as claimed, for the very full records of that region and period did not ignore a settler's presence for a decade. To quote from Mr. Hawe's account: "His children were no doubt born in England and were probably by a first wife. When he died in 1654 his wife was Margaret, who, it seems clear, was his second wife and not the mother of his children. He apparently came to Yarmouth about 1639 with a family of grown children. He left Yarmouth about 1648."

Another account is found in "The History of Malden" (1899), by D. P. Corey, p. 158: "Gabriel Wheldon, or Welding, who appears to have been a personal friend of Mr. Matthews, was with that minister at Yarmouth, and took the oath of fidelity with him. He came here [i.e., to Malden] with Mr. Matthews, and in his will calls himself 'of the Towne and church of Mauldon.' With his youngest son, John, he sold . . . four parcels of land in Arnold, county Nottingham. Essex Deeds, i. 24. This forbids the conclusion that he was a fellow countryman of Mr. Matthews; but from the apparently close connection of the parties, I am inclined to believe that his wife, Margaret, was from Wales, and perhaps owned a relationship with the pastor.", Further, as to Gabriel: "He died in Malden in January, 1653/4. . . With the exception of a legacy of ten shillings to the Malden church, his estate, valued at £40,11,8, was left to his wife; but the claims of his elder children caused a contention. . . . The widow, who may have been a second wife, returned to England. " She went back in 1655 with Mr. Matthews.

Now since Gabriel Wheldon first appears in New England in 1638, and his daughter Ruth was married to Richard Taylor eight years later, it is almost certain that Ruth was born in England. Yet according to the Barse manuscript, the mother of Ruth Wheldon was Margaret, an Indian princess. (Strange, how every Indian ancestress was a princess!) Did Gabriel Wheldon, one wonders, find the Indian girl straying about the British Isles? And why should the widow Margaret, if born an Indian, return to England with her pastor? It is also to be noted that two independent students reached the conclusion, from the record sources examined, that Margaret was most probably a second wife, and hence not the mother of Ruth. No conscientious investigator, with any knowledge of conditions in colonial New England, could accept-the statement of the Barse manuscript, totally undocumented, that the wife of Gabriel Wheldon was an Indian.

Finally, we come to the account of Josiah Barse, son of Joseph and Martha (Taylor) Barse. The Barse manuscript According to "Early Wheldens of Yarmouth," by J. W. Hawes (Library of Cape Cod History and Genealogy, No. 43], Gabriel Whelden, born in England, first appears in Plymouth Colony in 1638, hence he could hardly have come in 1628 as claimed, for the very full records of that region and period did not ignore a settler's presence for a decade. To quote from Mr. Hawe's account: "His children were no doubt born in England and were probably by a first wife. When he died in 1654 his wife was Margaret, who, it seems clear, was his second wife and not the mother of his

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Finally, we come to the account of Josiah<sup>3</sup> Bearse, son of Joseph<sup>2</sup> and Martha (Taylor) Bearse. The Bearse manuscript states that he married first, Nov. 1716, Zerviah Newcomb, "By Whom he had no Children"; and that he married second, 1718 at Mashpee, Mary Sissell, mother of all his eleven children. She is described as a full blood Indian princess (another princess), daughter of Isaac Sissell, a Momenet Sagamore, by his wife Mary Tuspuquin, daughter of Watuspuquin-Black William, Sachem at Nahant, by his wife Amie, full blood Indian princess, daughter of Massasoit.

Now it is true that Otis in "Barnstable Families," vol. 1, pp. 55, 59, states that Josiah Bearse married first, 2 Nov. 1716, Zerviah Newcomb of Edgartown, and second, Mary, and that he had no children by his first wife. Whether or not this was one of the numerous errors of Otis, the Newcomb Genealogy (1874) by John Bearse Newcomb gives a different account which is repeated in the revised edition of this work (1923), p. 21 in both volumes.

According to this account, Zerviah Newcomb. Daughter of Lieut. Andrew and Anna (Bayer) Newcomb, married 2 Nov. 1716, Josiah Bearse. He resided at East Barnstable

but was dismissed from the church there 29 Dec. 1734 to the church at Greenwich, Conn., to which place he soon after moved. In 1738 they removed to New Fairfield, Conn., where he died 31 Aug. 1753. The inscription on his wife's gravestone reads: In Memory of Zerviah Bearss died Sept. 5<sup>th</sup> in the 91<sup>st</sup> year of her age 1789." The eleven children are then given, born between 1719 and 1741. No mention is made of an alleged second wife, Mary, and the children are all attributed to Zerviah.

It will be noted that Zerviah was married in 1716, survived her husband, who died in 1753, and died herself in 1789. Josiah could not therefore have had a second legal wife. Mr. F. E. Bearce admits this in his reference to Zerviah "after the death of her husband by law." The story therefore is that Josiah Bearse either committed a bigamous marriage, or kept a concubine, and that in spite of this his legal wife accompanied him on his removal to Connecticut. Such a story cannot be accepted, and is seemingly based on an error, either in the book by Otis, or in an original record at Barnstable. Both offenses were serious in the eyes of the law, and although committed occasionally, resulted in legal action against the sinner and usually also in divorce. Yet here we find that the church, after the birth of many of Josiah's children, gave him an honorable dismissal to the church in his now home. This proves that he remained in good standing with his church, as had his grandfather before him. If the story were true, he would have been cast out of the church. The vital and land records of New Fairfield were unfortunately destroyed. However, the Danbury Probate records (vol. 2, pp. 43, 45 and files at the State Library) afford quite conclusive evidence:

1 Oct. 1753. "Josiah Bearss & Zurviah Bearss are appointed Administrators on the Estate of Josiah Bearss late of Newfairfield in sd District Deceased."

3 Dec. 1753. ".Joseph Bearss son to Josiah Bearss Late of Newfairfield in sd District Decesd Being of Lawfull, age to Chouse his Gardian and having maid Choise of his mother Zurviah Bearss to be his Gardian the Court Doth allow and approve thereof ." Distribution of the estate was not made until 1 July 1791, in other words after the death of the widow (Zerviah Newcomb). This distribution of "the Estate of Josiah Barss late of New fairfield decest"; was made to "the heirs of Josiah Decst who was the eldest son of the Decest"; "Thomas Barss the second son of the Decst"; "Martha"; "Anna late wife of Benjamin Stevens her heirs"; "Mary the wife of Gideon Beardsley"; "Joseph the third son of the Decest"; and "Benjamin Bars the fourth son of the Decest." So! Are we to believe that the legal wife and widow served as co-administrator on Josiah's estate with his eldest son by a concubine? Are we to believe that one of the younger sons by the concubine chose the legal wife for his guardian, calling her "his mother," and that Zerviah and the Court accepted the choice? And are we to believe that distributors, appointed by the Court, distributed Josiah's estate after his lawful widow's death to his illegitimate children? Such preposterous conclusions are forced upon us if we accept the statements made in Mr. Bearse's manuscript, "Who Our Forefathers Really Were." The children of Josiah and Zerviah (Newcomb) Bearse honored their mother by names which were bestowed on the next generation; "Zerush Bearse" and "Newcomb Bearss" both, married at Danbury in 1778 [Danbury Vital Records, 1-442, 406). It is not our province to inquire why a later descendant prefers to disown Zerviah Newcomb in favor

of an alleged Indian concubine, and to besmirch the character of Josiah Bearse by making bastards of all his children. Not an atom of evidence has been adduced to show that Josiah ever had an Indian concubine or secondary wife; and the records quoted above prove conclusively that Zerviah Newcomb was his only wife and the mother of his children.

When in three successive generations, such claims of Indian marriage are made, in several details at variance with primary record sources, and involving an entire sequence of improbabilities, we are justified in concluding that this account, whatever its source, traditional or otherwise, cannot be accepted as authentic.

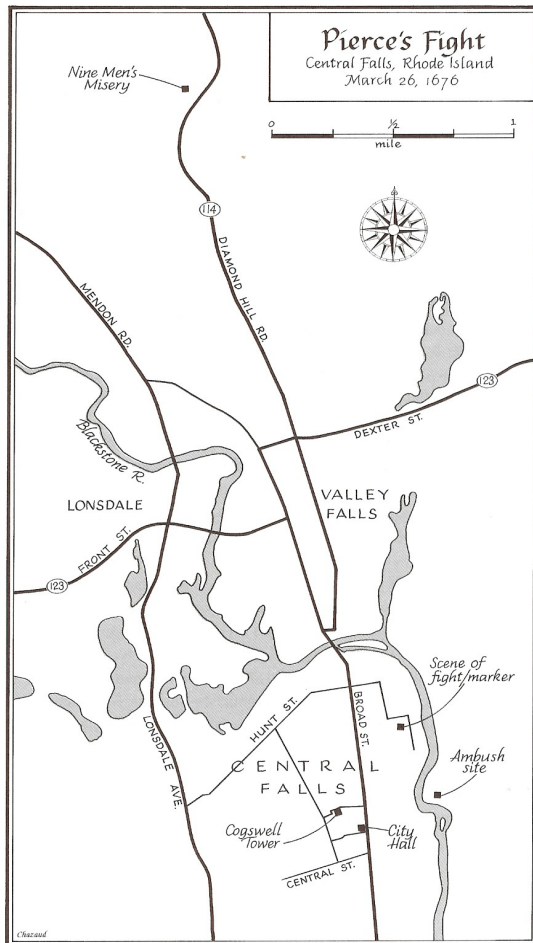
The alleged claims of Indian marriage and descent in the second and third generations have been exposed as false and unacceptable, we have a legitimate basis for the deduction that the statement about Austin Bearse, the first settler, is of the same unsubstantial texture.

In conclusion, a few general observations may be apropos. First: very few white immigrants to New England in colonial days married Indians; differences of race, language and culture were too great, and for much of the colonial period, relations between the European settlers and the native Americans were unfriendly if not actively hostile. Second: many traditions of Indian ancestry have been encountered, but such traditions have rarely been proved, and usually they can be disproved or their improbability clearly demonstrated. Third: some people do not wish to have Indian ancestry proved, while others like the "romance" of a remote Indian "princess" in the ancestral tree. The present writer has no bias in the matter, one way or the other, and desires only to ascertain the historic fact when investigating such a tradition or claim.

Every person has a right to examine the historical basis for genealogical statements that have been published either in printed form (as this was in the Utah magazine above cited) or by the gift of manuscript data to libraries (such as the Library of Congress) where they may be consulted by the general public; and every person has the right to publish his own conclusions, based on such an examination. The present writer, in availing himself of this privilege, wishes it clearly understood that the bona fide nature of statements herein criticized is not questioned, merely their historical accuracy.

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## Captain Michael Pierce's Fight, Central Falls, Rhode Island



The ambush of Captain Michael Pierce and his Plymouth Colony soldiers occurred on Sunday, March 26, 1676, in the present-day city of Central Falls, Rhode Island. Sometimes attributed to the Narragansett sachem Canonchet, this ambush was in many respects a textbook military operation. Several friendly natives escaped the engagement, but only nine English survived, and these nine men were later discovered dead several miles north of Central Falls in present-day Cumberland, Rhode Island, a site now known as Nine Men's Misery. Not only was the ambush deadly for Pierce and his men, but it was devastating to the morale of the colonies which, on the very same day, witnessed the murder of settlers in Longmeadow, Massachusetts, the burning of Marlboro, Massachusetts, and the destruction of Simsbury, Connecticut.

Pierce, a resident of Scituate, Massachusetts, had gathered in Plymouth a force of Englishmen from Scituate, Marshfield, Duxbury, Eastham, and Yarmouth, supported by twenty friendly natives from Cape Cod: Together, this band marched to Taunton, then along the Old Seacuncke Road (Tremont Street) to Rehoboth (now East Providence, Rhode Island). There, they were joined by several men from Rehoboth, expanding their

total number to sixty-three English and twenty friendly natives.

Reports indicated that a large group of the enemy had gathered in the area of Pawtucket Falls, an ideal location from which to catch alewives, salmon, and shad, and a natural fording spot in the river. Pierce and his men set out in pursuit. On Saturday, March 25, they skirmished with the Narragansett, perhaps north of the falls, where, historian Leonard Bliss concludes, Pierce "met with no loss, but judged he had occasioned considerable to the enemy."

It is not unreasonable to think that Pierce had skirmished with a small patrol sent intentionally to meet and test the English—an exercise broken off by the natives once they had gathered information on the size and strength of their opponent. In any event, Pierce met no other natives and returned for the night to the garrison at Old Rehoboth. Meanwhile, armed with information from the skirmish, native leaders undoubtedly set to work devising a trap for the English troops.

On Sunday, March 26, Pierce and his troops returned to the field, probably marching from present-day East Providence, north along the Seekonk River (which becomes the Blackstone River), back toward Pawtucket Falls. It is said that as they marched, they were watched by Narragansett from Dexter's Ledge, now the site of Cogswell Tower in Jenks Park, Central Falls (rough distance and heavily wooded terrain made this questionable). Somewhere close to the Blackstone, perhaps near a fording spot where Roosevelt Avenue now crosses the river, in what Bliss describes as an "obscure woody place,"<sup>154</sup> they spotted four or five Narragansett fleeing as if wounded or hurt. Had a more experienced commander witnessed this show, he might have immediately fallen back. However, Pierce and his troops charged after the bait, suddenly finding themselves surrounded by "about 500 Indians, who, in very good order, furiously attacked them.

Pierce apparently met the ambush on the eastern side of the Blackstone, but crossed to the western side, where the natives were engaged in force. A contemporary account of the battle by an anonymous Boston merchant, paraphrased by Bliss, made the English out to be as heroic as possible, but the devastation was complete:

*Our men had made the enemy retreat, but so slowly, that it scarce deserved the name; when a fresh company of about 400 Indians came in, so that the English and their few Indian friends, were quite surrounded and beset on every side. Yet they made a brave resistance for above two hours, during all which time they did great execution upon the enemy, whom they kept at a distance, and themselves in order. For Captain Pierce cast his 63 English and 20 Indians into a ring and fought back to back, and were double-double distance all in one ring, whilst the Indians were as thick as they could stand thirty deep: overpowered with whose numbers, the said captain, and 55 of his English, and 10 of their Indian friends were slain upon the place; which, in such cause, and upon such disadvantages, may certainly be styled the bed of honour.*

It is unlikely, of course, that nine hundred natives participated in the ambush. Nor does it seem logical that eighty-three men, disadvantaged by surprise, terrain, and numbers,

would have much chance of forcing even four hundred warriors to retreat.

(Contemporary writers reported that Pierce and his men killed 140 of their enemy, a figure undoubtedly inflated.) However, if Pierce and his troops crossed the Blackstone near present-day Roosevelt Avenue, the battle may have moved northward along the river to a spot near present-day Macomber Field on High Street, where a commemorative marker was placed in 1907. The marker reads:



PIERCE'S FIGHT  
NEAR THIS SPOT  
CAPTAIN MICHAEL PIERCE  
AND HIS COMPANY OF  
PLYMOUTH COLONISTS  
AMBUSHED AND OUTNUMBERED WERE  
ALMOST ANNIHILATED  
By THE INDIANS  
MARCH 26 1676  
ERECTED By THE STATE OF RHODE ISLAND  
IN 1907

A visit to this site today places the traveler in a heavily industrialized area surrounded by factories and baseball fields. It is worth remembering, however, that Central Falls was once the "North Woods" of Providence and remained only sparsely settled throughout the eighteenth century. Marching along, Pierce would have seen a wooded land of oak, walnut, chestnut, and birch trees with three falls (Pawtucket to the south, Valley to the north, and Central near the crossing at Roosevelt Avenue) supplying the Narragansett with rich fishing grounds. By contrast, present-day Central Falls is so densely built that the Blackstone River is all but invisible from nearby Cogswell Tower.



*Not far from the former Cistercian Monastery on Diamond Hill Road in Cumberland, Rhode Island, sits a stone memorial long-known to local residents as Nine Men's Misery. Dedicated in the early twentieth century, this cairn locates the gravesite of nine English soldiers under Captain Michael Pierce who were taken prisoner and executed by Narragansett in March 1676. (Eric Schultz)*

Not all of Pierce's troops died in the ambush. Several of the friendly natives devised ingenious means of escape. One blackened his face with powder like the enemy and passed through their lines without incident. Another pretended to chase his comrade with a tomahawk, the two running past their enemies and onto safety. It appears also that nine English soldiers escaped death during the ambush, though the details of their story are

conjecture only. One tradition holds that they had gone ahead of the main body of troops and were chased into present-day Cumberland, where they made their stand against a large rock and all perished.

A more plausible explanation is that these nine survived the ambush, were taken prisoner, and were marched northward about three miles to a piece of upland surrounded by swamp known as Camp Swamp. Here, upon a large rock, they were executed. It was several weeks before their bodies were found, scalped and uncovered, on this rock. The men were buried some seventy yards northeast of the rock in a common grave. Above this grave a heap of small stones was used to construct a fourteen-foot-long stone wall, some three feet high and one foot wide at the base. To this day, residents know this place as Nine Men's Misery.

In the early twentieth century a cairn of stones (since damaged) was placed over the spot, and in 1928 a granite marker was set by the Rhode Island Historical Society. The marker reads:

NINE MEN'S MISERY  
ON THIS SPOT  
WHERE THEY WERE SLAIN BY  
THE INDIANS  
WERE BURIED THE NINE SOLDIERS  
CAPTURED IN PIERCE'S FIGHT  
MARCH 26, 1676

The cairn and marker can be found near the former Cistercian Monastery on Diamond Hill Road, about six-tenths of a mile south of Route 295 in Cumberland. (These grounds are now home to the Hayden Library, the Northern Rhode Island Collaborative School, the Cumberland Senior Citizens Department, and other city services.) A dirt road, heading north-northeast from the northeast corner of the grounds, leads directly to the site, which requires about a quarter-mile walk. (Many residents walk and jog in this area and are able to point a visitor in the right direction.)

Around the time of the American Revolution a physician dug up remains from the grave, identifying one skeleton as that of Benjamin Buckland of Rehoboth by its large frame and double set of teeth. When the Catholic Order of Monks purchased the land, remains of the men killed at Nine Men's Misery were dug up and given to the Rhode Island Historical Society. During the 1976 bicentennial celebration, after the land had been turned over to the town of Cumberland for its use, the bones were reburied at their original site.

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### **Isaac Howland**

The long gun used to frighten the Wampanoag from Tispaquin's Hill is today known as the Thomson Gun and resides in the collection of the Old Colony Historical Society in

Taunton, Massachusetts. The story that brought the gun its fame has more than one version. In 1675, when Thomson was made commander of the Middleboro fort, he required that each of his militiamen bring an ordinary gun for defense. In addition, Thomson bought his long gun, weighing twenty pounds, twelve ounces, and measuring a full seven feet, four-and-one-half inches long.

In early June 1675 a band of warriors appeared on the opposite site of the Nemasket River, on a hillside (Barden Hill) near the so-called hand rock, notable for its impression of a man's hand. For several days the Wampanoag flung insults across the water until finally the English decided to respond. Isaac Howland, known for his marksmanship, was selected to fire the long gun. Some versions of the story say that he was to scare the warriors, and others claim that he was to kill one as a warning to the other Wampanoag. In any event, no one expected much more than a startled reaction from the warriors since the distance from the fort to the Wampanoag was 155 rods, or about half a mile.<sup>128</sup> Much to everyone's surprise, one of the natives fell mortally wounded.<sup>129</sup> (Legend says it is his handprint on the rock.) He was carried about three miles distant and buried by his comrades. In 1821, according to tradition, a Major Thomas Bennett was ploughing his land and accidentally unearthed the bones, pipe, stone jug, and knife of the Wampanoag killed by the Thomson gun.

The "hand rock" can still be seen today, its hand print clearly visible despite vandalism. John Thomson's home (in present-day Halifax, Massachusetts) was destroyed during the attack on Middleboro. The site is marked by a plaque set on an original hearthstone from the house. The plaque is located on Route 105 (Thompson Street) about one mile north of the Middleboro line and fifty yards east of the road.

Thomson is buried in the Nemasket Hill Cemetery; his original gravestone has been replaced by a granite marker. Isaac Howland is buried in the Middleboro Church of the Green Cemetery on Route 105.

The night that John Thomson's house was burned, Thomson stopped to warn George Danson of the attack. Danson either waited until the next morning or proceeded to safety that night with something less than due haste. When he stopped to let his horse drink at a brook, tradition indicates that Danson was shot by a Wampanoag.<sup>133</sup> The site of his alleged death is at present-day Thompson Street in Middleboro, near the Halifax line, at a brook now bearing his name.

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**Elizabeth Howe** was born 7/11/1675 in the eastern part of Marlborough, on the Boston Post Rd., between the village and "Wayside Inn" (immortalized by Henry Wadsworth Longfellow), which was built by her cousin, David Howe. Elizabeth was the daughter of John and Elizabeth (Ward) Howe. Elizabeth's headstone and that of **Thomas Keyes** are found in the Old Spring Hill Cemetery in Marlborough.

The story of Elizabeth's capture by Indians can be found in [Historical Reminiscences of Marlborough](#). On July 18, 1692, as a young girl visiting her sister, the wife of Peter Joslin of Lancaster, MA, the Joslin home was attacked by Indians. Upon his return from the

field, Peter found his wife, three children and the widow Whitcomb "barbarously butchered by their hatchets, and weltering in their gore". A contemporary chronicler wrote of Peter; "Thus was he stript naked and called to bitter weeping and lamentation." Elizabeth was taken captive into Canada. She was engaged to Thomas Keyes at the time of her capture. Believing that Elizabeth would never return, Thomas took a solemn vow never to marry. Four years later she was redeemed by the Government. After her redemption, Elizabeth returned by way of the Saco River and was brought to Boston, where she told Royal Governor Phipps "that if she had been a beaver skin she would have been redeemed much earlier"! It is said that she kept certain Indian habits, such as sitting on the floor, for some years after her return from captivity.

After their marriage 1/23/1699, Thomas and Elizabeth settled in Marlborough, MA, later moving to Shrewsbury. Thomas died 8/25/1742. Elizabeth died 8/18/1764 at the age of 89.

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### **Salem Witch Trials and the Herrick Family**



**Henry Herrick Senior's, my 7<sup>th</sup> Great Grand Uncle's involvement in the Salem Witch**

Trials was tragic. He was one of the twelve jurors that convicted innocent men and women of witchcraft which resulted in their deaths.

### ***Declaration of Regret - Salem Jurors***

*We whose names are underwritten, being in the year 1692 called to serve as jurors in court at Salem, on trial of many who were by some suspected guilty of doing acts of witchcraft upon the bodies of sundry persons, we confess that we ourselves were not capable to understand, nor able to withstand, the mysterious delusions of the powers of darkness and Prince of the air, but were, for want of knowledge in ourselves and better information from others, prevailed with to take with such evidence against the accused, as, on further consideration and better information, we justly fear was insufficient for the touching the lives of any (Deut. xvii) whereby we fear we have been instrumental, with others, though ignorantly and unwittingly, to bring upon ourselves and this people of the Lord the guilt of innocent blood; which sin the Lord saith in Scripture he would not pardon (2 Kings xxiv.4) - that is, we suppose, in regard to his temporal judgments. We do therefore hereby signify to all in general, and to the surviving sufferers in special, our deep sense of, and sorrow for, our errors in acting on such evidence to the condemning of any person; and do hereby declare, that we justly fear that we were sadly deluded and mistaken - for which we are much disquieted and distressed in our minds, and do therefore humbly beg forgiveness, first of God, for Christ's sake, for this our error, and pray that God would impute the guilt of it to ourselves nor others, and we also pray that we may be considered candidly and aright by the living sufferers, as being then under a strong and general delusion, utterly unacquainted with, and not experienced in, matters of that nature.*

*We do hereby ask forgiveness of you all, whom we have justly offended, and do declare, according to our present minds, we would none of us do such things again, on such grounds, for the whole world - praying you to accept of this in way of satisfaction for our offense, and that you would bless the inheritance of the Lord, that he may be entreated for the land.*

**Thomas Fisk, Foreman**  
**William Fisk**  
**John Bachelor**  
**Thomas Fisk**  
**John Dane**  
**Joseph Evelith**

**Thomas Pearly, Sr.**  
**John Peabody**  
**Thomas Perkins**  
**Samuel Sayer**  
**Andrew Eliot**  
**Henry Herrick, Sr.**

Henry Herrick's son Henry also was involved in the trial of Sarah Good as a witness. The following is his testimony;

### ***(Henry Herrick and Jonathan Batchelor v. Sarah Good)***

*The deposition of Henery Herrick aged About 21 one years, this deponent testifieth & saith that in Last march was two yeare; Sarah Good came to his fathers house & desired to lodge there; & his father forbid it; & she went away Grumbling & my father bid us*

*follow her & see that shee went away clear, lest she should lie in the barn: & by smoking of her pipe should fire the barn; & s'd deponent with Jonathan Batchelor seing her make a stop near the barne, bid her be gone; or he would set her father of; to which she replied that then it should cost his father Zachariah Herick one; or two of the best Cowes which he had; --*

*And Jonathan Batchelor aged 14 year testifieth the same abovewritten; and doth farther testifie that about a weeke after two of his grandfathers: Master Catle were removed from their places: & other younger Catle put in their rooms & since that severall of their Catle have bene set Loose in a strange maner --*

*Jurat in Curia*

*(Reverse) H. Herrick Sarah Good*

Here is the position that George Herrick, another 7<sup>th</sup> Great Grand Uncle, had in the community and his testimony given in one of the trials.

The whole episode might have been dismissed, had it not been for Tituba's confession of guilt. She claimed a dark man from Boston had approached her, sometimes appearing as a black dog or hog, whom asked her to sign his book and do his work. She admitted she was a witch and had flown through the air on a stick with four other witches. She also claimed that there were several others in the small village, as yet unknown to the magistrates, were witches. Her confession silenced most of the skeptics.

The witch-hunt ran through Salem Village as swiftly and deadly as a raging fire. Inspired by Tituba's tales and encouraged by her confession, the girls created hysterical scenes, which began in a simple village meeting house. More of the girls began to implicate others of witchcraft. Cotton Mather, the minister from Boston, urged the judges to consider spectral evidence. When the girls described being visited in their sleep by the ghostly shape of one of the accused, that was spectral evidence. Hearsay, gossip and stories were also admissible as evidence. Mather also suggested using the "touching test", where the accused would touch one of the girls to see if it stopped the girl's contortions. They also examined the bodies of the accused for "witches marks", moles or something akin that the witch's familiar might suck.

Deputy Sheriff George Herrick arrested Bridget Bishop, who was the first to hang. Married four times and not a regular at church she was an easy target.

Like many of those that partook in the trials though, Deputy Herrick suffered bad fortune later in his life. While unloading a ship, an explosion blew one of his legs off and he died.

The Testimony of George Herrick aged thirty four years or thereabouts  
 Essex County and said that sometime in May last in order of the  
 Essex Sheriff Justice J. Went to the Prison in Salem to search for  
 Jacob Sen and likewise William Downton the goal keeper and  
 Joseph Neale Constable was in presence and concerned with me  
 in the search which tender of A. Jacobs the Right Sheriff was  
 found a lett about a quarter of an Inch long or better with  
 a sharp point dropping downwards so that I took it from  
 D. Downton and Run it through the foil but there was  
 water blood nor Corruption nor any other matter and so was made  
 Returne. William Downton by his oath was a hand written  
 and was 21 or 22 years of age and said that if A. Jacobs was not in the Case some other matter  
 was hid done for the said made Returne to the materiality and Returne of lett  
 to Jacobs the said Justice J. Went

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The Testimony of George Herrick aged 34  
 Essex County and said that sometime in May  
 Essex Sheriff Justice J. Went to the Prison  
 Jacob Sen and likewise William Downton  
 Joseph Neale Constable was in presence  
 in the search which tender of A. Jacobs  
 found a lett about a quarter of an Inch  
 a sharp point dropping downwards

This following transcript shows how Joseph Herrick, the Salem Constable, another 7<sup>th</sup> Great Grand Uncle, was involved;

March 21<sup>st</sup>

*I have taken Martha Cory and brought to the house of Leut Nath: Engersoll where she is in the Costody of some persons by mee Required and is forth Comeing att demand*

*per: mee. \*Joseph Herrick Constable for Salem*

The following is the Essex Probate Docket for the estate of my 8<sup>th</sup> Great Grandfather Henry Herrick;

**Estate of Henry Herrick of Beverly  
 Essex Probate Docket # 13133**

*I Henry Herick of the Towne of Beverly in the county of Essex in New England being in a decaying estate of body but in perfect mynd and memorye, through the Lords mercy do heerby make my last will and testament, wherby I committing my body to the earth, and my soule to the mercy of god in Christ Jesus, I dispose of my estate in order following. Impr. I give unto my dear & loveing wife Edith the westwardmost halfe of my now dwelling house, that is the lower roome and leantoo behind it, together with free egress and regress in and out of it, and also the use of the cellar, well, yard, out houseing & garden, these to have & injoy dureing her natural life, further I give to my sd wife foure of my best milch cowes & 4 sheepe which shee shall choose and all my household stufe, these to be at her absolute free dispose, also I give unto my sd wife, the sixt part of the fruits that shall be rayed from the corne lands, & orchard wch I leave with my executor Henry and in the possession of my sonn John.*

*Also I give unto my sonn Thomas all my wearing apparell execept my best great coate and that 20 acres of land where his house standeth with ten pounds to be paid by my son John when my executor seeth need to supplye his wants. And if in case he live and dye a single pson, the lands shall remaine to my sons Ephraim & Joseph, equally devided & the ten pounds to my sonn Benjamin, if not made use of to supply him. Also I give my sonn Zachery one hundred Acres of land lyeing in Birch plaine which I bought of Francis & Henry Skerry of Salem with 5 acres of meadow lyeing in Wenham meadow belonging to it, and 16 acres of land more or lesse whereon his house standeth & fenced in by him. Also I give my sonns Ephraim, Joseph, and John that farme I bought of Mr. Allford the 20 acres given to Thomas being first measured out to him, the rest to be equally devided betweene them three, yet soe that Ephraim & Joseph may injoy what they have impued(?) , and fencd, and John what is impued by Henry, soe as to pay the sixt part of the produce to my wife before exprest.*

*Also I give to my sonn John the two lotts I bought of Henry Rennolds of Salem & Richard Kemball of Wenham, also my sonn John is to have two acres of meadow in Boukards meadow, also the bedding he lyeth upon and my cart and plow with the chaine therof. Also I give Ephraim moreover one milch cow & my best great coate and unto Joseph I give moreover two ewe sheepe & my timbar chaine.*

*I give unto my sonn Benjamyn all that pasture land, called by english pasture which joyneth on the east syde to Andrew Elliot, lyeing betweene the cuntrye high way & the mill River. I say all that land lyeing on the southeast syde of the sd cuntry high way, the which pasture land with the apptenances. My will is shall remaine in the hands of my sonn Henry to improve untill Benjamyn be 21 years of age and in case he dye before he be 21 years of age I give the says land to my sonn Henry, he paying unto my children Zachry, Ephraim, Joseph & Elizabeth foure pounds a peece.*

*Also I give unto my daughter Elizabeth forty pounds viz. 14li. to be payd by my sonn Henry within three months after the confirmation of my will and the rest to be made up in 3 cowes & moveables allredy in her possesion. And to John, the youngest yoake of steers, and whatsoever I give to any of my children herein mentioned by his my will, I give them, their heirs, executors, administrators & assignes for ever.*

*And for the rest of my estate, not above mentioned, I give it all to my sonn Henry, he paying unto his mother the sixt part of the increase of the corne land & orchard dureing her life and providing for her the winter of foure milch cows, 4 sheep & her firewood*



*redy cut for fire at the dore for all the year long and liberty to keep 3 swine at the dore, and ( give my sonn Ephraim one acre of meadow in buncars, Joseph 3 acres of meadow in buncars) And to have the uper use of the parlour & leaneto behind it with free egress & regress to houseing yards for her, necessary occasions as is expresed during her life I say these things premised.*

*I give my sonn Henry my dwelling house out houseing orchard tillage land meadows pasture & woodland with my stock & whatever elce within dores & without, not above excepted makeing this my sayd sonn Henry my sole executor of this my last will.*

*In wittness whereof I have set my hand this 24 Nov 1670.*

*Henry Herick*

*Witness:*

*Robt. Morgan*

*Nehemiah Grover*

*Proved in Salem court Mar 28 1671 by the witnesses.*

*Inventory of the estate of Henry Herricke of Beverly taken 15 Mar, 1671 by John Rayment, Sr., and Isaac Hull, Sr.*

*Source: Ipswich Quarterly Court Records, vol 5, p. 136.*

It should be noted at this point that Henry Herrick, my 8<sup>th</sup> Great Grandfather, had died before the Salem Witch Trials. So he should not be confused with his 6<sup>th</sup> child Henry Herrick, who was on the jury. Joseph Herrick, the Constable, was Henry's 7<sup>th</sup> child and George Herrick, the Deputy Sheriff was Henry's 12<sup>th</sup> child.

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{The following information has been gathered from **Genealogy, Robert Keyes of Watertown, Mass., 1633, and Solomon Keyes of Newbury & Chelmsford, Mass., 1653, and their Descendants**, by Asa Keyes, Brattleboro, VT, 1880, and updated with information gathered from public records and other sources. The middle English for quay and key was "**key(e)**", or "**kay**". Thus, a likely meaning for **Keyes** (and other variations; Kay, Kaye, Key, Keys, etc) is from residence near or employment at a wharf or quay; key-bearer is a possible meaning for all variations (**A Dictionary of British Surnames**, by P. H. Reaney , 1958).}

**Robert** (1) and Sarah:

1. (prob.) Solomon b. 1624?, m. Frances Grant of Newbury, MA, d. 3/28/1702
2. Sarah b. 5/26/1633, m. Samuel Buswell of Salisbury, MA
3. (prob.) Peter b. ca. 1635, m. Elizabeth \_\_\_\_\_
4. Rebecca b. 3/17/1637/8, m. William Smith of Topsfield, MA
5. Phebe b. 6/17/1639, m. John French of Topsfield
6. Mary b. 2/1641/2, d. young (buried 7/20/1642)
7. **Elias** b. 5/20/1643 at Watertown, MA, m. Sarah Blandford of Sudbury, MA 9/11/1665
8. Mary b. 6/16/1645 at Newbury, MA, m. Benjamin Gage (her stepbrother) of Andover, MA

**Robert** is believed to have arrived from England abt. 1630. The earliest record of Robert is with the birth of his first child, Sarah, in 1633. We do not know his wives maiden name. It is believed that Robert was also the father of Solomon Keyes found at Newbury, MA in 1653. The will (dated 4/9/1704) of his daughter Sarah's husband, Samuel Buswell, mentions his "brother-in-law Solomon Keyes of Chelmsford".

According to one family genealogist (Paralee Keys-Simpson Hoot, **The Family Keys**, Robert was of County Kent and m. (1<sup>st</sup>) Elena Coke, the daughter of William Coke of Trusley and his wife Dorothy (Fitzherbert). As authority, Paralee cites Burke's **A Genealogical and Heraldic History of the Commoners of Great Britain and Ireland** (Vol. 4, Pages 268-9). Therein it is stated that Elena Coke m. a Robert Key, Keyes, or Kays. Paralee believes that Elena probably died in England after giving birth to Solomon (and a second son, Joseph) and Robert and the two boys then emigrated to America (bef. 1632), where Robert married (2<sup>nd</sup>) Sarah. While this sounds appealing, 1. there is no evidence that Elena's Robert is our Robert and 2. Elena's father, William, was b. before 1518 and d. 1576. He and his wife had eleven children (five boys and six

girls), Elena being the second daughter. It is safe, then, to assume that Elena was born ca. 1560 and was, therefore, unlikely to have borne children in the 1620's when she would have been over 60.

In a later work, **More Keys**, Paralee speculated that Robert may have been related (perhaps a cousin) to Grace Saltonstall, wife of Sir Richard Saltonstall, the founder of Watertown. Grace was the daughter of Robert and Anna (Flowers) Kaye of Woodsome (Almondbury), Yorkshire. She was aunt to Sir John Kaye, created Baronet by Charles I, 2/4/1642 (**The Baronetage of England**, by E. Kimber & R. Johnson, Vol. the First, 1771).

Walter Lee Sheppard, Jr. in his article **William Godfrey and Robert Keyes of Watertown, Mass., and Elsewhere** (The American Genealogist, Vol. 46, Pages 150-4) theorized that Robert may have been the son of Peter and Susan (Nawe) Kaye of Woburn, Bedfordshire, bapt. 9/22/1617. As reflected above, Robert had a son named Peter. Sheppard opined (for no apparent reason) that it was more likely that Peter was the eldest child, born before Robert's arrival in Watertown. Sheppard has since withdrawn (Vol. 65, Page 12) this unfortunate conclusion. If our Robert was the Robert Kaye of Woburn and the father of Peter born in England before 1633, he would have been a very young husband and father, indeed!

**The New England Historic Genealogical Register** (Vol. 8, Page 135, et seq., 1854) carried an article entitled "**New England**", Orders in Council from 1630 to 1641, when the troubles of Charles I commenced with his Parliament, Transcribed from the Original Books of the Privy Council by Geo. Allard, Esq. Feb. 1852. Therein we find the following: At Hampton Court 29<sup>th</sup> September, 1630": Samuel Aldersley, Matthew Cradock and others on behalf of the Governor and Company of the Massachusetts Bay petitioned, "by reason of the increase of the number of Planters lately come thether, who tooke no provision with them, And for that divers of their cattle perished ..... they are in great danger to perish this winter ..... the Board did upon their suite think fitt to transport the provisions ...." (here is set forth a description of wheat, meal, beef, pork, cheese, etc) (Co. Regr. Chas. I, Vol. 6). Then we find – "Sixth of March, 1630, An order for ye Licencing Capt. (Henry) Keyes to transport into New Englande to Pascatoway 30 quarters of meal and 20 quarters of pease for the relief of the planters there who, through want of supplies, are not able to proceed to a farther discovery of those partes" (Co. Regr. Chas. I, Vol. 6, 382). Henry Keyes was Captain of a boat called the "**Pied Cow**" which transported supplies to settlers at the mouth of the Piscataqua River, near present day Portsmouth, NH. Perhaps Robert (and his family) came on the "**Pied Cow**"?

It should be noted that a Robert Keyes was a participant in the "**Gunpowder Plot**" of 1605. He was the son of the Rector of Staveley, Derbyshire and 40 years old at the time. Might he have been our Robert's father but I seriously doubt it.

We do know that Robert and Sarah settled on a three acre "homestall" at Watertown which adjoined the lands of Sir Richard Saltonstall (nephew of Sir Richard Saltonstall, Lord Mayor of London during the time of Queen Elizabeth), who came with **The Winthrop Fleet** in 1630. Robert's "homestall" is in the vicinity of what is now Brattle St.

at Harvard Square, Cambridge (much of original Watertown was ceded to Cambridge in 1754). On June 26, 1638, Robert was sentenced by the court in Salem to sit in the stocks for "one hower" at both Lynn and Cambridge for "unseemly behaviors & actions" toward Goody Newell (**Historical Collections of the Essex Institute**, Vol. VII, No. 4, Page 186, Aug., 1865).

Robert and Sarah later removed to Newbury, MA, where Robert died 7/16/1647. Sarah m. (2<sup>nd</sup>) John Gage of Ipswich, MA on 11/7/1658. Sarah d. 7/7/1681 in Newbury, MA. Robert's name ("Robert Keies") is to be found at the base of the monument to Sir Richard Saltonstall at Watertown.

**Elias** (7) of Sudbury, Middlesex County, MA and Sarah Blandford (also "Blanford"):

Elias b. 11/16/1666, drowned in the Merrimack River 6/1690

John b. 1668

James b. 9/13/1670

Sarah b. 4/11/1673

**Thomas** b. 2/8/1674 at Sudbury, MA, m. Elizabeth How of Marlborough, MA 1/23/1699

Sarah was b. 1/27/1643 at Sudbury, the daughter of John and Dorothy (Wright) Blandford. **Elias** and Sarah were m. 9/11/1665.

According to Sudbury Town Records, Elias sustained 60 Pounds in losses as a result of "fireing and plundering" by "ye Indian Enemy ye 21<sup>st</sup> April, 1676". This 'fireing and plundering' led to what became known as **The Sudbury Fight**, where the greater part of men under the command of Capt. Samuel Wadsworth were killed in hand-to-hand combat with Indians during **King Philip's War** (1675-6). A monument to this conflict was erected by the State of Massachusetts and stands at the burial place of Wadsworth and his men.

Elias d. abt. 1679. Sarah m. (2<sup>nd</sup>) John Maynard bef. 1680. She d. 3/16/1724 at Ashburnham, MA.

Deacon **Thomas** (14) and Elizabeth How ("Howe"):

David b. 10/30/1699, killed by accident, 1720

Jonathan b. 11/17/1702 at Marlborough, Middlesex County, MA, m. Patience Morse of Watertown, MA 11/11/1726

Cyprian b. 9/15/1706

Dinah b. 3/4/1710

Thomas b. 9/29/1713

Elizabeth Howe was b. 7/11/1675 in the eastern part of Marlborough, on the Boston Post Rd., between the village and "**Wayside Inn**" (immortalized by Henry Wadsworth Longfellow), which was built by her cousin, David Howe. Elizabeth was the daughter of John and Elizabeth (Ward) How. Elizabeth's headstone and that of **Thomas** are found in the Old Spring Hill Cemetery in Marlborough.

The story of Elizabeth's capture by Indians can be found in **Historical Reminiscences of Marlborough**. On July 18, 1692, as a young girl visiting her sister, the wife of Peter Joslin of Lancaster, MA, the Joslin home was attacked by Indians. Upon his return from the field, Peter found his wife, three children and the widow Whitcomb "barbarously butchered by their hatchets, and weltering in their gore". A contemporary chronicler wrote of Peter; "Thus was he stript naked and called to bitter weeping and lamentation." Elizabeth was taken captive into Canada. She was engaged to Thomas at the time of her capture. Believing that Elizabeth would never return, Thomas took a solemn vow never to marry. Four years later she was redeemed by the Government. After her redemption, Elizabeth returned by way of the Saco River and was brought to Boston, where she told Royal Governor Phipps "that if she had been a beaver skin she would have been redeemed much earlier"! It is said that she kept certain Indian habits, such as sitting on the floor, for some years after her return from captivity.

After their marriage 1/23/1699, Thomas and Elizabeth settled in Marlborough, MA, later moving to Shrewsbury. Thomas d. 8/25/1742. Elizabeth d. 8/18/1764 at the age of 89.

**Jonathan** (281) and Patience Morse:

Jonathan b. 1/21/1728, m. Sarah Taylor. The town of Rumford, ME erected a monument to Jonathan and his family.

Miriam b. 10/7/1729, d. young

Dinah b. 8/22/1731, d. young

**Timothy** b. bapt. 11/4/1733 at Shrewsbury, Worcester County, MA, m. Prudence Wilder 5/1/1755

Miriam b. 12/14/1735

Thomas b. 12/24/1737. A prominent Whig, he marched to Lexington 4/19/1775.

Benjamin b. 1/29/1740

Asa , bapt. 7/4/1742

Catherine b. 8/15/1744, d. infant

Dinah b. 8/15/1744

Catherine b. 10/9/1747

After their marriage, 11/11/1726, **Jonathan** and Patience settled in that part of Shrewsbury which later became Boylston, MA. He was Deacon in the North Parish and served as Town Selectman (1757-8).

Jonathan died suddenly of apoplexy on 6/25/1778. Patience was b. 11/30/1705, the daughter of Joseph and Grace (Warren) Morse. Patience d. 5/1/1776.

**Timothy** (288) and Prudence Wilder:

Jonas b. 5/10/1756 at Rutland, MA, d. 12/7/1757

Betty b. 3/21/1759 at Princeton, MA

Patience b. 7/21/1761 at Princeton, MA

**Jonas** b. 9/28/1764 Princeton, Worcester County, MA ( there is record of Jonas, son of Timothy, having been bapt. 10/7/1765 at the First Church of Holden, MA), m. (1<sup>st</sup>) Delana Parker of Springfield, MA 3/26/1789, (2<sup>nd</sup>) Sally Ingols of Springfield, MA 4/14/1827

Lemuel b. 4/16/1768 at Princeton, MA

Cate b. 6/7/1770 at Princeton, MA

**Timothy** was said to be of Rutland, MA. He m. Prudence 5/1/1755 and removed to the Northerly part of Rutland. They are found in Ludlow, MA in the 1790 census. Timothy d. abt. 1817.

**Jonas** (464) and Delana Parker:

Oren b. 1789 at Springfield, MA

Sally b. 1791

**Willis** b. 1793 at Springfield (?), Hampden County, MA, m. Chloe Frost of Ludlow, MA 9/16/1819

Electa b. 1795

Francis b. 1797, farmer, Longmeadow, MA

Mary b. 1801, went West

Harriett b. 1803, went West  
Levi b. 1806, farmer, Colon, MI

Ely b. 1808

Justin b. 4/13/1810 at Wilbraham, MA, was a railroad man in Chicago

Jonas m. (1<sup>st</sup>) Delana Parker, 1789 (Vol 2, at Page 181 of the Springfield Marriage Records states as follows: "Jonas Keyes, late of Ludlow, and Delana Parker of Springfield were joined in marriage March 26, 1789", by William Pynchon, Justice of the Peace); (2<sup>nd</sup>) Sally Ingols of Springfield 4/14/1827.

Jonas was a carpenter and d. 11/26/1836 at Wilbraham, MA.

**Willis** (469) and Chloe Frost:

Samuel Frost b. 2/8/1818, m. Thankful Taylor

Angeline b. 3/9/1822

Eliza Ann b. 3/28/1826

Henry b. 9/5/1827, d. young

**William LeRoy** b. 8/7/1833 at Ludlow, MA, m. (1<sup>st</sup>) Amanda Pease of Wilbraham, MA 4/17/1856, (2<sup>nd</sup>) Eliza Taintor 9/3/1881

A Son b. 3/31/1829, d. 4/1/1829

Benjamin E. b. 5/18/1837, d. 3/19/1838

**Willis** and Chloe were m. 9/16/1819 in Ludlow, MA (P. 8R—Ludlow Town Records). It is stated that both were "of Ludlow". "**A Record of the Births of the Children of Willis Keyes and Chloe, his wife**" is found on P. 616 of the Ludlow Town Records.

Chloe was the daughter of Samuel and Elizabeth (Nash) Frost (m. 9/8/1780 in Ludlow). The Frost children were:

Samuel b. 4/15/1781

Elias b. 3/9/1783

Elizabeth b. 4/7/1785, d. 12/178\_

Vilot b. 8/18/1789

Josiah b. 4/5/1791, d. 12/17/1793

Betsey b. 8/15/1793

Chloe b. 9/30/1798

Chloe d. 2/13/1851 (cause of death was "suiside" [sp.], according to the Ludlow Town Records). Willis d. 1/15/1871 at Ludlow.

**William LeRoy** (493) and Amanda Malvina Pease:

**James Willis**, b. 1/24/1858 at Spencer, MA, m. Emma Knowlton of Wilbraham, MA 9/11/1877

Harley LeRoy b. 8/26/1860, m. Alice Julia Wheeler 10/21/1882 (they had two children: Albert William b. 8/15/1887 and Elmer Francis b. 9/23/1889)

Amanda was b. in Wilbraham on 3/28/1834, the daughter of James C. and Mary Ann (Torrey) Pease. The marriage of **William** and Amanda was registered in Wilbraham (Book 5, Page 9 of the Marriage Records) on 4/17/1856.

Amanda's father, James, was born in Springfield 5/24/1811, the son of Joseph and Bethiah Pease (Vol. 3, Page 156 of the Birth Records). Her mother, Mary Ann, was born in Wilbraham 10/22/1810, the daughter of Elijah and Abigail Torrey (Book 2, Page 85 of the Birth Records). Mary Ann's siblings included Elijah S. (b. 7/23/1806) and Layton (b. 6/29/1808). James and Mary Ann were married in Wilbraham 4/22/1829 by Wilbur Fisk, "Minister of the Gospel" (Book 3, Page 270 of the Marriage Records). Amanda's siblings included:

Jerome b. 3/7/1830

Monroe b. 3/28/1832

Charles Henry b. 11/5/1838

Franklin George b. 11/27/1841

Jane C. b. 2/7/1845

Gilbert H. b. 6/4/1849

According to the 1860 Springfield City Directory, William and his father, Willis, were



farming and residing "near S. Wilbraham Rd". The 1880 Census reflects that William was farming at a location on Boston Rd. with his sons, Willis and Harley. Residing with them were Willis' wife, Emma, their daughter, Grace, housekeeper, Huldah Roberts, and (presumably) Huldah's son, Samuel.

Amanda d. 12/8/1879 at the State Lunatic Hospital at Northampton, MA (cause of death was "gastritis"). William m. (2<sup>nd</sup>) Eliza Taintor. He d. 3/11/1885 at Chicopee, MA from "typhoid pneumonia". He is buried at Indian Orchard, MA.

**James Willis** (494) and Emma Frances Knowlton:

Grace Evelyn b. 1/4/1878, m. Daniel T. Kimpton, d. 8/24/1974

Ethel May d. 11/18/1879 of "prostration" – 21 days old

Lawrence William b. 4/2/1881, m. Frances Pearl Hathaway of W. Springfield, d. 6/26/1954 (they had a son, Paul H., b. 5/3/1917). Worked for the New York Herald Tribune, Pictorial Review and the American News Company. An enthusiastic golfer.

Eunice d. 10/29/1883 of "inflammation of intestine" – 14 days old

Dwight Harley b. 4/8/1888, m. Ida (Savioli) Bertrandi of Springfield, d. 3/31/1968

**Mildred Sophia** b. 4/26/1891 at Springfield, MA, m. Clyde W. Young of Springfield, MA 6/12/1912

James Willis ("Willis") was successively a farmer, a machinist at Smith & Wesson Firearms and a fire captain. Willis and Emma were m. 9/11/1877 in Springfield. Emma's parents were Daniel and Sophia Knowlton (please refer to **Knowlton Genealogy** beginning on Page 7). After her father's death in 1866, Emma was raised by her aunt, Hannah S. Lawrence, in E. Berkshire, VT. Emma's sister, Hattie, was raised by their father's second wife, Caroline, in Indian Orchard. Willis and Emma also had another child who did not survive, a daughter named Jane. Willis d. 5/8/1931 and Emma d. 5/19/1934. They are buried at Hillcrest Cemetery in Springfield.

**Mildred Sophia** and Clyde Wheaton Young:

**Miriam Alice** b. 3/30/1913 at Springfield, MA, m. (1<sup>st</sup>) Frank S. Vanderbrouk of New Britain, CT 6/29/1935, (2<sup>nd</sup>) Junius A. Bowman 8/16/1967

**Eleanor Frances** b. 1/31/1916, m. (1<sup>st</sup>) James S. Bulkley 6/12/1937 (they had three children: Martha Keyes b. 2/11/1940, Deborah Church b. 3/12/1943 and Judith Eleanor b. 7/14/1947), (2<sup>nd</sup>) Russell B. Neff 2/6/1976

**Mildred** and Clyde were m. 6/12/1912 in Bridgeport, CT at the residence of Mildred's brother, Lawrence, and wife, Frances. They honeymooned in Atlantic City, NJ.

Clyde was b. 5/20/1885 in Columbus, Ohio, the son of Joseph W. and Alice (Morton) Young. Clyde came to Springfield with his father and siblings after the death of his mother in 1901. He graduated from Central High School in 1903 and, rather than attend Yale University that fall, went to work for a fledgling insurance company, Masonic Mutual. He rose through the ranks, retiring in 1951 as Chairman of the Board of what had become known as Monarch Life Insurance Company.

Clyde d. 1/11/1972. Mildred d. 2/1/1979. Clyde and Mildred buried at Hillcrest Cemetery in Springfield.

**Miriam Alice** and Frank Smith Vanderbrouk:

Sarah Morton b. 2/14/1938, m. (1<sup>st</sup>) Douglas Innes, (2<sup>nd</sup>) James W. Laurie, resides Edinburgh, Scotland

Jane Knowlton b. 5/4/1940, m. (1<sup>st</sup>) William L. Stockman, (2<sup>nd</sup>) Thomas P. Paige, resides Scottsdale, AZ



Clyde Young b. 2/8/1947, m. Elizabeth L. Hunkin, resides Houston, TX

**Miriam** m. (2<sup>nd</sup>) Junius A. Bowman 8/16/1967. They currently reside in Phoenix, AZ.

**Family Arms:** "gules (color red) a chevron ermine between three leopards' faces argent (color silver or white; another or.; color gold or yellow)".

**Crest:** "a griffin's head between two wings, holding in the beak a palm-branch, all ppr. (proper)".

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**Francis Keyes** was born in Shrewsbury, Worcester, Massachusetts 15 April 1771 to Thomas Nicholas Keyes and Mary (Temple) Keyes. He married **Temperance Sanders**,

about 1802 in Connecticut. She was born about 1764 in Connecticut. Their first child, Ursula, was born 21 January 1804 in Vermillion Township, Huron, Ohio. Their second child, Mary, was born in Vermillion 2 June 1808. William Henry Harrison Keyes was born 20 November 1812, in New London, Huron, Ohio. Their last child was Perry Keyes, born in April 1815 in Vermillion Township, Huron, Ohio. Based on the 1818 date on the New London web site of when Francis moved to New London, he must have lived in Vermillion Township when William Henry Harrison Keyes was born, even though records have him born in New London.

Sometime between 1802 and 1804 Francis and Temperance moved from Connecticut to Ohio, which at the time would have been considered the frontier. I found the following information at the New London, Huron, Ohio web site;

### NEW LONDON TOWNSHIP

#### Early Beginnings

The name New London originates with Nathan Douglas, Nathaniel Richards and Nathaniel Ledyard who were principal "sufferers" and land owners, and who resided in New London Connecticut. The name remained unchanged from the time of the first settlement. The township of New London was organized in 1817, and the first election was held at the house of William Sweet on the first Monday in April, 1817. William Sweet, Isaac P. Case and Solomon Hubbard were elected trustees; Sherman Smith, township clerk; Hosea Townsend and B. Crampton, appraisers; Philo T. Porter, constable; H. Townsend, lister; and Isaac P. Case, justice of the peace.

#### Early Settlers

Abner Green; his wife, Mrs. Van Deusen, a widow; and his wife's three daughters were the first to settle in New London in February, 1815. Here, Green erected the first log house, using basswood bark as covering and roofing. Abner Green cleared two to three acres of ground in 1815, and raised the first crop of corn in the township. Green, a Methodist, often held religious meetings and was reported to be a good preacher.

Some other early settlers include the following named, along with their dates of arrival in New London:

Hosea Townsend 1815.	Isaac P. Case 1815.
Simeon Munson 1815.	Philo T. Porter 1815.
Aurora Porter 1815.	Sherman Smith 1815.
Austin Smith 1815.	Major Smith 1815.
Mrs. J. P. Case 1815.	Anthony Hendryx 1815.
John Hendryx 1815.	Thomas Hendryx 1815.

Hiram Townsend 1816.	William Sweet 1816.
John Covey 1816.	Richard Bailey ca 1816.
Ezekial Sampson 1816.	William Merrifield 1816.
Solomon Hubbard 1816.	Nathan Smith 1816.
Zelotes Barritt 1816.	Henry Anderson 1817.
Mrs. Russell 1817.	Paul Pixley 1817.
Ariel Pixley 1817.	Nathan Munson 1817.
Steven Post 1817.	A. Miner 1817.
Josiah Day 1817	John Day 1817.
Deacon Isaac Sampson 1817.	Joseph Merrifield 1817.
Nathan Hoyt 1817.	Abram Day Hendryx 1817.
Francis Keyes 1818.	Peter Kinsley 1818.
Henry Bates 1818.	Samuel Sherman 1818.
Willis Case 1818.	Jacob Roorback 1823.

### Some First Events

Hannah Van Deusen, daughter of Mrs. Van Deusen and step-daughter of Abner Green, married Nathan Canada 17 Mar 1817.

Margaret Van Duesen, another daughter of Mrs. Van Deusen, was the first plaintiff in New London, in a breach of promise suit, and the first defendant, in a criminal case of infanticide, in old Huron county. The breach of promise suit was settled when Henry Bates, the defendant, gave Margaret a horse. In the criminal case, the jury found her not guilty.

The first birth occurred on 29 Feb 1816 when John Hendryx's wife gave birth to a son, who lived only a few months.

Mrs. Francis Keyes was the first adult to die in the township. She died of consumption and was buried on their own lot, near John Henry's orchard.

Abner Green erected the first house in February 1815. Hosea Townsend built the first frame house. The first brick home was built in 1834 for Deacon Harvey Sackett.

The first corn was raised by Abner Green, and the first wheat carried to a mill was by Hosea Townsend, to Union Town, later Ashland.

Isaac P. Case was the first manufacturer of boots and shoes, in 1815.

The first orchards from seeds were planted By H. Townsend, William Sweet, John Covey and Francis Keyes, in 1820 and 1822.

The first grist mill- a small one of two sand stones turned by hand- was built by Captain William Blackman in 1826.

The first man killed at a (barn?) raising was Simeon Munson, in 1818.

The first arrest for forgery was one Bailey, but he was acquitted by proving he couldn't write.

The first saw mill was built by Isaac P. Case; the second by John Miller in 1826.

The first road opened was the Read, a military road from the south side of the county to the lake on the west line of New London, in 1812. The second road was built in 1814 through the northeast corner of the township for the passing of General William H. Harrison's division. The first road made by he pioneers, known as the Clarksfield road to Ruggles , was started in 1816.

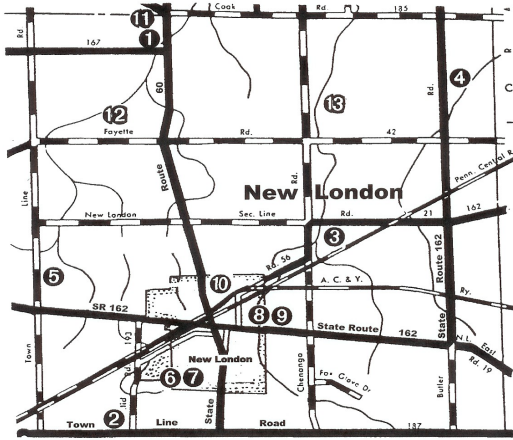
The first school house was built in 1816, with Miss Sophia Case, daughter of Isaac P. Case as the first teacher. She had 15 students.

The first religious services were held by the Methodists, organized by James Haney, a Methodist, in 1816. Services were held in the same log school house where Miss Sophia Case was the teacher.

The first "physician" was Dr. Samuel Day who practiced some medicine by the use of indigenous plants and herbs. He was a botanic and practiced in 1817 or 1818.

Early Population Indicators.

The first State election was held in 1818, and the New London poll book showed 20 votes, which could be projected to a population estimate of some 60-100 inhabitants, considering the large families of the day.



1840 Census-- 1,218.

1880 Census-- 1,764.

As you can see Temperance Keyes was the first adult to die in New London. She died of what was called Consumption in her day, but today it's called Tuberculosis. Her grave can be found in the Keyes Cemetery which is 10 on the map.

Following the death of Temperance the only other information I was able to find on Francis was the following Certified marriage Record. He died 18 April 1851 in Huron County, Ohio.

FAMILY RECORD

**Frances Keyes** **HUSBAND**  
 Born about 1776 Place Berkshire Co, Mass. (Inarr Temperance in Mass.)  
 Died July 18, 1819 Place New London, Huron County, Ohio  
 Springville, Ill, Springfield, Ill  
 HUSBAND'S FATHER HUSBAND'S MOTHER  
 HUSBAND'S OTHER WIVES Temperance.

**Mrs. Elizabeth Porter Scribner** **WIFE** Called Betsey  
 born bapt Dec. 2, 1787 Place West Hartland Cong. Ch., Hartland, Ct.  
 Died After 1850 Census Place Cincinnati, Ohio Where buried (see over)  
 HUSBAND'S FATHER Thomas Porter WIFE'S MOTHER Phebe Leavitt  
 OTHER HUSBANDS Paul Scribner

**CHILDREN**  
See Each Child (Personal Listing or Copy) in Order of Birth

CHILD	Sex	Year	Place
Possible Child:	born	1820	Ohio (1850 Census)
1. Julia Keyes (see on back)	MARR.	abt 1841 ca.	L.W. Mason
	Died		Place
	Born		Place
	MARR.		TO WHOM
	Died		Place
2.	Born		Place
	MARR.		TO WHOM
	Died		Place
3.	Born		Place
	MARR.		TO WHOM
	Died		Place
4.	Born		Place
	MARR.		TO WHOM
	Died		Place
5.	Born		Place
	MARR.		TO WHOM
	Died		Place
6.	Born		Place
	MARR.		TO WHOM
	Died		Place
7.	Born		Place
	MARR.		TO WHOM
	Died		Place
8.	Born		Place
	MARR.		TO WHOM
	Died		Place
9.	Born		Place
	MARR.		TO WHOM
	Died		Place
10.	Born		Place
	MARR.		TO WHOM
	Died		Place

Make a separate Family Form for each married child

SOURCES OF INFORMATION NAME & ADDRESS OF PERSON SUBMITTING

Use back of sheet for other information. Show residences, occupation, family history, Service record etc.

1971 COPYRIGHT ELIWE BOYD  
 1952  
 Mrs. Arlene R2104  
 48 South LeBanc  
 SURNAME SEARCH

Following the Mormons being forced to leave Missouri, because of Governor Boggs Extermination Order, Joseph Smith asked members of the church who had been persecuted to file petitions with the courts for redress for property losses. I found Perry

Keyes had filed a petition with the courts. This is a copy of it:

Clark V. Johnson, ed., The Mormon Redress Petitions: Documents of the 1833-1838 Missouri Conflict, p.475-

KEYES, Perry

State of Illenois County of Adams Jan 8th 1840

I Perry Keyes do hereby certify that in 1836 in the month of may as my Father was going from the town of Independence to his place of residence a company of about 30 men under command of Moses Wilson attacked him and whipped him most shamefully with there gunns and ramrods and on the 18th gay [day] of may I was on the Prairie hunting horses a company of men under command of Controll and they whipped me untill I was scarsely able to stand Controll and one of his men by the name of Yocum held me while one of the others by the name of John Youngs whipped me he gave me 23 lashes with a cowhide and all this for my religeon for I am a member of the church of Jesus Christ of Latter day Saints commonly called Mormons another company also whipped Barnett Cole and Liman Leonard most shamefully and swore that they would kill all the Damned Mormons men women and chrildren.

In 1837 I entered me 40 acres of land in Caldwell Co Mo. of government and afterwards ware compelled to leave the State under the exterminating order of Governor Boggs

Perrey Keyes

[Sworn to before J. Orr, J.P., Adams Co., IL, 8 Jan 1840.]

12 attended Meetings & Prayer Circle  
16 had Blessing & prayer meeting at my house  
16 attended Baptizing & Baptys 25 persons 20 of Glasper bapt others & John Hancock bapt 7 or 8 persons  
19<sup>th</sup> attended meeting 28<sup>th</sup> the Lesson, Discourse by Council in the evening requested E. M. Green to draw up a subscription paper for to get dignons to get a ben of en Br Keyes he circulated it & got 44 dollars I took the paper of 20<sup>th</sup> I was in no of had a Bishop's

Brigham Young University Harold B. Lee Library Special Collections VMs227 v2



**Author/Creator:** Duke, Jonathan Oldham, 1807-1868

**Full Text:** James Smith 12 attended Meeting and Prayer Circle 16 had Blessing and prayer meeting at my house 16 attended Baptizing I Baptized 25 persons 20 Glazer bapt others and John Fawcett bep 7 or 8 persons 19th attended meeting 2 and the Lesser Priesthood and Council in the evening requested E M Greens to draw up a Subsription Paper of {by} to get Signers to get a Cow for Br Keyes he Circulated it and got 44 dollars I took the paper and got 20 Dollars more and had a Bishops

**Collection:** Overland Trails Diaries

**Subject:** Smith, James; August 12, 1855; August 16, 1855; Fawcett, John; August 19, 1855; Commerce; Discipline; Greens, E. M.

**Personal Names:** Smith, James  
Fawcett, John  
Greens, E. M.

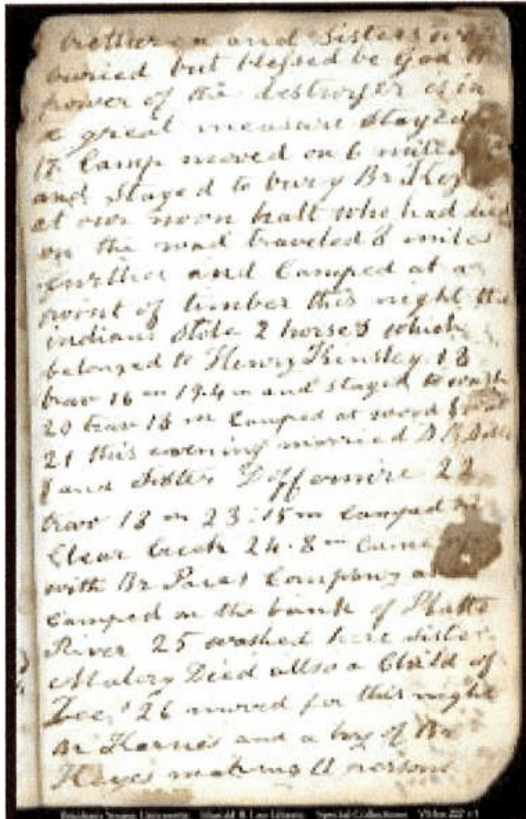
**Topics:** Commerce  
Discipline

**Title:** Duke, Jonathan Oldham, 1807-1868 vol 2 p20

**File Name:** p20vmss227v2.jpg

The following journal entry made by Jonathan Oldham Duke while in Iowa gives a glimpse into the financial situation of William Henry Harrison Keyes while trying to immigrate to Salt Lake:

While reading the Journal of Jonathan Oldham Duke, who was traveling to Salt Lake City with the James Pace Company along with the Harrison and Perry Keyes families, I came across an entry that described where Perry Keyes was buried. The location described is 30-40 miles West of Omaha, Nebraska. Perry Keyes was the younger brother of Harrison Keyes, making him my 2<sup>nd</sup> Great Grand Uncle. Unfortunately, there are no details associated with the entry, except the hint of the location.



**Author/Creator:** Duke, Jonathan Oldham, 1807-1868

**Full Text:** bretheren and sisters we [ page torn ] buried but blessed be God the power of the destroyer is in a great measure stayed [ page torn ] 17. Camp moved on 6 miles [ page torn ] and stayed to bury Br Key [ page torn ] at our noon halt who had died on the road traveled 8 miles further and Camped at a point of timber this night the indians stole 2 horses which belonged to Henry Kinsley 18 trav 16 m 19. 4 m and stayed to wash 20 trav 13 m Camped at wood and water 21 this evening married D B Dille [-] and Sister Duffemire 22 trav 13 m 23: 15 m camped on Clear Creek 24. 8 m Came up with Br Poies Company and camped on the bank of Platte River 25 washed here sister Malery Died also a Child of Lees 26 moved for this night Br Karnes and a boy of Br Keyes making 11 persons

**Collection:** Overland Trails Diaries

**Subject:** 1850; June 1850; June 17, 1850; Brother Keyes, d. 1850; Kinsley, Henry; June 18, 1850; Indians of North America; June 19, 1850; June 20, 1850; June 21, 1850; Dille, David Buel; June 22, 1850; June 23, 1850; Clear Creek (Saunders County, Neb.); June 24, 1850; Platte River (Neb.); June 25, 1850; June 26, 1850; Brother Karnes

**Personal Names:** Brother Keyes, d. 1850  
Kinsley, Henry  
Dille, David Buel  
Brother Karnes

**Geographical Place Names:** Clear Creek (Saunders County, Neb.)  
Platte River (Neb.)

**Title:** Duke, Jonathan O., vol.1 p25

**File Name:** p25vmss227v1.jpg

This journal entry of Jonathan Duke gives some insight into the location in Nebraska that Perry Keyes died and is buried. Clear Creek as mentioned in a Wahoo Nebraska Newspaper article was renamed to Yutan, Nebraska June 6<sup>th</sup>, 1884. Between Winter Quarters and Yutan is approximately 24 miles as the crow flies. This would put his grave somewhere in the Western side of Omaha, Nebraska. There is also mention of a boy of Brother Keyes, but I'm not sure who that was. It's possible it could be Alma Keyes, the son of William Henry Harrison Keyes or it could have been Zenas Keyes, the son of Perry Keyes. Zenas died just 9 days after his father, making this a tragic journey for the Keyes families.

Harrison Keyes, as My Great Great Grandfather chose to be called, was born 20 November 1812 in New London, Huron, Ohio. He married Eliza Ann Herrick 18 April 1834 in Cambridge, Herkimer, New York. Perry Keyes his brother married Eliza's sister Lucinda Herrick in 1835 in Hiram, Portage Ohio. Harrison was sent on a mission to Oregon in 1857 and I can only assume he took his family because his son Alma was married in Oregon. This would have made him 45 years old at the time. The following information is all that I was able to find out about it:

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**Lemuel Herrick** was born March 13<sup>th</sup>, 1792 in Charleston, Montegomery New York. He married Sally Judd April 27<sup>th</sup>, 1813 in Hamilton, Madison, New York. They were the parents of Eliza Ann Herrick who married William Henry Harrison Keyes.

Lemuel and Sally joined the Mormon church early in its' beginning and followed Joseph Smith and Brigham Young through many of the churches early troubles. Sally died November 17<sup>th</sup>, 1841 in Nauvoo, Hancock, Illinois.

They were the parents of eleven children, my Great Great Grandmother Eliza being the second oldest.



LEMUEL HERRICK

Born March 13, 1792, Charleston, N. Y.  
Came to Utah Sept. 22, 1850, Thomas  
Johnson Company. Tailor.

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**HERRICK, LEMUEL** (son of Amos Herrick and Eunice Scerl of Charleston, N. Y.). Born March 13, 1792, at Charleston. Came to Utah Sept. 12, 1850. Thomas Johnson company. Married Sally Judd April 29, 1813, Hamilton, Madison county, N. Y., born March 17, 1792. Their children: Clinton Jeremiah; Eliza Ann, m. Harrison Keyes; Alonzo Tarquin, m. Mary Elizabeth (Reed) Ayers; Lucinda, m. Perry Keyes; Clinton, m. Lucinda Green; Mary Elizabeth, m. E. P. Coffin;

He travelled to Utah with the James Pace Company in 1850 with my Great Great Grandfather Harrison Keyes and his wife Eliza and Perry Keyes and his wife Lucinda Herrick Keyes. Perry Keyes died on the trip across Nebraska.

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**William Henry Harrison Keyes, First Missionaries to Oregon**  
By David M. Stuart

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HARRISON KEYES  
Relative of D. K. Stewart of Ogden, Utah.  
Came to Utah Sept. 12, 1850.

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**KEYES, WILLIAM HENRY HARRISON.** Born Nov. 20, 1812, Huron Co., Ohio. Came to Utah Sept. 12, 1850, Captain Johnson company.  
Married Eliza Ann Herrick April 12, 1834, Clay county, Mo. (daughter of Lemuel Herrick and Salley Judd of Herkimer, N. Y., pioneers Sept. 12, 1850, Captain Johnson company). She was born Nov. 17, 1815, died November, 1895. Their children: Howard; William; Alma b. Aug. 10, 1839, m. Maria Eveline Tracy April 27, 1862; Sarah, m. D. M. Stewart; Edward; Lyman; Alfaretta, m. Buck Miller; Joseph R.; Francis.  
Seventy. Farmer. Died May 9, 1895, Ogden, Utah.

Until we found this interesting and important missionary experience in one of the early numbers of "The Juvenile Instructor," we were not aware that our missionaries had labored in Oregon and Washington Territories as early as 1857. We have not been able to find any information regarding Elder John Hughes, who, it appears, organized a branch of the Church in Clark County, Washington in 1855, eight years after the pioneers entered Salt Lake Valley.-P. N.)

AT a conference of Elders in the Philharmonic Hall, San Francisco, California, President George Q. Cannon presiding, Elders Silas G. Higgins, Lorenzo F. Harmon and John H. Winslow, were appointed to go with me on a mission to Oregon and Washington territories. We started on the 5th of May, 1857, from San Francisco on board the steamship Columbia, and arrived at St. Helens, on the Columbia River the 9th of May, 1857, after a very pleasant trip. This was the first town in Oregon from the mouth of the Columbia River and we decided to commence our labors here.

On landing we retired to the woods where we prayed the Lord to open our way and bless us on our mission. We put up at the only hotel in town kept by a Mr. Bodwell, whose wife felt very bitter towards the "Mormons." After learning we were "Mormon" preachers she told me that a Mr. Hughes, an Elder of our Church had remained at her house a

couple of years ago, and had left some "Mormon" books to pay his board bill; that he traveled without "purse or scrip," that he tried to preach but the people would not hear him and threatened to mob him out of the country. I told the landlady we always paid our way wherever we put up, and did not wish to be insulted by any of her insinuations. Mr. Bodwell came to the rescue, fearing a rupture, and stated that no insult was meant, and that we should be respected in his house, no matter what our profession was, so long as we paid our way. As for himself he was a freethinker, and believed every man ought to have the privilege of worshiping God according to the dictates of his own conscience. We were treated very kindly after this by all in the hotel. We had no money, however, with which to pay our board and after what had occurred we dared not tell the proprietor; we accordingly went into the woods and laid the matter before the Lord in prayer and implored His assistance in our extremity. We retired from the spot with an assurance that God would help us so long as we sought to do our duty.

While eating supper the landlord asked if we were going to preach in St. Helens. I told him we were on the morrow as it was Sunday. He proposed to introduce me to the trustees of the schoolhouse after supper, and when he had done so, I got the use of the building for our meeting. The brethren ran around and notified the people, and we had a crowded house. Marked attention was paid to our remarks and at the close of the meeting I told the congregation we traveled without purse or scrip, like the apostles of old, but being strangers in the place we had put up at the hotel and hoped that all the liberalhearted people present would assist us in paying our hotel bill. Sufficient was donated for our wants. All felt well and we were thankful to our Father in Heaven who had answered our prayer in such a striking manner.

From St. Helens we crossed the Columbia River; the river at this point is about a mile wide and is the dividing line between Oregon and Washington territories. We found the Saints in Clark County, Washington territory, who had been baptized and organized into a branch by Elder John Hughes in 1855, all glad to see us. The president of the branch told me that they had not met for over a year on account of the opposition, Indian war, etc. We warmed them up with the words of life which inspired them to meet opposition with the truth, called upon all to renew their covenants and partake of the spirit of the reformation in Zion and be blessed. Several came forward and were rebaptized, among whom was Sister Louisa A. John, whose husband was not in the Church. We held a conference on the 20th of May, 1857, reorganized the Lewis River branch, placed Daniel W. Gardener to preside, met with the Saints every evening at their houses, and although we had much opposition, when the Spirit of the Lord was upon us the opposition seemed to melt away like clouds before the rising sun. The work now commenced in Washington territory. It was considered best for Elders Harmon and Winslow to continue their labors here, and for Elder Higgins and myself to take a mission through Oregon.

We left Lewis River branch on the 13th of June, 1857, and preached in St. Helens on the 14th to a small congregation. We next got to preach in the courthouse at Hillsborough, Washington Co. The hall was filled to overflowing. We had good attention until the close of the meeting, when the Reverend Mr. Barton arose and wished to read a letter from Judge Drummond which had been published in the papers. I happened to have Brother

Feramorz Little's letters published in the New York Herald of April 15th, 1857, denying Drummond's charges which silenced the reverend disturber of the meeting at the time, but he became angry and raised a mob, headed by the marshal, who led us out of the city limits and would not let us sleep in town. It was a very dark night and the mob left us in the woods with an injunction not to return at the peril of our lives.

As we were all alone Brother Higgins said, "Brother David where are we going now?"

I answered, "God knows and he has not told me yet; let us retire in prayer and ask him." We knelt down by the road side and engaged in fervent prayer. After prayer we were about to proceed on our way through the woods when we heard footsteps behind us and a man kindly asked, "Where are you going to stop for the night?" I said, "I do not know."

"Well," said he, "I was with that mob that ran you out of town but I did not approve of it. I am nothing but a professed gambler. Those men were professors of religion, headed by their minister. Mean as I am I could not approve of their proceedings. You have many friends in this place who want to hear you preach, and they are determined you shall if you will do so next Sunday. Here is five dollars" he continued, "take it, and go to Mr. Simmond's place about a mile from here, he has gone ahead and will prepare for you to stop with him. His wife may be opposed but never mind, good night!" and away he went back to Hillsborough, and left us praising God.

We plodded on to the place the Lord had provided. At a turn of the road we saw a light and presently met Mr. Simmonds who took us into his house, his wife said she had no way of providing for us, but our host took us upstairs where we had a bed and slept soundly all night. The next morning we were invited in to breakfast. The woman would not recognize us, but Mr. Simmonds asked us to bless the food. In doing so I asked God to bless Mr. Simmonds and his wife, their little ones and their home. The spirit of the Lord fell upon me in great power, and strange to say the woman broke down in tears and told us that she had been impressed by what she had heard that we were bad men and she had sat up all night fearing to go to sleep knowing we were in the house. After breakfast we went into the country and visited from house to house allaying prejudice until the next Sunday when we returned to Hillsborough and preached in the courthouse according to promise. This was on the 29th of June, 1857.

Many were present at our meeting fully armed to mob while others were prepared to defend us. We held the congregation by the power of God for He was with us by His spirit knowing that we had determined to fill our mission or die in trying. Fearing, however, that we might cause trouble and perhaps bloodshed in the city, we left and went to Portland, Oregon, where we were mobbed and egged in one of the principal halls in that city. After the excitement subsided, we got to speak to the people for two hours, and I can say in truth that I never enjoyed more of the spirit of the Lord. After meeting we were taken to a hotel and cared for by a number of honorable, law-abiding citizens who dared to do right. We never got a public hall in Portland again, although we tried our best to do so.



We next went to Oregon city where we were promised the use of the courthouse for services, but when the hour appointed for meeting came the key could not be found, the sheriff had absconded with it. Quite a crowd had gathered at the door of the courthouse and clamored for admittance and made threats to break the door open; I told the people I would rather speak in some other place if it could be found, whereupon a gentleman present said he would give me the use of the "Music Hall." We adjourned to that place and had a full house and good order. At the close of the meeting a minister challenged me to a discussion on the question "What is God, a material or an immaterial being?" He wanted a week to prepare his subject for discussion and I assented to his proposals.

A Mr. Hardin took us to his home where we were kindly treated, himself and wife were old "Mormons." He introduced us to a great many of the leading citizens. We remained in that city until we had built up a large branch of the Church, with Joseph Tracy to preside over it.

The courthouse, to which I have referred as being closed upon us, was burned down shortly after the occurrence. It was a very fine building and valued at a hundred thousand dollars. The fire was believed to be incendiary.

Quite a number embraced the gospel here and the Saints rejoiced in the truth, although we had great opposition from false brethren and Christian ministers who incited the populace against us to commit personal violence because with scriptures and reason they could not meet us in public debate or in private conversation; those who dared to meet us in public discussion were signally defeated, for God was with and blessed us with wisdom to overthrow their sophistry every time. In every place, too, we found some friends to feed and defend us from mob violence which became more bitter than ever when it was reported that Johnston's Army was marching against Utah.

In Salem, the capital of Oregon territory, we were mobbed and egged in the courthouse and yet we got to speak there a number of times and found friends among the more intelligent of the community, to whom I appealed for protection as a law-abiding citizen of the United States.

They said "Mr. Stuart we know you have violated no law in our midst; we believe you sincere; we know the Bible sustains the doctrines you preach, but if we tolerate your social system, the one wife system will be demoralized and society overthrown."

I replied, "Gentlemen, in the days of Christ and His apostles the ax was laid at the root of the tree not only religiously but socially and politically; so it is now; if 'Mormonism' is true, then every tree that bringeth not forth good fruit shall be cut down, not by man but by the Almighty. We are willing to stand the test. This is a free country and if your religious institutions cannot stand against the influence of 'Mormonism' they are false and must needs fall, for 'Mormonism' will stand, being founded on truth, it will prevail over error until Christ shall come and usher in the universal reign of righteousness."

Our enemies, however, were unsatisfied. They went so far as to frame a law and had it



presented in the legislature to prevent us preaching in Oregon, but like all other laws formed to retard the work of God, it proved abortive.

We preached all the way up the Willamit valley for a hundred and fifty miles, and were mobbed in every place.

While we were battling away in Oregon for the gospel's sake, our brethren in Washington territory were having a hot time. An organized mob headed by priests and apostates ran the Elders out of the country at the point of the bayonet, and ordered the Saints to renounce "Mormonism" or leave the country.

The following resolutions were published in the Oregon papers on the 8th of August, 1857:

*"Editor Oregonian:*

*The following resolutions were adopted at a meeting of the citizens of Lewis River, held on Sunday, August 2nd, which we desire published in your paper that our position may be correctly known to our fellow-countrymen.*

*Wm. Kinder, J. Kinder,  
John Simmons, Wm. Irven,  
Wm. Miller, C. H. Fairchild,  
R. T. Lockwood, W. Webb,  
and others.*

*"Resolved, that Salt Lake Mormonism is treason; that it authorizes murder, robbery and the breaking open of the United States mails; that every inducement is made to proselyte the less intelligent of our fellow-citizens to its creed.*

*"Resolved, that the confiscation of individual property to Church purposes as practiced by the leaders of this gigantic conspiracy is a vital denial of the essence of the Declaration of American Independence, and looks to the subversion of the basis of civil polity.*

*"Resolved, that Brigham Young and his coadjutors in professing to receive revelation from God, are guilty of the basest blasphemy and the most criminal deception.*

*"Resolved, that we too highly prize the blessings of liberty and too strongly adhere to the laws of our country to be willing that they should be wrested from us who have been reared in the land of the free and the home of the brave by Mormon usurpers and conspirators.*

*"Resolved, that we are opposed to men preaching among us who endorse the outlawry, the tyranny, the blood cruelty of the Mormon leaders, and we therefore civilly invite the Mormon preachers now among us to leave our country, or renounce their connection with the Mormon Church. And that we suggest to those two or three families among us who have been harboring, thereby giving aid and comfort to the enemy, that a sense of*

*propriety requires them to desist this unpatriotic business.*

*"Resolved, that while we are unwilling to employ coercive measure, or use personal violence in executing our determination we shall fully accomplish our object, trying the virtue of severer means when milder fail.*

*"Resolved, that the oath administered to the members in the 'endowment' is treason steeped in blood, and that taken by members entering into the Church but little better."*

After reading these threats in the paper my spirit was grieved within me and I feared for the safety of my brethren in Washington territory. I therefore decided to go and help them in the unequal strife. I left Elder Higgins to take charge of the Saints on the coast fork of the Willamit river and on the morning of October 5th, 1857, I started in company with the president of the Coast Fork Branch, Harrison Keyes and Caleb F. Calvin, who were going to Portland to sell their grain. We camped near Salem on the 9th of October.

In the night I had a dream that I preached in the Salem courthouse, and baptized a man. This dream was so impressed upon me that I determined to stop over, and told the brethren so with whom I traveled in the morning. They tried every way to prevent me from doing this, reminding me that a mob had threatened to kill me if I ever returned to Salem.

I told them that when the Lord called, it was our duty to obey and that I firmly believed my dream was from God.

We parted, they continuing their journey to Portland, while I went to Salem and called on Mr. May, the proprietor of the principal hotel in the city. He had always been friendly to me and on this occasion received me kindly but wondered that I should return to Salem knowing that on my last visit a mob had threatened my life if I ever returned. While we stood conversing the marshal of the city entered the hotel; I asked him for the use of the courthouse, telling him that I intended preaching there in the evening.

"Yes," said he, "you shall have it and I shall see that you have an orderly meeting this time."

It was Sunday. The news spread like wild fire all over town and at the hour appointed the house was crowded to overflowing. The marshal was on hand and escorted me to the stand; he told the congregation that he wanted all to keep order and if there was any person present who did not want to hear me speak he wished him to retire from the building for he was determined that the meeting should not be disturbed.

I opened the meeting by reading the hymn, "Oh Say What Is Truth!" then prayed in a most fervent manner, for I felt near to the Lord. I spoke on the first principles of the gospel for an hour and a half, there being perfect silence in the hall. At the close of the meeting the spell was broken and a thousand and one questions were asked, not about what I had preached, but, such as, "What will the Mormons do when the army marches

into Salt Lake?" I told them that the Mormons had done nothing to cause them to fear an army; that when the army marched into Salt Lake they would give the "Mormons" a severe letting alone because by that time they will have learned that the "Mormons" are innocent of the charges made against them and there will be nobody to fight.

It was nearly midnight before the crowd left the hall, but when they did so I found relief, for my mind had been on a continual strain holding the people in check. Next morning the marshal told me I had better leave the town for he feared an outbreak, as the mob were threatening to tar and feather me. I took his advice and left the town on foot for Oregon city by a road through the woods that was but little traveled. When I found myself alone I began to doubt my dream as it had not been fulfilled. I was leaving Salem and had not baptized anybody. While I was thus thinking a wagon came up behind me. I hailed the man who drove the team and asked him to let me ride. He told me to jump up into the wagon. I did so, and he at once recognized me as the "Mormon" preacher. He told me he was at the meeting and believed the doctrines I taught to be true. I preached to him until we arrived at his camp on Pudding River where he was making shingles. He asked me to stop with him over night as he wished to hear more about "Mormonism." We sat up nearly all night conversing together. When I was about to leave the next morning, he told me that he was convinced of the truth, that he believed me to be a servant of God, and wished to be baptized before I left, "For," said he, "I may never see you again, and if I lose this opportunity I may be lost forever." I told him that he must repent of his sins, take upon himself the name of a Latter-day Saint and determine to serve God in bad as well as in good report. He said that he had determined to do so, by the help of the Lord. We therefore went down to the river near his camp and I baptized and confirmed him a member of the Church. We partook of the sacrament all alone in the silent woods, there being none present to witness the holy ordinances I was performing but God, angels and ourselves. I wrote for him a certificate of his baptism, recorded the same in my journal and left him praising God. I have never heard from him or seen him since. His name was Wm. P. Jacobs.

I continued my journey to Oregon city where I baptized seven persons, who were added to the Pleasant Hill Branch, and remained with the Saints over two weeks confirming them in the faith of the gospel and testifying to them of the truth of the work. I continued my journey down the river, preaching and teaching by the way at every opportunity, until I reached St. Helens, where I crossed the Columbia River and found the Saints on Lewis River afraid to meet me in public or admit me to their houses. They had all backed out but Sister Louisa A. John, who was neither afraid nor ashamed to invite me to her house, although her husband was in sympathy with the mob. I remained there two weeks trying to break the yoke of bondage from the necks of the Saints, but all to no purpose. There was no one to leave with the Saints on Lewis River, Elders Harmon and Winslow having been driven from the country by an armed mob, and where they were I knew not. So I left the Saints on Lewis River alone. At parting I blessed Sister Louisa A. John, and predicted, that if she remained faithful, she would yet be gathered to the home of the Saints.

On my return to Oregon city I found Elders Harmon and Winslow. I also received a letter

from President G. Q. Cannon releasing us from the mission to return home. Our joy was full and my heart overflowed with thankfulness to God that we were now honorably released to return home to Utah, but how to go and take the Saints with us was the problem to be solved. It was finally agreed that Elders Harmon and Winslow should remain with the Saints at Oregon city and that Elder Higgins and myself stop with the Saints on the Coast Fork of the Willamit valley until Spring, warding off the enemy and assisting the Saints to emigrate. From this time until we started, on the 6th of March, 1858, we were employed in getting an outfit and protecting ourselves and the Saints from mob violence for we were continually beset by wicked men and devils, who sought our lives and declared openly that they would drive us from the country if we did not leave. Elder Keyes, the president of the Willamit Branch, had a rifle ball shot through his ax helve, while chopping in the woods alone, by some fiend in ambush. This circumstance gave the Saints a hint to hurry up. In the meantime the Lord held our enemies and preserved our lives in a wonderful manner while in Oregon, and on our way to Utah, beset, as we were, by enemies on every hand. We were betrayed by false brethren, lost in the mountains among the Modoc Indians, had our horses stolen, the company was taken by Indians and Elder Higgins was shot nigh unto death, but was healed by the power of God. Eventually through all our perils we landed safely among our friends in Ogden, Utah, on the 26th of October, 1858. We felt amply repaid for all we had passed through when we arrived home and were welcomed and blessed by President Brigham Young and the Apostles.

Twenty-five years have passed away since then. I have traveled far and wide through the United States and in foreign lands with the words of life and salvation to a fallen world, and in my humble way, with the help of God, have brought many honest souls to a knowledge of the truth; but my experience on the mission to Oregon is the most interesting one I ever had. I was greatly surprised at meeting Sister Louisa A. John in Ogden city, on the 18th of August, 1882, after a lapse of so many years. She had traveled alone from her old home. Her children one by one passed away in death, and last of all, her husband died, and left her free to come to the home of the Saints. She could find no one of all her father's house to come with her, and the Saints of Washington territory had lost the spirit of the work, so she had to come alone to do a work for herself and her dead in the house of the Lord.

On meeting her, she said, "Brother Stuart, here I am according to your word that I should yet come to Zion, if faithful. I have no friend but you among the Saints; help me to do my work, tell me how to commence."

I told her it was the law for all who gather to Zion, to be rebaptized and to pay a tithing of all they possessed in order to obtain the blessings of the house of the Lord. She did as required and received her blessings accordingly.

She visited a short time here and then returned to her old home where she is now settling up her business with a view of returning to Utah to spend the remainder of her days in the service of the Lord.



Marshal Alma Keyes, bottom row second from Right Ogden City Police Force early 1880's





Uintah, Weber, Utah in the 1870's - This is where Alma Keyes and Family settled and spent the remainder of his years. The Keyes name to this day is entrenched in Uintah. Alma and many of his family are buried in the cemetery here. I'm not sure when he moved there but some of the newspaper articles have him there in the mid-1880's. This is also where my Grandpa Harry Keyes was born.



Uintah, Weber, Utah 1917, 1 year before Alma died, 1 year after Jennie died

children **Harry Keyes**, my Grandfather, born 12 August 1896, Eveline Jennie Keyes, born 3 October 1898 and Theodore McKinley Keyes, born 6 November 1900.

I found more information on Alma than anyone else simple because he was such a public figure. His many jobs in Ogden and Uintah, Utah and his position in the church as Bishop for 24 years made for interesting reading.

Alma, just as his father Harrison, had been through most of the persecution the Mormons had to endure in Ohio, Missouri and Illinois. They endured the hardships of leaving Nauvoo, Illinois and migrating to Iowa and on to the Salt Lake Valley.

I found a lot of newspaper articles about Alma and his family members.

MAR 14, 1904

## COUNTY HEALTH OFFICERS

Commissioners Appoint a Number  
This Afternoon.

At the afternoon session of the board of county commissioners and in compliance with the request of the state board of health, the following health officers were appointed to act as registrars of deaths in the various districts, which they represent:

District No. 1—Harrisville, Slaterville, Marriott, Farr West and Perry, James, Martin of Harrisville.

District No. 2—Plain City, Warren and Poplar, Wm. Mathers of Plain City.

District No. 3—North Ogden, Randall and Pleasant View, B. F. Blaylock, Sr., of North Ogden.

District No. 4—Huntsville, Eden and Liberty, C. C. Wangsgard of Huntsville.

District No. 5—Uintah, Riverdale and Burch Creek, Alma Keyes of Uintah.

District No. 6—Hoper, Roy and Kaneshville, Chas. Parker of Hooper.

District No. 7—West Weber, Garland, Wilson and Taylor, John Holmes of Wilson.

The compensation for each certificate issued is fifty cents.

The registrars are to be provided with blank death certificates and burial permits and at the end of every three months they are to make a report to the county clerk.



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**DIED.**

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**KEYES**—At Harrisville, July 19th, of inflammation of the bowels, Lyman Keyes.

Deceased was a son of Harrison and Eliza Keyes, and was born in Plogah County, Iowa, July 29th, 1847. He leaves a wife and four children.

Funeral services will take place to-day at 3 p. m., at Harrisville. Friends invited.

Died 19 July 1887 Alma Keyes' Brother

SEP 15, 1895

**Utah Delegates.**

At a meeting of the Republicans of the Utah precinct, Saturday, the following delegates were elected to the legislative convention: Chas. de La Baume, Alma Keyes, B. D. Bybee, Wm. Gale.

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**DIED.**

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**KEYES.**—In this city, June 25, 1882, of measles, Charles R., infant son of Alma and Maria E. Keyes, aged 15 months.

The funeral services will be held at the family residence, Tuesday, June 27th, at 2 p. m. Friends invited.

MAR 4, 1907

hardy fruits, such as apples and pears are damaged about 40 per cent all over the county.

"The fruits at the Poor farm will be a total failure, such as peaches, sweet cherries and apricots.

The claim of Miss Eva C. Erb, official court stenographer, for \$10 for reporting the trial of the J. D. Skeen vs. E. T. Hulaniski case, was allowed.

The resignation of Alma Keyes of Uintah and F. F. Barrows of Warren from the positions of justice of the peace, were received and accepted. Resignations of D. N. Drake of Wilson and William Stimson of Burch Creek as constables were also received. J. C. Wilson was appointed to succeed the former.

Alma H. Chambers was confirmed as deputy county recorder at a salary of \$83.30 per month.

JUN 7, 1884

**Church and School.**

The Sunday School at Riverdale is doing better than ever before.

Work on the new Plain City meetinghouse is progressing favorably.

The Sunday School in Huntsville has a better attendance, this season than it has ever had during the same months.

The death of Counselor Samuel Eggleston leaves the Bishop of the Second Ward, Ogden, with only one counselor.

The children of Huntsville celebrated May day, on the 30th, instead of the 1st of May. They had an excellent time, however.

Harrisville has two Sabbath Schools and two Y. M. M. I. Associations, all of which are doing remarkably well. The young people are especially alive to their duties.

Work on the new Tabernacle foundation is progressing favorably. The foundation will have to be dug four feet deeper in order to strike solid footing. Several teams are now at work hauling rock.

On the first of June a very interesting Sunday School Review was held in Pleasant View, at which Supts. R. Ballantyne and L. F. Moonch, also Elders C. C. Brown and A. W. Millgate were present.

The general Stake Priesthood meeting was well attended, to-day. Besides a great amount of general business which was transacted a most excellent discourse on the duties of teachers was given by Pres't. L. W. Shurtliff.

A conference of the Primary Associations was held at West Weber, this week, and a Sunday School conference was also held some time ago. The young people had a good time and much valuable instruction was given by the visiting authorities.

The Primary, Y. L. and Y. M. Associations and Sunday Schools of Hooper joined in an entertainment on the 30th ult., and gave a showing that reflected great credit upon the young of the Ward. Their program consisted of songs, recitations, and dialogues.

Some time ago, Pres't. J. W. Shurtliff and counsel met with the Saints at Uintah, and appointed Elders Robert Gale and Alma Keyes Counselors to Bishop D. M. Stuart. Elder Samuel Dye was appointed and sustained as Supt. of the Sunday School at the same time.

MAY 1, 1901

## VETERAN FIREMEN'S REUNION

A VERY ENTERTAINING EVENING IS PASSED AT THE CITY HALL.

The annual reunion of the old fire-fighters of Ogden, was held last night in the City Hall at which all the members were present except the first chief of the department, who died last fall, and many expressions of regret were heard because of his absence. Of the chiefs remaining there were present Ama Keyes, of Uintah, Warren G. Child, and Joseph Clark, the fourth and last chief of the Veteran Firemen. The organization of this union was perfected in 1873, and every year since that time a reunion has been held.

At present the officers of the organization are a president, three vice-presidents, secretary, treasurer and property man.

Besides the veterans, there were present last night, the present city firemen, the mayor and members of the

city council and city officers. The veterans are princes when at a reunion, and nothing is passed by that will assist in making a good time and cause the evening to be pleasantly spent and one to be remembered. Last night was no exception to the rule, and a jolly, good time was spent until a late hour this morning.

Speeches before lunch were made by Chief Riser, Joseph Clark, ex-Chief Binford, Mr. McDonald, a fireman from Colorado, Albert Scowcroft and several other citizens. Refreshments consisting of an abundance of both kinds, was served at 10 o'clock, and the balance of the night was consumed with speeches, selections from a phonograph, songs, music and the members rehearsing again some of their past escapades.

SEP 14, 1900

## NEW CANNING FACTORY

Utah Will Have One and the  
Farmers Will Own It.

Begins to Take Upon Itself Some Degree  
of Certainty—Brewer Will Take a Big  
Slice of the Stock.

The farmers and business men of Utah are going into the canning factory business themselves, and they are going about it in the right way to make it a success. They will hold a meeting the early part of next week, at which they will probably take affirmative action on all matters, and as soon as their work of harvesting their crop is completed they will begin work on the new factory. The people back of the enterprise are the Bybee, Kendalls, Alma Keyes, W. C. Clark, Samuel Dye, and many others, and the understanding is that there will none of them take over \$1000 of stock. Al Brewer, manager of the Hooper canning factory, has agreed to take all the stock which is left after the farmers have taken what they want of it themselves. The plant is estimated to cost from \$12,000 to \$15,000 and to have a capacity of 50,000 cans per day. The great advantage of the plant to the Utah people will be in having the factory right at their very doors, which will save them hauling their product from ten to twelve miles to a factory. Besides, they expect to realize something from the profits of the concern, and that will increase the price they secure from their crops. The plant will be built to handle all kinds of fruit, as well as the tomato crop, and will be increased in capacity as the product of the farms is increased.



SEP 14, 1900

## NEW CANNING FACTORY

Uintah Will Have Ours and the  
Farmers Will Own It.

Begins to Take Upon Itself Some Degree  
of Certainty—Brewer Will Take a Big  
Slice of the Stock.

The farmers and business men of Uintah are going into the canning factory business themselves, and they are going about it in the right way to make it a success. They will hold a meeting the early part of next week, at which they will probably take affirmative action on all matters, and as soon as their work of harvesting their crop is completed they will begin work on the new factory. The people back of the enterprise are the Bybees, Kendalls, Alma Keyes, W. C. Clark, Samuel Dye, and many others, and the understanding is that there will none of them take over \$1000 of stock. Al Brewer, manager of the Hooper canning factory, has agreed to take all the stock which is left after the farmers have taken what they want of it themselves. The plant is estimated to cost from \$12,000 to \$15,000 and to have a capacity of 50,000 cans per day. The great advantage of the plant to the Uintah people will be in having the factory right at their very doors, which will save them hauling their product from ten to twelve miles to a factory. Besides, they expect to realize something from the profits of the concern, and that will increase the price they secure from their crops. The plant will be built to handle all kinds of fruit, as well as the tomato crop, and will be increased in capacity as the product of the farms is increased.

MAR 14, 1904  
**COUNTY HEALTH OFFICERS**

Commissioners Appoint a Number  
This Afternoon.

At the afternoon session of the board of county commissioners and in compliance with the request of the state board of health, the following health officers were appointed to act as registrars of deaths in the various districts, which they represent:

District No. 1—Harrisville, Slaterville, Marriott, Farr West and Perry, James Martin of Harrisville.

District No. 2—Plain City, Warren and Poplar, Wm. Mathers of Plain City.

District No. 3—North Ogden, Randall and Pleasant View, B. F. Blaylock, Sr., of North Ogden.

District No. 4—Huntsville, Eden and Liberty, C. C. Wangsgard of Huntsville.

District No. 5—Uintah, Riverdale and Burch Creek, Alma Keyes of Uintah.

District No. 6—Hoper, Roy and Kaneville, Chas. Parker of Hooper.

District No. 7—West Weber, Garland, Wilson and Taylor, John Holmes of Wilson.

The compensation for each certificate issued is fifty cents.

The registrars are to be provided with blank death certificates and burial permits and at the end of every three months they are to make a report to the county clerk.

JUN 29, 1882

**Laid to Rest.**

On Tuesday, at 2 o'clock p. m., the funeral services over the remains of the infant son of Alma and Maria E. Keyes were held at the family residence. After singing, and prayer by Elder E. Stratford, the meeting was addressed by President C. F. Middleton, Elder Joseph Stanford, and Bishop N. C. Flygare. Benediction by Elder Tillotson. The remains of the little one were then deposited in their last resting place.

Charles Ray Keyes born 10 March 1881 died 25 June 1881

JUL 29, 1885

PEOPLE'S TICKET.

GENERAL ELECTION.

Monday, August 3, 1885.

Commissioners to Locate University  
Lands:

F. A. MITCHELL,  
C. W. STAYNER,  
I. M. WADDELL.

For Councilor to the Legislative Assembly  
for Weber and Box Elder Counties:

LEWIS W. SHURYLIFE.

For Representatives to the Legislative  
Assembly for Weber County:

JOS. A. WEST,  
E. STRATFORD.

For School Trustees:  
AMMON GREEN.

For Recorder:  
B. E. RICH.

For County Superintendent of District  
Schools:  
E. H. ANDERSON.

Ogden Precinct—Justice of the Peace:  
THOMAS D. DEE.

Eden Precinct—Constable:  
JAMES C. YERRIN.

Huntsville—Justice of the Peace:  
CHAS. WINSBY.

Huntsville—Constable:  
JAS. HARVEY BROWN.

North Ogden—Justice of the Peace:  
JOHN W. GIBSON.

South Ogden—Constable:  
EDMUND SILLW.

Huntsville—Justice of the Peace:  
NOAH L. SHURTLEFF.

Huntsville—Constable:  
A. K. PABELL.

Fruit City—Justice of the Peace:  
WM. L. STEWART.

Fruit City—Constable:  
JOE S. GEDDES.

Pleasant View—Justice of the Peace:  
WILFORD CRAIG.

Pleasant View—Constable:  
JOHN A. WADE.

Ellettsville—Constable:  
JOHN J. HUTCHINS.

Harriotts—Justice of the Peace:  
H. F. HALVERSON.

Harriotts—Constable:  
CALKIN PERRY.

Lynne—Justice of the Peace:  
SQUIRE G. CROWLEY.

Lynne—Constable:  
AUGUSTUS ANDERSON.

West Weber—Constable:  
JOSEPH HOGAN.

Wilson—Justice of the Peace:  
FARLEY P. BINGHAM.

Wilson—Constable:  
DANIEL DRAKE.

Hooper—Justice of the Peace:  
JAMES JOHNSON.

Hooper—Constable:  
FRANCIS M. BELNAP.

Blydenale—Constable:  
H. H. CHILD.

Utah—Justice of the Peace:  
SAMUEL DYE.

Utah—Constable:  
ALMA KEYES.



MAR 29, 1883

**Keyes to the Front.**

A short time since, we noticed the dissolution of the firm of S. H. Higginbotham & Bro. By reference to another part of the HERALD it will be seen that Mr. Alma Keyes, late City Marshal, bought out S. H. II.'s interest in the late firm, and that a new house has been established under the name and style of Higginbotham & Keyes. The establishment is located on Fifth Street, between Main and Young, where the new partners will be pleased to see their old friends.

They have received a mammoth stock of new merchandise from the East, including a fine line of dress goods, hosiery, etc., which they now offer at greatly reduced prices, among which they are selling chevots from twelve and a half to fifteen cents per yard. Everything else in their store will be disposed of at low down prices.

They extend an invitation to all their old acquaintances, and will be pleased to form a host of new friends at their house on Fifth Street.

JUL 1883

**For Hailey, Idaho.**

Mr. T. W. Higginbotham is now busy packing goods at the establishment of Higginbotham & Keyes, preparatory for his departure for Hailey, in the Wood River country, where he intends, in a few days hence, to open out a large assortment of merchandise. He will leave Ogden for Hailey, on Wednesday, whither he will, in a short time, be followed by Mr. A. Keyes, the other member of the firm.

We hope our friends will succeed in their new enterprise. We commend them to the Wood River people as honorable, upright, just, and fair-dealing men, who are well known and respected in this community. We have not the least doubt that they will merit and secure a fair share of the patronage of the city of Hailey.

JUL 15, 1881

**Got off Easy.**

On Wednesday night Marshal Keyes and Officer Stevens met a stranger on Fifth Street, who was considerably under the influence of too copious libations and was boastingly exhibiting a large amount of cash. On being remonstrated with by Marshal Keyes on the foolishness of such proceedings and the dangers of being robbed, the stranger started to flourish a pistol and defying any "—" to rob him. The officers finally succeeded in quieting him somewhat and inducing him to give up his money (\$157.65) for the night. He was taken to a lodging place. In the morning he had forgotten all about the money and was glad enough to recover it from the officers who had considerably taken care of it during his irresponsible condition. He was even contented to leave \$10 in the municipal fiscus, as legal fine and cost for his inebriety and unjustified display of fire-arms.

JUN 1, 1882

**Got on his Ear.**

We mentioned, yesterday, that Jas. Stone, of Lynne, put himself in unlawful possession of the left ear of Richard Howell, of Slaterville, a few days ago. The case was put into the hands of F. S. Richards, Esq., Prosecuting Attorney of Weber County, and, to-day, Marshal Alma Keyes arrested the offender, bringing him before Justice C. F. Middleton. He was placed under \$500 bonds and the case set for examination on the 12th inst.

Meanwhile it is expected that Stone will no more "get on anybody else's ear."

SEP 23, 1881

Nimrods Return.

Last evening Messrs. Wm. Brown, Alma Keyes, R. A. Wells, Nelson McCarty, Richard McCarty, and Marshal Vandercook returned from their hunting expedition through the mountains. They had lots of sport and game, seventeen deer being slain by their rifles. They retreated just in time from the happy hunting haunts, to avoid being snowed on.

Prince Metternich, lately Austrian Ambassador in Paris, once made a clever little speech to the lady, who was the best-dressed grand dame in the Second Empire. "I notice," said his Excellency, "that your bonnets grow smaller and smaller, and the bills larger and larger. One of these days the maker will bring nothing but the bill."

"Amantha," he murmured, with pathos in his voice, "why do you quiver at my touch? Why do you shrink from my embrace as the startled fawn trembles at the rustling of the autumn leaves?" "I've been vaccinated," she said.

"William Henry," said the old lady, after she had set him down in a corner where she could keep her eye on him: "William Henry, if you just dare to set off any of them ere fire-crackers to-day, you jes' make up your mind to eat your vittles standin' up for a week, 'cause it'll hurt you awful to sit down."

SEP 14, 1881

• Southern Scintillations.

[From the *Southern Unionian*.]

Oats are 85 cents per hundred in Sanpete.

The grain crop at Minersville amounts to 6,000 bushels.

Produce is selling at the following rates in Beaver. Wheat 1½c., oats 1½, and barley 1½; potatoes 50cts per bushel and hay \$10 per ton.

We had a pleasant visit, last week, from Mr. Charles S. King, of the *Frisco Times*. Mr. K. spent four days in town, during which time he industriously and artistically (?) painted the name of his paper on nearly all the board fences in Beaver.

The report concerning the prospective industrial city in the neighborhood of Iron Springs has caused quite a little talk among the business men of the South and several have signed their intention of locating there as soon as it "shows up."

A drunken man named Himmelright made a dastardly attempt to shoot Dr. Herbert, of Beaver, one day last week. It seems that he had bummed around the drug store until he had become a nuisance and the Doctor, after refusing to loan him money, or furnish him liquor, felt compelled to order him to keep away. Himmelright hinted that he might hurt Mr. Herbert, but the latter did not think the threats worthy of notice; not so with Himmelright, for, returning about 3 p. m. of the day in question, and finding the Doctor in the rear room, he stationed himself at the door and awaited the coming out of his victim. As soon as the door began to open, Himmelright jerked his pistol out of his hip pocket with such energy that it exploded before it could be aimed, the bullet going harmlessly into the floor. Marshals Goodwin and Keyes, hearing the pistol shot, hurried to the spot and marched the would-be assassin off to jail. Next morning he was brought before one of the City Justices and fined \$15 for drunkenness and disturbing the peace.



JAN 7, 1882

Recaptured.

Last Monday afternoon Fred Wadman, a brakeman on the U. P. R. R., with family and domicile in Evanston, Wyo., got excessively hilarious while "celebrating" 1882 in a Main Street saloon. His expressions and general conduct becoming altogether too offensive, Marshal A. Keyes arrested him and caused him to be conveyed down to the City jail, which was done despite the vigorous kicking and cursing of the inebriated individual.

In the evening Marshal Keyes and Officer James Brown accompanied the prisoner to the depot, where he proposed to obtain security from his father, to be released. Mr. Wadman, Sr., however, did not feel disposed to help his hopeful scion out of the scrape he had got himself into, when the latter grew desperate, drew a dirk, and threatened the officers, using the vile language customary to such characters. While the officers, who were unarmed, were looking about for some means of defense to make the desperado secure without peril to their own lives, the latter gave "heel-money" and scooted among the cars, where a long search proved fruitless and was finally given up.

The officers, having good reasons to suspect that the prisoner would try to escape to Evanston, telegraphed to the Sheriff of that place, who in due time apprehended the missing man and held him in safety until the arrival of an officer from Ogden.

Yesterday morning Sheriff Wm. Brown started for Evanston and returned on one of the early freight trains, this morning, having in charge the man Wadman. Upon their arrival Wadman was given secure lodgings in the City Jail, to ponder in anticipation over the serious charges that will be brought up before him for his various exploits of lawlessness.

JUL 14, 1881

**Rifle Practice.**

Yesterday the Amateur Rifle Club had another practice. The shooting was at 200 yards, off-hand, and gave the following result:

J. Browning,	445544444—42
J. Taylor,	4445435445—42
B. Wilson,	4454345444—41
Dnrich,	3444434344—37
J. Stoker,	4434433344—36
A. Keyes,	4415455445—44

Such practices have value, beyond their social feature, and they deserve appreciation.

The rifle practice results published in the paper were interesting to me. They appeared in the paper every week and they had regular meetings, usually at Browning Firearm store. J. Browning was the inventor of some of the most innovating advances in firearms. As you can see from these results Alma bested the rest of the club. I found they also started up a Shotgun Club.

JAN. 7, 1882

**Alleged Robbery.**

Last night the services of the officers of public peace were brought into requisition by one McKenzie, who worked as foreman under Mr. Dan Doyle on the rockwork of the new Z. C. M. I. Mr. McKenzie claimed that he had been robbed by an unknown party on Fifth St., near Franklin. While coming out of a saloon said individual, representing himself to be an officer of the law, took him in arrest, intimidating him by flourishing what might have been a key or a pipe stem, but also a shooting-iron. McKenzie was frightened sufficiently to give up about \$7 or \$8 to the pseudo-policeman, after which the latter "capped the climax" of the bulldozing by making McKenzie return to the saloon and "set up" the drinks. Only when his good nature had been so far put the test (and not found wanting,) he was permitted to depart in peace.

Then he went in search of officers, and encountering Marshal Keyes, induced him to arrest the party whom he, McKenzie, accused of the robbery.

The stranger was taken to the City Jail, where he still lingered at the time of this writing, as the officers had been unable, this morning, to find McKenzie to give his evidence.

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#### Amateur Rifle Association.

At a meeting of a number of the citizens of Ogden, held at the store of J. M. D. Taylor last evening, the "Amateur Rifle Association" was formed with the following officers: President, J. M. Browning; Vice President, Alma Keyes; Secretary, H. C. Wardleigh; Treasurer, J. M. D. Taylor. The object of the Association is to inculcate a love of rifle shooting in our midst. We wish it success, regarding it as a means of obtaining useful sport.

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AUG 18, 1883

#### Twins.

If you meet Alma Keyes, don't talk twins to him. If you do, he will tell you that you don't know anything about it. He knows, though, and his knowledge is fresh, for this morning Mrs. Keyes presented him with a couple of new born baby girls as fair as lilies and as lovely as roses. We congratulate.

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APR 24, 1883

**Nabbed the Negro.**

Last Friday night, the store of Smith & Thomas, on Main Street, was entered through the back way, by parties who evidently had no legitimate business there, at the time. They effected their entrance by prying boards off the side of the rear building and taking off the cross bar that held the rear door by fastenings to the casing. After this they entered the store from the warehouse by boring a hole in the partition door just above the lock, sufficient to get a hand through, to take the fastenings off, and thus they were enabled to prey on the merchandise at their leisure.

The next morning, Mr. Thomas Thomas, one of the proprietors of the establishment, when opening the place, found that the store had been feloniously entered, and property consisting of shoes, cloaks, and jewelry to the extent of about \$150, had been abstracted. Mr. Thomas informed Thomas Wallace, Esq., one of the County Selectmen, of the facts in the case, whereupon Mr. Wallace notified Sheriff Brown who at once instituted a search of the place and took the necessary measures to obtain a clue to the perpetrators of the depredation. [In this connection it may be worth while stating that the *Post*, as well as this paper, had been requested by the officer to keep the matter quiet, to give him a chance to work the business up, which request was responded to by the *Examiner*, while the other Ogden paper did not do so.]

Sheriff Brown at once suspected a negro employed at the adjoining barber shop as the guilty party. Working up his indications and watching the movements of the "suspect," until Monday, he finally became satisfied that he had "his man." Thereupon he had Mr. Thomas swear out a search warrant before Justice Middleton against Henry Ballantyne, formerly a resident of Salt Lake City. Upon the strength of this document Sheriff Brown, accompanied by Constable Alma Keyes, repaired to the residence of the accused and "found him napping," his wife and two other colored women being there at the time. The Sheriff found the stolen goods on the premises and had them identified by Mr. Thomas.

The negro was then politely invited and successfully induced to accompany the "minions of the law" to the "Hotel de Brown," where he was duly registered and accorded the hospitalities of the place.

JUN 13, 1884

### Shooting Scrape.

On Sunday last, complaint was made before Justice Bybee, of Uintah, by one Frank Lawrence against Miles P. Bory for a disturbance of the peace, on the same day. A warrant was issued, and Bory arrested by Mr. Alma Keyes. Sunday evening, C. F. Middleton, Esq., was notified to come to Uintah to prosecute the case. Judge Williams was employed for the defense. Both went up, on the Monday morning train. The complaint being for a breach of the peace, Judge Williams moved for a change of venue to Ogden Precinct, which was granted. On Tuesday the case was called up before Justice DeG., when the prosecution withdrew the complaint for disturbing the peace, for the purpose of filing an information on the more serious charge of an assault with a deadly weapon with intent to kill. While this was going on the prosecuting witness was arrested by the Deputy U. S. Marshal on a warrant sworn out by the defendant Bory from Commissioner Felshaw's Court. This case was continued until next Monday, and further proceedings in Justice DeG.'s Court are suspended, awaiting developments in the Commissioner's Court.

APR 26, 1887

UINTAH WAIFS.

A Proposed New Meeting-house—A  
Genuine Surprise.

A Uintah correspondent sends the following items to the HERALD:

The boom has reached Uintah, although; perhaps, it is not as noticeable as at Ogden. But the people here have awakened enough energy to commence hauling rock and gravel for a concrete meeting-house, and have also set out shade trees on the ground where the building will stand.

The past winter has been quite mild and some stock have wintered out and have done well.

The health of the people is good.

The organization of the ward has been nearly completed by the election of Brothers Alma Keyes and Robert Gale as counselors to Bishop Hiram F. Stoddard.

The Sunday School and Young Men's meetings are in good condition.

The recent frosts have been quite severe on fruits.

Our place has not been visited lately by those earnest laborers, deputy marshals; but N. H. Crandall was arrested by one of the citizens on a charge of good will. He was taken to the school house, and on entering he observed a table spread with the bounties of life, and seated around the room were the majority of the people of the ward. After the fun that a complete surprise had caused had quieted, Bro. Samuel Dye read resolutions of respect, setting forth the cause in which the prisoner was held by the people, for his labors as district school teacher and instructor of music; also presented him with a handsome chair. After a few remarks by the receiver, about sixty persons partook of the viands that had been prepared. The entertainment closed with a dance, which ended at 12 o'clock. Good feelings prevailed, and order and decorum were maintained. Bro. Crandall has completed three terms of school, having an attendance of 81 1/2 per cent. He now returns to Pleasant View.

APR 24, 1883

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SEP 15, 1908

PRIMARY REFORM.

Again we call attention to the primary methods in Weyer county. When the judicial district primaries were held, in several precincts there was no attendance other than one or two persons. In at least one precinct no one was present. Later on the delegates were certified to by the precinct secretary or chairman. These delegates were favorable to the machine and, therefore, their credentials were declared to be regular. But on last Wednesday evening a lone Republican attended the regularly called primary at Uintah and named himself as delegate. He transferred his proxy to a person who is not one of the gang. When this transfer was disclosed, the primary at Uintah was declared to be irregular, and the delegate, Bishop Alma Keyes was accused, over the telephone, by David Matsen of having sold his proxy. The Bishop branded the county clerk as a liar. Angered and insulted by one of the gang of political thimble-riggers, Alma Keyes immediately proceeded to recall the proxy and inform the Repub-

A Festive Emigrant,

Yesterday's emigrant train brought quite a number of fresh arrivals to our city, and among them one who, as the sequel will show, was destined, ere the day had passed, to add something to the city's exchequer. He had been wandering around the depot for some time, leading a little child by the hand, and taking in the sights—and considerable "tangle-foot," to boot. He had just passed the west side of the Keeney House, and observed a sign in unmistakable desire to have a little pistol practice took possession of him, and drawing a revolver from his pocket he commenced to blaze away. The pop, pop, of the weapon attracted the attention of a large number of persons, among them officer Keyes, who stepped up to the chap, and invited him to go up town with him and get a prize for good markmanship. Accordingly he was introduced to Justice Middleton, who charged him, as an entrance fee, \$5 and costs. The shootist then departed a much wiser man, and justice was vindicated.



AUG 4, 1881

**A Criminal Couple Caught.**

Last night between 11 and 12 o'clock, when Marshal Keyes and Officer Stevens were on duty near the corner of Main and Fifth Streets, their attention was suddenly drawn down Fifth Street by a whistle by nightwatchman Luty. They followed the signal and at the Globo Hotel, corner of Fifth and Young Streets, they met a man who was bewailing his lamentable fate of having been robbed to the extent of \$25 by a woman whom he had taken with him to a room of the hotel. On his insisting, the officers went with him down Fifth Street. Arrived in front of "Aunt Fanny's" place Marshal Keyes observed a man standing at a corner of the house who, on being hailed, took to his heels in a hurry across fences and ditches. The officers entered the disreputable den where they found the woman accused of robbery. On demand of the Marshal the female delivered a \$20 gold piece, all the money she claimed to have received, *not robbed* from the stranger. After this was settled, both the stranger (a middle-aged, powerful, well-dressed man) and the woman were arrested, the latter taken to jail and the former released on giving \$100 security for his appearance.

This morning the two were brought before His Honor Justice Middleton, where they plead guilty to the charge of prostitution. The man was fined \$60 which he instantly paid and departed, weeping over his sad fate, while the female was mulcted to the amount of \$53, part of which she remitted. Until payment of the balance she is held in "durance vile." As soon as released, she will leave town.

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**A Criminal Couple Caught.**

Last night between 11 and 12 o'clock, when Marshal Keyes and Officer Stevens were on duty near the corner of Main and Fifth Streets, their attention was suddenly drawn down Fifth Street by a whistle by night watchman Luty. They followed the signal and at the Globo Hotel, corner of Fifth and Young Streets, they met a man who was bewailing his lamentable fate of having been robbed to the extent of \$25 by a woman whom he had taken with him to a room of the hotel. On his insisting, the officers went with him down Fifth Street. Arrived in front of "Aunt Fanny's" place Marshal Keyes observed a man standing at a corner of the house who, on being hailed, took to his heels in a hurry across fences and ditches. The officers entered the disreputable den where they found the woman accused of robbery. On demand of the Marshal the female delivered a \$20 gold piece, all the money she claimed to have received, *not robbed* from the stranger. After this was settled, both the stranger (a middle-aged, powerful, well-dressed man) and the woman were arrested, the latter taken to jail and the former released on giving \$100 security for his appearance.

This morning the two were brought before His Honor Justice Middleton, where they plead guilty to the charge of prostitution. The man was fined \$60 which he instantly paid and departed, weeping over his sad fate, while the female was mulcted to the amount of \$53, part of which she remitted. Until payment of the balance she is held in "durance vile." As soon as released, she will leave town.

icans of the district that they must elect some other delegate.

His experience proved that he was dealing with a lot of vultures, who, to gain their point, would attack a man's good name or assail him in any other unscrupulous way which they might deem effective.

And that is what we have repeatedly said—the methods used in the Republican primaries of this county are driving out hundreds of good, clean Republicans, who are holding aloof from the filth that is thrown by the professionals in the arena.

Will Bishop Keyes attend the next Republican primary, and, thereby invite some schemer to slur him? No, he will do as many other Republicans are doing. He will remain at home, where peace and good will prevail, and he will allow the contentious ringsters to engage in the primary quarrels. On selection day though he will be found at the polls.



OGDEN STANDARD  
AUG 16, 1881

**Brought Back.**

Several weeks ago a certain family on the Bench allowed the notorious Belle Reader to take their 8-years old girl with her on an eight-days' visit to Kelton. When the term allowed had expired Belle Reader refused to part with the child and persisted in her obstinacy, until Marshal A. Keyes, last week, made his appearance before the woman and made his point strong enough to induce her to give up her charge.

Marshal Keyes returned with the girl on Saturday and at once restored her to her parents.

JUL 20, 1882

**Too Numerous.**

The tramp element has again become too numerous in our city. Complaints are made by respectable citizens that they are annoyed by these fellows on the streets, who frequently solicit "a quarter to buy a cup of coffee and a bite of something to eat."

They are, almost without exception, stout, hearty, and hardy-looking young men who could obtain all the manual labor they are able to do, and thus earn means to support themselves independently. But this does not appear to be what they want. Their forte is to roam through the country, and "bum" their living without paying for it.

Is it not about time the police force interceded in behalf of these strangers—that they be invited to the *Hotel de Keyes*, or *Maison de Brown*, and initiated into the *Order Industrial* and furnished the means to earn an "honest penny"—that their pride and the dignity of their manhood be not insulted by being reduced to impecuniosity?

JUL 15, 1881

**In Limbo.**

One of the cells of the City Jail at present holds Chas. Blair, an itinerant decorator of ceilings and artistic paper hanger, who has been "hanging on" to paper once too often, when he unlawfully abstracted a railroad ticket (worth \$50) belonging to Chas. McCormick, the unfortunate inebriate of whom we made mention a few days ago. Marshal Keyes succeeded in detecting the thief and Justice Middleton gave him a 110 days' job to decorate the ceiling of a city apartment of the character above-mentioned.

OCT 10, 1882

PERSONAL.

J. W. Guthrie, Esq., of Corinne, was in town, to-day.

Mr. Drake and Son, of this city, left for Council Bluffs, this morning.

Mr. T. Swaby, of the U. C. force, went to Salt Lake City, this forenoon.

Mr. Guion, the energetic agent of the N. Y. Life Insurance Co., goes to Logan, to-night.

Mr. J. B. Walden, Jr., representative of the St. Louis firm of Sam'l Hupples & Co.; St. Louis, went east, to-day.

Our delegates to the Territorial and the Constitutional Conventions, held in Salt Lake, yesterday, have returned.

Mrs. J. Coolidge, wife of the Pullman Palace Car Co. agent, in this city, went to Salt Lake City, this morning.

This evening, Mr. R. P. Harris, of the firm of Harris Bros., leaves for a business trip to Butte, M. T. We wish him success.

Arthur Brown, Esq., came up from Salt Lake City, to argue in the mandamus case before His Honor, Judge P. H. Emerson.

Mr. Daniel Alexander has returned from Chicago, where he underwent a most successful treatment of his eyesight, for two months.

Wm. Ashworth, Esq., Superintendent of the Woollen Factory of Beaver, and a delegate to the Territorial Convention, made us a call, to-day, being introduced by Mr. John Scowcroft.

To-morrow morning, if the weather is fine, Messrs. Alma and E. Keyes, Phil Grill, M. Buchmiller, and Carr leave for the mountains to slay the wild bear, the agile deer, and coveys of ducks and other fowl.

JUN 15, 1882

Police Court.

On Monday, two men were arrested, and brought before His Honor, Judge Middleton, charged with disturbing the peace. One of them was fined \$7.00 and costs, and the other was fined \$10.00 including cost. They both planked down the spondulix, and left the Court House, wiser for their experience, and a little less encumbered with that article the love of which is said to be "the root of all evil."

To-day, another young fellow was arraigned before the same Court on a like charge. He was guilty, but being without funds it was decided that he should become a temporary tenant of one of the rooms at the *Hotel de Keyes*, and be boarded at the expense of the City, for ten days.

The case of the people vs. James Stone, on a charge of mayhem, came up before Justice Middleton, this morning. The defendant waived examination and gave bonds in the next term of the First District Court, to be held in Ogden.

OGDEN STANDARD  
OCT 6, 1882

Caught His Man.

Last evening, Marshal Alma Keyes received a telegram from the Marshal of Butte City, informing him that a certain individual by the name of Oscar Durand had left that town, leaving behind him a creditor who had a claim for \$65 on him. When this morning's U. & N. passenger train from the North came down, our Marshal was at the depot, looking out for "his man," whom he soon discovered and secured. After some parleying and "kicking" the interesting stranger consented to pay the debt of \$65 into the Marshal's hands, whence the amount has been forwarded to the creditor.

MAR 4, 1883

#### Burglary.

About noon, to-day, the house of Mr. Henshaw, on Franklin Street, between Second and Third, was entered by a Chinaman from the front, while the family were at dinner in a rear apartment. The Celestial left after having taken a gold locket and emptied a purse on the bureau of its coin contents. Some ladies in the neighborhood gave the alarm and Mr. Henshaw set out in pursuit of the rice-reveling robber, but could not overtake him. Constable Keyes and Policeman Ballantyne visited and searched all the China dens, but failed to find a trace of the property or the purloiner. There is, however, some hope of recovering the stolen goods.

#### A Bad Celestial.

To-day a Chinaman, residing on Fifth street, between Young and Franklin streets, was arrested for beating a nine-year old son of Mr. Mark Lindsay. It seems that some lads had been throwing stones at this Chinaman who, with others of his nationality, have a wash house a door or two west of Mr. Lindsay's establishment. As the Celestial rushed out of his den, Mr. Lindsay's son was standing near, the lad who had thrown the rock having decamped. The Chinaman struck young Lindsay, knocking him down, and hurting him severely. Officer Keyes was soon on the spot and arrested the almond eyed assaulter, who threatens to kill the lad, on the earliest opportunity. It is expected that the trial will commence this afternoon.



#### A Brace of Barly Blackgards.

To-day, a couple of blackgards went to the Chamberlain House and called for meals which were promptly served by the attendants. Shortly afterward these "guests" began to quarrel with and abuse the waiters, applying to them the most filthy epithets. Mr. Lashus, the proprietor, interceded and endeavored to quiet the men and persuade them to desist. They, however, became more quarrelsome, so that Mr. Lashus threatened to eject them from the house, whereupon they called him the unclean offspring of a female canine.

The host then seized one of the ruffians to put him out, when the other rushed forward, took hold of Lashus, and a tough tussle ensued. The struggle was of short duration, for the proprietor planted his fist in the frontispices of both of them and stretched them out on the floor, after which he dragged them out doors and deposited them on the sidewalk. Marshal Alma Keyes was then called in. He arrested the two combatants and lodged them in jail, where they are awaiting an interview with His Honor, Justice Middleton.

#### Sweet Ducks.

Last evening an interesting discovery was made by some of the officers of the law in this city. A certain married female has, for some time past, been conducting herself in a manner unbecoming a lady and true woman. Last night she and a transient "Scandinavian" entered Collins' "hotel;" they were watched. Developments were such that Alma Keyes felt himself justified in bursting open the door of the room occupied by the guilty couple, and they were both arrested.

This morning they were brought before Justice Middleton, who, upon hearing the evidence, fined each \$50 and costs. The feminine will take prison board to the amount, while the masculine party will help decorate and beautify our numerous broadways.

Alma held many jobs during his life, but most of those jobs were in the service of others in his community. He died while my Grandfather Harry Keyes was in France during World War I, Harry's Mother, Jennie, died two years earlier in 1916.

Jennie Little, my Great Grandmother, was born Froghall Kingsley Holt, Kingsley, Staffordshire, England, August 4<sup>th</sup>, 1856 to William Little and Elizabeth Caswell. She was one of eight children that William and Elizabeth had.

Jennie married three times during her life. The first being to Thomas Perrins whom she married in March 22<sup>nd</sup>, 1875 Kingston, Luzerne, Pennsylvania and later divorced. I can't find any information indicating they had any children.

The second marriage was to Thomas James, whom she married in Kingston, Luzerne, Pennsylvania, April 22<sup>nd</sup> 1880. He died June 5<sup>th</sup> 1892 in Uintah, Weber, Utah. Together they had six children, William Rees James, born 25 Sep 1881 in Kingston Pennsylvania; Fredrick Spencer James, born Oct 30<sup>th</sup>, 1883, Grass Creek, Summit, Utah; Eli James, born Oct 12<sup>th</sup>, 1885, Grass Creek, Summit, Utah; Albert James, born June 5<sup>th</sup> 1887, Grass Creek, Summit, Utah; Lizzie Mable James, born July 4<sup>th</sup> , 1889, Evanston, Uinta, Wyoming; and Walter Little James, born May 30<sup>th</sup>, 1891, Uintah, Weber, Utah.





Jennie and Harry Keyes, circa 1898

Jennie's third marriage was to my Great Grandfather Alma Keyes on November 6<sup>th</sup>, 1895 in the Salt Lake Temple. They had three children together; Harry Keyes, born August 12<sup>th</sup>, 1896 in Uintah, Weber, Utah; Evaline Jennie Keyes, born October 3<sup>rd</sup>, 1898 in Uintah, Weber, Utah; and Theodore McKinley Keyes, born November 6<sup>th</sup>, 1900 Uintah, Weber, Utah.

Jennie died March 12<sup>th</sup>, 1916 in Uintah, Weber, Utah.

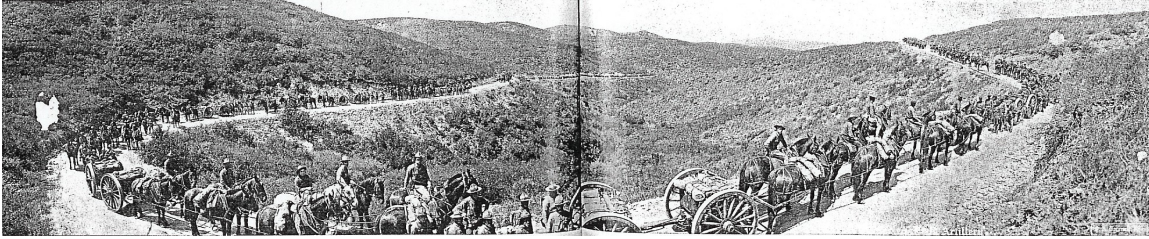
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#### Harry Keyes and 3 soldiers during WWII

**Harry Keyes**, my Grandfather, was the first in this history that I personally knew and loved. I grew up living next to him and for the first decade of my life he had a gigantic influence in my life. He was the one that taught me what the importance of family really was. His children felt an obligation to vacation with him on Jackson Lake every summer. These are some of the best childhood memories that I have. He took me hunting and fishing, which are the things I like doing most. I remember him wearing his train engineers hat, coveralls and a cigar butt sticking out of his mouth almost all the time. At noon, he would listen to the radio to see if he had to go to work that day as a train engineer. He use to cut my hair and if I moved he would take the pointy end of the comb and give me rap on top of the head. It was always done with love though. He was always threatening to use his razor strap on me if I didn't quit doing something he didn't want me doing. He was the first of Grandparents to die and it was very painful to me.

Harry was born 12 August, 1896 in Uintah, Weber, Utah. He was the seventh child of Jennie Little Keyes and the fourteenth child of Alma Keyes. His parents both died early in his life. He was 19 years old when his mother died in 1916 and 22 years old when his

father died in 1918. He had two younger siblings, Theodore McKinley who died in October of 1923, leaving his widow Cora Gale Keyes and two sons Gale and Robert. These circumstances made him feel responsible for taking care of them. Through the tough times to come during the depression he made extra effort to provide them with fuel for their home. One particular story follows:



In preparation for combat in France, the 145<sup>th</sup> Field Artillery completed a march from Camp Kearney, outside San Diego, to Poway Valley, south of Los Angeles, in six days, which was acclaimed as record time by the area commander. This was Harry Keyes' unit and he may very well be in this picture. He was in Battery F.



Ogden welcomed the 145<sup>th</sup> Field Artillery upon its return from France in 1919 with the biggest military parade in the city's history. The 145<sup>th</sup> Field Artillery unit was formed from the Nauvoo Legion.



Evanston, Uinta, Wyoming Main St. looking East in 1920 This was about the time of my dad's birth in Evanston



Evanston, Uinta, Wyoming, Main St. looking West



Harry Keyes on Ski Lift Jackson Hole Wyoming

While working as a Fireman for the Union Pacific Railroad, his run was between Evanston, Wyoming and Ogden, Utah. This took him through his old home town of Uintah, Utah. The train had to slow down coming out of and going into Weber Canyon and Harry would shovel coal out of the train and relatives would be there to scoop it up. In return his relative would provide him with baskets of fruit and vegetables they would grow in their gardens hand up to him as the train passed. He did this to help his family survive those grueling years during the depression.

Elsie Smethurst Keyes at home cooking

Grandpa served in WW I in the Utah National Guard in Battery F of the 145<sup>th</sup> Field Artillery Unit. On 17 October 1917 the 145<sup>th</sup> Field Artillery of Utah was inducted into federal service. They were sent to Camp Kearney, California where they remained for about a year in training. While in California 369 men were taken out of the regiment and sent as replacements in American front line units in Europe. There were several casualties among this group. In August 1917 the 145<sup>th</sup> started its move to Europe and ended up at Camp De Souge near Bordeaux, France. They trained for front line duty and were making preparations to move to the front when the Armistice ended the war.

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Harry married **Elsie Sarah Smethurst** June 15<sup>th</sup>, 1920 in Evanston, Uinta, Wyoming. They had seven children, Ted Elmo Keyes, Kenneth Harry Keyes, Elsie Louise Keyes, (who died at about 6 months old) Evelyn Keyes, Betty Keyes, Virginia Keyes and Jennie Ann Keyes.

Elsie was born in Porterville, Morgan, Utah on November 24<sup>th</sup>, 1901 to John Alexander Smethurst and Sarah Ann Florence. I spent a lot of time at my grandparents home and one memory I hold dear is of my grandpa teasing all the women around him, especially my grandma. He always had her smiling or embarrassed.

They both liked to camp, but they liked camping in luxury. Grandpa took an old school bus and converted it into a camper. He designed and built everything inside of it. He also built his own motor boat, which we made good use of at Jackson Lake, Wyoming.

Harry was an avid hunter and fisherman. Both hobbies I believe he inherited from his



Kenneth, Elsie and Harry Keyes  
father Alma, from all the reports I read in the newspaper of Alma and his friends hunting  
expeditions into the mountains around Ogden Utah.

While on this earth I feel my grandpa was a happy man. My grandma, on the other hand,  
had 23 years of loneliness that took its toll on her. I believe up until my grandpa died she  
was truly happy.





Left to Right; Gale Keyes, Gale's wife, Harry, Elsie, Jenny Anne, Ronald, Marilyn, Bernice Keyes, Duane Anerton, Linda, Peggy, Kate, Elsie, Ted Keyes. The boy running toward Ted is Ted's son Ted. Kenneth Keyes was taking picture at Jackson Lake, Wyoming about 1959.



Located at Evanston, Wyoming City Cemetery

### Harry Keyes Died Sunday, May 27 In Evanston

Harry Keyes, 65, of Evanston, died on Sunday, May 27 at Uinta County Memorial Hospital of a cerebral hemorrhage.

He was born on August 12, 1896, at Uintah, Utah, a son of Anna and Jennie Little Keyes. He married Elsie Smethurst on June 15, 1919, at Evanston. He was employed as a fireman for the Union Pacific Railroad Company and at the time of his death was locomotive engineer for the Union Pacific.

He was a member of the L. D. S. Church; the Eagles Lodge; the American Legion, Medicine Butte Post No. 41; the B. of L. F. and E. No. 88; Union Pacific Old Timers Club No. 20; the Junior U. P. Old Timers Club No. 12; Moose Lodge; the 145th Field Artillery World War I Association, and the Evanston Rodeo Committee.

He is survived by his wife of Evanston, two sons and five daughters: Mrs. Bud (Evelyn) Lee, Jackson, Wyoming; Ted E. Keyes and Kenneth Keyes, Mrs. Dee (Betty) Cox; Mrs. Vern Virginia) Robertson; Mrs. Wayne (Josephine) Titmus; Mrs. Jennie Fillin, all of Evanston; 32 grandchildren; a half-brother, Albert James, Ogden; three sisters, Mrs. Alta Peterson, Uintah, Utah; Mrs. Elizabeth Stilsbury, Ogden; and Mrs. Elsie Keyes, Portland, Oregon.

Funeral services were conducted on Thursday, May 31, at 1:00 p. m. at the Bills Funeral Home Chapel, 800 Uinta Street, Evanston.

Graveside services were conducted by Medicine Butte Post No. 41 of the American Legion. Burial was in the Evanston City cemetery.



Located at Evanston, Wyoming City Cemetery

Elsie Sarah Smethurst was born to John Alexander Smethurst and Sarah Ann Florence on November 24<sup>th</sup>, 1901 in Porterville, Morgan, Utah. She was the eleventh of thirteen children.

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May 20, 1937

**JOHN A. SMETHURST**

Funeral services for John A. Smethurst, retired railroad employe, were held Sunday afternoon in the Porterville chapel with Counselor W. V. Shaw conducting.

Music was furnished by Wealthy Orton, Manila Carter, Ireta Anderson, Marjorie Porter and Richard Rawle. Speakers were George Florence, Daniel Carter, and George Brough.

Invocation was offered by George Carter, and benediction was pronounced by Alfred Carter.

Interment was in the Porterville cemetery. George Florence dedicated the grave. The Porterville Relief Society and granddaughters, had charge of the flowers.

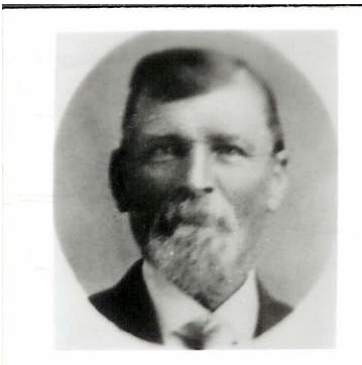
Mr. Smethurst died Friday at his home in Ogden following an illness of three months. He was born Dec. 16, 1863 at Philadelphia, Pa., a son of Aaron and Katherine Green Smethurst. He resided in Morgan county for a number of years previous to going to Ogden in 1931.

He is survived by his widow and the following sons and daughters: William and Gilbert Smethurst, Ogden; Mrs. Harry Keyes, Evanson; Mrs. Ernest Hopkinson, Fort Bridger; 21 grandchildren and 3 great grandchildren.

**John Alexander Smethurst** was born September 16<sup>th</sup>, 1856 in Philadelphia, Pennsylvania to Aaron Smethurst and Catherine Green. **Sarah Ann Florence** was born May 18<sup>th</sup>, 1865 in Rush Valley, Tooele, Utah to Henry Florence and Sarah Jane Taylor. John was the eleventh of twelve children and Sarah was the third of fourteen children. John immigrated to the Salt Lake Valley sometime prior to March 2<sup>nd</sup>, 1882 when he married Sarah in Salt Lake City, Utah. They settled soon after in Porterville, Morgan, Utah where their first eleven children were born. Their twelfth child, Gilbert, was born in Robertson, Uinta, Wyoming. Sometime after August 1904, they must have moved back to Porterville, Utah.

I don't know anything about John's parents other than **Aaron Smethurst** was born July 13<sup>th</sup>, 1822 in Great Bolton, Lancashire, England and **Catherine Green** was born October 14<sup>th</sup>, 1820 in Dean Rummworth, Lancashire, England. They both immigrated to America about 1856.

Catherine died in Porterville, Morgan, Utah November 6<sup>th</sup>, 1881 and Aaron died in East Bountiful, Davis, Utah September 29<sup>th</sup>, 1896.



Henry Florence



Sarah Jane Taylor Florence

**Henry Florence** was born April 11<sup>th</sup>, 1840 in New Catton, Norwich, England. He was the seventh child of nine born to Samuel Florence and Susan (Susanna) Waller. He married Sarah Jane Taylor November 13<sup>th</sup>, 1861 in Big Cottonwood, Salt Lake, Utah.

**Sarah Jane Taylor** was born November 16<sup>th</sup>, 1844 in Captin Carys Lane, Bristol, England. She was the

second child of two born to James Waller and Ann Lane Balls. Henry died January 10<sup>th</sup>, 1925 in Salt Lake City, Salt Lake, Utah. Sarah Jane Taylor died December 17<sup>th</sup>, 1908 in Porterville, Morgan, Utah.

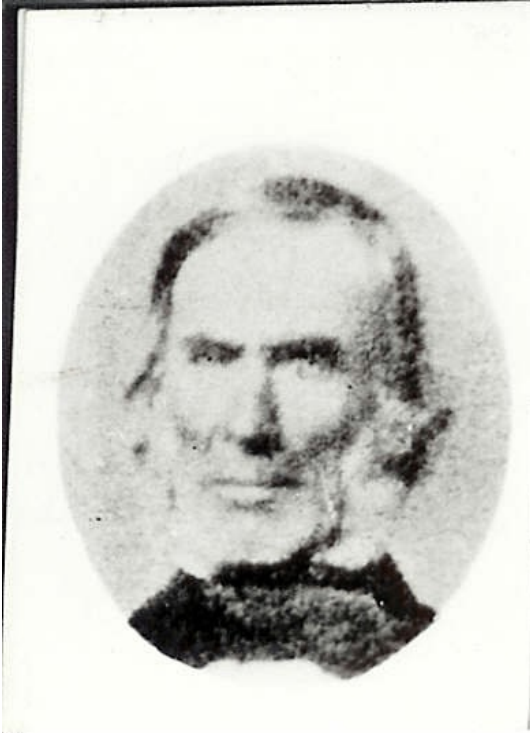
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**Samuel Florence** was born May 2<sup>nd</sup>, 1801 in Horsham, St. Faith, Norfolk, England. He was the seventh of nine children born to William Florence and Lydia Rogers. Samuel married **Susan (Susanna) Waller** March 6<sup>th</sup>, 1820. Susan was January 10<sup>th</sup>, 1800. She was the second of two children born to James Waller and Mary in England. Samuel died May 24<sup>th</sup>, 1867 in St. Martin, Norwich, England. Susan died May 21<sup>th</sup>, 1856 in St. Martin, Norwich, England.



Susan Waller Florence





Samuel Florence

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My dad, **Kenneth Harry Keyes**, was born November 23, 1921 in Evanston, Uinta, Wyoming. He was a man who's formative years were during the depression. He worked for the New Method Laundry driving a 1-ton truck picking up and delivering laundry, he also hauled wood and coal. He didn't finish High School, yet he joined the Civilian Conservation Corp (CCC) and worked at getting his Elementary School Equivalency Diploma, which he did on January 9<sup>th</sup>, 1941.

## PLACE OF

WYOMING STATE BOARD OF HEALTH  
BUREAU OF VITAL STATISTICS1. County of inta

Capitol Building Cheyenne, Wyoming

Town of Evanston

## Certificate of Birth

or  
City of \_\_\_\_\_

No. \_\_\_\_\_ St.

Registration District No. 5

Do Not Write in This Space

File No. 1921Registered No. 11/23If birth occurred in hospital or  
institution give name of same.2. FULL NAME OF CHILD Kenneth Harry Keyes { If child is not yet named, make  
supplemental report as directed.3. Sex of Child Male 4. Twin, Triplet, or Other? 1 5. Number in order of birth 1 6. Legitimate? Yes 7. Date of birth Nov. 23rd, 1921  
(Month) (Day) (Year)

8. FULL NAME FATHER <u>Harry Keyes</u>		14. FULL MAIDEN NAME MOTHER <u>Elsie Smethurst</u>	
9. RESIDENCE (Usual place of abode) <u>Evanston, Wyo.</u> If nonresident, give place and State		15. RESIDENCE (Usual place of abode) <u>Evanston, Wyo.</u> If nonresident, give place and State	
10. COLOR <u>White</u>	11. Age at Last Birthday <u>24</u> (Years)	16. COLOR <u>White</u>	17. Age at Last Birthday <u>19</u> (Years)
12. BIRTHPLACE (City or Place) <u>Utah</u> (State or County)		18. BIRTHPLACE (City or Place) <u>Utah</u> (State or County)	
13. OCCUPATION Nature of Industry <u>Fireman, R. R.</u>		19. OCCUPATION Nature of Industry <u>Housewife</u>	
20. Number of children born to this mother, including present birth <u>2</u> (a) Born alive and now living <u>2</u> (b) Born alive and now dead <u>0</u> (c) Stillborn <u>0</u> Number of children of this mother now living <u>2</u>			
21. What Prophylactic was used to prevent ophthalmia neonatorum? <u>Argyrol 10%</u>			

## CERTIFICATE OF ATTENDING PHYSICIAN OR MIDWIFE \*

I hereby certify that I attended the birth of this child, who was Born alive at 4 P. M.  
(Born alive or stillborn)

(\* When there was no attending physician or midwife, then the father, householder, etc., should make this return. A stillborn child is one that neither breathes nor shows other evidence of life after birth.)

Signature J. H. Holland, M. D.Physician

(Physician or Midwife)

Given name added from supplemental report

Address Evanston, Wyo.Filed Mar. 26, 1922 J. L. Wick

Registrar.

Registrar.

## CERTIFICATION OF STATE REGISTRAR

STATE OF WYOMING, ss:

I, the undersigned, State Registrar of Vital Statistics of the State of Wyoming, do hereby certify that the above is a full, true and correct copy of the original certificate of birth of

KENNETH HARRY KEYES

in my custody and now on file in this office.

WITNESS my hand and official seal at Cheyenne, in said State this 22nd day of September, A. D. 1922.J. M. Anderson M.D.

State Registrar of Vital Statistics.



Kenneth and Ted Keyes, circa 1923



Top; Jenny Ann, Josephine, Virginia, Betty, EvelynBottom; Kenneth, Harry, Elsie, Ted  
Keys



This certificate is not valid until it has been entered in Ward Record of Members.

Entered in Ward Record, Line No. 389

By Wilfred Davis Ward Clerk

Evanston

WARD

Woodruff

STAKE NO.

21

### CERTIFICATE OF BLESSING

THIS CERTIFIES THAT Kenneth Harry Keyes

Son

OF

Harry Keyes

AND

Elsie Sarah Smethurst

SON OR DAUGHTER

FATHER'S NAME

MOTHER'S MAIDEN NAME

BORN Nov. 23<sup>rd</sup> 1921, AT Evanston Wyo.

CITY OR TOWN, COUNTY, STATE OR NATION

WAS BLESSED March 5<sup>th</sup> 1922, BY Delmar Dean

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Perce G. Matthews

BISHOP

Wilfred Davis

CLERK

Recorded in the Evanston Ward Record of Members

Book D, Line 779

By Ivar C. Butts Ward Clerk

No. 177

### Certificate of Baptism and Confirmation

Evanston Wyo, Feb. 2, 1930.

This Certifies that Kenneth Harry Keyes

Son

OF

Harry Keyes

AND

Elsie Sarah Smethurst

Son or Daughter

Father's Name

Mother's Maiden Name

Born Nov. 23, 1921, at Evanston Winta Wyo.

Date

City or Town

County

State or Nation

was baptized Feb. 2, 1930, by Morris Gerrard Elder

Date

Elder or Priest

and confirmed a member of the Church of Jesus Christ of Latter-day Saints, Feb. 2, 1930.

Date

by Elder Harold E. Brough

Signed Ivar C. Butts

Clerk

Signed Harold E. Brough

Bishop



This certificate is not valid until it has been entered in the Ward Record.

Entered in the Ward Record, line No. 8-779

By Ivar O. Putto  
Ward Clerk

Date Feb. 3, 1935.

Name in full Kenneth Harry Steyes

Father's Name Harry Steyes

Mother's Maiden Name Elsie Sarah Smethurst

	DAY	MONTH	YEAR
Born at <u>Evanston, Uinta Co., Wyo.</u>	<u>23</u>	<u>Nov.</u>	<u>1921</u>
Baptised by <u>Morris Gerrard</u>	<u>2</u>	<u>Feb.</u>	<u>1930</u>
Confirmed by <u>Harold E. Brough</u>	<u>2</u>	<u>Feb.</u>	<u>1930</u>

# Certificate of Ordination



TO THE  
HOLY PRIESTHOOD

Number  
**22**

THIS CERTIFIES that Kenneth H. Steyes  
was ordained a Deacon  
in the Church of Jesus Christ of Latter-day Saints,  
on Feb. 3, 1935 By John J. Diston  
who holds the office of High Priest  
Harold E. Brough  
Ivar O. Putto, Ward Clerk.  
Evanston Ward Woodruff Stake

# Certificate of Ordination



TO THE  
HOLY PRIESTHOOD

Number

22

THIS CERTIFIES

that Kenneth H. Steyes

was ordained a Deacon

in the Church of Jesus Christ of Latter-day Saints,

on Feb. 3, 1935 By John F. Diston

who holds the office of High Priest

Harold E. Brown

Deas E. Putts, Ward Clerk.

Evanston Ward Woodruff Stake

PRINTED IN U. S. A.



# Certificate of Ordination



TO THE  
HOLY PRIESTHOOD

Number  
**91**

THIS CERTIFIES that Kenneth H. Keyes  
was ordained, a Teacher  
in the Church of Jesus Christ of Latter-day Saints,  
on Feb. 7, 1937 By Glen J. Bean  
who holds the office of Priest  
Harold Edmough  
Ivar G. Butts, Ward Clerk  
Evanston Ward Woodruff Stake

PRINTED IN U. S. A.

# Certificate of Ordination



TO THE  
HOLY PRIESTHOOD

Number  
**91**

THIS CERTIFIES that Kenneth H. Keyes  
was ordained, a Teacher  
in the Church of Jesus Christ of Latter-day Saints,  
on Feb. 7, 1937 By Glen J. Bean  
who holds the office of Priest  
Harold Edmough  
Ivar G. Butts, Ward Clerk  
Evanston Ward Woodruff Stake

PRINTED IN U. S. A.

This certificate is not valid until it has been entered in the Ward Record.

Entered in the Ward Record, line No. A-779

By Joan C. Butts  
Ward Clerk

Date Feb. 25, 1937.

Name in full Kenneth Harry Keyes

Father's Name Harry Keyes

Mother's Maiden Name Essie Sarah Smithurst

Born at Evanston, Uinta Co., Wyo.

Baptised by Morris Gerrard

Confirmed by Harold E. Brough

DAY	MONTH	YEAR
<u>23</u>	<u>Nov.</u>	<u>1921</u>
<u>2</u>	<u>Feb.</u>	<u>1930</u>
<u>2</u>	<u>Feb.</u>	<u>1930</u>



# Certificate of Ordination



TO THE  
HOLY PRIESTHOOD

Number  
**20**

THIS CERTIFIES that Kenneth Harry Reyes  
 was ordained a Priest  
 in the Church of Jesus Christ of Latter-day Saints,  
 on Feb. - 7 - 1939 By Raymond L. Carpenter, Sr.  
 who holds the office of High Priest  
William H. Bennett

Evanston Second Ward Woodruff Stake

PRINTED IN U. S. A.

This certificate is not valid until it has been entered in the Ward Record.

Entered in the Ward Record, line No. 273

By Irvin P. A. Burlingame Ward Clerk Date Feb. 15 - 1939

Name in full Kenneth Harry Reyes

Father's Name Harry Reyes

Mother's Maiden Name Elsie S. Amethurst

	DAY	MONTH	YEAR
Born at <u>Evanston, Tinta Co., Wyoming</u>	<u>23</u>	<u>Nov.</u>	<u>1921</u>
Baptised by <u>Morris Gerrard</u>	<u>2</u>	<u>Feb.</u>	<u>1930</u>
Confirmed by <u>Harold E. Broughton</u>	<u>2</u>	<u>Feb.</u>	<u>1930</u>



Kenneth Harry Keyes, in the name of Jesus Christ,  
I have given thee a blessing and a promise,  
that thou shalt be a blessing to the world.

Thou hast come forth in this day of the Lord,  
when the Kingdom of God was established upon the  
earth, and thou hast been a blessing to the world,  
that thou shalt be a blessing to the world.

A Blessing Given by Patriarch William J. Starkey,  
upon the head of Kenneth Harry Keyes, son of Harry Keyes  
and Sarah Elsie Smithurst, born November 23, 1921, in  
Evanston, Uinta County, Wyoming.

which thou shalt be a blessing to the world,  
and thou shalt be a blessing to the world,  
that thou shalt be a blessing to the world,  
and thou shalt be a blessing to the world,  
that thou shalt be a blessing to the world,  
and thou shalt be a blessing to the world.

Keep thyself whole and unspotted from the time of thy  
world and associate with those who lead a righteous life,  
that thou be unspotted, and thy guardian angels shall  
have charge concerning thee.

Another blessing, wherever thou shalt be cast, in what-  
ever part of the country thou shalt be, the Lord shall be  
with thee, and thou shalt be a blessing to the world,  
and thou shalt be a blessing to the world.



Kenneth Harry Keyes, in the name of Jesus Christ, I  
place my hands upon thy head and give unto thee a Patriarchal  
Blessing.

Thou hast come forth in this day and dispensation  
when the Kingdom of God has been established upon the  
earth, so thou art blessed in coming forth at this time  
that thou might receive of these blessings.

Thou hast been taught and nurtured at thy mother's  
knee and taught the principles of life and salvation.

I bless thee from the crown of thy head unto the soles  
of thy feet that thou shalt be enabled to perform the  
duties that lie before thee in the governmental service to  
which thou hast been called.

Ask thy Heavenly Father for His spirit to prompt  
thee in those things that will be for thy welfare and be  
comforted in thy heart, for thou shalt enjoy the privileges  
that comes to thee in thy youth, in serving thy God and  
country, in striving for freedom and happiness.

Keep thyself clean and unspotted from the sins of the  
world and associate with those who lead a righteous life,  
that thou be tempted not, and thy guardian angels shall  
have charge concerning thee.

Brother Keyes, wherever thy lot may be cast, in what-  
ever part of the country thou may be, the Lord shall give  
His angels charge concerning thee and thy shall be upon thy  
right and upon thy left to guard and protect thee from those



who would destroy thy faith.

Thy mission is to assist in the building up of the Kingdom of God upon the earth.

When thou hast finished thy labors in the government service, when thou hast performed the duties that thou art called upon to perform, thou shalt return home to thy loved ones and in due time, through thy faithfulness and integrity unto the work of the Lord, thou shalt be permitted to go into sacred places and take unto thyself a

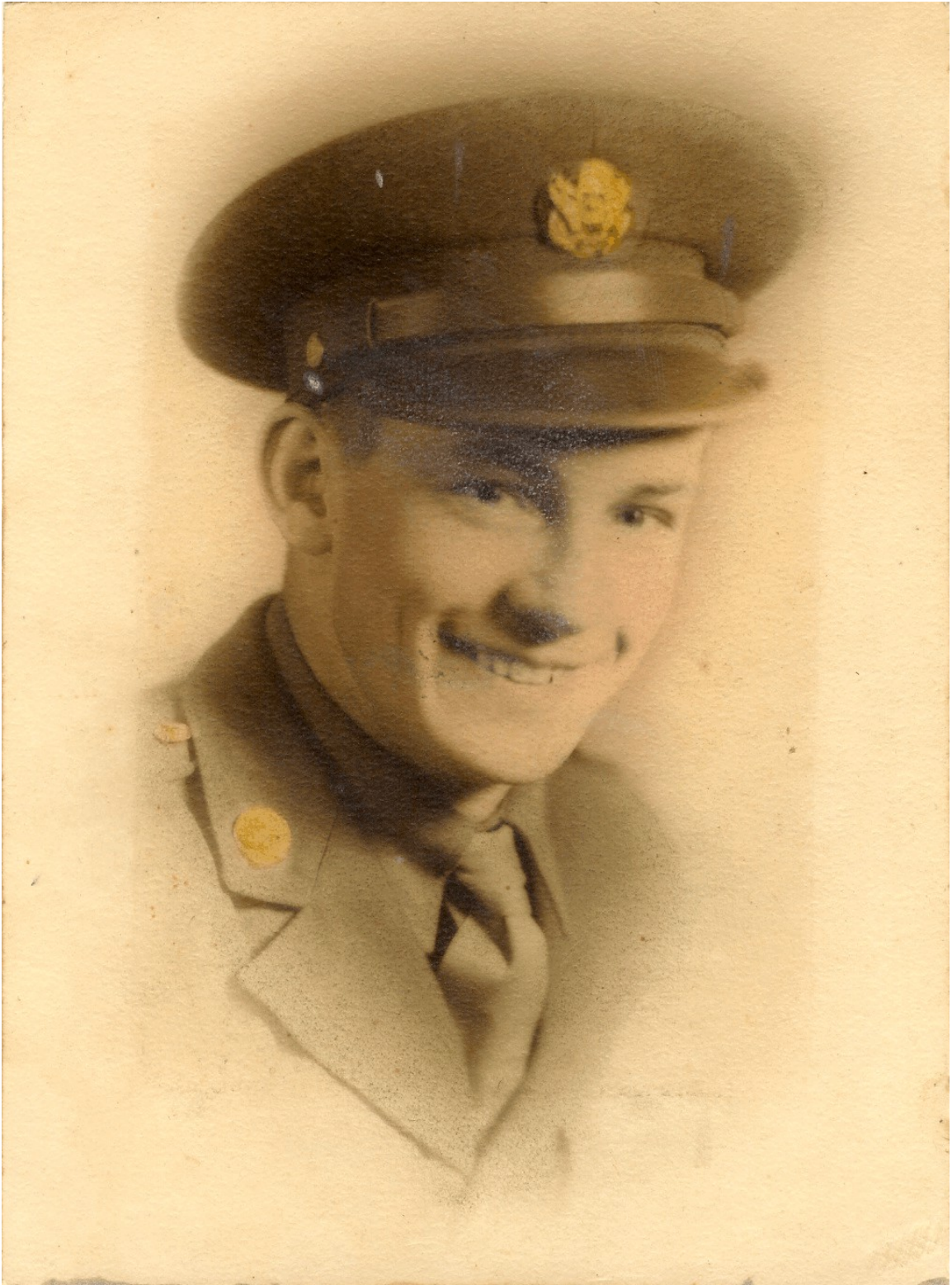
Thou art of the House of Joseph and the Tribe of Ephraim, a blessed lineage.

Thou shalt not want for the necessities of life but shalt have and be able to assist those who may be in distress.

Thou shalt seek out and labor for thy progenitors.

Through thy faithfulness, thy testimony of the truth shall be made strong and when thou hast finished thy life here upon the earth and fully rounded it out in righteousness, thou shalt lay it down in quiet and peace and it shall come forth again in the morning of the First Resurrection, clothed upon with immortality and eternal life and all former blessings which thou hast received, I confirm upon thee at this time, in the name of Jesus Christ, Amen.





Pvt Kenneth Harry Keyes, Aug 12, 1943

MARGIN RESERVED FOR BINDING

THIS IS A PERMANENT RECORD. FILL IN WITH TYPEWRITER OR WITH UNFADING BLACK INK. IN CASE OF TWINS OR TRIPLETS, USE A SEPARATE BLANK FOR EACH CHILD. STATING IN ITEM NUMBER 7 THE ORDER OF BIRTH OF EACH CHILD.

**DEPARTMENT OF COMMERCE**      **STANDARD CERTIFICATE OF LIVE BIRTH**  
**BUREAU OF THE CENSUS**                      **STATE OF WYOMING**                      FILE NO. \_\_\_\_\_

**DEPARTMENT OF HEALTH**  
**BUREAU OF VITAL STATISTICS**                      REGISTERED NO. \_\_\_\_\_

---

**1. PLACE OF BIRTH:**

(A) COUNTY Lincoln  
 (B) CITY OR TOWN Evansville  
(IF OUTSIDE CITY OR TOWN LIMITS WRITE RURAL)  
 (C) NAME OF HOSPITAL OR INSTITUTION: \_\_\_\_\_  
(IF NOT IN HOSPITAL OR INSTITUTION GIVE STREET NUMBER OR LOCATION)  
 (D) LENGTH OF MOTHER'S STAY BEFORE DELIVERY: \_\_\_\_\_  
 IN HOSPITAL OR INSTITUTION \_\_\_\_\_ IN THIS COMMUNITY \_\_\_\_\_  
(SPECIFY WHETHER YEARS, MONTHS OR DAYS)

**2. USUAL RESIDENCE OF MOTHER:**

(A) STATE Wyoming  
 (B) COUNTY Lincoln  
 (C) CITY OR TOWN Evansville  
(IF OUTSIDE CITY OR TOWN LIMITS WRITE RURAL)  
 (D) STREET NO. 143 2 Ave                      (IF RURAL GIVE LOCATION)

---

**3. FULL NAME OF CHILD** Kenneth Harry Keyes

4. SEX: M      5. NUMBER OF MONTHS OF PREGNANCY \_\_\_\_\_      6. IS MOTHER MARRIED? yes      7. TWIN OR TRIPLET? IF 1ST \_\_\_\_\_ 2ND \_\_\_\_\_ 3RD \_\_\_\_\_      8. DATE OF BIRTH Nov 23/21

FATHER OF CHILD				MOTHER OF CHILD			
9. FULL NAME <u>Harry Keyes</u>	10. COLOR OR RACE <u>W</u>	11. AGE AT TIME OF THIS BIRTH <u>24</u> YRS.	12. BIRTHPLACE <u>Lincoln Utah</u> <small>(CITY, TOWN, OR COUNTY) (STATE OR FOREIGN COUNTRY)</small>	15. FULL MAIDEN NAME <u>Elsie Smithurst</u>	16. COLOR OR RACE <u>W</u>	17. AGE AT TIME OF THIS BIRTH <u>19</u> YRS.	18. BIRTHPLACE <u>Utah</u> <small>(CITY, TOWN, OR COUNTY) (STATE OR FOREIGN COUNTRY)</small>
13. USUAL OCCUPATION <u>Proc Foreman R. R.</u>	14. INDUSTRY OR BUSINESS _____	19. USUAL OCCUPATION <u>Housewife</u>	20. INDUSTRY OR BUSINESS _____	22. MOTHER'S MAILING ADDRESS FOR REGISTRATION NOTICE: <u>Evansville Wyoming</u>			
21. CHILDREN BORN TO THIS MOTHER: (A) HOW MANY OTHER CHILDREN OF THIS MOTHER NOW LIVING? <u>1</u> (B) HOW MANY OTHER CHILDREN BORN ALIVE BUT NOW DEAD? <u>0</u> (C) HOW MANY CHILDREN WERE BORN DEAD? <u>0</u>							

23. I HEREBY CERTIFY THAT I ATTENDED THE BIRTH OF THIS CHILD WHO WAS BORN ALIVE AT THE HOUR OF 29 M. ON THE DATE ABOVE STATED AND THAT THE INFORMATION GIVEN WAS FURNISHED BY Mother RELATED TO THIS CHILD AS Mother

24. DATE RECEIVED BY LOCAL REGISTRAR Nov 25/21      ATTENDANT'S OWN SIGNATURE J. H. Halland  
 25. REGISTRAR'S OWN SIGNATURE J. H. Halland      M. D., MIDWIFE, OR OTHER \_\_\_\_\_ DATE SIGNED Nov 25/21  
 26. DATE ON WHICH GIVEN NAME ADDED \_\_\_\_\_ BY \_\_\_\_\_ REGISTRAR \_\_\_\_\_ ADDRESS Evansville, Wyo

SUPPLEMENTARY DATA BELOW ARE NOT A PART OF THE LEGAL CERTIFICATE

27 (A) PREGNANCY, COMPLICATIONS OF _____	(D) DID BABY HAVE ANY (1) CONGENITAL MALFORMATIONS? _____ DESCRIBE _____
(B) LABOR, COMPLICATIONS OF: _____ INDUCED? _____	(2) BIRTH INJURY? _____ DESCRIBE _____
(C) WAS THERE AN OPERATION FOR DELIVERY? _____ STATE ALL OPERATIONS _____	(E) WAS PROPHYLACTIC DRUG USED IN THE BABY'S EYES? <u>yes</u> <small>(YES OR NO)</small> IF "YES" STATE DRUG <u>Agaur 3 10/0</u>

He spent his time in the CCC near Saratoga, Wyoming in Camp F-38-W. He was enrolled in the CCC July 11<sup>th</sup>, 1940 and discharged December 20<sup>th</sup>, 1940. Dad never did tell me much about his life and that was probably my fault because I didn't ask.

He always was proud and an extremely hard working man. I think between him and my mom, they were always afraid of getting into debt. They lived in mobile homes, which was a relatively cheap form of housing. This never bothered me until I became a teenager. My sister and I shared a hallway with bunk beds, until I was 15 years old. At that time I moved into a small camping trailer in the back yard, just to have some



**Honorable Discharge**  
from the  
**Civilian Conservation Corps**



TO ALL WHOM IT MAY CONCERN:

This is to Certify That\* Kenneth H. Keyes, CCC-18151395  
a member of the CIVILIAN CONSERVATION CORPS, who was enrolled  
July 11, 1940 (Date) at Roak Springs, Wyoming, is hereby  
HONORABLY DISCHARGED therefrom, by reason of\*\* for the convenience  
of the Government.  
Said Kenneth H. Keyes was born in Evanson  
in the State of Wyoming When enrolled he was eighteen years  
of age and by occupation a Laborer He had Blue eyes,  
Brown hair, Fair complexion, and was five feet  
eight inches in height. His color was White.  
Given under my hand at Camp F-38-W this twentieth day  
of December, one thousand nine hundred and White.

*Charles C. Jones*  
(Name) CHARLES C. JONES (Title)  
CCC Company Commander  
Commanding Co. 1815, CCC

\* Insert name, as "John J. Doe."  
\*\* Give reason for discharge.  
C. C. C. Form No. 2  
April 5, 1937

**RECORD OF SERVICE IN CIVILIAN CONSERVATION CORPS**

\*\*Served:  
a. From 7/11/40 to 12/20/40 under USFS Dept. at Saratoga, Wyoming  
Type of work Field \*Manner of performance Very good  
b. From \_\_\_\_\_ to \_\_\_\_\_ under \_\_\_\_\_ Dept. at \_\_\_\_\_  
Type of work \_\_\_\_\_ \*Manner of performance \_\_\_\_\_  
c. From \_\_\_\_\_ to \_\_\_\_\_ under \_\_\_\_\_ Dept. at \_\_\_\_\_  
Type of work \_\_\_\_\_ \*Manner of performance \_\_\_\_\_  
d. From \_\_\_\_\_ to \_\_\_\_\_ under \_\_\_\_\_ Dept. at \_\_\_\_\_  
Type of work \_\_\_\_\_ \*Manner of performance \_\_\_\_\_  
e. From \_\_\_\_\_ to \_\_\_\_\_ under \_\_\_\_\_ Dept. at \_\_\_\_\_  
Type of work \_\_\_\_\_ \*Manner of performance \_\_\_\_\_

Remarks: Honorably discharged from Company 1815, Camp F-38-W, Saratoga, Wyoming  
December 20, 1940 for the convenience of the Government. Ineligible for  
reselection until June 20, 1941.  
FUTURE ADDRESS: 145-2nd Avenue, Evanson, Wyoming  
SERIAL NUMBER: CCC-18151395  
Date of completion of Typhoid Inoculation: July 26, 1940  
Date of Smallpox Vaccination: July 12, 1940 Result: Immune

Total amount due: 2.42  
Deductions: 2.42  
Bills on file: 2.42

Discharged: December 20, 1940 at Camp F-38-W, Saratoga, Wyoming  
Transportation furnished from Walcott, Wyoming to Evanson, Wyoming

*Charles C. Jones*  
(Name) CHARLES C. JONES (Title)  
CCC Company Commander  
Commanding Co. 1815, CCC

\*The words "Excellent", "Satisfactory", or "Unsatisfactory".  
\*\*To be taken from C. C. C. Form No. 1.

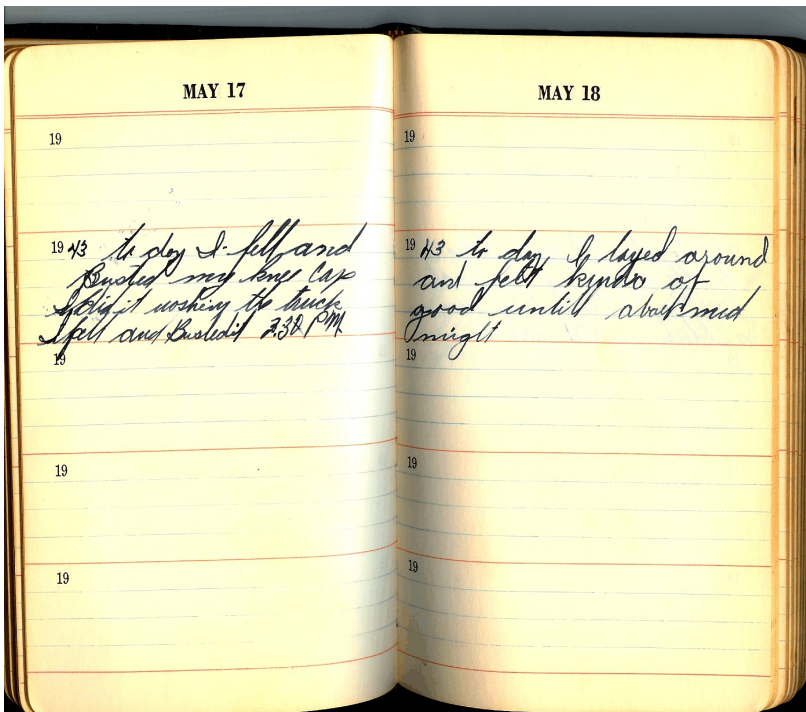
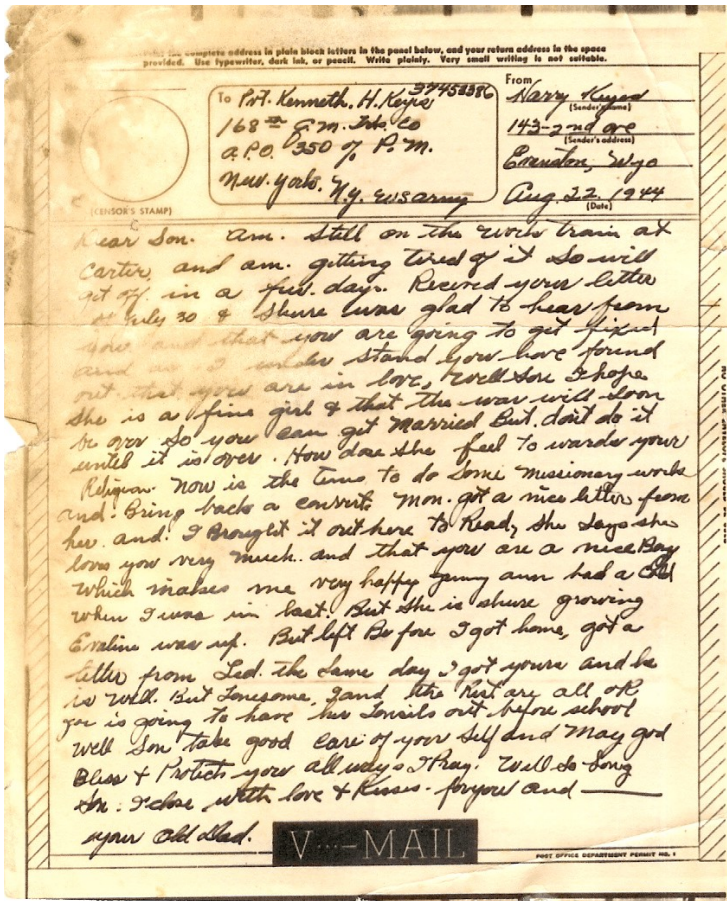
Kenneth and Elsie Keyes CCC Camp, Saratoga, WY

privacy. His lack of education, did not prevent him from doing everything necessary to provide for our family.

Kenneth leaving Evanston for Fort Warren

My dad would have about a year and seven months before he was inducted into the Army, on July 8<sup>th</sup>, 1942, at Fort Warren, (Cheyenne), Wyoming. In between the CCC and the Army he was a Steamfitter Helper for the Union Pacific Railroad.

Dad fell from a truck he was working on May 17<sup>th</sup>, 1943 and broke his knee cap. His recovery took months and from journal entries was very painful. I know it always bothered him after that. When we went to Jackson Lake camping with Grandpa in the late



Kenneth's War Journal






1950's, he bumped it against a tree, and we ended up going home because it was so painful and swollen. At the time I didn't understand how a little bump against a tree could hurt anyone so much, but that was long before I found out how he injured it.

Prepare in Triplicate

Local Board No. 1 Uinta County	79 041
JUN 18 1942 001	
Rm. 207, STATE OF WYOMING Evanston, Wyoming	



June 18, 1942  
(Date of mailing)

**ORDER TO REPORT FOR INDUCTION**

The President of the United States,

To Kenneth Harry Keys  
(First name) (Middle name) (Last name)

Order No. 10,108

**GREETING:**

Having submitted yourself to a Local Board composed of your neighbors for the purpose of determining your availability for training and service in the armed forces of the United States, you are hereby notified that you have now been selected for training and service in the Army  
(Army, Navy, Marine Corps)

You will, therefore, report to the Local Board named above at Federal Bldg., Evanston, Wyo.  
(Place of reporting)

at 10:30 A.M., on the 7th day of July, 19 42  
(Hour of reporting)

This Local Board will furnish transportation to an induction station of the service for which you have been selected. You will there be examined and if accepted for training and service, you will then be inducted into the stated branch of the service.

Persons reporting to the induction station in some instances may be rejected for physical or other reasons. It is well to keep this in mind in arranging your affairs, to prevent any undue hardship if you are rejected at the induction station. If you are employed, you should advise your employer of this notice and of the possibility that you may not be accepted at the induction station. Your employer can then be prepared to replace you if you are accepted, or to continue your employment if you are rejected.

If you are not accepted, you will be furnished transportation to the place where you were living when ordered to report for induction by this Local Board.


Willful failure to report promptly to this Local Board at the hour and on the day named in this notice is a violation of the Selective Training and Service Act of 1940 and subjects the violator to fine and imprisonment. Bring with you sufficient clothing for 3 days.

You must keep this form and bring it with you when you report to the Local Board.

If you are so far removed from your own Local Board that reporting in compliance with this Order will be a serious hardship and you desire to report to a Local Board in the area of which you are now located, go immediately to that Local Board and make written request for transfer of your delivery or jurisdiction, taking this Order with you.

*Edwin W. Spencer*  
Member of Local Board.

D. S. S. Form 159  
(Revised 3/24)



**Army of the United States**

**SEPARATION QUALIFICATION RECORD**

SAVE THIS FORM. IT WILL NOT BE REPLACED IF LOST

This record of job assignments and special training received in the Army is furnished to the soldier when he leaves the service. In its preparation, information is taken from available Army records and supplemented by personal interview. The information about civilian education and work experience is based on the individual's own statements. The veteran may present this document to former employers, prospective employers, representatives of schools or colleges, or use it in any other way that may prove beneficial to him.

1. LAST NAME—FIRST NAME—MIDDLE INITIAL				MILITARY OCCUPATIONAL ASSIGNMENTS		
2. ARMY SERIAL No.	3. GRADE	4. SOCIAL SECURITY No.	10. MONTHS	11. GRADE	12. MILITARY OCCUPATIONAL SPECIALTY	
KEYES, KENNETH H						
37 453 386	Pfc	Unknown	2	Pvt	Q Basic Training(521)	
5. PERMANENT MAILING ADDRESS (Street, City, County, State)			36	Pvt	Truck Driver, Heavy(931)	
113 2nd Avenue			6	Pvt	Automotive Mechanic(914)	
6. DATE OF ENTRY INTO ACTIVE SERVICE			7. DATE OF SEPARATION			
20 Jul 1942			6 Jan 1946			
8. DATE OF BIRTH			23 Nov 1921			
9. PLACE OF SEPARATION						
Separation Center, Fort Logan, Colorado						
SUMMARY OF MILITARY OCCUPATIONS						
13. TITLE—DESCRIPTION—RELATED CIVILIAN OCCUPATION						
TRUCK DRIVER, HEAVY Drove up to 10-ton wreckers and semi-trailers in the European Theater. Hauled gasoline, supplies, bombs and equipment. Drove the Red Ball express run from Cherbourg to Paris, at sustained high speeds. Made minor repairs and did maintenance work on equipment.						

WD AGO FORM 1 JUL 1945 100

This form supersedes WD AGO Form 100, 15 July 1944, which will not be used.

16-48818-1

Dad's Separation Qualification Record states he drove the Red Ball Express run from Cherbourg to Paris, France, at sustained high speeds. This was the Army's resupply method for the front-line soldier, moving ammunition, food, troops and gasoline to the front. There was a movie made about this operation starring Jeff Chandler called "The Red Ball Express".

He met Pamela Mary Landricombe in England, who he later married. After the war they lived in Portland Oregon, where Allen Michael Kenneth Keyes was born on January 21<sup>st</sup>, 1948. Sometime between then and June 1950 they were divorced.



**ENLISTED RECORD AND REPORT OF SEPARATION  
HONORABLE DISCHARGE**

1. LAST NAME - FIRST NAME - MIDDLE INITIAL <b>Keyes Kenneth H</b>		2. ARMY SERIAL NO. <b>37 453 386</b>	3. GRADE <b>Pfc</b>	4. ARM OR SERVICE <b>Ord</b>	5. COMPONENT <b>AUS</b>
6. ORGANIZATION <b>851st Ord</b>		7. DATE OF SEPARATION <b>6 Jan 46</b>	8. PLACE OF SEPARATION <b>Separation Center Ft Logan Colo</b>		
9. PERMANENT ADDRESS FOR MAILING PURPOSES <b>143 2nd Ave Evanston Wyo</b>			10. DATE OF BIRTH <b>23 Nov 21</b>	11. PLACE OF BIRTH <b>Evanston Wyo</b>	
12. ADDRESS FROM WHICH EMPLOYMENT WILL BE SOUGHT <b>See 9</b>			13. COLOR EYES <b>Blue</b>	14. COLOR HAIR <b>Brown</b>	15. HEIGHT <b>5'8"</b>
16. WEIGHT <b>149 lbs.</b>	17. NO. DEPEND. <b>1</b>	18. RACE <input checked="" type="checkbox"/> WHITE <input type="checkbox"/> NEGRO <input type="checkbox"/> OTHER (specify)		19. MARITAL STATUS <input type="checkbox"/> SINGLE <input checked="" type="checkbox"/> MARRIED <input type="checkbox"/> OTHER (specify)	
20. U.S. CITIZEN <input checked="" type="checkbox"/> YES <input type="checkbox"/> NO		21. CIVILIAN OCCUPATION AND NO. <b>Steam Fitter Helper 7-32.83</b>			

**MILITARY HISTORY**

22. DATE OF INDUCTION <b>8 Jul 42</b>	23. DATE OF ENLISTMENT <b>20 Jul 42</b>	24. DATE OF ENTRY INTO ACTIVE SERVICE <b>20 Jul 42</b>	25. PLACE OF ENTRY INTO SERVICE <b>Ft Warren Wyo</b>
26. REGISTERED SERVICE DATA <input checked="" type="checkbox"/> YES <input type="checkbox"/> NO	27. LOCAL S.S. BOARD NO. <b>1</b>	28. COUNTY AND STATE <b>Uinto Wyo</b>	29. HOME ADDRESS AT TIME OF ENTRY INTO SERVICE <b>See 9</b>
30. MILITARY OCCUPATIONAL SPECIALTY AND NO. <b>Truck Driver Heavy 931</b>		31. MILITARY QUALIFICATION AND DATE (i.e., infantry, aviation and marksmanship badges, etc.) <b>Mkn M'03 Rifle Expert Carbine</b>	
32. BATTLES AND CAMPAIGNS <b>Rhineland Central Europe</b>			

33. DECORATIONS AND CITATIONS **American Service Medal European African Middle Eastern Service Medal  
World War II Victory Medal Good Conduct Medal**

34. WOUNDS RECEIVED IN ACTION  
**None**

35. LATEST IMMUNIZATION DATES			36. SERVICE OUTSIDE CONTINENTAL U. S. AND RETURN		
SMALLPOX	TYPHOID	TETANUS	DATE OF DEPARTURE	DESTINATION	DATE OF ARRIVAL
<b>5 Jul 43</b>	<b>19 Apr 45</b>	<b>7 Nov 45</b>	<b>20 Aug 43</b>	<b>European Theater</b>	<b>26 Aug 43</b>
37. TOTAL LENGTH OF SERVICE			38. HIGHEST GRADE HELD		
CONTINENTAL SERVICE			FOREIGN SERVICE		
YEARS	MONTHS	DAYS	YEARS	MONTHS	DAYS
<b>1</b>	<b>1</b>	<b>14</b>	<b>2</b>	<b>3</b>	<b>23</b>
39. PRIOR SERVICE <b>None</b>			38. HIGHEST GRADE HELD <b>Pfc</b>		

40. REASON AND AUTHORITY FOR SEPARATION  
**Convenience of the Government RRI-1 (Demobilization) AR 615-365 15 Dec 44**

41. SERVICE SCHOOLS ATTENDED  
**None**

42. EDUCATION (Years)  
Grammar **8** High School **1** College **0**


**PAY DATA**

43. LONGEVITY FOR PAY PURPOSES	44. MUSTERING OUT PAY	45. SOLDIER DEPOSITS	46. TRAVEL PAY	47. TOTAL AMOUNT, NAME OF DISBURSING OFFICER
YEARS <b>3</b> MONTHS <b>5</b> DAYS <b>29</b>	TOTAL \$ <b>300 00</b> THIS PAYMENT \$ <b>100 00</b>	<b>115 00</b>	\$ <b>26 15</b>	<b>305 26 P L RODGERS Maj FD</b>

**INSURANCE NOTICE**

**IMPORTANT** IF PREMIUM IS NOT PAID WHEN DUE OR WITHIN THIRTY-ONE DAYS THEREAFTER, INSURANCE WILL LAPSE. MAKE CHECKS OR MONEY ORDERS PAYABLE TO THE TREASURER OF THE U. S. AND FORWARD TO COLLECTIONS SUBDIVISION, VETERANS ADMINISTRATION, WASHINGTON 25, D. C.

48. KIND OF INSURANCE <input checked="" type="checkbox"/> Nat. Serv. <input type="checkbox"/> U.S. Govt. <input type="checkbox"/> None	49. HOW PAID <input checked="" type="checkbox"/> Allotment <input type="checkbox"/> Direct to V. A.	50. Effective Date of Allotment Discontinuance <b>31 Jan 46</b>	51. Date of Next Premium Due (One month after 50) <b>28 Feb 46</b>	52. PREMIUM DUE EACH MONTH <b>\$ 6 55</b>	53. INTENTION OF VETERAN TO <input checked="" type="checkbox"/> Continue <input type="checkbox"/> Continue Only <input type="checkbox"/> Discontinue
---	--	--	---	--	---

54.  RIGHT THUMB PRINT

55. REMARKS (This space for completion of above items or entry of other items specified in W. D. Directives)  
**Lapel Button Issued  
ASR Score (2 September 1945)-73  
Inactive Service ERC 8 Jul 42 to 19 Jul 42**

56. SIGNATURE OF PERSON BEING SEPARATED <b>Kenneth H Keyes</b>	57. PERSONNEL OFFICER (Type name, grade and organization - signature) <b>VESTA M ARNOLD 1st Lt WAC</b> <i>Vesta M. Arnold</i>
---	--

WD AGO FORM 53-55  
1 November 1944

This form supersedes all previous editions of WD AGO Forms 53 and 55 for enlisted persons entitled to an Honorable Discharge, which will not be used after receipt of this revision.





**Honorable Discharge**

*This is to certify that*

KENNETH H KEYES 37 453 386 Private First Class

851st Ordnance

**Army of the United States**

*is hereby Honorably Discharged from the military  
service of the United States of America.*

*This certificate is awarded as a testimonial of Honest  
and Faithful Service to this country.*

*Given at* SEPARATION CENTER  
Ft Logan Colo

*Date* 6 January 1946

CLEMONT C PARRISH  
Lt Colonel CAC





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Ft Logan Colo

*Date* 6 January 1946

CLEMONT C PARRISH  
Lt Colonel CAC





Dad during training session

19 38 DEP. SER.	8 7 6 5 4 3 2 1 9 8 7 6 5 4 3 2 1 0	29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 0	TENS	UNIT	1 0 9 8 7 6 5 4 3 2 1 0	NS	3 2 1 0	26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 0	39 38 37 36 35 34 33 32 31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 0
(9) WAR ST.	(16) COMPS AREA OF ENLISTMENT OR INDUCTION	LMTD. SERV.	(22) PREVIOUS MILITARY EXP.	(26) MILITARY OCCUPATIONAL SPECIALISTS	FT.	IN.	LBS.	RACE	O.M. 340
(1) NAME	KEYES, KENNETH HARRY	37453386	ARMY SERIAL NUMBER	518	HEIGHT	159	WEIGHT	W	345
(2) BIRTHPLACE OF FATHER	Utah	Utah	(13) MAIN OCCUPATION	7-36-250	TRUCK DRIVER	LIGHT	2	\$ 18.00	W
(3) BIRTHPLACE OF MOTHER	Milburn, Wyoming	Milburn, Wyoming	JUST WHAT DID YOU DO?	Drove 1-ton truck doing delivery + pick-up work for laundry.	(13) CIVILIAN	SK.	TRADE TEST INDICATED	1935	SURGEONS O.K.
(4) BIRTHPLACE OF SOLDIER	Evanston, Wyo.	HOW LONG IN U.S. - YEARS	LAST DATE OF EMPLOYMENT	November, 1941	EMPLOYER	New Method Laundry	ADDRESS OF EMPLOYER	Evanston, Wyo.	DEPT. SHOP OR BRANCH
(5) DATE OF BIRTH OF SOLDIER	November 23, 1921	(6) CITIZEN	TAKEN OUT FIRST PAPERS	NON-CITIZEN	(7) EDUCATION	YEAR LEFT SCHOOL	1940	NON-E	ILLITERATE
(8) EDUCATION	SCHOOL	Number of Years	GRADUATED	NAME AND LOCATIONS OF INSTITUTIONS ATTENDED	MAJOR SUBJECT OR SPECIALIZATION	DEGREE AND DATE RECEIVED	(14) SECOND BEST OCCUPATION	JUST WHAT DID YOU DO?	SPECIFICATION SERIAL NO.
(9) GRAMMAR SCHOOL	8	4	Evanston, Wyo.	Acad.	1939	(10) COLLEGE OR UNIVERSITY	1	Evanston, Wyo.	Acad.
(11) TECHNICAL COLLEGE	1	7	Evanston, Wyo.	Sheet Metal	1941	(12) POST GRADUATE	1	Natl Def course, Aircraft	1941
(13) LANGUAGES, ABILITY TO CONVERSE IN	SPANISH (B-35)	FRENCH (B-36)	GERMAN (B-37)	OTHER LANGUAGES (B-38)	FAIRLY WELL	FLUENTLY (B-39)	(15) CORPS AREA OR DEPARTMENT OF ASSIGNMENT	SEVENTH	CALLED FOR ACTIVE DUTY
(14) TRADE TEST RATINGS	SPEC SER. NO.	SCORE	TYPE - DATE	SCORE	(17) ARMY GENERAL CLASSIFICATION TEST	TEST	SCORE	TEST	SCORE
(15) MARITAL STATUS	X M	NUMBER OF DEPENDENTS	X 1	(16) HIGHEST POSITION OF LEADERSHIP	(18) ADDITIONAL OCCUPATIONS, HOBBIES, ETC.	RADIO	PHOTOGRAPHY	OTHER	(19) FAVORITE SPORTS
(16) NAME, ADDRESS AND DEGREE OF NEAREST RELATIVE	Elsie S. Keyes - Mother	173 - 2nd	Evanston, Wyo.	DUTY DESIRED NOW	AC	TALENT FOR FURNISHING PUBLIC ENTERTAINMENT	MUSICAL INSTRUMENT	SINGING	THEATRICAL
(17) FAVORITE SPORTS	EXCELLS	TRACK	L-SF1	BASKET BALL	W	BOXING	L-SF7	BASE BALL	SF2
(18) MUSICAL INSTRUMENT	L-27	SINGING	L-28	THEATRICAL	L-29	FOOT BALL	2-1	TENNIS	W

Dad's Soldier's Qualification Card (Form AR 615-25)



**NOTE:** DO NOT ATTEMPT TO FILL OUT THIS CARD WITHOUT FIRST READING INSTRUCTIONS CONTAINED IN AR 615-25 VERY CAREFULLY

**SOLDIER'S QUALIFICATION CARD**

**(22) PREVIOUS MILITARY EXPERIENCE** *CRS*

ARM OR SERVICE	YEARS IN EACH	HIGHEST GRADE OR RANK	CATEGORY R.A. R.G. C.C.C. ETC.	LAST DISCHARGE (YEAR)	SPECIAL TRAINING RECEIVED	DATE	ORGANIZATION	GRADE	REMARKS
CCC	1/2	Enr.	CCC	1937		Jul 23 '42	Co "A" 3rd QM Tng Regt.	PVT	8 wks basic training
						9-24-42	OMRTC, Ft. F. E. Warren, Wyo.	PVT	NON-SPEGL
						10-17-42	851st Ord H M Co (a)	Pvt	Now speed
						3-15-43		Pvt	truck driver
						5/21/43	851st Ord H M Co	Pvt	" "
						11-6-43	851st Ord H M Co	Pvt	MP
						14 FEB 44	851st Ord H M Co	Pvt	Mech Helper
						5/13/44	1687th QM TRK. CO. (C)	PVT	TRUCK DR. LGT
						2 AUG 44	1687th QM TRK. CO. (C)	PVT	PATIENT
						25 AUG 1944	1687th QM TRK. CO. (C)	PVT	PATIENT

**(23) SERVICE SCHOOLS, ARM. OR SERVICE**

COURSE	NUMBER OF WEEKS	YEAR GRADUATED AND SCHOOL RATING
LIMITED SERVICE (TYPE)	CLASS A (T-27)	SD
	CLASS B (T-28)	PREFERRED

**(24) FINAL PHYSICAL CLASSIFICATION**  
 21211-X-10870-48  
 CLASS A (T-27) SD PREFERRED  
 CLASS B (T-28)

**(25) RECOMMENDED BY CLASSIFIER FOR ASSIGNMENT AS**  
 1. Truck Driver, Light, SSNo. 345  
 2.  
 3.

**(26) CLASSIFICATION IN MILITARY SPECIALTIES**

DESIGNATION	SPEC. SER. No.	DEGREE OF SKILL	Date of Classification
TRUCK DRIVER, LIGHT	345	SK	6-1-44

**(27) REMARKS (#1)**  
 Completed ROD of 250 hr course. PAMPHLET 21-1 FLM STRIP 30-3 JULY 29/43  
 Fired 12 Rounds for practice "NT THRU GAS CHAMBER 18 AUG 43 RELIGION-MORMON  
 Instruction with .45 Cal. 2/2/41-X (B) 5-10-45 LEFT CONT'L US 20 AUG 43 RET.  
 Revolver. AUG 20 '42  
 Fired U.S. Cal. 30 ARVN HRPE, Va. DEC 12 1945  
 Rifle, Course "C" AUG 20 '42  
 for record score 152 QUAL  
 close overhead M/G fire infiltration evs Nov 5, 1943  
 Fired capture co 130 MI 10th only 6 rounds 7-10-44  
 REC'D P.O.W. SECURITY INSTR NOV 1944  
 ABR Score 73 2-2-45  
 FIRED 40 RDS CAL .30 CARBINE MI 8-2-43 QUAL 192  
 TRANSITION CSE CAL .30 CARBINE MI 8-1-43 UNQUAL

**(28) RECORD OF CURRENT SERVICE**

DATE OF INTERVIEW: July 20, 1942  
 STATION: Fort Logan, Colorado  
 SIGNATURES: Interviewer: Russell M. Harris, Classifier: Kenneth Harry Reyes, Soldier: Kenneth Harry Reyes  
 DATE OF ENLISTMENT (CROSS OUT ONE): July 8, 1942  
 ENLISTMENT INDUCTION: 1770th Serv. Unit, RC

**(29) CALLED FOR ACTIVE DUTY:** July 20, 1942  
 DATE OF (CROSS OUT ONE): July 8, 1942

**IMPORTANT - UNDER NO CIRCUMSTANCES WILL**

Dad's Soldier's Qualification Card (Form AR 615-25)

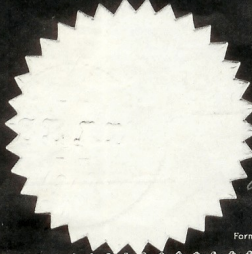
# BIRTH CERTIFICATE

The Vanport City Hospital  
Portland, Oregon

This Certifies

That Allen Micheal Kenneth Keyes  
was born to Kenneth and Pamela Keyes  
in this Hospital at 8:42 P. m. Wednesday  
the Twenty-first day of January A. D. 1948

In Witness Whereof the said Hospital has  
caused this Certificate to be signed by its duly  
authorized officer and its Official Seal to  
be hereunto affixed.



*Wes L. Hester, M.D.*  
Attending Physician

*Ray C. Saw by*  
Superintendent

Form A - Hollister Birth Certificate

Design © 1938, Franklin C. Hollister, Chicago



Remember thy Creator

in the days of thy youth



**Family History**

Father's full name Kenneth Harry Hayes  
 Birthplace Evansston, Wyoming Date 11-23-21  
 Mother's maiden name Pamela Mary Landrecombe  
 Birthplace Plymouth, Oregon Date 5-10-28  
 Residence at time child was born 112 S. W. Sherman Portland, Ore.  
 Sex of child male Weight at birth 6 lbs. 8 1/2 ozs. Length 19 inches

[UNCHANGING EVIDENCE OF IDENTITY]

Baby's left footprint Baby's right footprint

Mother's left thumbprint Mother's right thumbprint

This Certificate of Birth should be carefully preserved as record of value for future use: [ To establish age for entering school. To prove citizenship. For jury and military service.  
 To establish age when applying for working papers. To obtain passports for travel in foreign countries.  
 To establish legal age for rights of franchise. To prove right to inheritance of property.

Lithographed in U. S. A.

Kenneth's Birth Date: 11-23-21 - Pamela's Birth Date: 5-10-28



A story one of my dad's sisters told me was dad wanted to keep Allen after the divorce from Pamela. He picked up Allen and never took him back. Pamela had dad picked up by the police and took Allen back. She finally got custody of Allen and he grew up in Portland, Oregon with his mom and step-dad. I know this hurt my dad and the rest of his family. Dad never was one to talk about his life before I was born, so most of what I do know is through letters, military records and legal documents that I've read.

I've put copies of military records in this history so anyone reading it can get some insight into what my dad had done during the early years of his life.

Kenneth married **Bernice Robertson** on June 17<sup>th</sup>, 1950, by Bishop Saul A. Clark, in Evanston, Uinta, Wyoming.



(Duplicate)

**Certificate of Marriage**  
(FOR GROOM)

I, the undersigned, a Bishop of the S. D. S. Church do hereby certify that on the 17TH day of JUNE, A. D. 1950, at EVANSTON, County of UINTA, State of Wyoming, in the presence of the two witnesses named below, and in accordance with the laws of the State of Wyoming, I united in marriage

KENNETH KEYES (Groom) of EVANSTON, State of WYOMING, Aged 28 Years, and  
BERNICE ROBERTSON (Bride) of EVANSTON, State of WYOMING, Aged 17 Years,

the parties named in the license therefor issued on the 13TH day of JUNE, A. D. 1950, by the County Clerk of UINTA County, State of Wyoming.

WITNESSES TO CEREMONY: IN WITNESS WHEREOF, I hereunto set my hand this 17 day of JUNE, A. D. 1950

Name Wern Robertson of EVANSTON, A. D. 1950  
Residing at 75 Ave C Evanston Wyo. (City or Town)

Name Paul A. Clark (Signature of Officiant)  
Title: Bishop  
Residing at 75 Avenue C Address: Evanston, Wyo.

**Certificate of Marriage**  
(FOR BRIDE)

I, the undersigned, a Bishop of the S. D. S. Church do hereby certify that on the 17TH day of JUNE, A. D. 1950, at EVANSTON, County of UINTA, State of Wyoming, in the presence of the two witnesses named below, and in accordance with the laws of the State of Wyoming, I united in marriage

KENNETH KEYES (Groom) of EVANSTON, State of WYOMING, Aged 28 Years, and  
BERNICE ROBERTSON (Bride) of EVANSTON, State of WYOMING, Aged 17 Years,

the parties named in the license therefor issued on the 13TH day of JUNE, A. D. 1950, by the County Clerk of UINTA County, State of Wyoming.

WITNESSES TO CEREMONY: IN WITNESS WHEREOF, I hereunto set my hand this 17 day of JUNE, A. D. 1950

Name Wern Robertson of EVANSTON, A. D. 1950  
Residing at 75 Ave C Evanston (City or Town)

Name Paul A. Clark (Signature of Officiant)  
Title: Bishop  
Residing at 75 Avenue C Address: Evanston, Wyo.

Mom was the youngest of seven children born to Maxwell Park Robertson and Sarah Elizabeth Hysell. She was born June 18<sup>th</sup>, 1932 in Millburne, Uinta, Wyoming. Her early life was spent on Grandpa's ranch in the Bridger Valley. I'm not sure when it happened, but Grandpa lost the ranch because he couldn't pay the taxes. The family then moved to Evanston where work could be found.



THIS IS TO CERTIFY that this reproduction is a true copy of a record on file in Vital Records Services, Division of Health and Medical Services, Wyoming Department of Health and Social Services, Cheyenne, Wyoming.

If this copy does not bear a raised seal and the signature of the Deputy State Registrar is not in RED, this is not an official certified copy.

*Lawrence J. Cohen, M.D.*  
Lawrence J. Cohen, M. D.  
State Registrar

*Richard O. Hall*  
Richard O. Hall  
Deputy State Registrar

Date Issued OCT 19 1984

WYOMING STATE BOARD OF HEALTH  
BUREAU OF VITAL STATISTICS  
Capital Building  
Cheyenne, Wyoming

CERTIFICATE OF BIRTH 4076

1. PLACE OF BIRTH  
County of Uinta  
Town of Millburne  
City of Millburne

2. If birth occurred in hospital or institution give name of hospital  
Registration District No. 5

3. FULL NAME OF CHILD Bernice Robertson  
Sex Female  
Legitimate? Yes  
Date of birth (Month) (Day) (Year) 6/18/32

4. FATHER Maxwell Robertson  
MOTHER Sarah Eliz. Hysell

5. RESIDENCE (Place of abode) Millburne  
6. RESIDENCE (Place of abode) Millburne

7. COLOR W  
8. COLOR W

9. BIRTHPLACE (City or Place) Idaho  
10. BIRTHPLACE (City or Place) Wyo.

11. OCCUPATION Farmer  
12. OCCUPATION Housewife

13. Number of children born to this mother, including present birth 7  
14. Number of children of this mother now living 6

15. What prophylactic was used to prevent ophthalmia neonatorum? 10 mg. 10%

CERTIFICATE OF ATTENDING PHYSICIAN OR MIDWIFE\*  
I hereby certify that I attended the birth of this child, who was born alive at 1 35 A.M.  
Signature R.A. Ashbaugh, M.D.  
(Physician or Midwife)  
Address Mt. View, Wyo.  
Filed July 15, 1932 Emma C. Thomas Registrar

UNITED STATES OF AMERICA  
DEPARTMENT OF COMMERCE  
BUREAU OF THE CENSUS

NOTIFICATION OF BIRTH REGISTRATION

This is to advise you that there is preserved in the State office for the registration of vital statistics at CHEYENNE, WYO., a Record of Birth, as follows:

Name BERNICE ROBERTSON Sex Female  
Born on June 18th, 1932, at Millburne, Wyoming  
Name of father Maxwell Robertson  
Maiden name of mother Sarah Eliz. Hysell  
2273 Attending physician--Dr. R. A. Ashbaugh, Mt. View, Wyoming.

*W. H. Hassel*  
W. H. Hassel, M.D.,  
Special Agent, Bureau of the Census.

*W. H. Hassel*  
Director of the Census.

11-9463



This certificate is not valid until it has been entered in Ward Record of Members. Entered in Ward Record, Line No. 421  
By Ethel A. Stinger Ward Clerk

Millburne Ward Lyman Stake No. 3

### Certificate of Blessing

THIS CERTIFIES THAT Bernice Robertson  
Daughter of Maxwell Robertson and Elizabeth Hysell  
Son or Daughter Father's Name Mother's Maiden Name  
Born June 18 1932, at Millburne Utah Co, Wyo.  
City or Town, County, State or Nation  
Was Blessed August 21 1932, By Hayward Rollins  
of the Church of Jesus Christ of Latter-day Saints.

James Sharp Bishop  
Ethel A. Stinger Clerk

Recorded in the Millburne Ward Record of Members  
Book 2, Line 85  
By Ethel A. Stinger Ward Clerk

No. 70

### Certificate of Baptism and Confirmation

This Certifies that Bernice Robertson  
Daughter of Maxwell Robert and Sarah Elizabeth Hysell  
Son or Daughter Father's Name Mother's Maiden Name  
Born June 18, 1932, at Millburne Utah Wyo.  
Date City or Town County State or Nation  
was baptized July 13, 1940, by Earl Hagwood  
Date Elder or Priest  
and confirmed a member of the Church of Jesus Christ of Latter-day Saints, July 14, 1940  
Date  
by Elder Hayward Rollins  
Signed Ethel A. Stinger Clerk Signed \_\_\_\_\_ Bishop



Bernice Robertson, late 1930's



Bernice (Robertson) Keyes, early 1950's





Bernice (Robertson) Keyes, 1990's



Bernice and Kenneth Keyes in the 1960's

Mom and dad had a long and happy life together. When dad found out he had lung cancer, which was caused by asbestos he worked around, he only hoped he could last

until their 50<sup>th</sup> wedding anniversary. Unfortunately, he was only able to last to 48 years. Mom was so lonely after my dad passed away that at times she wished she could join him. She only lived another three years before she passed away.

Mom had me a year and one month after Mom and Dad were married. She was 19 years old at the time. About 3 years later Mom had my sister Marilyn. Between the time I was born and Marilyn was born we moved to Rawlins Wyoming. We only lived in Rawlins a short time before we moved back to Evanston. After Marilyn was born we moved to Green River Wyoming and then to Ogden, Utah living in trailer parks in both places. We finally ended up settling down in Evanston, Wyoming. Even though Dad still spent most of the time working in the Green River or Ogden areas Dad would drive or take the train and spend all week there and come home Friday night and leave again Sunday night.

FEDERAL SECURITY AGENCY U. S. PUBLIC HEALTH SERVICE		STANDARD CERTIFICATE OF LIVE BIRTH	
LOCAL REGISTRAR'S NO. <u>115</u>		STATE OF WYOMING DEPARTMENT OF PUBLIC HEALTH BUREAU OF VITAL STATISTICS	
		BIRTH NO. <u>149-51-004473</u>	
1. PLACE OF BIRTH a. COUNTY <u>Uinta</u>		2. USUAL RESIDENCE OF MOTHER (Where does mother live?) a. STATE <u>Wyoming</u> b. COUNTY <u>Uinta</u>	
b. CITY OR TOWN <u>Evanston</u>		c. CITY OR TOWN <u>Evanston</u>	
c. FULL NAME OF HOSPITAL OR INSTITUTION <u>The Memorial Hospital of Uinta Co.</u>		d. STREET ADDRESS <u>142 2nd Avenue</u>	
3. CHILD'S NAME (Type or Print) <u>RONALD KENT KEYES</u>			
4. SEX <u>Male</u>	5a. THIS BIRTH SINGLE <input checked="" type="checkbox"/> TWIN <input type="checkbox"/> TRIPLET <input type="checkbox"/>	5b. IF TWIN OR TRIPLET (This child born) 1ST <input type="checkbox"/> 2ND <input type="checkbox"/> 3RD <input type="checkbox"/>	6. DATE OF BIRTH (Month) (Day) (Year) <u>July 27, 1951</u>
FATHER OF CHILD			
7. FULL NAME a. (First) <u>Kenneth</u> b. (Middle) <u>Harry</u> c. (Last) <u>Keyes</u>			8. COLOR OR RACE <u>White</u>
9. AGE (At time of this birth) <u>29</u> YEARS	10. BIRTH PLACE (City or Town, State or foreign country) <u>Evanston, Wyoming</u>	11a. USUAL OCCUPATION <u>Sheet Metal Worker</u>	11b. KIND OF BUSINESS OR INDUSTRY <u>Union Pacific R.R.</u>
MOTHER OF CHILD			
12. FULL MAIDEN NAME a. (First) <u>Bernice</u> b. (Middle) <u>Robertson</u> c. (Last) <u>White</u>			13. COLOR OR RACE <u>White</u>
14. AGE (At time of this birth) <u>19</u> YEARS	15. BIRTHPLACE (City or Town, State or foreign country) <u>Mt. View, Wyoming</u>	16. CHILDREN PREVIOUSLY BORN TO THIS MOTHER (Do NOT include this child)	
		a. How many OTHER children are now living? <u>0</u>	b. How many OTHER children were born alive but are now dead? <u>0</u>
		c. How many children were stillborn (born dead after 20 weeks pregnancy)? <u>0</u>	
17. INFORMANT <u>Mrs. Kenneth Keyes: Mother</u>			
I hereby certify that this child was born alive on the date stated above at the hour of <u>6:57A.M</u>	19. SIGNATURE <u>[Signature]</u>		18b. ATTENDANT AT BIRTH M.D. <input checked="" type="checkbox"/> MIDWIFE <input type="checkbox"/> OTHER (Specify)
	18c. ADDRESS <u>Evanston, Wyoming</u>		18d. DATE SIGNED <u>July 30, 1951</u>
19. DATE REC'D BY LOCAL REG. <u>July 30, 1951</u>	20. REGISTRAR'S SIGNATURE <u>[Signature]</u>		21. DATE ON WHICH GIVEN NAME ADDED BY (Registrar)

I started working with my Uncle Denver Robertson building bridges for Ellingsford Construction Company as soon as I graduated from High School. I enlisted in the Air Force and then got married to Paula Rose Osborn on 27 Jul 1970 (my 19th birthday) in Kemmerer, Wyoming at the court house. We then moved to Kaycee, Wyoming in early August of 1970. We lived in a 25 foot long trailer until I had to leave for basic training in the Air Force on the 19 Oct 1970.



STATE OF WYOMING  
DIVISION OF HEALTH  
AND MEDICAL SERVICES  
VITAL RECORDS SERVICES

## Certificate of Marriage

File No. 1970  
Certificate No. 3132

I, the undersigned, a Justice of the Peace of the Town of Kemmerer do hereby certify that on the 27 day of July, A. D. 1970, at Kemmerer County of Laramie State of Wyoming, in the presence of the two witnesses named below, and in accordance with the laws of the State of Wyoming, I united in marriage

Ronald K. Keyes of Evanston, State of Wyoming, Aged 18 Years, and  
(Groom)  
Paula R. Osborn of Evanston, State of Wyoming, Aged 19 Years.  
(Bride)

The parties named in the license therefor issued on the 22nd day of July, A. D. 1970, by the County Clerk of Uinta County, State of Wyoming.

IN WITNESS WHEREOF, I hereunto set my hand this 27 day of July, A. D. 1970.

WITNESSES TO CEREMONY:  
Name Walter Peterson  
Residing at Kemmerer, Wyo.  
Name Virginia P. Stevenson  
Residing at Kemmerer, Wyoming

Signature of Officiant Kenneth H. Keyes  
Officiant Name Kenneth H. Keyes  
Title: Justice of the Peace  
Address Kemmerer Wyo

<p style="text-align: center;"><b>MALE</b></p> <p>Full Name <u>Ronald K. Keyes</u></p> <p>Usual Residence <u>147-2nd Avenue</u> (Number and Street) <u>Evanston, Wyoming</u> (City, Town) (State) (Inside City)</p> <p>Date of Birth <u>July 27, 1951</u> State of Birth <u>Wyoming</u></p> <p>Name of Father <u>Kenneth Keyes</u> State of Birth <u>Wyoming</u></p> <p>Maiden Name of Mother <u>Bernice Robertson</u> State of Birth <u>Wyoming</u></p> <p><u>Ronald K. Keyes</u> (Signature of Groom)</p>	<p style="text-align: center;"><b>FEMALE</b></p> <p>Full Name <u>Paula R. Osborn</u></p> <p>Maiden Name if Different _____</p> <p>Usual Residence <u>1501 Main Street</u> (Number and Street) <u>Evanston, Wyoming</u> (City, Town) (State) (Inside City)</p> <p>Date of Birth <u>June 25, 1951</u> State of Birth <u>Wyoming</u></p> <p>Name of Father <u>Robert Osborn</u> State of Birth <u>Utah</u></p> <p>Maiden Name of Mother <u>Betty Ewer</u> State of Birth <u>Wyoming</u></p> <p><u>Paula R. Osborn</u> (Signature of Bride)</p>
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State of Wyoming, County Uinta ss:  
Received for record on the 30 day of July, A. D. 1970 and recorded in Book 281 of Marriage at Page 247.  
Ray Slegowski Deputy County Clerk

Evanston 2nd Ward Woodruff Stake

## Certificate of Blessing

Date January 6 1952

This Certifies that Ronald Kent Keyes  
Son of Kenneth Harry Keyes and Bernice Robertson  
Father's Name Mother's Maiden Name

Born July 27 1951, at Evanston Uinta Wyoming  
Date City or Town County State or Nation

Was Blessed Jan. 6 1952 By Kenneth Harry Keyes  
Date

an Elder of the Church of Jesus Christ of Latter-day Saints.

Signed Ernest T. Bennett Clerk Signed Lorenzo A. Smith Bishop

PRINTED IN U.S.A. 11-1-49

Evanston 2nd Ward Woodruff Stake

### Certificate of Baptism and Confirmation

Date August 5 - 1959

This Certifies that Ronald Kent Keyes  
Son of Kenneth H. Keyes and Bernice Robertson  
Father's Name Mother's Maiden Name

Born July 27 - 1951 at Evanston Uinta Miss  
Date City or Town County State or Nation

was baptized August 1 - 1959 by Kenneth H. Keyes, Elder  
Date Elder or Priest

and confirmed a member of the Church of Jesus Christ of Latter-day Saints, August 2 - 1959  
Date

by Elder Kenneth H. Keyes

Signed Leonard D. Cox Clerk Signed Claude D. Smith Bishop

PRINTED IN U.S.A. 9-53

## Certificate of Ordination in the Aaronic Priesthood

This certifies that

Ronald Kent Keyes

of the Evanston 2nd, Ward in Woodruff Stake  
was ordained as

Deacon

in The Church of Jesus Christ of Latter-day Saints  
by Fred Kallas who holds the office of High Priest  
in said Church.

Claude D. Smith  
Bishop

Date Aug. 4, 1968

Leonard D. Cox  
Ward Clerk





Certificate of Ordination  
in the  
Aaronic Priesthood

This certifies that

RONALD KENT KEYES

of the Evanson Second Ward in Woodruff Stake  
was ordained as

Teacher

in The Church of Jesus Christ of Latter-day Saints  
by Leonard D. Cox who holds the office of High Priest  
in said Church.

Priesthood

Frederick Kallen

Bishop

Date August 8, 1965

James M. Sundberg

Ward Clerk

CERTIFICATE

Melchizedek Priesthood Ordination

This certifies that Ronald Kent Keyes  
was ordained to the office of High Priest in the

Melchizedek Priesthood in The Church of Jesus Christ of Latter-day Saints

by E. Louis Butler,

whose priesthood office is High Priest on May 3, 1992

date

Alan R. Medaris

Stake or district representative's signature  
Alan R. Medaris, Bishop

Stake or district representative's position  
Ralston-LaVista Ward

Unit 181129

E. Louis Butler

Stake or mission president's signature  
(district president's signature where authorized)

Omaha Nebraska Papillion Stake

Stake, mission, or district name

Unit 518360

THE CHURCH OF  
JESUS CHRIST  
OF LATTER-DAY SAINTS

**Priesthood Authority Line**

Historical Department, Member Services  
50 East North Temple Street  
Salt Lake City, Utah 84150

Name	Was ordained	On
EVAN LOUIS BUTLER	a High Priest	11 July 1976
By WESLEY ROY BROWN	Who was ordained a High Priest	On 24 October 1967
By MARK E. PETERSEN	Who was ordained an Apostle	On 20 April 1944
By HEBER J. GRANT	Who was ordained an Apostle	On 16 October 1882
By GEORGE Q. CANNON	Who was ordained an Apostle	On 26 August 1860
By BRIGHAM YOUNG	Who was ordained (SEE BELOW)	On
By	Who was ordained	On
By	Who was ordained	On

**Brigham Young** was ordained an Apostle on 14 February, 1835 under the hands of the Three Witnesses—Oliver Cowdery, David Whitmer, and Martin Harris (see Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, vol. 2, p. 187)

**The Three Witnesses** were called by revelation to choose the Twelve Apostles, and on 14 February, 1835 were "blessed by the laying on of hands of the Presidency,"—Joseph Smith, Jr., Sidney Rigdon, and Frederick G. Williams—to ordain the Twelve Apostles (See *History of the Church*, vol. 2, pp. 185–189).

**Joseph Smith, Jr., and Oliver Cowdery** received the Melchizedek Priesthood in 1829 under the hands of Peter, James, and John (see *History of the Church*, vol. 1, pp. 40–41).

**Peter, James, and John** were ordained Apostles by the Lord Jesus Christ (see John 15:16)

### Ronald Kent Keyes' Preisthood Line of Authority

My sister Marilyn was also born in Evanston, Uinta, Wyoming and grew up pretty much the same way I did in Evanston. Although three years younger than me, we still were able to have a lot of fights. Neither of us seen our half-brother Allen more than two times while growing up. He lived in Portland, Oregon making visits hard for everyone involved. As a family, we went to Portland in the late 1950's or early 1960s to see Allen. About 1966 or 1967, Allen came to Evanston to visit us. Those were the only times I met him growing up. Both times were only for a few days.

I'll tell one story of my sister and me and the trouble I got both of us into. It was early spring and the previous fall while deer hunting I had left my watch hanging on a tree while I cleaned a deer I had shot. I though I could go back and get my watch after the snow had melted, so I took Marilyn in our Dad's jeep and drove to the top of the Butte, which was about 10 miles from town. Just on the North side of the Butte there was a mud hole that I thought I could get through, but to my surprise, a Jeep won't go through everything. After I got us good and buried, I decided we better start walking back to town. About 3/4 of the way back we met Mom and Dad who had apparently been looking for us.

I don't think anybody was to happy with me that day. My Dad had to get his brother, Ted and his military truck to pull the jeep out of the mud. Needless to say I never did find my watch and everyone in my family was pretty upset with me.



Lawrence J. Cohen, M. D.  
State Registrar

Richard O. Hall  
Deputy State Registrar

Date Issued

OCT 19 1984

nt record. If filled in with typewriter, use new black ribbon. If entries are made unfading black ink. This will not only prolong the life of the record, but will in y when reproduced in photostat.  
r triplets, use a separate blank for each child, stating in Item 5b the order of birth

FEDERAL SECURITY AGENCY U. S. PUBLIC HEALTH SERVICE		STANDARD CERTIFICATE OF LIVE BIRTH		BIRTH NO.	
LOCAL REGISTRAR'S NO. <u>105</u>		STATE OF WYOMING DEPARTMENT OF PUBLIC HEALTH DIVISION OF VITAL STATISTICS		149-54-004068	
1. PLACE OF BIRTH a. COUNTY <u>Uinta</u>		2. USUAL RESIDENCE OF MOTHER (When does mother live?) a. STATE <u>Wyoming</u> b. COUNTY <u>Uinta</u>			
b. CITY (If outside corporate limits, write RURAL) OR TOWN <u>Evanston</u>		c. CITY (If outside corporate limits, write RURAL) OR TOWN <u>Evanston</u>			
c. FULL NAME OF HOSPITAL OR INSTITUTION (If not in hospital or institution, give street address or location) <u>The Memorial Hospital of Uinta Co.</u>		d. STREET ADDRESS (If rural, give location) <u>147 2nd Avenue</u>			
3. CHILD'S NAME (Type or Print)		a. (First) <u>MARILYN</u>	b. (Middle) <u>KAY</u>	c. (Last) <u>KEYES</u>	
4. SEX <u>Female</u>	5a. THIS BIRTH SINGLE <input checked="" type="checkbox"/> TWIN <input type="checkbox"/> TRIPLET <input type="checkbox"/>	5b. IF TWIN OR TRIPLET (This child born) 1ST <input type="checkbox"/> 2ND <input type="checkbox"/> 3RD <input type="checkbox"/>		6. DATE OF BIRTH (Month) (Day) (Year) <u>June 17, 1954</u>	
FATHER OF CHILD					
7. FULL NAME a. (First) <u>Kenneth</u> b. (Middle) <u>Harry</u> c. (Last) <u>Keyes</u>		8. COLOR OR RACE <u>White</u>			
9. AGE (At time of this birth) <u>32</u> YEARS		10. BIRTH PLACE (City or Town, State or foreign country) <u>Evanston, Wyoming</u>		11a. USUAL OCCUPATION <u>Water Service</u> 11b. KIND OF BUSINESS OR INDUSTRY <u>Union Pacific R. R. Co.</u>	
MOTHER OF CHILD					
12. FULL MAIDEN NAME a. (First) <u>Bernice</u> b. (Middle) <u>Robertson</u> c. (Last) <u>White</u>		13. COLOR OR RACE <u>White</u>			
14. AGE (At time of this birth) <u>21</u> YEARS		15. BIRTHPLACE (City or Town, State or foreign country) <u>Mt. View, Wyoming</u>		16. CHILDREN PREVIOUSLY BORN TO THIS MOTHER (Do NOT include this child) a. How many OTHER children are now living? <u>1</u> b. How many OTHER children were born alive but are now dead? <u>0</u> c. How many children were stillborn (How dead after 20 weeks pregnancy)? <u>0</u>	
17. INFORMANT <u>Mrs. Kenneth H. Keyes: Mother</u>		18a. SIGNATURE <u>[Signature]</u>		18b. ATTENDANT AT BIRTH M.D. <input checked="" type="checkbox"/> MIDWIFE <input type="checkbox"/> OTHER (Specify)	
18c. ADDRESS <u>Evanston, Wyoming</u>		18d. DATE SIGNED <u>June 30, 1954</u>			
19. DATE REC'D BY LOCAL REG. <u>7/12/54</u>		20. REGISTRAR'S SIGNATURE <u>[Signature]</u>		21. DATE ON WHICH GIVEN NAME ADDED BY (Register)	

You may not have noticed, but on my birth certificate it listed dad's occupation as sheet metal worker and on Marilyn's birth certificate it is water service. Dad worked for the water service for the Union Pacific Railroad until he retired. His work included plumbing and in the early years while the railroad was still using Steam Engines he maintained the tanks used to fill the engines with water. This also afforded dad the opportunity to fill some of the biggest steam engines the railroad maintained for historic purposes, after they were removed from service. Dad really enjoyed doing it.



CERTIFICATION OF VITAL RECORD

STATE OF WYOMING

DEPARTMENT OF HEALTH

STATE OF WYOMING DEPARTMENT OF HEALTH CERTIFICATE OF DEATH

Form with fields for Decedent (Kenneth Harry Keyes), Informant (Bernice Keyes), Cause of Death (Squamous Cell Carcinoma of Lung), and other vital statistics. Includes handwritten entries and official stamps.

TYPE OR PRINT IN PERMANENT BLACK INK FOR INSTRUCTIONS SEE HANDBOOK

DECEDENT

PARENTS

INFORMANT

DISPOSITION

CERTIFIER

CAUSE OF DEATH

Nov 16 1998 VR 2-89 4/94 15M

066722

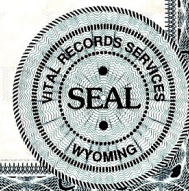
This is a true and exact reproduction of the document on file in the office of Vital Records Services, Cheyenne, Wyoming.

DATE ISSUED: NOV 18 1998

Lucinda McCaffrey Deputy State Registrar

This copy is not valid unless prepared on paper with an engraved border displaying the date, seal and signature of the Deputy State Registrar.

ANY ALTERATION OR ERASURE VOIDS THIS CERTIFICATE





CERTIFICATION OF VITAL RECORD

STATE OF WYOMING

DEPARTMENT OF HEALTH

STATE OF WYOMING DEPARTMENT OF HEALTH CERTIFICATE OF DEATH

TYPE OR PRINT IN PERMANENT BLACK INK FOR INSTRUCTIONS SEE HANDBOOK

DECEDENT

PARENTS

INFORMANT

DISPOSITION

CERTIFIER

CAUSE OF DEATH

NOV 26 2001 WR 2-89 11/99 15M

Main form containing fields for decedent information (name, sex, date of death, birth date, place of death), parents, informant, disposition, certifier, and cause of death.

147453

This is a true and exact reproduction of the document on file in the office of Vital Records Services, Cheyenne, Wyoming.

DATE ISSUED: NOV 27 2001

Signature of Lucinda McCaffrey, Deputy State Registrar



ANY ALTERATION OR ERASURE VOIDS THIS CERTIFICATE



## Kenneth Harry Keyes

EVANSTON — Services for Kenneth Harry Keyes, 76, will be conducted at 11 a.m. Friday at Crandall Funeral Home. Interment will be in Evanston City Cemetery.

He died Nov. 10, 1998, at his daughter's home. He was born Nov. 23, 1921, in Evanston, the son of Harry and Elsie (Smithurst) Keyes.

On June 17, 1950, he married Bernice Robertson in Evanston.

Survivors include two sons, Allen of Maui, Hawaii, and Ronald and his wife of Omaha, Neb.; a daughter, Marilyn Clark and her husband of Evanston;

one brother, Ted Keyes of Evanston; five sisters, Evaline Geiger, Betty Cox and Virginia Robertson, all of Evanston, Josephine Nichols of Lyman and Jennie Ann Keeler of Tampa, Fla.; nine grandchildren; and five great-grandchildren.

He was preceded in death by his parents; and a sister, Elsie Louise.

In lieu of flowers, memorials may be made to Uinta County Home Health Senior Center.

Visitation will be at the funeral home Thursday from 6 to 8 p.m. and one hour prior to services.

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Located at Evanston Wyoming City Cemetery

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## RECORDS

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### OBITUARIES

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**Bernice (Robertson) Keyes**

*June 18, 1932-November 20, 2001*

Bernice Keyes died November 20, 2001, at the age of 69.

She was born June 18, 1932, in Millburne, Wyoming, to Maxwell and Sarah (Hysell) Robertson. On June 17, 1950 she married Kenneth Harry Keyes in Evanston.

He preceded her in death November 10, 1998.

She was a member of the U.P. Old Timers Club, and the L.D.S. Church. Bernice enjoyed sewing and spending time with her grandchildren. She is survived by two sons, Ronald (Paula) Keyes of Omaha, Neb., and Allen (Leslie) Keyes of Emmett, Idaho; one daughter, Marilyn (Jack) Clark of Casper; also nine grandchildren and six great grandchildren; three brothers, Earl T. Robertson, Denver L. Robertson and Vern Robertson; one sister, Annie (Robert) Hinshaw, all of Evanston.

She was preceded in death by her parents and two brothers, Harold M. and John F. Robertson.

Funeral services were held at Crandall Funeral Home on Saturday, November 24, 2001, at 11:00 a.m. Interment followed in the Evanston City Cemetery.



# The Clans of Scotland







GEORGE PHILIP & SON, LONDON & LIVERPOOL.







The Robertson name originated in Scotland. The Crest is the Robertson Clan Armorial Shield. This one is located in the St. Columba Church, in Glasgow, Scotland

### **History**

The Robertsons claim to be descended from Crinan, Lord of Atholl, from whom sprang the royal house of Duncan I, the King of the Scots. The Robertson clan is more properly called Clan Donnachaidh from their ancestor Duncan, who was a staunch supporter of Robert the Bruce, and who led the Clan at the Battle of Bannockburn.

As stated by the eminent historian, William F. Skene in 1837, "the Robertsons of Struan are unquestionably the oldest family in Scotland, being the sole remaining branch of that Royal House of Atholl which occupied the throne of Scotland during the 11th and 12th centuries." The male line of this royal house ended in 1286 with the untimely death of Alexander III when he fell from his horse.

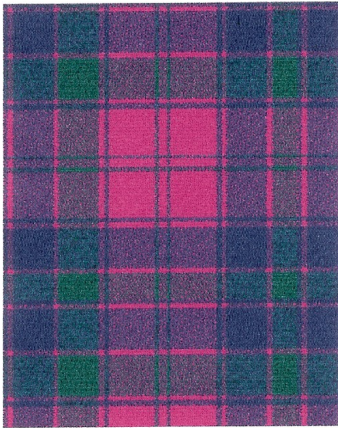
The general surname of the clan Robertson was taken from Robert Riach (Grizzled Robert) the clan chief, who was known for his intense loyalty to the Stewarts. Riach was responsible for capturing the murderers of King James I, and was rewarded by the crown for this act by having his lands at Struan erected into a Barony.

The rapacious nobles, Douglas, Crawford, Hamilton, and others, had seized the opportunity of the minority of the infant James II to satisfy their own greed and lawless desires by all kinds of rapacious deeds. The one true patriot of the time, Bishop Kennedy of St. Andrews, ventured to withstand their rapacity, and united with the former Chancellor Crichton in an effort to restore law and order. Forthwith the Earls of Douglas and Crawford, with other fierce nobles, among whom is specially mentioned as an associate Robert Reoch, gathered together a great force, and descending on the Bishops lands in Fife and Angus, burned his farms and villages, committed all kinds of savagery,

led his vassals captive, and utterly laid the country waste. The Bishop retaliated by laying the fierce marauders under the Church's ban of excommunication, and among those who were thus placed outside the pale of all Christian hope and brotherhood in this world and the next must have been included the Robertson chief.

From their chief seat and possession, Struan or Strowan-Gaelic S'ruthan, "Streamy" the chiefs were known as the Struan Robertsons, the only other Highland chiefs thus taking a qualification to their family name being the Cluny MacPhersons, whose estate of Cluny lay at no great distance from that of the Robertsons.

As became their royal lineage the Robertson chiefs remained loyal to the House of Stewart throughout the troubles of the seventeenth and eighteenth centuries. During



Robertson Clan Hunting Tartan

the civil wars, under Donald Robertson, son of the tenth chief, acting for his nephew, then a minor, the clan joined the standard of the Great Marquess of Montrose, and took part with distinguished bravery at the battle of Inverlochy, in which the Campbells were so utterly overthrown. For his loyalty Donald Robertson was rewarded with a pension at the Restoration. However in the seventeenth century, after the final defeat of James VII, all Robertson estates were forfeited and the chief of the Robertson clan joined the exiled court in France. To this day the chiefs of the clan Robertson still have the right and privilege of interment in the family burial ground at Struan.

Major-general George Duncan Robertson of Strowan, C.B., passed upwards of thirty years in active service, and received the cross of the Imperial Austrian order of Leopold. He was succeeded by his son, George Duncan Robertson, born 26th July 1816, at one time an officer in the 42d Highlanders. The force which the Robertsons could bring into the field was estimated at 800 in 1715, and 700 in 1745.

## LANARK, SCOTLAND

Our Robertson family ancestors were poor illiterate coal miners and cotton mill workers who lived in the county of Lanark, Scotland. Glasgow, the largest city in Lanark, situated on the river Clyde, became an industrial metropolis with the invention of the steam engine, the blast furnace and the discovery of coal and black band iron in the area.

The Industrial revolution brought cotton mills to Glasgow, in 1779. Population went from 28,000 in 1765 to 77,000 in 1801 and 202,000 by 1831. Workers flocked in from the Highlands and Ireland. Our relatives are recorded in parish records of greater Glasgow prior to 1700.



Page 232 A turf-roofed colliers' row at Low Quarter, Lanarkshire. The photograph was taken in the late nineteenth century, but the cottages date from some two hundred years before

The industrial suburb Glasgow called New Lanark was established in 1790 and 2000 jobs were provided in new industry. Tenant housing was built for the workers. Tenements were three storied brick buildings with one entrance. They were built so close that light and air was greatly diminished. Living quarters consisted of a tiny room with a cooking range, sink, box dresser and a couple of chairs. An extra bed slid under a box bed and was brought out at night. A room 10'x 17' x 7' was considered adequate for three adults but families of eight would crowd into the space.

Through out the history of Scotland, Glasgow stood alone with the highest death rate. Whole families crowded together in one room hovels where they suffered from crowding, the lack of hygiene, air, and light. In 1848-49 and 1853-54, the tenements were decimated by cholera. Later to become the same disease that was the prime cause of death of the American immigrant on the trail West.

Gorbals, a suburb of Glasgow, was notorious for its slums. Blocks of flats where violence, disease, poverty and over crowding reduced the average life expectancy to 30 years. Slum dwellers worked in factories, industries such as shipbuilding, cotton mills, iron works and coal mines throughout the Clyde river area.

The coal miners of Scotland were the last to become educated. In the rural farming areas there was a relationship of protection between the landowner and the tenants in exchange for work. Rent was often paid in the form of produce. The village Kirk [church] and its pastor were responsible for the education of the children from the middle 1700's.

Scotland was known as the first country with universal education, but as late as 1840, 40% of the children of Glasgo, were untaught. Coal mine owners were above the law of the land and there was no village pastor to support the workers.

In Ken Follet's book *A Place Called Freedom* he gives us 'glimpses of the lives of the coal miners in Scotland. Women and children worked in the pits alongside their fathers and husbands. "A miner is paid by the weight of coal he delivers to the pit-head. If he has

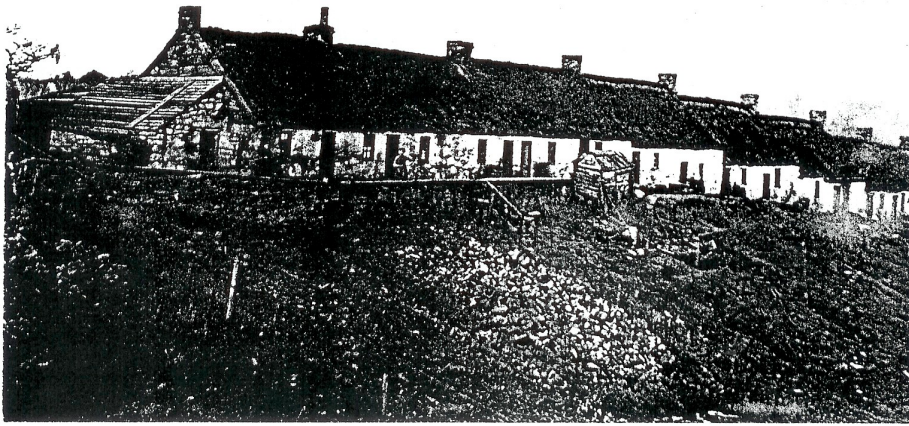


to pay a bearer, the money goes out of the family. So he gets his wife and children to do it."

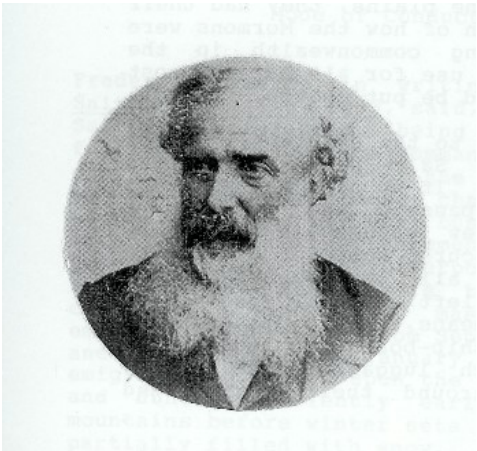
Coal miners, until the age of twenty-one, were the property of the mine owner. At the time of baptism the child was pledged by his father to work for the mine owner. At age 21 he was free to leave, but if he worked a day and a year beyond that he was the property of the mine owner. He lost his freedom. He became a slave, and if he tried to run away he was returned and forced to wear an iron collar stamped with the owner's name. [circa 1750]

The coal pits were some two hundred feet deep. The shaft was about six feet square with steep wooden staircase descending, without a handrail, to the depths below. Water continually seeped into the mines. By the light of a candle, miners laid and squatted in the freezing cold water to pick out shovels full of coal.

Steel mills had no monopoly on serious health hazards. There was the sawdust of factories, the stone dust of quarries, the toxic emanations in chemical plants, and the coal dust in the mines. The miner, it was said, "went down to work as to an open grave, not knowing when it might close on him." Usually the son followed the father, starting as a breaker boy at age six, and often entering manhood stunted from the effects of early employment.



Page 232 *A turf-roofed colliers' row at Low Quarter, Lanarkshire. The photograph was taken in the late nineteenth century, but the cottages date from some two hundred years before*



Andrew Robertson before 1855



Janet Young Robertson before 1855



Janet Young Robertson

**Andrew Robertson**, born December 12<sup>th</sup> 1799 in Tollcross, Barony, Lanark, Scotland to William Robertson and Elizabeth Barton. Andrew Robertson left his family in Scotland about 3 months after my Great Grandfather Andrew Robertson (born 12 Feb 1855, in Killuring, Ayrshire, Scotland) was born. Both of these men immigrated to America at different times. Andrew's Father, my Great Great Grandfather William Robertson (born 15 Oct 1830, in New Cumnock, Ayrshire, Scotland) lived and died in Scotland. The following information is information on my Great Great Great Grandfather Andrew Robertson's journey to America in 1855. He died in Spanish Fork, Utah, Utah, 17 Oct 1864.

Janet, Andrew's wife, was born May 25<sup>th</sup> 1799 at Shettleston, Barony Parish, Lanark, Scotland. She was a coal miner's daughter and she married a coal miner, Andrew Robertson. He left her in 1855, and sailed for America as a convert to the Church of Jesus Christ of Latter Day Saints [Mormon]. She was left behind with three teenage daughters, Marion, age 11, Janet, age 16, and Elizabeth, age 18, as well as her grown children. Janet died December 3<sup>rd</sup> 1876, at Greenfield, Hamilton Parish, Lanark, Scotland. This area is today part of the greater city of Glasgow. Legal documents signed by various family members were signed by a mark thus indicating they were illiterate.

#### Conversion to Mormonism

Andrew had become a convert to the Mormon religion. The first Mormon missionaries had arrived in England in 1837. By 1840 there were 7,000 converts in Britain. Britain's unemployment and hard times. produced ready ears for a gospel that promis~d both material and spiritual salvation.

The poverty, unemployment, and wretched housing they found in the British cities appalled the missionaries. Thousands of workers were crowded into squat tenements, built without water or sewers, and almost without windows. Sporadic strikes were suppressed with cruelty, and the reform movement known as Chartism was looked upon as the dread specter of revolution. The hated Corn Laws were then in force, stifling trade and doubling the cost of bread. George Smith wrote back to Nauvoo, "I have seen more beggars here in one day than I saw in all my life in America."

The MILLENNIAL STAR the Mormon newspaper in Liverpool, England, in February, 1842, wrote, "In the midst of the general distress in this country 'on account of want of employment, the high price of provisions, the oppression, priestcraft, and iniquity of the land, it is pleasing to our household of the faith to contemplate a country reserved by the Almighty as a sure asylum for the poor and the oppressed-a country every way adapted to their want and condition.

In the winter of 1845-46, the Mormons had left Nauvoo, Illinois, to head west to the Great Salt Lake basin, a location described in Fremont's reports of his exploration of the west. "The valley extended 20 miles east and west and 40 miles north. and south. Sizzling beds of sand and salt, fetid flats of mud, and hot springs of sulphur covered the land. Harsh though it is it has valuable, nutritious grass and might be adapted to a 'civilized settlement'. It is a good place only to the degree it can be nourished by water."

In 1847, Brigham Young led the Saints into what is now Salt Lake City. The city was laid out with a site for Zion's Temple in the center block. Adobe houses rose beside the camped wagons, and irrigation ditches led water from mountain creeks to thirsty acres to transform a desert land to irrigated fields of crops. The need for more workers and an increased population became apparent.

The potential of polygamy for peopling the Great Basin was awesome. Smith, the founder of the Mormon religion, had had a revelation that a man had a spiritual duty to marry as many wives as he could support. The revelation was not committed to paper until 1843. A public proclamation would not come for nine more years, in 1852. Smith called polygamy "celestial marriage" derived from the Mormon doctrine that husbands and all his wives would resume connubial relations in the hereafter in order to propagate spiritual progeny. In this world, however, the practical and immediate goal of the system of plural wives was the production of as many Mormon children as possible.

On Dec. 23, 1847, the General Epistle issued by the Church leaders said, "We say emigrate as speedily as possible to this vicinity. Bring seed, stock, tools, models, drafts, machinery for spinning or weaving." In October, 1849, a revolving fund was approved to pay for transporting the poor to America and in 1850 the Perpetual Emigration Fund Company was incorporated to expedite the emigration of Europeans to the land of "Zion" (Salt lake City). The fund was first used to bring the "Saints" in Europe to Utah in 1852.

The day before Grandfather Andrew Robertson sailed for America from Liverpool,



England, aboard the Samuel Curling, the following editorial appeared in the Millennial Star, the church's organ for Britain: "The clouds of war have continued to gather thicker and darker over the horizon of the nations. Famine has stared multitudes in the face during the past winter. The present is full of calamity and evil. 'Is there no escape? There is beyond the sea a haven of peace, and a refuge from the impending storms ..... The Spirit whispers, "Get ye up out of these lands for the judgements of the Almighty are being poured upon the nation, 'Gather up to the land of America.

Joseph Smith had preached that individual rights must bow to the good of the organization—in this case a Mormon theocracy with Joseph as its absolute, if benevolent, dictator. In return for total obedience, prospective "Saints" were assured of their election as a chosen people who would reap the double benefits of living in an earthly city of God before inheriting the inner circle of the heavenly hereafter.

The wisdom of the Gathering, for the advancement of the Church, was evident. Having established themselves in a desert country and undertaken there the building of a commonwealth, the Mormons were in need of more settlers to develop the resources of the land. From 1849 to 1855, 16,000 European emigrants had been transported to Utah. The emigration of 1855 (grandfather's year) had been especially heavy with a total of 4,225 emigrants. 1,161 had been paid for by the Fund at a cost of approximately \$150,000; of which grandfather was one of the recipients.

#### Mode of Conducting the Emigration

Frederick Piercy in writing Route from Liverpool to Great Salt Lake Valley, 1855, said, "The object of the Latter-day Saints' emigration being not a speculation, but the fulfilment of a divine command, the spiritual and temporal comfort and happiness of the emigrants are the prominent aim on the part of those charged from time to time with the superintendence of the business. Consequently, from the first we find that arrangements have been made to assist the emigrants while in Liverpool, and experienced Elders have been sent with the vessels to superintend the voyage, in connection with the masters. The time selected for embarkation has been from September until March or April, and latterly, from January to April, which enables the emigrants to arrive upon the U.S. frontiers between April and June, sufficiently early to cross the plains and the mountains before winter sets in and the mountain passes are partially filled with snow.

Applications for passage are received by the agent, and when sufficient are on hand a vessel is chartered by him, and the passengers are notified by printed circulars containing instructions to them how to proceed, when to be in Liverpool to embark, also stating the price of passage, the amount of provisions allowed, etc. It is often the case that one Conference or district furnishes a ship load, of the greatest part of it. In such cases arrangements are made for them to embark together and some suitable person contracts with the Railway Company for their conveyance to Liverpool altogether, which saves much expense."

The Mormon shipping agency in Liverpool chartered vessels and insured adequate

supplies of food and medicine, insisting on strict cleanliness and discipline, and maintaining a morale that astonished observers used to the squalor and suffering on the average emigrant ship. Classes were set up for the children~ a regular time was set apart for community prayers, and lectures were organized for adults.

The Church Elders were instructed to recruit such persons that were best calculated strengthen new settlements in "Zion." bookbinders, bleachers, bakers, butcher, and mechanics and to build up and "They were bobbin reelers,dollmakers and diesinkers, file hardeners and fustian dressers, hackle-and-gillpin scourers and horse-nail forgers, ropemakers and riggers, swordmakers and stone cutters and saddlers, tinner and throstle tenters and table-knife hafters, warpers and wheelwrights and whites smiths." Though these English Saints might have been incompetent on the trail across the plains, they had their own skills, and answers the question of how the Mormons were able so swift~y to create a thriving commonwealth in the desert~ In the valley there was use for all but the most speciali~ed; nearly all skills could be put to use.

The Church Elders gave instructions to the emigrants:"In preparing to emigrate to the Salt Lake Valley the emigrant's means must be his guide. If he be a mechanic and have sufficient money to pay his passage and to procure suitable clothing, and have a few pounds in his pocket afterwards, he would do well to procure some of the best tools useful to his trade, but all unnecessary things, especially weighty ones, should be left behind. The bulk of the emigrants, having but limited means, should not encumber themselves. The space allowed on ship-board for luggage is ten cubic feet. Putting as much. luggage in the hold as possible will give them more room around their berths and freer ventilation between decks."

The Passengers' Act of 1852 required ships to supply passengers with 70 days of provisions if the ship sailed between January 1st, and the 14th of October. The weekly dietary scale for each adult and half the amount forchildren between 14 years and 1 year of age was as follows:

3 quarts of water, daily 2 lbs. bread of biscuit  
1 lb. wheaten flour  
5 lb. oatmeal  
2 lbs. rice  
1/2 lb. sugar  
2 oz. tea  
2 oz. salt

"In addition to the above scale, the Church Elders proclaimed, "the Latter Day Saints are furnished for the voyage with 2 1/2 lbs. of sugar, 3 lbs. of butter, 2 lbs. of cheese, and 1 pint of vinegar for each statute adult, 1 lb. of beef or pork weekly to each statute adult is substituted for its equivalence in oatmeal. This quantity of provisions enables many of the passengers to live during the voyage more bountifully than they were in the habit of living in this country but we would still advise those who can do it to procure more flour and sugar and a few other articles such as carbonate of soda, lime juice, plums and currants. Marine soap is very useful on ship-board."

Andrew left Scotland and his family for what he hoped would be a better life than the life of a coal miner. He gave up everything familiar in his life at the age of 56 years, which is about my age now. Life had to have been hard for a man to do this.

#### Charles Harper Company of 1855

Captain Charles Harper rightly called his overland emigrant company "a mixed multitude from many nations"; it included French, English, Welsh, and Italians. Some came from Jersey, an island 15 miles off the coast of Normandy, France. Leaving their homeland they traveled to Liverpool, England, via Dublin, Ireland, then sailed for America on the *Chimborazo*. After 5 weeks, the ship docked at Philadelphia, and the travelers boarded rail cars bound for Pittsburgh. Down the Ohio and up the Mississippi by steamboat they went to St. Louis. Here they camped at the Gravery, 3 miles from town. Next, they spent 12 days on a steamboat, puffing up the Missouri to Atchison, Kansas Territory. Another part of Harper's company left England on the *S. Curling*. (called the *Samuel Curling*. in Latter-day Saint literature). Some of these travelers were Perpetual Emigration Fund (PEF) passengers; others paid their own fares. Arriving at New York City, they transferred to Philadelphia by steamer and then continued by rail to Pittsburgh and by steamboat (*the Amazon*) . down the Ohio and up the Mississippi to St. Louis. Finally, up the Missouri they went on the *Ben Bolt*. One family took the *Sarana*. from St. Louis to Atchison. An Italian family traveled from Piedmont by coach, railway, and steamer to reach Liverpool, crossed the Atlantic on the *Juventa*, and then traveled by rail to Pittsburgh and by steamboat to Atchison. All of these emigrants joined Harper's company at Mormon Grove.

Of Mormon Grove (just outside Atchison) one traveler said that it "presents a beautiful appearance with its pretty grove, its regular streets lined on each side by Tents in regular order & the creeks on each side in the valleys below." Here, the several nationalities camped in separate locations and elected their captain. Their train consisted of independent emigrants and PEF passengers: 238 of the latter and 67 of the former. The independent group started with 14 wagons, 136 oxen, 15 cows, 1 horse, and 1 mule. The PEF component had 25 wagons, 304 oxen, and 15 cows.

The train left Mormon Grove on July 25. At Grasshopper Creek the company paused to repair an axletree; at the Big Blue River, though a ferryboat was available, Captain Harper tried to save money by fording the stream. The water was deep and the riverbank steep. The men had to "rough lock" the wagon wheels and tug on restraining ropes to keep the vehicles from plunging into the water. Harper was the first to drive his wagon into the stream, but the current was too strong. Animals and wagon were swept away. Harper leaped to safety, but it was only with help from men on the riverbank that the rig was saved. Another wagon capsized, threatening the lives of its occupants and spilling freight and 22 sacks of precious flour into the Big Blue. The travelers salvaged what they could. Then a Frenchman attempted to swim the river but nearly drowned. Again, only teamwork saved him. With only part of the company safely across, the river rose, splitting the train in two. Captain Harper waited eight days (until General William S. Harney and 700 soldiers from Fort Leavenworth, Kansas, arrived and wanted to use the ferry). Only then, to avoid

further delay, did Harper swap a wagon for the ferryman's services to finish the crossing. General Harney and his men quickly followed and hastily moved west. Also in the vicinity was Milo Andrus' emigrant train. At the Little Blue, the Harper company paused to wash, cook, and collect bushels of wild plums and grapes.

The travelers were astonished at the nearby great herds of buffalo. These later caused stampedes among the emigrants' cattle. On August 21, two wagons overturned on a rough road. On August 23, the train camped on the Platte River, six miles from Fort Kearny. Three days later a party of Sioux Indians passed and four of them came to the Harper camp to trade. Because the United States was at war with this tribe, the emigrants took up their weapons "of all descriptions" and stayed close to Andrus' company. On September 3 the Harper train forded the South Platte; that night it rained hard, making the road very muddy. By then the oxen were weakening. After passing safely down the steep hill at Ash Hollow, the party received word from General Harney that only the day before he had attacked a Sioux village just two miles away. Reportedly, soldiers had killed 300 Indians, taken 100 prisoners and a herd of ponies, and then burned the lodges (later casualty estimates place the number of Indian dead at about 100). Harper's company "could see the smoke of fire in this village" from its camp. For three days soldiers guarded the emigrants. Then three of the troopers went with them all the way to Salt Lake.

The train stopped at Cedar Creek and near Chimney Rock, where a thunderstorm blew down tents. Near Scotts Bluff the company passed abandoned trading posts. The weather was cold and it hailed. By September 13 the train was at Fort Laramie. The next day Indians stole 150 horses from the Laramie herd. Grass for the animals was poor and scarce, and the road was increasingly rough, but Captain Harper wrote to Brigham Young that "the company . . . [is] in good health & spirits we are in as good traveling condition as companys [sic] generally are after coming the distance we have & and no difficulties but what by our united efforts we are able to overcome." The captain asked for "fresh cattle . . . to expedite the journey at the last end." Before reaching Deer Creek ". . . the party twice forded the North Platte." At Deer Creek they met friendly Crow Indians. On September 24 the train crossed the North Platte for the last time and traded with Indians. Harper's company camped at Willow Creek and repaired a wagon that had "run backwards down a long & steep hill." At Greasewood Creek the emigrants met eastward bound missionaries. Near Independence Rock, some Sioux tried to force tribute from the train-stationing a man in the road seated upon a buffalo robe-but the train pushed on nervously and on high alert. The Indians "continued following along side all day loading their guns and making many war demonstrations." Later, relief wagons came from Salt Lake. For ten days the company camped along the Sweetwater so the cattle could graze and regain strength. Some men used a tent to catch "a great number of fish." On October 2, two women caused alarm by wandering away from camp, but they returned before dark. The same day three young men went back along the trail to secure ox shoes and nails from the Allred train. When they started forward again, one of them was not feeling well and went for water. The other two continued on but got lost because Harper had taken a cutoff. At length, the wanderers found a merchant train and learned that they were now ahead of Harper. Leaving his companion with the merchants, one man finally found Harper only to learn that the third man had not yet returned. It had been snowing and was bitterly cold, and the missing man had no coat or food. A search party set out and finally found him. He



too had found the merchant train but was "more dead than alive." Lame oxen were shod, and the train crossed Devil's Backbone, "a very dangerous road for the wagons. The road being covered at one point with large pieces of rock projecting from the earth." The party passed nine dead oxen.

At both Little and Big Sandy there was no grass; many oxen failed. At Green River there was good grass, but more cattle failed at Black's Fork. The train was at the Muddy River on October 16, Fort Bridger on the 18<sup>th</sup>, and Bear River the 21<sup>st</sup>. However, before reaching the Bear, the train had contended with steep, stony hills (including Quaking Aspen Ridge, the highest point on the Mormon Trail), and some grades required double-teaming. On October 21 Allred's party passed Harper. Harper crossed the Bear, reached the Weber, and on the 26<sup>th</sup> camped at Big Canyon Grove. The emigrants danced and sang, listened to speeches, presented a memorial of thanks to Captain Harper, and voted him a frame and plate glass to be paid for by voluntary contributions. The company The company crossed Big Mountain on October 27 and arrived in Salt Lake on the 29<sup>th</sup>, the last family train of the season.

The following information on Andrews immigration to America was extracted from SCOTLAND to UTAH by Marjorie Monro Hall Renick of Bend Oregon. She to was a Great Great Great Granddaughter of Andrew.

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The Passenger's Act also provided for the berthing of the passengers. It required that a berth be six feet in length and eighteen inches in width for each adult. No two passengers, unless members of the same family, may be placed in the same berth, nor in any case may persons be different sexes, above the age of fourteen years, unless husband and wife, be placed in the same berth. All unmarried male passengers of the age of fourteen years and upwards are berthed in the fore part of the vessel and are separated from the rest of the passengers by a strong bulk head.

The details of the Act properly carried out, and the regulations established by the L.D. Saints in all theirships secured to the passenger an amount of comfort, security, and health, which other emigrants of the same class were stranger to. The excellent sanitary arrangements and good discipline which characterized all the L.S. Saint's ships prevented that fearful mortality which had occurred on other emigrant ships.

Among the Saints in Britain, enthusiasm for emigration became almost unbounded. The fires of emigration blazes throughout the Pastorate to such an extent that the folks are willing to part with all their effects and toodle off with a few things in a pocket handkerchief. The Fare was four pounds, five shillings for adults on a ship. They furnished their own bed, bedding, and cooking utensils.

Grandfather Robertson sailed aboard the Samuel Curling, a 1476 ton four-masted sailing vessel on April 22, 1855, from Liverpool, England, to New York City, New York, U.S.A.

Captain Curling was at her helm, and Israel Barlow was President of the Mormon contingent. A total of 385 passengers were paid for by the "Perpetual Immigration Fund" and 196 people paid their own fares. The Samuel Curling, a passenger commented, "though called a mammoth of her species, with her 700 passengers in all, plus the luggage, crew, and 2000 tons of iron in her hold, rocked like a crow's nest on a lone sapling in the stormy seas of the Atlantic."

When at sea, the Presidents of the various wards saw that the passengers rose about 5 or 6 o'clock in the morning cleansed their respective portions of the ship, and threw the rubbish overboard. This attended to; prayers were offered in every ward and then the passengers prepared their breakfasts. During the remainder of the day they occupied themselves with various duties. At 8 or 9 o'clock at night, prayers were again offered and all retired to their berths. "Such regularity and cleanliness, with constant exercise on deck were excellent conservatives of the general health of the passengers: a thing already proverbial of the Latter-day Saint emigration." The Mormon ship was a family under strong and accepted discipline "with every provision for comfort, decorum and internal peace."

### America

The Samuel Curling arrived in New York City May 23, 1855, after a voyage of 30 days. Andrew then traveled by railroad to Pittsburgh, Pennsylvania where he boarded the steamer Amazon. He left Pittsburgh, Sunday evening, May 27th for the trip by steam boat southwest down the Ohio river to Cairo, Illinois, and then north on the Mississippi River to arrive June 2nd in St. Louis, Missouri. There he continued on the steamer Amazon the trip west on Friday, June 8th, up the Missouri River to Atchison, Kansas. The first through train from Philadelphia to Pittsburgh operated on Dec. 10, 1852, just 2 1/2 years prior to Andrew's arrival in the United States. The railroads had been built with hand-tools and black powder by Irish emigrants who had come to America to escape the potato famine in Ireland. Dynamite was unknown until 1866 and railroad construction depended on large teams of workers equipped with crude tools.

By 1850, cross ties and T-rails had become near standard road-bed and rail design characteristics. The locomotives through the 1860's were simple to operate having only a throttle, a valve and a reverse lever. Sleeping cars with washrooms were not introduced until 1856. In 1855, the only water to be found on most passenger cars of the period was in the brass kegs, with a brass spigot and tin cup on a chain, fastened to the wall at one end of the coach. There were no toilets on trains. Stoves that burned wood supplied very little heat to travelers who wore great-coats and blankets.

The Ohio river is formed by the junction of the Alleghany and Monongahela rivers at Pittsburgh. Its entire length following its windings is 950 miles between Pittsburgh and its mouth at the confluence with the Mississippi River. "No river rolls for the same distance such a uniform smooth and placid current. Its banks are generally high and precipitous, rising into bluffs and cliffs, sometimes to the height of 300 ft. Between these bluffs and the river there is generally a strip of land, of equal width, called bottom. These bluffs exhibit a wild, a picturesque grandeur, which those who have never viewed nature

in her primitive and unspoiled state can hardly imagine. Dense and interminable forests-trees of the most gigantic size, casting their broad shadows into the placid stream, and luxuriant and mammoth growth of the timber grow in the bottoms" was the way "the beautiful river, the Ohio," was described in 1855, by Frederick Piercy.

Andrew left the train at Pittsburgh to board a side-wheeler steamer for his journey on the rivers to Atchison, Kansas. "The steamboats," said Piercy in his description of steamboat travel in the 1850's, "are eminently national, and do full justice to the practical go-a-head people by whom they were designed and are used. They are floating palaces, open to, and for the use of, all who can pay, negroes excepted. The boats are propelled by two engines, one on each side, under the superintendence of two engineers. The small house on the top of the boat is the pilot house. Here a wheel is fitted up, connected with the rudder by means of ropes, so that, although very much elevated, the pilot has perfect command of the vessel. Speaking tubes and signalbells pass from the pilot house to the engineers' department, so that the engines can be stopped or reversed at a moment's notice. The house just described is placed on the hurricane deck, accessible from the cabin, or saloon, by means of staircases. The deck below this is occupied by the first cabins and the ladies' saloon, which, in boats of the first class are most luxuriously fitted up. The food supplied is of the best description and in great abundance, leaving nothing to be desired in this respect. The second deck is as bad and poor an accommodation as the saloon is excellent. All that is paid for and guaranteed in a passage. Ordinary passengers are obliged to be content with lying on the boards; sometimes a berth may be obtained, but not often special arrangements are, however, made for L.D.S. emigrants, who are better provided for."

"Immigrants, crowded into steamboats, find the difficulties of cooking anything but slight. Those will come the best off who, instead of tea and coffee, are content with cold water. Women should be careful not to attempt to draw water from the river in buckets. The current is so rapid, that when added to the speed of the steamer through it, it requires the strength of a man to procure water by hand. The lower decks of these river steamers are very dangerous; the sides are seldom raised more than a few inches, so that many fall in the water."

The journey down the Ohio river took Andrew south past the present location of Wheeling and Huntington, West Virginia, west to Cincinnati, Ohio, southwest to Louisville, Kentucky, west to Evansville, Indiana, and southwest to Cairo, Illinois, which was a hamlet of about 14 houses built on the delta lands where the Ohio met the Mississippi.

The steamboat trip up the mighty muddy Mississippi ended at St. Louis, a thriving trade center of the west. There the emigrants were met by an agent of the Church who cooperated with the agent who had accompanied the Saints from Liverpool. Arrangements were made to send the emigrants up the dangerous Missouri in smaller craft to take them to a wharf near the outfitting place at Atchinson, Kansas. The trip took 12 days as they headed west to Kansas City and then north to Atchinson.

## Outfitting Posts

In 1854, Brigham Young had written to Franklin Richards, in charge of the English mission, instructing him to abandon the New Orleans port of entry and the route up the Mississippi River because of the cholera and malaria on the river, and to ship his passengers to Philadelphia, Boston, or New York from Liverpool.

Outfitting places needed open space near navigable rivers, and sites along the Missouri River usually were available. In 1855, the point of outfit, Atchinson, Kansas, on the western bend of the Missouri, about midway between Weston and St. Joseph, and 500 miles from St. Louis, was selected; which again introduced some portion of the route avoided in the previous year. Much sickness and death resulted, chiefly, however, from cholera. The inhabitants of Kansas were hospitable to the emigrants and did render them some assistance.

The emigrants moved three miles from Atchinson, on the river, to Mormon Grove, where they were equipped and organized into their traveling companies, and prepared for the overland trek to Salt Lake City. The expense from Liverpool to Atchinson, where the covered wagon trains were fitted out, was estimated at £10, but this was only part of the total cost. Wagons, horses, mules, and oxen were at a premium. To spare their own people, Mormons took over the responsibility of outfitting the emigrants and organized them into companies led by experienced men. The needy convert's expenses were paid by the "Perpetual Emigration Fund" which they repaid in labor, livestock, or goods, after arriving in Great Salt Lake City.

Agents purchased wagons, oxen, tents and other equipment. Warehouses stored the essential goods. Sometimes emigrants camped out in tents for weeks before undertaking the new task of driving an ox-team. Ten individuals were allotted to one wagon and one tent. The Perpetual Emigrating Fund Company allowed 100 lbs. of luggage, including beds and clothing to all persons above eight years old; 50 lbs. to those between eight and four years old; none to those under four years. The wagons were procured to order in Cincinnati, and St. Louis, and were conveyed by steamboat to the camping ground. The wagon-bed was about 12 feet long, 3 feet 4 inches wide, and 18 inches deep.

The cattle were purchased from cattle dealers in the western settlements and driven to the camping grounds. The full team consisted of 1 wagon, 2 yoke of oxen, and 2 cows. The wagon-covers and tents were made of twilled cotton procured in England. It was supplied to the emigrants before their departure and they made the tents and covers on the ship voyage and thus saved on expenses.

Each wagon containing P.E. Fund emigrants was supplied with 1000 lbs. of flour, 50 lbs. of sugar, 50 lbs. of bacon, 50 lbs. of rice, 30 lbs. of beans, 20 lbs. of dried apples and peaches, 5 lbs. of tea, 1 gallon of vinegar, 10 bars of soap, and 25 lbs. of salt. These articles, and the milk from the cows, the game caught on the plains, and the supposedly pure water from the streams furnished to hundreds a better diet, and more of it, than they had enjoyed in their native lands while toiling from 10 to 18 hours per day for their



living.

### Crossing the Plains

As soon as a sufficient number of wagons could be readied and all things were prepared, the company moved off under their respective Captains for the 1300 mile journey across the plains. Grandfather Andrew Robertson left Mormon Grove, on July 25th, 1855, under the direction of Charles Harper and arrived in Salt Lake City, Oct. 29, 1855.

An account by Francis De st. Joer, a french emigrant, a captain of one of the three divisions in the Charles Harper company is. as follows: [ his dates differ from the account by Thomas Jeremy, page 9 of the appendix] "In the spring of 1855 I commenced with my family to make preparation to emigrate to Utah. I sailed aboard the *Chimborazo* on the 15th of April from Liverpool for America. We were five weeks crossing the ocean. We landed at Philadelphia. We went on board the cars the next morning bound for Pittsburgh. We took the steamboat for St. Louis. On our arrival in St. Louis we were told to remain there for a short time. The company was sent to a camp to a place called The Gravery about three miles from St. Louis. I was appointed to preside over the company.

When Apostle Erastus Snow came down from Atchison, I was sent to come to St. Louis, at his office I was introduced to him by Elder James Hart. He asked if I could take the company of Saints up the river to Atchison. I told him that I would do my best, he said "Go and God bless you." We were to be ready by 9 o'clock the next morning. I went back to the Saints and informed them of Brother Snow's request and we all worked hard to be ready so by morning we had all our luggage onboard the steamer. The company consisted of 204 souls. When all things were ready we left the wharves and steamed up the river to Atchison, Kansas. We were twelve days making the journey up the river. When we arrived we camped on the banks of the river. The next morning we moved by ox team about three miles from the river to what was known as Mormon Grove. We camped there for some time making preparation for the crossing of the plains.

A company was organized consisting of 3 division, a captain was appointed over each. I was appointed as one of the captains, the company was under the direction of Charles Harper. We left camp on the 20th day of July and commenced our long and tedious journey across the plains for Utah. We arrived in Salt Lake City on the 28th day of October. We camped on the Union Square. When we arrived in Salt Lake. City, we discovered the grasshopper had paid a visit to Utah and destroyed most of the crops. We were thankful for some friends to invite us to their homes for food and lodging."

The Church' agent in charge of organizing the companies remained on the frontier until all the companies were started from the camp. Then he went forward himself, passing the companies one by one, and arrived in the Valley first to receive them there and conduct them into Great Salt Lake City.

The route taken from Atchinson was to the Big Blue River and then to the Platte River - through the newly organized territories of Kansas and Nebraska where they followed the

Oregon trail or its feeder routes along the Platte River and joined the Mormon trail there.

The British converts knew nothing about handling an ox team or about coaxing cattle to ford treacherous rivers, and like almost all emigrants they brought along too much, only to discard it along the journey. They had to learn to drive the most stubborn mule, and stand in knee-deep mud and push the wagons through sloughs and swamps.

Ox trains west were slow and expensive. Several weeks were needed to obtain and accustom the oxen to the yoke. Hours were spent rounding up and yoking unruly cattle on the trail each morning, and then having to wait while some one else found his missing cattle. In the evening, the cattle had to be guarded against Indians. Daily the losses of cattle by stampedes, poisonous water and exhaustion took its toll and men became ill from the excessive labor and fatigue of caring for the animals.

Disease and trail accidents were far more to be feared by the Overlanders than the Indians. Disease was the number one killer, accounting for nearly nine out of every ten deaths. Diarrhea, tuberculosis, smallpox, mumps, and a host of other illnesses downed travelers, but the chief afflictions were cholera, mountain fever, and scurvy. In 1850 and in 1852 at least 2,000 Overlanders died of the dreaded cholera; most before reaching Fort Laramie. Asiatic cholera killed with exceeding quickness. It felled entire families, decimated large caravans, and lined the trail with individual and mass graves.

Fort Laramie, a military post and post office, was situated on the Laramie river at its confluence with the Platte River and approximately 1600 mile from Atchinson, Kansas, and 509 miles from Salt Lake City. The Platte River was crossed 130 miles west of Fort Laramie.

since no section of the overland trail was accident free prudent emigrants never relaxed their vigilance, for carelessness was second only to disease as a hazard of cross-country travel. There was an extraordinary high incidence of drownings and near-drownings during the course of the trip. Drownings commenced at the crossing of the Missouri River even before the trip had fairly begun, and continued at virtually every stream and river crossing on the entire length of the Oregon Trail. Most drownings occurred in the Platte River, particularly at the Fort Laramie crossing. The Green River was another particularly treacherous stretch of water.

### Valley of the Great Salt Lake

The valley of the Great Salt Lake was 95% desert bordered on the east by the Wahsatch Mountain range. Along the western foot of the Wahsatch range, for three hundred miles, is a strip of alluvion, from one to two miles in width, -and, in the valley of the Jordan, this was widened by what could be reclaimed by irrigating from its waters; and the spots similarly situated, in other valleys, furnished the only land suited to cultivation the in Utah Territory. This arose from the want of rain during the growing season; and water for the crops was only procured from the numerous streams that flowed down the mountain gorges, fed during the spring and into midsummer, by the melting snows. The higher mountains retained the snow and irrigated the bases the longest time but where the

streams could not be taken at the canyon mouths and led to the farmer's fields; the ground was lost to the plough. What the Mormons acclaimed as an earthly Eden was in fact the most inhospitable environment to confront the American Pioneers.

The top priority of the first Mormons in the Valley in 1847 was to build irrigation ditches-flumes-canals and dams to ensure water for growing crops. After the dams were built, plowman would cut furrows in the soil following the contours of the valley in a gradual descent. A weighted "A" shaped sled was then dragged to loosen the soil; piling the soil up in high banks on either side of the furrow to build water canals. A typical canal was 4 ft. deep, 5 ft. wide at the bottom and 8 ft. across the top. By 1865, 277 canals were irrigating 154,000 acres of land.

Great Salt Lake City had a population in 1855, variously estimated from 10,000 to 15,000. The city described by Piercy "lies at the western base of the Wahsatch mountains, in a curve formed by the projection westward from the main range of a lofty spur which forms its southern boundary. On the west it is washed by the waters of the Jordan; while to the southward, for 25 miles, extends a broad level plain, watered by several little streams, which, flowing down from the eastern hills, form the great element of fertility and wealth to the community. Through the city itself flows and unfailing stream of pure sweet water, which by an ingenious mode of irrigation, is made to traverse each side of every street, whence it is led into every garden spot, spreading life, verdure, and beauty over what was heretofore a barren waste."

Piercy ,went on to say, "G.S.L.City is laid out on a magnificent scale, being nearly 4 miles square, and having streets 132 ft. wide, with 20 ft. side-walks. The streets cross each other at right angles, forming blocks 40 rods square, which are subdivided into lots of 1 1/4 acres each. The blocks are so surveyed that no two houses face each other, but their neighbours' gardens, giving the city quite a suburban appearance. An ordinance of the city requires the building to be placed 20 ft. back from the front line of the lot, leaving the intervening space for shrubbery or trees, which may be nourished by the irrigating canals flowing on each side of the street." Water was rationed to 2 hours of water per week for each.lot.

In 1850 the waters of one of the hot mineral springs at the North of the city were conducted by pipes into a public Bath House, affording the citizens a great luxury and contributing largely to their health. A sanitary supervision was maintained by the City Council and they established a quarantine to receive passing emigrants that arrived with a contagious sickness.

In 1853, a wall 12 ft. high, 6 ft. thick at the base, and tapering to a 2~ ft. thickness was commenced to be built to encircle the city for protection from Indians. Schools were opened in which the elementary branches of education were taught as early as the winter of 1848-9. Several high schools gave the youth of the city an opportunity to acquire a higher education. A University was incorporated in 1850 and there were 24 common schools supported by a city tax as well as a few private schools. The common schools were held in buildings 30 ft. by 20 ft.

Upon reaching Utah on the 28th of October, 1855, Grandfather Robertson found "Zion" in great distress. A grasshopper plague had brought havoc to the crops: they had eaten up every thing that was green. The summer had been hot and dry; the irrigation water supply was diminished and consequently the harvest was very poor. Rigid rationing of food was necessary through the sever winter to come. During the winter of 1855-6 half of the livestock was lost. "Money will not buy flour or meal. Dollars and cents do not count now in these times, for they are the tightest I have ever seen in the Territory of Utah," said an inhabitant.

#### Andrew in Utah

Andrew settled in Spanish Forks, a small community south of Salt Lake City. He took a second wife, Elizabeth, after arriving there. Nine years after his arrival in the United States, at age 62, he died on October 17, 1864. Janet, the wife in Scotland, died December 3, 1876, in Glasgow, Scotland, at age 79, thirteen years after Andrew had left her.

Andrew's daughter, Marion, followed him to America in 1872. She sailed from Liverpool, Oct. 16th, on the *MINNESOTA* with her husband, Robert Pringle, and her two children, Robert, Jr., and Jessie Young Pringle. Andrew's son, James, came to America on the *WISCONSIN*, July 10<sup>th</sup>, 1880, with his wife, Margaret, and his children Annie, Peter, and William. A daughter-in-law, Elizabeth Bell, the widow of his son Peter, came to Salt Lake City in the 1890's specifically to do the Mormon Temple work for the entire family. Three of Andrew's other grandchildren also came to America: Peter the son of William and Mary Spence; Peter Robertson McPhee, son of Janet Robertson and Alexander McPhee, and Janet Young Robertson (Birrell), the daughter of Peter and Elizabeth Bell.

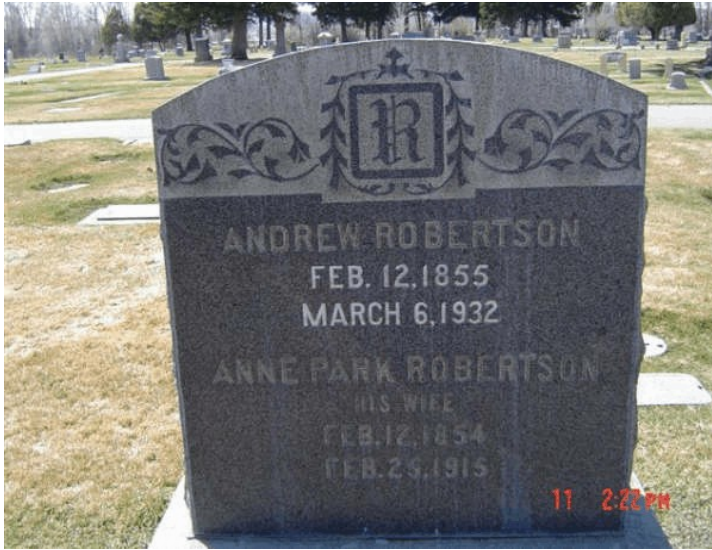
Andrew's granddaughter, Christina Pringle Buzzo, wrote in her notes that Andrew's wife, Janet, a Presbyterian, had told him that she would never follow him to Salt lake City, and that his friends had told his family that he had died of a broken heart. [Although comforted by Elizabeth, his Mormon wife according to the Utah census.]

1860 U.S. Census for Utah County, town of Spanish Forks, Utah:  
Andrew Robertson, age 61, farmer, from Scotland. Elizabeth, age 42, from Denmark  
\$200 value of real estate.  
\$100 value of personal property

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**William Robertson**, Andrew's fourth child of nine was born October 15<sup>th</sup>, 1830 in New Cumnock, Ayrshire, Scotland. He was 24 years old when his father left for America. William and his wife **Janet Miller**, who was born August 6<sup>th</sup>, 1831 in Edinburgh, Midlothian, Scotland spent their entire lives in Scotland. They were married January 11<sup>th</sup>, 1853 and had two children before Janet died in Johnstone, Renfrew, Scotland on October 15<sup>th</sup>, 1857. William died January 24<sup>th</sup>, 1883 in Scotland.





Located at Evanston Wyoming City Cemetery

**Andrew Robertson**, William and Janet's second child was born February 12<sup>th</sup>, 1855 just about 3 months before his Grandfather Andrew Robertson left for America.. I have had to deduce most of what I know about my Great Grandfather Andrew Robertson. What I know is he married **Annie Park** in 1879 in Scotland. She was born February 12<sup>th</sup>, 1854 in Old Monkland, Lanark, Scotland. They had two children William Robertson, born February 26<sup>th</sup>, 1880 in Hamilton, Lanarkshire, Scotland and Margaret Maxwell Robertson, born Aug 28<sup>th</sup> 1881 in Hamilton, Lanarkshire, Scotland. Their next child, Janet Miller Robertson, was born March 15<sup>th</sup> 1884 in Rockspring, Sweetwater, Wyoming. Between 1881 and 1884 they immigrated to America. Their next child was Mary Spence Robertson, who was born September 2<sup>nd</sup>, 1885 in Mendon, Cache, Utah. Their next child was Annie Robertson, born May 21<sup>st</sup>, 1887 in Almy, Uinta, Wyoming and died that same year. Their next two children, James Park Robertson and Andrew Young Robertson were both born in Almy, Uinta, Wyoming on April 6<sup>th</sup>, 1889 and February 6<sup>th</sup>, 1891 respectively. My Grandfather Maxwell Park Robertson was born June 9<sup>th</sup>, 1894 (which by the way is my daughter Stacy's birthday also) in Teton, Fremont, Idaho. Andrew must have worked at the coal mines when he was living in Almy, Wyoming. Andrew died March 6<sup>th</sup>, 1932 and Annie (or Anne) died February 25<sup>th</sup>, 1915 in Robertson, Uinta, Wyoming.

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**Maxwell Robertson** was born June 9<sup>th</sup>, 1894 in Teton, Fremont, Idaho. He married **Sarah Elizabeth Hysell** March 7<sup>th</sup>, 1916 in Millburne, Uinta, Wyoming. She was born December 20<sup>th</sup>, 1897 in Frontier, Lincoln, Wyoming.



Maxwell Robertson



Sarah Elizabeth Hysell about 1915

I have many fond memories of time spent with my Grandma and Grandpa. In my adolescent years my Grandpa operated the Evanston city sewage reclamation plant on the Northwest side of town. I spent a lot of time there because it gave me and my cousins a place to play outside of town. Of course this also afforded us plenty of time to get into trouble with local ranchers. We were always doing something we shouldn't have been doing. Their house was extremely close to Bear River so a lot of time was spent there also.



Top: Duane Anderton, Lola Jean Anderton, Linda and Susan Robertson  
Middle: Millie Robertson, Ronald Keyes (me), Maxwell, Vern Allen, Sarah Robertson  
Bottom: Colleen Robertson, Marilyn Keyes, Terry, Richard, Sharon and Peggy Robertson



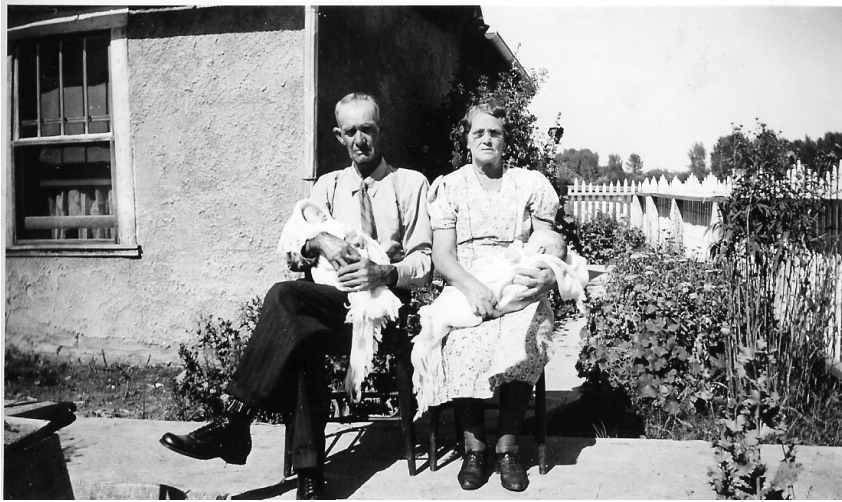


Maxwell and Sarah Robertson, 1961

Their first born was Earl Park Robertson, born December 26<sup>th</sup>, 1917. Annie Robertson was the next born but I don't know her birth date. Denver Llewyn Robertson was born November 8<sup>th</sup>, 1923. Harold Maxwell Robertson was born April 12<sup>th</sup>, 1925 but died only two weeks later on the 25<sup>th</sup>. John Felix Robertson was born September 22<sup>nd</sup>, 1927. Vern Robertson was born September 13<sup>th</sup>, 1929. My Mother Bernice Robertson was born June 18<sup>th</sup>, 1932. While I was growing up, all of my Aunts and Uncles lived in within a few miles of my parents. We had lots of cousins to play with and as a result we grew up as a very close family. As you may be able to tell from this photograph my Grandma wore a leg brace. I can't ever remember her without it, but I don't know why she wore it.



Maxwell and Sarah Elizabeth Hysell Robertson Family Photograph  
Top: Earl Robertson, Annie Hinshaw, Denver Robertson, Bernice Keyes  
Bottom: John, Sarah, Maxwell and Vern Robertson



Denver and Martha (Overy) Hysell

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Sarah's parents were **Denver Llewlyn Hysell**, who was born October 1<sup>st</sup>, 1869 in Pomeroy, Meigs, Ohio and Martha Overy, born October 9<sup>th</sup>, 1874 in Borrow Hill, Derby, England or Hucknall Torkard, Nottingham, England. My Grandma was the 8<sup>th</sup> of twelve children born to Denver and Martha. My only rememberances of them were that they lived across the street from the Uinta County Court House in Evanston, Wyoming. I would go there with my Grandma and mom to visit but they were very old then. Most of the time I remember Great Grandpa Hysell in bed. Great Grandma was a little more spry and got around the house somewhat.

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Emma Bond 1890  
 Born Dec 18 1890  
 Died Nov 21 1987  
 Birth date 1890  
 Birthplace  
 Blessing of Chr. date  
 Baptism date  
 Marriage date  
 Where married  
 Death date  
 Where buried  
 Father's name  
 Mother's maiden name  
 Other husbands  
 Marriage date

HUSBAND  
 Birth date  
 Birthplace  
 Blessing of Chr. date  
 Baptism date  
 Marriage date  
 Where married  
 Death date  
 Where buried  
 Father's name  
 Mother's name  
 Other wives  
 Marriage date

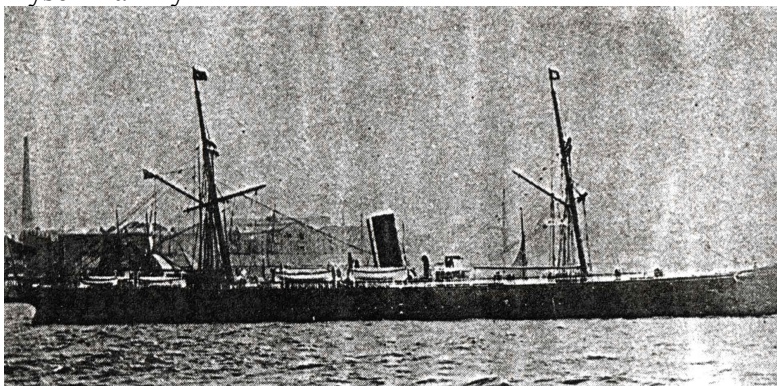
WIFE  
 Birth date  
 Birthplace  
 Blessing of Chr. date  
 Baptism date  
 Death date  
 Where buried  
 Father's name  
 Mother's maiden name  
 Other husbands  
 Marriage date

Our Family home at  
 Number children (1st, 2nd, 3rd) in desired arrangement  
 Age  
 Year  
 Cover remaining area with family photos

child Birthplace Born Md. to Md. date Where md. Year Age Spouse birth date Death date	child Birthplace Born Md. to Md. date Where md. Year Age Spouse birth date Death date	child Birthplace Born Md. to Md. date Where md. Year Age Spouse birth date Death date	child Birthplace Born Md. to Md. date Where md. Year Age Spouse birth date Death date	child Birthplace Born Md. to Md. date Where md. Year Age Spouse birth date Death date	child Birthplace Born Md. to Md. date Where md. Year Age Spouse birth date Death date
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\*Where information is recorded or preserved. Pictures and information pertaining to grandchildren, and other important information may be placed on the reverse side of this chart.  
 \*\*Number of children born to the couple. Record in pencil if change in number may become necessary. Place child's picture on the left and picture of spouse on the right.

## Hysell Family



S.S. WYOMING, 1870 Guion Line  
 Courtesy The Peabody Museum of Salem

Martha Overy came to the United States April 27<sup>th</sup>, 1881 with her parents **James Overy Sr.** and **Sarah Elizabeth Burton** and three siblings. They came to America aboard the *SS Wyoming*, which is ironic, because they ended up settling and being buried in Rock Springs, Wyoming. She was the oldest of thirteen children, two of which were twins; Emma and James Jr..







## **Historic Counties of Great Britain**

Robert Keyes, the first Keyes to immigrate to America, was born in England was born about 1610 to **John Keyes** and **Susan Nawe** both of Woburn, Bedford, England. John was born December 9<sup>th</sup>, 1585 and died before 1641. They were married May 22<sup>nd</sup>, 1609 in Woburn, Bedford, England. Susan exact date of birth is unknown but it must of been around 1585. I haven't found any additional information on Susan's family.

John Keyes' parents were **Peter Keyes** and **Beatrice Barnes** both were also born in Woburn, Bedford, England. Peter was born about 1559 and he died before 1641. Beatrice was born about 1563 and she died in April 1642. They were married in Woburn, Bedford June 25<sup>th</sup>, 1582.

The Herrick (varitions of spelling; Heyricke, Eyrick) family, which connected with my lines with William Henry Harrison Keyes, my Great Great Grandfather, came to America in the very beginning of European occupancy of this country. It began with Henry Herrick, who was a juror during the Salem Witch Trials, was born to Sir **William Herrick** and Lady **Joan May** August 16<sup>th</sup>, 1604 at Beau Manor Park, Loughborough, Leicestershire, England. He was the fifth of twelve children born to William and Joan.

Sir William HERRICK was born on 1 Feb 1557 in Leicester, England. Died on 2 Mar 1652 in Beau Manor, Leicester, England. He was a Goldsmith in London and was knighted by King James I (Queen Elizabeth had died in 1603!). Another source states: of London and Beaumanor Park, Leicestershire, England. Was a member of Parliament from 1601 - 1630, knighted 1605, Ambassador to Turkey.

The Herrick COAT OF ARMS: Arms: Argent a fesse vairy or and gu. Coat: A bull's head coupé argent horned and eared sable gorged with a chaplet of roses ppr.



The Armorial Bearings of  
SIR WILLIAM HERRICK  
of Beaumanor co-Leicester, Knight, 1605.

College of Arms,  
London.

Anthony R. Wagner  
Richmond Herald

Motto: Virtus Omnia Nobilitat (words mean virtue, all, nobility... therefore the motto probably means: Virtue in all nobility.)

He married Lady Joan MAY in 1596. Lady Joan MAY was born in 1578. Died on 3 Jul 1645 in Beau Manor, Leicester, England. They had the following children:

William HERRICK

Robert HERRICK was born in 1598 in Loughborough, Leicester, England. Died in 1639.

Richard HERRICK

Thomas HERRICK was born in 1602 in Beau Manor, Loughborough, Leicester, Eng. Died as an infant.

Elizabeth HERRICK was born in 1603 in Beau Manor, Loughborough, Leicester, Eng. Died as an infant.

Henry HERRICK

Roger HERRICK was born in 1606 in Beau Manor, Loughborough, Leicester, Eng.

Dorothy HERRICK

Mary HERRICK

John HERRICK was born in 1612 in Beau Manor, Loughborough, Leicester, Eng. Died in 1630.

Martha HERRICK

Elizabeth HERRICK

Henry HERRICK was born on 16 Aug 1604 in Loughborough, Leicester, England. Died on 20 Jul 1671 in Beverly, Essex, Massachusetts. One source states: of Salem, MA; one of the founders of the first church in Salem, 1629, and of the first church in Beverly, 1667. There is a story that Henry Herrick was named in honor of a son of James I, who had knighted Henry's father. Another source: Henry, who was first cousin of the Rev. Robert Herrick, the poet, left England for America ca 1629, and settled in Cape Ann Syde (now Beverly), near Salem, Mass; became freeman in 1630. With his wife, he was among the thirty who founded the first church in Salem. He married Editha LASKIN (OR LARKIN) about 1632. Editha LASKIN (OR LARKIN) was born in 1612 in England. Died on 16 Mar 1672 in Beverly, Essex, Mass. They had the following children (all born in Beverly, Sussex, Mass.):







## William Herrick

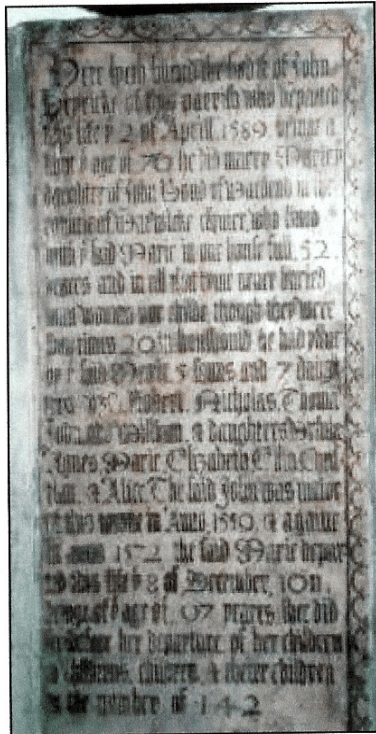


Translated the inscription reads:  
'Here lies buried the body of Sir William Herrick of Beaumanor in the county of Leicestershire, who married Joan May the daughter of Richard May of Mayfield in the County of Sussex, by whom he had seven sons and seven daughters. He fell asleep in the Lord on the 2nd March, 1652, aged 96.'

Around the four sides of the stone are the inscriptions: left: Domine parce Elizabetha, Dorothea, Maria top: Mors mihi lucrurn right: Gulielmus, Robertius, Thomas bottom: Elizabetha, Johannes, Rogerus, Henricu

Plaque in St. Martins Cathedral, St. Katherine's Chapel, Leicester, England  
William was born to **John Herrick** and **Mary (Marie) Bond**. John Herrick was born in Houghton in Prestwold, Leicestershire, England in 1513. He married Mary Bond in 1513 in Houghton in Prestwold, Leicestershire, England. Mary was born September 1514 in Little Bronwick, Warwickshire, England. Mary died December 8<sup>th</sup>. 1611 St. Martins Leicester, Leicestershire, England. John died April 2<sup>nd</sup>, 1589 in Leicester, Leicestershire, England.

## John Herrick



Here lieth the bodie of John /  
Heyrick, of this Parish, who  
departed / This life the 2nd April  
1589, being / about the age of 76. He  
did marry Marie / The daughter of  
John Bond of Wardend in ye /  
County of Warwicke, esq, who  
lived / With the said Marie in one  
house full 52 / Years and in all that  
tyme never buried / Man woman nor  
child, though they were / Sometimes  
20 in the household. he had issue /  
By the said Marie five sons and  
seven daughters / Viz Robert,  
Nicholas, Thomas / John and  
William; and daughters Ursula, /  
Agnes, Marie, Elizabeth, Ellen,  
Christine / And Alice. The said John  
was Mayor / Of this town in the year  
1559 and again / In 1572. The said  
Marie departed this life / The 8th of  
December 1611 / Beinge of the age of  
97 yeares. She did / see before her  
departure of her children / And  
children's children and their  
children / To the number of 142.

**John Herrick, who was born in 1513, was an ironmonger who received his Freedom in 1535. In 1544 he joined the Corporation becoming Mayor in 1557 and 1572 - the date on the memorial is an error. John Herrick lived in Cheapside, near the Market at a time when the population of Leicester was about 3,000.**

Plaque in St. Martins Cathedral, St. Katherine's Chapel, Leicester, England

John Herrick was born to **Thomas Herrick** and an unknown mother. Thomas was married to her, I just haven't been able to find her origins. Thomas was born about 1483 in Houghton in Prestwold, Leicestershire, England and died in Leicester, Leicestershire, England in 1518. He is buried at St. Martins Cathedral in Leicester, England. He married his wife about 1510.

Thomas' parents were **Robert Herrick** and **Agnes** (last name unknown). Robert was born in Houghton, Leicestershire, England about 1450. His wife was born about 1454 in

Houghton-on-the-Hill, Leicestershire, England.. They were married about 1480. The dates of their deaths are unknown.

Lemuel Herrick's mother **Eunice Searle** (varitions Scerl, Searl), who was born September 17<sup>th</sup>, 1762 in Coventry, Tolland, Connecticut and died September 6<sup>th</sup>, 1838 in Caldwell County, Missouri was decended from royal lines in Europe. Where and when she died indicates she was probably a Mormon.

Eunice's parents were **John Searle** and **Margaret Cook**. John was born May 6<sup>th</sup>, 1711 in Coventry, Tolland, Connecticut. Margaret was born May 8<sup>th</sup>, 1720 in Preston, , Connecticut. Their death dates are unknown but they married August 13<sup>th</sup>, 1741 in Windom, Windom, Connecticut.

John's parents were **Ebenezer Searle** and **Martha Moore**. Ebenezer was born July 9<sup>th</sup>, 1680 in North Hampton, Hampshire, Massachusetts. Martha was born February 22<sup>nd</sup>, 1682 in Windam, , Connecticut. They married in 1709 in Windam, Windam, Connecticut. John died Jan 18<sup>th</sup>, 1739 in Coventry, Tolland, Connecticut. Martha died November 7<sup>th</sup>, 1756 in Coventry, Tolland, Connecticut.

Ebenezer's parents were **John Searle** and **Mary North**. John was born May 13<sup>th</sup>, 1641 in Agawani, Springfield, Maine. Mary was born 1641/1643 in Ipswich, Essex, Massachusetts. They married in Farmington, Hartford, Connecticut on May 30<sup>th</sup>, 1675. John died October 31<sup>st</sup>, 1718 Pascommuck, Easthampton, Penobscot, Maine. Mary died in Pascommuck, Hampshire, Massachusetts on March 5<sup>th</sup> 1726.



Dudley North

Mary's parents were **John North Sr.** and **Mary Bird**. John was born February 27<sup>th</sup>, 1612 in Charterhouse, Kirtling, , England. Mary was born 1619/1625 in England. They married January 9<sup>th</sup>, 1642 in Ipswich, Essex, Massachusetts. John died February 12<sup>th</sup>, 1692 in Farmington, , Connecticut. Mary died March 1<sup>st</sup>, 1679 in Ipswich, Essex, Massachusetts.



John's parents were **Dudley North** and **Francis Brocket**. Dudley was September 18<sup>th</sup>, 1582 in London, Essex, England. Francis was born 1583 in Brocket Hall, Hertfordshire, England. They were married before November 28<sup>th</sup>, 1600. Dudley died January 16<sup>th</sup>, 1665 in Kirtling, Cambridgeshire, England. Francis died February 28<sup>th</sup>, 1676 probably in Kirtling, Cambridgeshire, England.

I'm going to switch lines here to Francis Brocket's line. Francis' parents were **John Brockett** and **Elizabeth Moore**. John was born in 1528 in Wheathamsted, , England. Elizabeth was born in 1558 in Brocket Hall, Hertfordshire, England. They were married about 1581 in Burcester, Oxfordshire, England. John died October 23<sup>rd</sup>, 1598 in Hertfordshire, England. Elizabeth died June 24<sup>th</sup>, 1612 in England.



Brocket Hall Rebuilt in 1760  
Sir John Brockett and Queen Elizabeth

Great stories are told of their son Sir John Brockett of Brocket Hall, husband of Helena Lytton and Dame Elizabeth Moore. The great Brocket Hall was situated at the extreme northern corner of Hatfield parish. This Sir John Brockett was a doughty knight, twice Sheriff for the county like his ancestors. He was “entrusted with the training and inspection of the men levied in this part of Hertfordshire at he time of the Armada.” It was “whilst Mary was on the throne, Elizabeth was kept under ‘house arrest’ at Hatfield House. She used to walk along the banks of the River Lea to visit John Brockett, probably plotting to raise an artillery to overthrow Mary. In 1558 Elizabeth was sitting under an oak tree on the far side of the lake when a horseman galloped from London bringing the news that she was the new Queen. In 1558, in recognition of their friendship, Elizabeth bestowed a knighthood on Sir John Brocket.” Sir John was buried at Hatfield in the year 1598. Sir John by his wife Helena, daughter of Sir Robert Lytton, had daughters Margaret, Anne, Elizabeth, Helen and Mary. All who married well. By Dame Elizabeth, his second wife he had Frances who married Dudley, third Lord North. Having no male issue, the estate of Brocket Hall was passed to descendants of Mary, youngest daughter of

John and Helena, who married Thomas Reade.

Sir John Brockett's parents were **John Brockett** and **Margaret Bensted**. John was born about 1500 in Wheathampsted, Hertfordshire, England. Margaret was born in Brocket Hall, Hertfordshire, England about 1500. They married about 1526 in Brocket Hall, Hertfordshire, England. John died March 23<sup>rd</sup>, 1558. Margaret death is unrecorded.

John Brockett's parents were **John Brockett** and **Dorothy Hughson**. John Brocket, Esquire, was Sheriff. John was born about 1475 in Brocket Hall, Hertfordshire, England. Dorothy was also born in Brocket Hall, Hertfordshire, England about 1476. They married about 1495 in Brocket Hall, Hertfordshire, England. I have no death date for either one of them, however John was Christened in Wheathamsted, Hertfordshire, England probably around 1475.

John Brockett's parents were **John Brockett** and **Lucy Pulter**. John was born in 1460 in Wheathamsted, Hertfordshire, England. Lucy was born about 1453 in Hitchin, Hertfordshire, England. They married about 1474 in Hitchford, Hertfordshire, England. John died sometime after 1507.

John Brockett's parents were **Edward Brockett** and **Elizabeth Thwaytes**. Edward was born about 1425 in Brocket Hall, Hertfordshire, England. Elizabeth was born about 1426 in Brocket Hall, Hertfordshire, England. They were married about 1445 in Brocket Hall, Hertfordshire, England. John died in 1488.

Edward Brockett's parents were **Thomas Brocket** and **Elizabeth Ashe**. Thomas was born about 1393 in Brocket Hall, Hertfordshire, England. Elizabeth was born about 1397 in Symonds Hyde, Hertfordshire, England. They married about 1423 in Symonds Hyde, Hertfordshire, England.



Brocket Hall Rebuilt in 1760

Thomas Brocket's parents were **Thomas Brocket** and **Dionice Sampson**. Thomas was born about 1363 in Brocket Hall, Hertfordshire, England. Dionice was born about 1368. I don't know the location. They married about 1392 in Brocket Hall, Hertfordshire, England.

Sir Thomas Brocket who born about 1363, was Knighted by Henry VI. He was also responsible for the most extensive renovation of Brocket Hall in Hertfordshire and is considered the builder.

I hope the history I've gathered about my ancestors is passed on to future generations and that it is added to. I know I could still find more information and I will, but I thought it important to get what I have found published.

I have been working on my personal history and that will be published for my children and grand children later in my life. I want it to be as complete as I can make it.