

Stories from the Denune Family

Assembled by David Perry Denune, great grandson of John Baughman Denune and his wife Fannie Fern Ferris Denune
Including historical stories from the Denune, Duvall, Burrell, Bancroft, Priest, Case, Pratt, Ferris, Baughman, Steihl, and Agler families



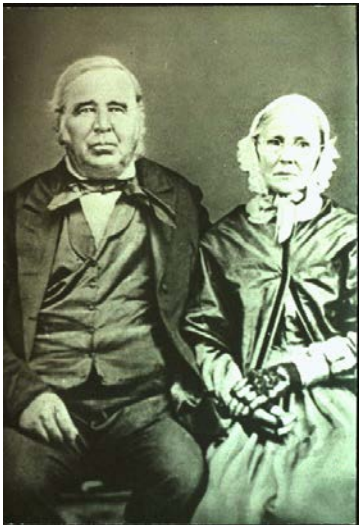
Ina Fern Denune



Perry Perdue Denune



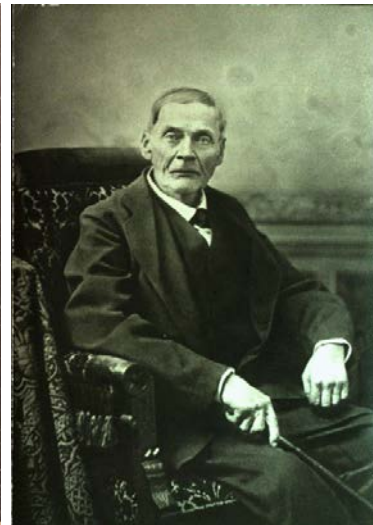
Lester Case & Matilda Bancroft



Dennis Ferris & Nancy Egbert



Susannah Baughman



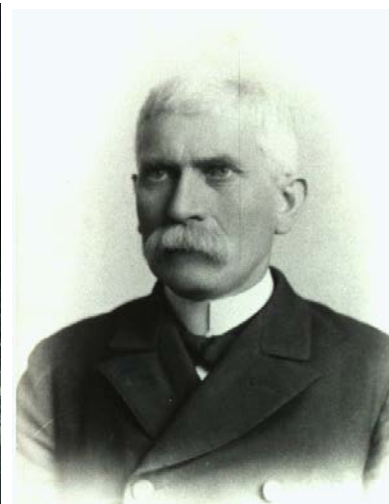
Alexander Bond Burrell Denune



Mary Ann "Polly" Agler



Fannie Fern Ferris



John Baughman "J. B." Denune

With particular assistance of: Ina Fern Denune, John Baughman Denune, jr., (and John's Denune.org website), John Baughman Denune Sr., Thomas Edward Denune, Elaine Montgomery Denune, and Hulda Denune

There is an old proverb that says,

“We die once when the last breath leaves our bodies.

We die a second time when the last person speaks our name.”

The first death is beyond our control,

But the second one we can strive to prevent.

May your names never go unspoken, and your stories forever be told.

From “The Book of Lost Friends” by Lisa Wingate, 2020

“May the reader be wiser than the writer and shun the errors he commit.”

y 14th September, 1825

*Judge Elijah Hatch Jr’s journal, my great, great, great, great, great
uncle, on my grandmother Holcroft’s side.*



There are reasons
For our looking and acting the way we do.
It's complicated,
having been fashioned by others,
as well as by our own choices.
In our unfolding karma,
we also play our part
mapping the way
for those to
come.

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Authors Acknowledgment

This manuscript is based on the stories that have come down to me regarding my antecedents. This includes of course the Denunes, and also many side families whose daughters married Denunes. My way of introducing all this material begins with a trip to Scotland which produced some information of interest. My wife's family, Montgomery, features among these stories.

Enormous credit goes to those who have assisted me in clarifying my remembrances and who have shared with me their own knowledge of this family network, especially those individuals who are named above. Every one of them valued our family's history and not only kept records but shared them. I've lived a lifetime since the early 1970's when Aunt Ina, my grandaunt and sister of my grandfather, near her life's end, lovingly hand-wrote numerous life-sketches and genealogies for her younger relatives. My intentions to do something to preserve and pass on these accounts unfortunately took second place to my strivings to raise my children and earn a living. But now, in my 79th year, I have returned to the task, and with help from others have assembled these stories...I literally couldn't have prepared this manuscript without them, and they have my greatest respect and gratitude.

The literary references include: "The Baronage of Scotland" by Sir Robert Douglas; "The Calendar of Fearn"; "The Historical Collections of Ohio" by Henry Howe LLD; "Mareen Duvall of Middle Plantation" by Newman; "Magna Carta" by Wurts; and the "Directory of American Society—Ohio, West Virginia, Indiana and Kentucky".

More important is John B. Denune Jr.'s informative website: denune.org, which has been a treasure, and from which John has graciously allowed me to copy. John's father, John Baughman Denune Sr., was very helpful to me in 1982 when he spent time with me assisting in copying documents and pictures from his collection, and more recently also. Both John and his father have been immensely helpful and supportive to me as I accumulated stories and photos.

My brother, Tom, has been the keeper of family photographs and certificates. In my efforts to find stories about various individuals the internet became quite helpful, since so much genealogical material is now posted there. Since this resource is continually augmenting various digitized genealogic records, I would encourage those interested to look up individuals and events of interest to see what more has developed.

Introduction

In 2020, in the time of the worldwide coronavirus pandemic my attention turned to applying my efforts to long delayed projects. One of these is to document what I have learned about the lives of family folks who came before, because I feel it's important not to lose these stories and the lessons they contain in order to give perspective to the next generations. In this endeavor I have learned a great deal that helps explain how I came to be the way I am in terms of family traditions and in terms of the constraining conditions of life by which my forbearers were stressed.

And sadly, I have come to realize that I was very shy and self-absorbed as a youth when there was an opportunity to interact with older family members and

to hear their stories and to ponder their experiences and the lessons of life that they had to share. Perhaps one's capacity to appreciate another's life is really the product of having lived the greater part of a life oneself. Now at my age I feel the sad loss of so many whose stories were tantalizingly close but about whom I voiced little inquisitiveness.

However, I have since learned much about various family lines who intersected to enrich my lines of descent, and I have learned that families are so much broader than one's surname. Indeed, I intend to include noteworthy accounts of families whose members contributed their traits through love and caring. My efforts to assemble these stories has led me to be much more thoughtful of the lives of past family members; sometimes there is a story to characterize them and perhaps some inspiration; other times when little is between the birth and death dates I wonder about the lost stories. So sometimes we have interesting accounts and other times all that we have are dates of events without stories. But this data is included so that further historical inquiry may be facilitated. Dates and places are quite necessary to research one's ancestors. I encourage readers of this book to investigate Denune.org, and to search the internet for more information because many of our ancestors are featured.

I have attempted to present what I know of the genealogy of this extended family embellished by stories and some contextual history. Every effort has been made to check the dates and places and to record them with accuracy, but I doubt any history has been written without error. The stories that have come down to me are doubtless fraught with human errors of interpretation and

imagination. Yet we need stories in order to vivify our forbearers, and to appreciate them and to learn from them as best we can.

There may be people who lack interest in knowing much about their ancestors. However, if one has a genealogy prepared for them, and even if it seems uninteresting, it is a favor to their offspring and to those to come down the future family tree to keep whatever records that future descendants might treasure for themselves and to pass them on. Thus, in this manuscript, I have endeavored to set down all the genealogical records and stories that I was given. This manuscript, both printed and in digital form, allows an easy format to save this data and pass it on for the future use of descendants (it beats having to remember it). The research into these family lineages has taken major work over several generations of our family, and I can attest that once it is lost, it is very, very hard to put it all back together—if it were possible, it would take many years of applied effort.

The book form is quite durable, but so is a digital record if kept up with evolving software and hardware. The next generations can easily add their stories to the digital manuscript and make a living thing of it. But even a book can be tossed aside, and there is a risk of digital glitches, so I venture to repeat that once lost, it is indeed lost. This book and its digital record should be passed on to the next generations, and they should be advised as to its unique value. Digital records need to be transferred to new technology as it is available and kept in several ways. Consider placing the digital copies of the manuscript and appendices in a safety deposit box or home safe, indeed make several copies and keep them in several places and with other family members. Records are so

easily lost via carelessness, and neglect. Consider Horace Smith's version of the poem "Ozymandias":

*In Egypt's sandy silence, all alone,
Stands a gigantic Leg, which far off throws
The only shadow that the Desert knows:—
"I am great OZYMANDIAS," saith the stone,
"The King of Kings; this mighty City shows
The wonders of my hand."— The City's gone,—
Naught but the Leg remaining to disclose
The site of this forgotten Babylon.*

*We wonder,—and some Hunter may express
Wonder like ours, when thro' the wilderness
Where London stood, holding the Wolf in chace,
He meets some fragment huge, and stops to guess
What powerful but unrecorded race
Once dwelt in that annihilated place.*

And in reality, consider the greatest monumental legacy in all of human history, the Great Pyramid of Kufu at Giza—there is uncertainty as to who built it, when it was built, why it was built, and even how it was built. Monuments without the stories are a cypher.

Those interested in reading and preserving these stories will likely be limited to close family members with genuine interest in their legacies. Leaving a record for them of remembered bits of the lives of those who contributed to the ground of our family experience is quite satisfying, and I offer it as a gift, and I hope that readers will also find these interesting. These stories of connected

families provide wonderful links to long dead persons of immense interest. Also, where it helps to set the stage, I have included some historical perspectives in order to convey a sense of the times in which our forbearers lived. In some cases, all we have are dates of events, yet some added history helps to sketch in what is otherwise unknowable.

In the 2021 archeological movie “The Dig” there’s a thought-provoking line: “if a thousand years should pass in an instant, what would be left of us?” And the answer was “we are all part of something that continues.” However, what would the answer be for an ancestor who placed this question a millennium ago? This time the answer would be “us, we are what would be left of them, we are what continues.” We are the heirs of their chromosomes and of their inheritable traits.

When I first comprehended that my lengthy family lineages existed and saw them with the names and exploits of long dead relatives who weren’t all named Denune, I felt a bit unconnected to them. It was as if they weren’t really critical to my existence. Finally, I realized that just like the plot to Ray Bradbury’s “A Sound of Thunder” where a time traveler steps on a butterfly in the Jurassic period and this event fundamentally changes the course of history; I realized that all of my predecessors were crucial, just as they were, to my very existence. One small change, an early death, a different marriage, etc. could have nullified my particular existence. Sure, there might be individuals of my generation in the family, but I wouldn’t be among them, but rather there would be different individuals. This realization, at least, made me sensitive to the fact that each of my ancestors and the actions they took made an essential contribution to my existence and actually made me who I have become—each was a necessary factor

for my life...I realized that they all were part of me, part of an endlessly unfolding chain of cause and effect.

Many of us hope to leave some sort of family legacy, and in olden times it wasn't easy to share or publish a manuscript, so as is often the case, what they left in terms of letters or other writings got lost between generations. Perhaps the real legacy is in how we raise our children and treat others, because that also is a family tradition. But it is only human to wish to be remembered by name and to pass on lessons to future generations. Using a bit of empathy, I can imagine the feelings of those long gone to be remembered and respected. Hopefully they can be content with the relentless patterns in which physical and personal traits continue to find expression in us, enriched by the admixtures over centuries.

[Our Visit to Scotland to Find our Roots:](#)

One example of traits from the past emerging in myself was revealed to me when I visited Scotland with my wife, Elaine, to search for our roots in 1996. Undertaking this tour was the result of our shared interest in learning a bit about the past experiences that made up our family's traditions. Denune is a Scottish name, often spelled with a capital N and double o's (DeNoon), and likely a spelling variant of similar names like Dunoon, Dineen, Denoune, Denoon, Denvne, Denwne, Dunure and other variants for example. Our own ancestors in America have used Denune, DeNune, Denoon, and DeNoon at various times. I had records of Denunes living in the environs of Tain, Ross-shire, Scotland in an ancient area named Catbole and Pitnellie. There I located local Denunes and had a nice visit with them. Their knowledge of their family history was limited, but the resemblance between me and the paterfamilias was remarkable. I felt intuitively

comfortable that I'd likely found people of my own stock, despite the intervening 500 years.

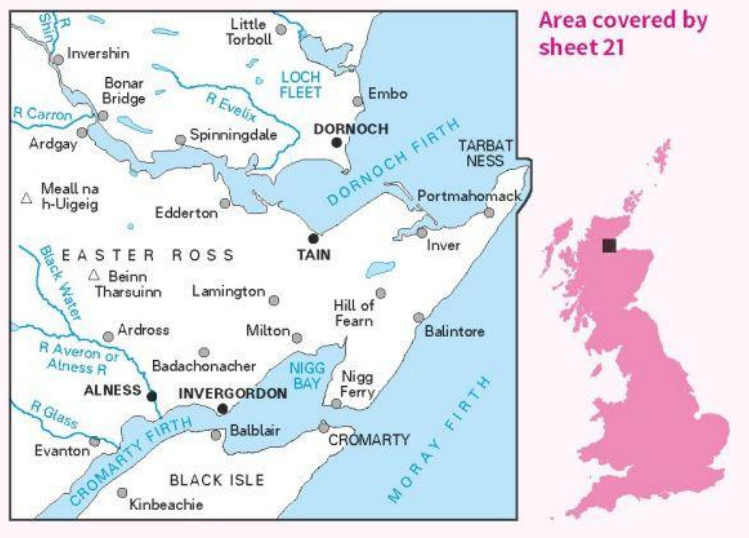
The search for Denune history led us to the town of Dunoon on the Western shore of the Firth of Clyde, site of the Dunoon Castle which dated from the 1300's and was destroyed during the Duke of Argyll's rebellion against James VIII (his Scottish title) and also known as

James II (his English title) in 1685. This town is the namesake of all Denunes. We were traveling with a reference for the family history of some Denunes in the area of Tain, in Ross-shire, which is called the Lowland Highlands and is on the East coast of Scotland. Some years ago, John B. Denune Sr. informed me of Denune lineage documented in The Baronage of Scotland by Sir Robert Douglas,



Site of ruined Dunoon Castle

Edinburgh, 1798, and having acquired a copy, this was my roadmap to the area of Ross-shire, on the east coast, fertile with Denune history. Briefly, in the early 1500's two brothers, Duncan Campbell, former heritable governor of the Castle of Denune (a seaport on the west coast of Scotland) who had been sentenced to death for cattle theft, but escaped justice; and with his brother Donald Campbell who was "a man of parts and learning in



the church”, relocated from Dunoon, Scotland to Ross Shire on Scotland’s East coast, and took their mother’s maiden name Denune or Denoon as their new surname. Thus, all Denunes in this lineage are also Campbells by origin.

In these new environs, Donald was rather quickly elevated to the position of Abbot of the ancient Fearn Abbey, which dated from Pictish times, and was able to provide lands and titles to both his own sons and to Duncan’s sons. So, both brothers sired sons in Ross-shire in the early 1500’s.

The ancestry of Dr. William Alexander Denune, our immigrant ancestor, born in 1699, died in 1763, who appears in Prince George County, Maryland in the 1720’s, has been indicated by DNA analysis to be from Duncan’s lineage, starting with his mother and through 8 subsequent generations in Scotland, including Dr. William A. Denune who was born there and immigrated to Maryland. The work on DNA was done by John B. Denune Jr. using his father’s DNA.

Dr. William’s parents were Mr. William Denune (1656-1704), a minister, and his wife Isobel Hepburn; they married in 1605 and had 8 children. There were two boys named William, presumably a second son was named William after an older sibling who died. The surviving William Alexander Denune eventually became a physician and a portrait painter and immigrated to Prince

George County, Maryland, where he bought a plantation, married and continued our lineage.

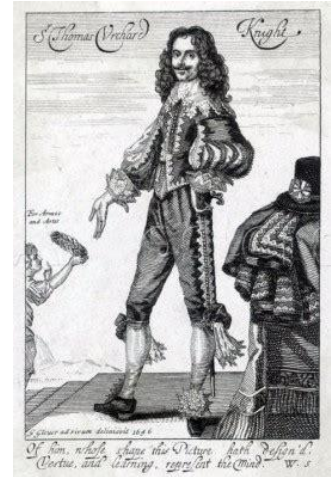
Following the information in Douglas' book, we made an appointment to meet with the Abbot of Fearn Abbey, near Tain. He was a youngish man who graciously received us in the rectory and spoke knowledgably of his forbearer in the office of abbot, Donald Denune who held the office in 1541. The ancient Abbey of Fearn was established in the 1220's; and was Catholic, later becoming Presbyterian and then Episcopal. Much of what is known of Abbot Donald Denune is recorded in The Calendar of Fearn, Text and Additions 1471-1667, edited by R.J. Adam, printed for the Scottish History Society by Pillans & Wilson LTD, Edinburgh, 1991, which I later purchased at Bridge of Allan Books, 2 Henderson Street, Bridge of Allan, Stirlingshire, Scotland FK9 4HT (Telephone 01786 834483).



Abbey of Fearn, Easter Ross

Abbot Donald Denoon, who was not celibate, and had 9 sons by 2 women, is mentioned extensively in The Calendar, and of especial interest to me is the extended legal fight over the Denoon inheritance which had passed to his son

William, who married Elizabeth Urquhart, daughter of one Thomas Urquhart, Sheriff of Cromarty. This Thomas was father of the illustrious Sir Thomas (1611-1660), a prodigious intellect, who is known for his royalist sentiments, and publishing on the subjects of plane and spherical geometry, proposing and devising a universal language, his celebrated translation of Rabelais (which is available at Project Guttenberg on line) and his great wit.



Sir Thomas Urquhart, Intellect

It is legendary that this Sir Thomas died in a fit of laughter upon hearing of Charles II's restoration to the crown. He is the greatest son of Cromarty, Scotland. And so, he is also our distant relative since one of the Denune cousins married his sister.

Donald's estate passed to William whose estate passed to his son William II who died young at the famous and disastrous battle of Pinkie Clough in May of 1565, a devastating defeat for the Scots. This led to a 30 year long dispute between the Denoon uncles, the Urquhart kinsmen and one Jasper Vaus of Lochsln, which is now a crossroads near Catbole, who had planned to buy out the others and did marry his own daughter to William who died soon after in 1565. There's much more in The Calendar on the life of Abbot Donald. As for his efforts to give his family a landed base it was thus thwarted by his grandson's death and the disputes over inheritance that followed. I will detail these events later in this book.

However, Duncan's progenies are not named in the Calendar but are documented in Douglas' book. And it is Duncan Denoon's family line through 7

subsequent generations which ended for us in Scotland with the birth of William Alexander Denune in 1699.

Family history isn't all a bed of roses, however. After our visit to the Abbot of Fearn, Elaine and I drove a bit south to Cromarty, crossing the Moray Firth on the Nigg to Cromarty Ferry, which might have been the land's smallest ferry—it held only 1 or 2 small autos. The ferry simply nosed up to the shore with engines running hard to keep it fast and ferrymen gesturing forcefully for us to drive our rental car aboard immediately.



Nigg-Cromarty Ferry

Finding that we were related to Sir Thomas Urquhart, however distantly (brother-in-law of a cousin, many, many times removed), the most famous son of Cromarty, was fascinating, but we found more Denune history in Cromarty...specifically in the old Gaol, a tourist venue where there were old cells with story-boards on the walls, one of which highlighted the various incarcerations, contemporaneous to the events above, of one Maureen Denune—pickpocket, night-walker, and consort of tinkers. Was she also my ancestor? To be truthful, genealogy must be inclusive. There is much more about the Scottish Denunes in succeeding sections.

Dunure, Scotland and Dunure Castle

Always curious about the origin of my own surname, which was taken by fugitive Campbells from Dunoon, in the same general area as Dunure, and was their mother's surname; my interest was piqued by learning of the marriage in Gen. 17 of my wife's lineage. "Alexander Montgomerie (about 1445-about 1468), m Katherine Kennedy dau of Gilbert Kennedy of Dunure, 1st Lord Kennedy, before 1450, d in Kilwinning." Dunure could be a variant of Denune. So, I include this story because it possibly could bear on our surname origins, and because it's a good story and illustrates the cruelty of some Scottish lairds. Cruelty which could also be a part of Duncan Campbell's death sentence.

Dunure is a very small fishing village just opposite the SE aspect of the Isle of Aaran on the coast of Ayrshire, Scotland. The small harbor of Dunure is dominated by the ruins of Dunure Castle, dating from the 13th century, which stands on a rocky promontory on the Carrick Coast.

The castle is the point of origin of the Kennedys of Carrick, who once ruled over much of south western Scotland and were granted the lands in 1357. It is the most ancient habitation of the Scottish surname Kennedy. The Celtic name Dunure or Dunoure is said to derive from the "hill" or "fort of the yew tree".

It is the site of the infamous "Roasting of the



Dunure Castle and Harbor in 1840

Commendator of Crossraguel”.

Note that a commendam is an allowance paid to a cleric or layperson (called a commendator) who holds an office temporarily until a proper incumbent can be found. This is the story. In 1570, a



FDunure Castle ruins 2017

dispute arose between Gilbert Kennedy, 4th Earl of Cassilis, and Allan Stewart, the succeeding lay Commendator of Crossraguel Abbey over the ownership of some of the abbey lands and their rental income. The Earl's uncle was Quintin Kennedy, the last true abbot of Crossraguel. It was Quintin who challenged John Knox to a debate on the Catholic Mass. Gilbert had expected to secure the Commendatorship, however Allan obtained it through the influence of his relative, Captain James Stewart of Cardonald. Gilbert, with sixteen men, caught Allan Stewart unawares in Crossraguel Woods whilst a guest of the Laird of Bargany, and tricked him into journeying to Dunure. At the castle he was deprived of his horse and weapons and guarded by six of the Earl's men.

For two days Gilbert left the commendator to consider his fate and because he was obstinate and refused to sign over the lands and rentals, he tortured him, twice, roasting and basting his feet and body over a brazier in the Black Vault of the castle, aided bizarrely by his cook, baker and pantrymen. As a result of the torture sessions of the first and seventh days of September 1570, the lands were signed over to Gilbert.

The Commendator was rescued from his confinement by the Laird of Bargany, Allan's brother-in-law, who arrived with a body of men; first hiding in the

chapel and then storming the castle. The rights to the abbey lands were settled, partly by the Earl providing Allen Stewart with sufficient funds to allow him to live 'comfortably' for the rest of his life. In the meantime, he had been taken to the Cross of Ayr (town center) where he had denounced the Earl of Cassillis. The Earl, however, was never fully brought to book for his actions by the Privy Council, and Allen Stewart never walked again.

In 2017 Dunure was featured as a set in the TV series “Outlander”.

The Denune Family Tree

Gratitude is due to all my past family members who each in ways, obvious or inexplicable, contributed to my being here; and to my talents and also my obstacles, from which much has been learned. To me, a family includes all who contributed to the success and welfare of a gathering of people who maintained an identity over time-spans—we are talking of friends as well as relations, those who were adopted or who adopted us, loved ones, in-laws, and parental figures, etc. Some left significant imprints, others were supportive, a few loved us and left us, sadly some lives were brief...yet all of us are involved in sharing something out of the collective family experience. It is wise to approach the totality of our family stories with understanding, compassion, affection, and tolerance. Despite my own immersion in this study of our forbearers, it's quite impossible to fully grasp the complexity of their lives and the reasons for their decisions. The more involved I become in setting down these stories and some historical circumstances that impinged on people's lives, the more all the stories seem like a tangled skein of interrelationships that I can only present as they come to me during the writing. These are often the stories of folks who were really rather

ordinary, but due to the difficult circumstances of their times had to find successful ways to cope which makes their lives instructive.

We are fortunate to have a far-reaching documented genealogy of many branches of Denune families who begin this genealogy as Campbells. In order to keep things clear I will start by presenting the Denune Family Tree, relying on Douglas' book, J.B. Denune Jr.'s research and website, and Aunt Ina's documentation. Certainly, many questions will arise at first perusal of this pedigree, and I will present what stories I have accumulated for each generation and attempt to clarify certain events. Be advised that the surnames of the women who consented to be Denune wives are equally as important, and lead to interesting heritages.

[b=born, d=died, m or &=married, G=generation]

G1—Mr. & Mrs. (nee Denune) Campbell, late 1400's, near Dunoon, Scotland. Two known sons:

- Donald Campbell—changed his surname to Denune
- Duncan Campbell—changed his surname to Denune

G2—Duncan Campbell, Governor of Dunoon Castle in Argyle, assumed his mother's maiden name, Denune. He fled Argyle with his brother Donald to Ross Shire after being condemned to death by his kinsman Colin, (possibly the 1st Earl of Argyll, Sept. 10, 1433- May 10th, 1493) for "driving the duke's cattle into his".

G3—Andrew Denune, son of Duncan, acquired by purchase from his Uncle Donald, who had become the Abbot of Ferne in 1528, the lands and Barony of Catbole in Ross-Shire in 1534.

G4—John Denune, 3rd Baron of Catbole married Catherine Ross, daughter of Walter Ross, 8th Laird of Balnagown (slain at Tain in 1528), besides Andrew, below, John was the father of John.

G5—Andrew Denune, 4th Baron of Catbole, which he received September 1604.

G5a—John Denune, Andrew's brother, 5th Baron of Catbole.

G6—Norman Denune Esq., married Catherine Munro, daughter of Sir Hector Munro, died 1635. Did not inherit the estate.

G7—Minister William Denune (1656-1704) married Isobel Hepburn 1667, they had 8 children, two sons were named William, the first William born in 1693, died in infancy, the second son that was named William was born in 1695, and this was our ancestor, Dr. William Denune.

G8—Dr. William Alexander Denune (1699-1763), immigrated to Maryland around 1724 and married Elizabeth Duvall November 24, 1728. They had 10 children, including William Denune, second of 3 sons and oldest surviving son.

G9—William Denune (1741-1778?), married Elizabeth Duvall Forrest (1737-1767) on February 23, 1762. He was a Revolutionary War hero who likely died at Valley Forge (not heard from again). They had 5 children, their oldest son being John Duvall Denune.

G10—John Duvall Denune (1767-1838), served 3 years in Washington's Army, later married Sarah Burrell (unk. birthdate—1840) on January 17, 1798,

they moved to Ohio, having 16 children, including Alexander Burrell Denune who was the third of their three sons.

G11—Alexander Burrell Denune (1807-1886) married Mary Ann “Poly” Agler on December 1, 1831. They had 8 children, including John Baughman Denune who was the third of their three sons.

G12—John Baughman Denune (1855-1939) married Fannie Fern Ferris (1859-1936) on October 3, 1878. They had 13 children, 9 surviving to adulthood.

Most of the Denune readers will be able to know their descent from G12, and further generations simply lead to my siblings and a few cousins, so I haven’t included them.

[The Barons of Catbole](#)

Extensive research on Denune genealogy conducted by Rev. David DeNoon of Chicago, which John B. Denune Jr. presents on his family website, denune.org, indicates possibly 4 different Denune immigrants to America, and among them the one who sired the main part of that name in America was Dr. William A. Denune. Fortunately, the DNA research indicates that the American Denunes are descended from a lineage that is recorded by Sir Robert Douglas of Glenbervie, Baronet; in his book “The Baronage of Scotland”; noted “Containing an Historical and Genealogical Account of the Gentry of that Kingdom, Collected from the Public Records and Chartularies of this Country; the Records and Private Writings of Families; and the Works of our best Historians”; Edinburg 1798. The following is a transcription of Douglas’ chapter on the Denune genealogy:

“The surname Denune is of great antiquity in Scotland, is local, and was assumed by the proprietors of the lands and barony of Denune in Argyleshire, as soon as sir names became hereditary in this country, though these lands afterward became the property of the family of Argyle.

Sir Arthur de Denune flourished in the reign of King Alexander III and had the honor of knighthood conferred upon him by that prince, whom he survived several years.

In a charter of James Lord High Stewart of Scotland, confirming the donations of his predecessors to the Monastery of Paisiey, the witnesses are, "Robert Bishop of Glasgow, John brother of the Lord High Stewart, Sir Arthur de Denune, Sir Nicholas Campbell, and Sir Reginald de Crawford, knights, William de Shaw, Alexander de Normanville, &c. esquires," anno 1294.

This Sir Arthur was afterward, with many of his countrymen, compelled to submit to King Edward I of England, anno 1296.

At the same time, Guy de Denune was also forced to swear fealty to the said King Edward anno 1296

Whether Sir Arthur de Denune and Guy were brothers, we cannot determine, but it's believed that, of these two, most of the Denunes in Scotland are descended, whose posterity has been free barons in different counties of this kingdom, some centuries ago.

The lands and Castle of Denune have been long the property of the family of Argyle, as before observed. They have a tradition handed down by their bards and sennachies, which is still believed, viz. That a younger son of the family of Argyle was appointed heretable governor and keeper of the Castle of Denune. Duncan Campbell, one of his posterity, having had some feuds with his neighbours, also vassals of Argyle, committed several depredations and drove their cattle into his cattle, &c. which the earl of Argyle highly resented, and had the governor, though his kinsman, tried, condemned, and ordered to be drowned in the water of Clyde, &c. However, Duncan had the good fortune to make his escape, and fled to the North Country where he settled, and his mother having been a daughter of the family of Denune, he assumed that for his surname, which his posterity enjoyed ever after, but they retained the armorial bearing of the Campbells, their paternal ancestors.



Campbell of Argyll, Forget Not

This Duncan had a brother, Donald, who accompanied him to the north, and also assumed Denune for his surname. He being bred to the church, and a man of parts and learning, became abbot of Fearn in Rossshire, where he acquired considerable wealth.

Duncan, the governor, now Duncan Denune, was the immediate ancestor of this family, and was father of:

Andrew Denune, afterwards of Catbole, who lived in the reigns of King James IV, and V. He acquired from his uncle Donald the abbot, the

lands and barony of Catbole in Rossshire, anno 1534, which became the chief title of his family. Contemporary with this Andrew, lived Sir David Denune, also settled in the north country, who was possessed of a considerable estate, which appears by two charters under the great seal, domino Willielmo de Denune, of the lands and barony of Pittogarty, the village and lands of Pitnellie, Balnacouth, &c. in the shires of Ross and Inverness; one dated in the year of 1538, and another in 1540, but we can give no account of his posterity. Andrew of Catbole died in the beginning of the reign of Queen Mary, leaving issue a son,

John Denune of Catbole, who succeeded him, and married Catharine Ross, a daughter of the ancient family of Balnagowan, which is instructed by a charter under the great seal, Johanni Denune de Catbole, et Catharine Ross ejus sponse, terrarum de Arkbole, &c. &c. in the shires of Ross and Inverness, dated 12th April 1556. By the said Catharine Ross he had two sons; 1) John, his heir. 2) Andrew, who carried on the line of his family, as will be shown hereafter. He died in the reign of King James VI, and was succeeded by his eldest son,

John Denune, the third baron of Catbole, who never married, but resigned his lands in favours of his brother Andrew, anno 1589, whereupon he got a charter under the great seal, hereafter narrated. He dying without issue before the year 1604, was succeeded by his brother,

Andrew Denune, baron of Catbole, who got a charter under the great seal, confirming a charter of vendition and alienation to his grandfather, from Donald Denune abbot of Ferne, dilecto nepoti fuo Andrew Denune,

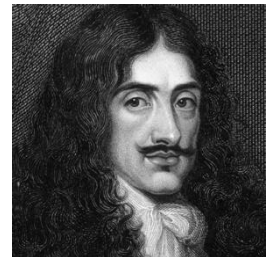
&c. of the lands and barony of Catbole, in Rossshire, for a certain sum of money paid to him by the said Andrew. The charter is dated in 1534, as before observed, and the confirmation is dated the penult day of September 1604. He got another charter, Andrew Denune de Catbole, &c. of the lands of Milntoun of Ferne, dated in September 1594. Also, a charter of confirmation upon the resignation of the above John Denune of Catbole,



Charles I

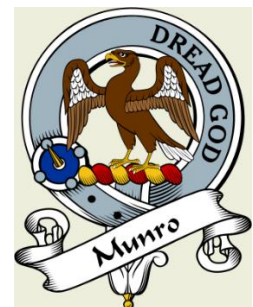
to and in favours of his beloved brother, Andrew Denune, of the lands of Hilton, commonly called Ballocknock, in Rossshire. The resignation is dated 12th March 1589, as before mentioned, and the confirmation 11th June 1611. He died before the year 1620, and left issue a son and successor,

John Denune, fifth baron of Catbole, a man of singular merit, a faithful and loyal subject to King Charles I, who spent the greatest part of his paternal estate in his majesty's service, and dying before the restoration of King Charles II, had no opportunity of getting any redress. He left issue a son and heir.



Charles II

Norman Denune Esq, who inherited all his father's virtues, but little or none of his estate. He married Catharine, daughter of Sir Hector Munro of Foulis Bart, by whom he had 2 sons, 1) Norman. 2) Mr. William, of whom more afterwards.



Norman Denune, eldest son of the above Norman, married a daughter of _____ Ross of Balnagowan, by whom he had a son, Walter Denune Esq; whose only son _____ is settled in the East Indies.



Mr. William Denune, second son of the senior Norman, a man of parts and learning, and being bred to the church, was minister of the gospel at Pencaitland, in East Lothian, where he married Isabella, daughter of Doctor George Hepburn of Moncraig, Esq; by Helen his wife, daughter of sir Alexander Swinton of that ilk, and by her he had one son, George; and several daughters, 1)



Christian, married to James Hepburn Congalton Esq; chief of the ancient family of the Congaltons of that ilk in East Lothian, without issue, 2)
Mariamne, married to sir John Bruce-Hope of Kinross, baronet, by whom she had one son, John, who died in infancy, and a daughter, Anne Bruce-Hope of Arnot, who is now heir of line of the Hopes of Craighall, Bruces of Kinross, &c. Mr William's other daughters died unmarried. [Rev. Norman had more offspring, including our ancestor which were discovered by the research of John B. Denune Jr.]

George Denune Esq: his only son married Isabella, daughter of Alexander Edgar younger of Wedderley Esq; by whom he had one son, William Denune Esq; a youth of great hopes and spirit, who died in the flower of his age, unmarried. George had several other children, of whom there is only one daughter, Janet, surviving."

This ends the transcription of Douglas' book, and his account is noteworthy for establishing the following:

- The early dates noted for individuals named Denune in recorded historical documents.
- That our Denune descent is actually from the mother of Duncan Campbell, aka Denune. Duncan changed his surname to Denune, his mother's family, in his flight from justice, deserved or not. Starting with Duncan's mother and including Rev. William Denune, there are 7 documented generations of Denunes in Scotland. Dr. William A. Denune, born in Scotland, I am counting as the first of the American generations, which proceeds through 10 further generations, culminating in generation #17, my grandchildren.
- Denune isn't a clan, but a sept which is a significant family that has become a clan group member. Denunes may claim affiliation with Clan Campbell or Clan Ross.
- That Duncan's brother Donald did very well and used his position to distribute lands and titles to his son William and to his nephew Andrew, which continued our noble lineage from Andrew, culminating in Dr. William A. Denune.
- William A. Denune isn't named in Douglas' account as a child of Rev. William, but the grave marker of his father indicates 8 children including two named William, and the DNA research done by John B. Denune Jr. has matched our family to Reverend William Denune who by this is known to be Dr. William A. Denune's father. Indeed, it was John Denune's research

that revealed more of Rev. William's progeny including a second and surviving son named William, our antecedent.

- Of interest also is that Dr. William A. Denune's grandfather was also a physician, Dr. George Hepburn. Since Dr. William's father had died in 1704, When William was but 9 years old, one might wonder if his maternal grandfather played a hand in directing him towards the study of medicine.

Donald Denune, Abbot of Fearn Abbey

One may well wonder how a refugee from the west coast town of Dunoon appearing across Scotland in Easter Ross would quickly be so well appointed. Indeed, why if he were not guilty along with his brother Duncan, did he accompany him in his flight and even change his surname? There is evidently so much more of the story that is lost history. But we do have access to much about Donald Denoon, Abbot of Fearn, because his acts are recorded in the ancient abbey record called the 'calendar'.

The Calendar of Fearn states that "Donald Denoon, canon of Ross, was provided to Fearn on the resignation of the absentee Patrick Hamilton" and mentions that "disputes with Bishop James Hay of Ross over tiends (in Scotland, these were tithes derived from the produce of the land for the maintenance of the clergy) may have made a resident abbot desirable." Also, the Calendar editor comments that "Abbot Donald's parentage has not been ascertained", and that "a Papal bull of 1 July 1528, confirming Fearn's existing privileges, suggests that Denoon had official backing."

One may indeed wonder about the risks inherent in Donald's accepting the position of Abbot of Fearn Abbey. Consider the life and fate of his predecessor Patrick Hamilton (1504-1528) and the manner of his "resignation"—being burned at the stake for heresy at the age of 24. Taking a stand against the status quo was a brave act because to preach Lutheranism during these struggles of the Reformation was to risk being charged with heresy, a capital offense. Hamilton, although young, achieved a place in History as one of the first martyrs of the Reformation. He was of Royal lineage, his mother Catherine Stewart being the granddaughter of King James II. His father, Sir Patrick Hamilton, was a nephew of King James IV. At the age of 13 Patrick was given the title of Abbot of Fearn and sent to the University of Paris on its income, where he earned an MA at the age of 16. There, at the Sorbonne, the ideas of Martin Luther were discussed, although such papers were officially to be burned. Patrick was an adherent and went on to study the original scriptures in Holland under Erasmus. In 1523 he returned to Scotland and joined the Faculty of Arts at St. Andrew's University. At this time Luther's writings were being smuggled into England as well as Tindale's remarkable translation of the New Testament into English which allowed ordinary folks to read the gospels. The 14-year-old king James V banned these as "damnable opinions of heresy" with severe penalties for possession.

A formal summons from Archbishop Beaton led to charges of heresy and Patrick fled to Wittenburg and then Marberg, places where the Catholic apparatus had been undone, monasteries were empty and priests were marrying. Patrick published 13 theses which distinguished law and grace, justification by faith, and the sufficiency of the work of Christ alone for salvation. Eventually though, he felt the need to return to Scotland and promote the Protestant Reformation.

Once returned, Archbishop Beaton called him before a council, opportunities for recanting were offered, but Patrick said, "I say with Paul, 'there is no mediator betwixt God and man but Christ Jesus, His Son'; and whatsoever they be who call or pray to any saint departed, they spoil Christ Jesus of His office." Thus, he denied the whole Catholic theology of using Saints as intermediaries between oneself and God, which is the Protestant proposition. He was sentenced to death without delay. Witnesses reported that at noon the prisoner was taken and chained to the stake surrounded by faggots and gunpowder, and this being carried out in a public square at St. Andrew's. Before a large crowd of witnesses, he was given a last chance to deny his confessions and obtain his life. Calmly and with dignity he maintained his stand for the truth. So, the fire was kindled. Some gunpowder exploded, but the wind and the rain put the fire out, prolonging his suffering. Three more attempts had to be made with fresh combustibles before the terrible act was concluded by 6 pm that fateful evening. His last words were: "How long, Lord, shall darkness overwhelm this kingdom? How long wilt Thou suffer this tyranny of men? Lord Jesus, receive my spirit!"

Our branch of the family owes a huge debt to the generosity of Abbot Donald who transferred to his nephew Andrew, our ancestor, both lands and title, which made this family line traceable as nobility. John B. Denune Jr. summarized notations regarding Donald in the Calendar as follows. "Donald was a Judge Advocate, and a member of the Earldom Court. He was the father of 9 children by 2 wives, 4 being listed in the Calendar. Donald's son William, who married Elizabeth Urquhart on June 29, 1547, daughter of Sheriff Thomas Urquhart, (who had been previously married to John Vaus of Lochsln), inherited a third of Arboll,

Pithogarty and a liferent grant of Pitnellie. However, William died soon after on September 10, 1547, at the Battle of Pinkie Clough, leaving an inheritance to his son William II.”

So, William II was the nephew of our ancestor Andrew Denune, Duncan’s son, who also obtained lands and title via his uncle, Abbot Donald. There are stories of interest in the death of William and William II’s struggle to obtain his inheritance.

William II’s inheritance was disputed for 30 years between the Denune Uncles, his mother’s Urquhart kinsmen, and Jasper Vaus of Lochslin, who planned to marry William II to his own daughter Katherine. This marriage did take place, but William II died in 1565, and his eldest sister Margaret was eventually retoured nominally as heir. The lands were eventually split up between the petitioners, and Abbot Donald’s attempt to give his family a landed base was thus thwarted by his son’s death at Pinkie and the two difficult successions that followed.



Clan Urquhart

Meane Well, Speake Well, Doe Well

It’s interesting to note the significance of the Battle of Pinkie Cleugh, which was the last pitched battle between Scotland and England before the Union. Many of Scotland’s nobles participated, and it is considered to be the first modern battle in the British Isles, and it was a devastating defeat for Scotland whose forces lost 10,000 in contrast to the English losses of 500. This occurred in part because the Scots fruitlessly wasted their own cavalry early in battle, and when

they ran in retreat the next day the English cavalry had a field day cutting them down over a 6-hour span across the countryside for miles and miles; and the river Esk in Midlothian and Lothian ran red. The aftermath of the battle is well described as a veritable slaughter.

The conflict was the result of Henry VIII's plan to secure an alliance with Scotland by marrying his son Edward VI to Mary Queen of Scots, but Scotland was aligning with France and opposed the Anglican Reformation on the Scottish church.

However, our branch of the Denune lineage was spared such material upheaval and continued from Duncan's mother down seven generations to Rev. William Denune. And it's indisputable that Abbot Donald's generosity made all the difference to Duncan's line. After only 6 years in his ecclesiastic office, 1528-1534, he transferred Catbole to Duncan's son Andrew. One might wonder if this property was formerly of the Abbey, or was Donald wealthy enough personally?

Reverend William Denune (1685—1704)

Again, in reviewing the life of another of our ancestors, the life of Rev. William Denune is best understood in the context of the English Protestant Reformation. In brief it was a mixture of politics and theology. The politics stemmed from Henry VIII's reaction to Pope Clement VII's refusal to grant Henry an annulment of his marriage to his first wife, Catherine of Aragon. Henry proceeded to have parliament declare him the "Supreme Head on Earth of the Church of England" in 1534. This was reversed by the catholic Queen Mary I in 1553 who restored Papal Supremacy. Elizabeth I reasserted Royal Supremacy in

1559 which left final authority on the structure and theology of the Church to the Crown, which was again Protestant. In the mid 1500's literally hundreds of Protestants were burnt at the stake, some even posthumously.

Theological matters at the heart of the Reformation were the new ideas that were supported by the printing press whereby English versions of the Bible were made available as they never were before. The Protestant viewpoint was that salvation was obtained through faith in Christ based in scripture. The Catholic viewpoint was of the primacy of intercession via saints, and the central ritual of Mass, Eucharist, and prayer for those in Purgatory. Indeed, the Lutheran movement was also against the commercial aspects of the Catholic sale of indulgences and other forms of what was seen as blasphemy. Luther held to justification by faith alone, rather than by the Catholic emphasis on good works. By the time of Rev. William Denune there was a turn towards tolerance and the Toleration Act of 1688 allowed protestant dissenters freedom of worship.

King James VI of Scotland, aka as James I of England and Ireland, had said "no bishop, no king", emphasizing the important role of the clergy in justifying royal legitimacy.^[3] Cromwell capitalized on that phrase, abolishing both bishops and kings upon founding the Commonwealth of England. After the restoration of the monarchy in 1660, the episcopacy was reinstalled and the rights of the Dissenters were limited: the Act of Uniformity 1662 required Anglican ordination for all clergy, and many instead withdrew from the state church. These ministers and their followers came to be known as Nonconformists, though originally this term referred to refusal to use certain vestments and ceremonies of the Church of England, rather than separation from it.

Turning our attention now to John B. Denune Jr.'s work which revealed more about Reverend William Denune (1685-1704) and his wife Isabella Hepburn (1667-?) who were the parents of Dr. William Alexander Denune, the immigrant. In fact, they had eight children, and after the first son named William (b 1693 and died young), they named another son who was born in 1695 William as well, and this is our ancestor who immigrated to Maryland. Rev. William was minister of the Pencaitland Parish Church from 1685 to 1704. He died at the age of 48 and is buried inside the church in the east nave. Their grave marker at Pencaitland Parish Church which reads as follows (translated from the Latin).

"Denune: Hepburn--Here the victorious spirit of Mr. William Denune, who was for 19 years minister of the Parish, laid aside his earthly tabernacle. He was a true preacher of the gospel both by the sweetness of his manners, the persuasive eloquence of his tongue, and by the whole tone of his life. In the joyful and sorrowful changes in the church he calmly did his duty. He was helpful to his friends, instructed his own people by his example, and communicated to others the knowledge which he himself had acquired. And so he exchanged his natural cheerfulness of spirit for the highest joy about the beginning of February in the year of our Salvation 1704, in the 48th year of his age. His mourning widow (Isabel Hepburn) like-minded companion of his life, the beloved mother of his **eight** children, was buried with honour and tears among the ashes of her husband William, and her son William, of John and Helen who predeceased her."

John B. Denune Jr.'s investigations revealed more of how Rev. William was involved in the ecclesiastical struggles of the Reformation. He writes: "This

memorial to the Rev. William DENUNE, minister (1685-1704) who was buried there and also a burial place of certain members of his family, is a lapidary record of an historical event in the history of Scottish Presbyterianism. Rev. William had been an Episcopalian Minister in Haddington before he was called to Pencaitland where he ministered for nineteen years. In the days of the Stuart rulers, Presbytery was set aside and Episcopacy established, and it was not until the Stuart dynasty was overthrown (1688) and the House of Orange set up, that Presbytery was restored. In 1691, A Second Vindication of the Church of Scotland was published. In the preface, Minister William Denune is listed as a "presentor", asking for himself and other Episcopalian ministers, to be allowed to act as a Presbyters. Denune's plea was rejected because even though they swore allegiance to the new monarchy, and rejected popery (Roman Catholicism), other sects also rejected popery, some ministers on the list served in the north where this council had no authority, one minister had already been removed, but the council felt the plea wasn't clear enough in accepting the authority of the new Presbyterian church government. Then, in 1695 an Act was passed which permitted Episcopal Ministers who refused to conform to Presbyterianism to keep their livings if they "conformed to the Civil Order of things". Rev. Denune conformed and in consequence, although an Episcopalian, he retained the living at Pencaitland." He died very early in 1704 when he was in his 48th year. The Church was declared vacant on 30th January 1704." His will was found by J.B. Denune and posted on Denune.org, dated November 2, 1708.

This diagram by John B. Denune Jr. illustrating the early Scottish ancestry of Dr. William Denune, the emigrant, and is drawn from The Baronage of Scotland.

Sir Arthur de Denune, lived during the reign of Alexander III, was a witness in 1294, compelled to submit to Edward I in 1296

Brothers?

Guy de Denune

They were the forbears of most Denunes in Scotland

Duncan Campbell, the governor of Denune Castle, whose mother was a Denune, now Duncan Denune

Duncan was sentenced to be drowned in the Clyde River for committing several depredations and driving the Argyle cattle into his cattle. He and his brother Donald fled into the western highlands and assumed their mother's maiden name, Denune

Donald Campbell, now Donald Denune, became abbot of Ferne in Rossshire, where he acquired considerable wealth.

Andrew Denune, acquired his uncle Donald the abbot's lands and barony of Catbole in Rossshire 1534

John Denune of Catbole, who married Catharine Ross, daughter of the ancient family of Blamagowan

John Denune, the third baron of Catbole, who never married and resigned his land in favor of his brother Andrew, died without issue before the year 1604

Brothers

Andrew Denune, fourth baron of Catbole, received the hereditary barony from his grandfather Andrew, the penult day of September 1604, got another charter of lands of Milntoun of Fern September 1594, also a charter at his brother's resignation on March 12th, 1589, confirmation June 11th, 1611, who died before the year 1620

John Denune, fifth baron of Catbole, loyal subject of Charles I, spent his fortune in his service, died before any redress by Charles II

Norman Denune Esq., inherited his father's virtues, but none of his estate, married Catharine Munro, daughter of Hector Munro of Foutis Bart

Brothers

Norman Denune married a daughter of ____ Ross of Balnagowan

Walter Denune Esq., settled in the East Indies

Mr. William Denune, born 1656, a man of parts and learning, bred to the church, minister at Pencaitland in east Lothian, married 1688 Isabella, daughter of Doctor George Hepburn of Moncraig, husband of Helen Swinton, daughter of Alexander Swinton, Mr. William Denune died Jan. 1704

George Denune Esq., his will confirmed 4 July 1729, married Isabella, daughter of Alexander Edgar younger of Wedderley Esq.

William Denune Esq., died young and unmarried

Several other children and Janet, her will confirmed 26 Sept. 1787

John, baptized June 15, 1690

Helen, baptized Sept. 17, 1691

1st William born 1693, died young, baptized July 7, 1693

Christian, baptized May 10, 1697 married to James Hepburn Congalton Esq. of east Lothian, no issue

Isabella

Mariamne, married 1706 to sir John Bruce-Hope of Kinross

John, who died in infancy

Anne Bruce-Hope of Arnot

2nd William born 1695, our Dr. William Denune

Dr. William Alexander Denune (baptized 3 May 1695-1763), The Immigrant

John B. Denune Jr. states that “Dr. William Denune was a Scotsman who came to Maryland after graduating from Medical School in Paris France in 1721 and may have come from Scotland to Maryland about 1724. His father, Rev. William Denune had died in 1704 when he was 9 years old. He came first to Queen Anne County, Eastern Shore, MD. The register at St. Barnabas' Church, Queen Anne's Parish, in Prince Georges County shows that William Denune (a Scotsman) married Elizabeth Duvall, 24 February 1728. The Denunes shared pew #12 with Mr. William Fowler, and Mr. Mark Brown.”

The story of the family name in America begins with the advent of Dr. William Alexander Denune, an eighth-generation descendant from the mother of Duncan Denune, appearing in Maryland in the 1720's. The exact date of his arrival is unknown, and as noted above, John B. Denune Jr. estimates the date as 1724; and there are dates for some events in his life which are documented in The Duvall book. These include the purchase on June 28, 1737, for 50 pounds sterling of 200 acres of land on the west side of the Patuxent under the name “Denune's Purchase”. And on July 30th he purchased additional land which was a portion of “Parrott's Manor”. Land transactions in Maryland followed the English custom of naming the parcels. As for his having attended medical school in Paris, perhaps it was elsewhere, but my Grandaunt Ina said that this fact had been passed down in the family.

John B. Denune Jr. summarized his lifestyle: “Like most physicians of that day, he maintained a plantation or two and followed agricultural pursuits along

with his medical practice. Also, like his father-in-law, Mareen Duval the younger, Dr. William unfortunately was a slave owner, and 18 of these were in his will: Sacose, Johnny Boy, Toby, Robin, Will, Tony, Peter, Mingo, Samson, Jacob, Simon, Betty, Jenny, Hester, Janu, Kate, Sary and Jemey.” That some of our ancestors participated in enslaving other people is an unhappy aspect of our heritage and being mindful of this may sensitize present family members to forswear both prejudice and privilege.

Aside from Dr. William and his son William, there appear to be no other members of the Denune surname who participated in enslaving their fellow men. When John Duvall Denune, Dr. William’s grandson, relocated to the Ohio territory, it was forming its constitution as a free state which meant it outlawed slavery. A few decades later, our Bancroft and Case ancestors in Granville, OH were staunchly abolitionist. Azariah Bancroft, a judge, ruled in a controversial case that a runaway slave caught in Ohio could not be returned to slavery, and Lester and Mathilda Case operated a station of the “underground railway” in his home. Azariah Ashley Bancroft, Mathilda Bancroft’s brother, hosted the annual Ohio State Anti-Slavery Convention in his own home, helping to trigger the “Granville Riot” of abolitionists vs. pro-slavery militias in 1836. (See the section on the founding of Granville, OH.)

He and Elizabeth Duvall, daughter of Mareen Duvall the younger, married on October 24, 1728, and he died in 1763 leaving an estate of 227/7/4 pounds sterling which included land and a few slaves (Duvall pgs. 216-218). The cash amount is equivalent in buying power in March 2025 to \$46,457.00USD. His activities as such, noted in the Duvall book include purchasing land and witnessing

land transfers and wills, and attending to the sick as a physician. They had 10 children between the years of 1732 and 1751: 2 sons and 8 daughters.

Of particular interest is Dr. William Denune's talent as a portrait painter. In 1976 one of his oils was sold for \$125,000 by William Young and Co. and this was featured in a full-page advertisement in Antiques Magazine. The subject of this painting is a young girl, and John B. Denune Jr. says that it dates from approximately 1739, and that the subject may have been his daughter Jane, who was born in 1732. The 41x32 ¾" painting is signed W.



Portrait by Dr. W.A. Denune

DeNune, pinxt. 1735. Pinxt means "I painted" and is an attribution that was used in the Middle Ages and seems to be an affectation. It is worth wondering if the subject could be one of his own daughters. The Antiques Magazine text stated "DeNune, the first of his line in America, and the earliest of the Southern Colonial portrait painters, was known to us until now, by the anonymous Broadnax portraits in the Virginia Museum of Fine Arts and the collection of W.F. Broadnax III." "His painting career seems to have occupied itself in Maryland and Virginia." "Belknap lists only 10 portraits in his census of Va.-Md. colonial painters."

The progeny of Mareen Duvall married several times into the Denune family. Prominently there is Elizabeth, daughter of Mareen the Younger, wedded to Dr. William. And two of Dr. William's children: William Jr. married Elizabeth

(Duvall) Forrest (born October 12, 1737), and Jacob married Margaret Duvall—both cousins.

[DNA Linking Dr. William A. Denune to his Family in Scotland](#)

At this point in the story line, one wonders about the origins of Dr. William A. Denune...where was his family of origin, and what was their history. A number of Denunes who were senior to me had tried to find a link to the family name in Scotland, although initially there was curiosity that the name might have been French. Those of whom I am familiar, who did the initial research included Great Aunts Ina and Ethyl and my dad's cousin John Baughman Denune Sr. and his son John B. Denune Jr. I used to visit John Sr. when I visited my parents on Thanksgiving at their home in Columbus, Ohio.

Aunt Ina spoke of the family name possibly being French, and she said of Dr. William A. Denune that he attended medical school in Paris, France; that he had been presented to the Royal Court of France, and that he was an excellent horseman. When I heard this, I was of the impression that it was a story handed down in the family.

Clarity to his origins was brought by John B. Denune Jr. who had the perspicuity to proceed with DNA analysis and research upon a sample of his father's DNA. The following explanation of this research was posted by John B. Denune Jr. on the Denune website.

"Jason Booth of [FoundByDNA.com](#), is a Genealogist who specializes in helping adopted persons and experienced researchers alike with family mysteries and brick walls. He uses specialized DNA analysis techniques and interprets the

enormous files that are part of all DNA tests, drilling down to the chromosome level. With the help of distant cousins from all over the world who also took DNA tests, Booth's work first verified some things the family already knew.

That John B Denune Sr. (Generation 7, born 1926) was descended from Dr. William Denune (Generation 1, born 1699), and because John had a double dose of Duvall DNA, referred to as a "Collapse", Jason independently verified his Duvall line back to the 1600's.

The new discovery was that Dr. Denune, the immigrant to colonial Maryland was DNA verified to be the son of Mr. William Denune (Generation 0, 1656-1703), minister of the Pencaitland Parish Church in East Lothian, Scotland. DNA also verified that John Sr. was a direct descendant of Minister William Denune's mother, Catherine (Munro) Denune. This work has also revealed emerging DNA support for ancestors Isobel (Hepburn) Denune, wife of Minister William Denune and Norman Denune (Minister William's father, husband of Catherine Munro).

John B. Denune Jr. (Generation 8, your webmaster) continues the story:

"We we're reaching the limits of how far back in time autosomal DNA could be used to reasonably triangulate our oldest ancestors. So, Jason advised us to use the 23andMe DNA test because it also tests for the X and Y Haplogroups. This X & Y DNA goes back for thousands of years. So, if we are descended from a long line of women on our matrilineal line, i.e., daughter of the daughter of the daughter, they all share the same X haplogroup. Similarly, if we are descended from a long line of men on our patrilineal line, i.e., son of the son of the son, they

all share the same Y haplogroup.” Jason is currently comparing our specific Y haplogroup result of R-Z19 from 23andme with other Denune / Denoon males and other families with the same exact Haplogroup. Regardless of what your surname is, if you also belong to the rare Y haplogroup R-Z19, please feel free to contact Jason at Boothmultimedia@comcast.net. If “The Baronage of Scotland” by Robert Douglas (1798) is to be believed, the Denunes can go back seven more generations to Duncan Campbell's mother, Mrs. Denune (Generation -7). Duncan assumed his mother's maiden name, Denune, and fled with his brother, Donald, to Easter Ross where they made their home in Cadbole. We look forward to learning if the DNA confirms this or instead unveils exciting new revelations about our oldest ancestors.”

Mareen Duvall (?-1694) the Huguenot

Mareen Duvall was the grandfather of Elizabeth Forrest who married Dr. William A. Denune. His life and his descendants are documented extensively in “Mareen Duvall of Middle Plantation” by Harry Wright Newman. This author freely admits that the origins of Mareen are really unknown. But some things are discernable from recorded Maryland records. Newman says that he was known to have been a Jacobite (supporter of the exiled Stuart King James II of Scotland to ascend to the British throne) and a French Calvinist Protestant of the group known as Huguenots. He was brought to Maryland as an indentured servant, serving a multi-year sentence, by William Burgess and conveyed to John Covell. Burgess, a one-time Quaker and sympathizer of the Puritan regime in Maryland, was responsible for transporting a number of number of settlers to Maryland.

Mareen completed his service in 1659, and then as a freeholder applied for compensation of 50 acres of land.

Newman presents a hypothetical scenario that Duvall may have fought for Bonnie Prince Charles and captured in the wake of Charles' defeat by Cromwell in 1651. However, speculation also points to the possibility of his having been captured during the French Civil War from 1648 to 1652. It is against the background of religious and political warfare in France and England that one must ponder the actual circumstances of Mareen Duvall before his indenture. Consider that in August 1572 the French Crown instigated the sudden Massacre of up to 30,000 French Protestant Huguenots over several weeks—the worst religious massacre of the century. Persecution continued despite the Huguenot rising in the early 1620's. And in all of this, there is the oath sworn by a Norman Frenchman named Marin Duval on December 2, 1651, before the Norman Parliament in Rouen as Special Civil Lieutenant for Andleys (a commune in the Eure Department in Normandy). But there are no established facts regarding the life of Mareen Duvall before his being transported to America. Indeed, one can sympathize with the biographer's inclinations to imagine Mareen as a principled fighter who was captured and sold into service...it happened to many soldiers. Alternatively, one might conjure a romantic aura of his being like Jean Val Jean—Victor Hugo's honorable thief protagonist, who was overly set upon and persecuted.

Whatever his origins, his descendants include a varied group including actor Robert Duvall, Harry Truman, Dick Cheney, Warren Buffet, Wallis Simpson (Duchess of Windsor) and Barak Obama.

Mareen was literate, attended the English House of Worship on the Ridge along with other orthodox families. He was married several times, by his first wife(s) he had 5 children, and by Susanna he had 7 more children. Elizabeth Duvall (1706—1766), his granddaughter, married Dr. William Alexander Denune. Elizabeth Forrest, his great granddaughter, married Dr. William's son, also named William. At the time of Mareen's death, Newman states of the Duvalls "they intermarried with all the gentry families of the Anglican oligarchy of the county, and it can be safely written that no family in the Colonies married more with their kinsmen than the Duvalls—union with first cousins was most frequent."

Here one might wonder as to the available supply of marriage partners in that time and place. Despite the surge of immigration following the founding of Plymouth Colony in Massachusetts in 1620 and the founding of Jamestown Colony in 1607, there still may not have been a lot of people to choose from in the mid to late 1600's. The same is likely the case later on when John Duvall Denune settled his family in Franklin County, Ohio in the very early 1800's. And life was much more local in those places and times, because travel and moving around wasn't easy. Perhaps it was easier then with fewer candidates, since in modern times one brushes shoulders with many thousands of potential partners, and faces the monumental task of winnowing them down to only one.

His historic and gracious mansion was called "Middle Plantation" and was situated on 600 acres in Davidsonville, MD.



Duvall's Middle Plantation

Mareen Duvall died about August 5, 1694, and he left a considerable estate of 947 pounds sterling which in April 2025 would have the buying power of 157,121 pounds sterling, or \$209,332.00 USD, and 40 tons of tobacco would be worth \$192,080.00 in 2024 and other commodities. The total of this cash and tobacco in April 2025 buying power is \$401,412.00 USD. His land holdings in Prince George and Anne Arundel counties amounted to several thousand acres; it's difficult to estimate the worth as there's not enough data. His lengthy will noted this item: "I give and bequeath to my daughter Elizabeth Duvall one hundred- and fifty-pounds Sterling money of England (worth \$32,989.00 in April 2025), to be paid her by my Executrix hereafter named after my decease when she shall come to the age of sixteen years or day of marriage which shall first happen." This Elizabeth was a sibling of Mareen the younger, and the bequest with its stipulations is an example of the expectation of young marriages in those times.

Mareen Duvall "The Younger" (1680-1741)

Mareen Duvall the Younger was born at "Middle Plantation", Anne Arundel County about 1680, and he inherited 300 acres of cultivated land. To distinguish him from others of the same name he was usually styled "of the Great Marsh". The inheritance indicates that he remained in a good relation to his father, who had disinherited another son.

His marriage to Elizabeth Jacob (?1752), possibly in 1701, produced 11 children, and his third child, Elizabeth Duvall, married William Denune, son of Dr. William A. Denune.

The Duvall book relates that at one time Mareen the Younger was called to court, being accused of having made “false, scandalous, and infamous libel” in writing “against Mistress Eagle, who had always conducted herself in a very upright and virtuous manner.” Her son by a previous marriage was bound contractually to matrimony with Mareen the Younger’s sister, Catherine. Newman writes “some of the accusations are unprintable, but one was an “impudent strumpet.” The accusations could not be proven in court and Mistress Eagle and her husband “not only lost their case but the court decreed that Mareen Duvall the Younger recover damages against them for an unstated quantity of good, merchantable tobacco.”

Reading “Mareen Duvall of Middle Plantation”, one is really overwhelmed by the extent of deep research done on hundreds of individuals living in early colonial times. The information was gleaned from court records, deeds, funerals, marriages, witnessed transactions, church participation, land transfers, etc. However little of this describes personalities, and it isn’t fair to take the measure of a man like Mareen the Younger from the single extant court record that might reflect upon his character. He really remains a cypher.

One other aspect of the life of the Duvalls, and probably all the landowners like the Denunes, is that they were heavily into tobacco production on their plantations. Indeed, tobacco as a harvested, dried product was a currency among them for the settlement of debts and such like.

Mareen “The Younger” died in 1741, leaving an estate of 352 pounds sterling, which via inflation alone would be 56,559 pounds sterling, or \$74,972.00 USD in April 2025. His will bequeathed “5 pounds Sterling to his daughter,

Elizabeth Denune, paid to William Denune.” In April 2025 this would purchase 803 pounds sterling or \$1,064.00 USD. When her mother died in 1752 there was a bequest of “personal property” to Elizabeth.

William Denune (1741-1778?) and Elizabeth Forrest (1737-1766)

William Denune was the 5th child of 11, and the second and oldest surviving of 3 sons born to Dr. William A. Denune and Elizabeth Duvall, who was daughter of Samuel Duvall and Elizabeth Clark; there were also 8 sisters. William is the 9th generation in the traceable Denune lineage, and also the 2nd of the American lineage. He was born on January 14, 1741, or 42 in Queen Anne’s Parish, Prince George County. On February 23, 1762, he married his mother’s 1st cousin Elizabeth Duvall Forrest (born October 12, 1737), daughter of William and Lucy (nee Duvall) Forrest and granddaughter of Mareen Duvall the Huguenot (see Duvall, pgs. 242-3). They had 5 children in perhaps 5 years of marriage; and he died at the age of 37 in 1778, and she died at the age of 29 in 1766. So now we have three succeeding generations of our surname, all given first names of William. Their children were Elizabeth Denune (dates unknown; James Denune (1764-1824); William Duvall Denune (1764-after 1830); Elias Denune (1766-1855); and John Duvall Denune (1767-1838).

There’s some confusion regarding whether the birth date of John Duval Denune is 1766 or ‘67, and his mother’s year of death is noted to have been 1766. The birth of his brother Elias is also said to be 1766, so we have to deal with some improbability about these dates. It’s believed that John lied about his age to appear to be 15, when he was yet 13, to enlist for military service.

Sometime in his early life, William Denune served in the French and Indian War which was conducted between 1754 and 1763.

There's no mention of William re-marrying following the death of his wife, and he went off to war in the Revolution (1776-1783) and is noted to have fought in June 1775 in the Battle of Bunker Hill. So, it is conceivable that he was absent from the time John Duval Denune was the age of 9. His mother died not long after his birth and it's not known who assisted in raising him, perhaps an older sibling, but they weren't that much older. If possibly Elizabeth Forrest Denune had married earlier than the date we have, at the age of 17, as was possible, she could have had her daughter Elizabeth right away and so this daughter could have been 11 or 12 years old, and capable of managing the family, when her mother passed away at the age of 29.

John B. Denune Jr. relates the following: "After the death of his father William, Jr. inherited his father's property. So, immediately after his father's death, or on June 7, and December 7, 1763; he sold to Henry Hall one of his parental plantations. Elizabeth Denune waived dower before two Justices of the Peace. On October 12, 1765, he sold to Richard Butt, land adjoining his property, and on April 19, 1766 he mortgaged slaves to Ann Brown.

William, Jr fought in the French and Indian War and enlisted in the Continental Army as a resident of Prince Georges County. William was a revolutionary war minuteman who marched from Maryland to Boston for The Battle of Bunker Hill, and we believe that he died at Valley Forge, PA, in the winter of 1777-8."

First and Second Cousin Relationships

Huldah Denune Horn wrote a nice summary of the two Elizabeths: Elizabeth Duvall (1706-1766) who married Dr. William on November 24, 1728, and Elizabeth Duvall Forrest (1737-1766) who married his son William on February 23, 1762.

The first is Elizabeth Duval who was the daughter of Mareen Duval the Younger and Elizabeth Jacob, who were married in 1701. Elizabeth Jacob was the daughter of John Jacob and Ann Cheney. Her father, John Jacob was born in Dover, England in 1633, married about 1682, and died before October 29, 1726, in Ann Arundel Co at age 94. Her mother Ann Cheney was born in 1661, baptized late on July 6, 1720, and died in 1730, she was 28 years younger than John and died at the age of 69.

The second was Elizabeth Duvall Forrest who married William Denune, son of Dr. William. Her parents were Lucy Duvall and William Forrest. Lucy Duvall was the daughter of Samuel Duvall and Elizabeth Clark. Samuel was the son of Mareen Duvall (the elder) and was a brother of Mareen the Younger. Elizabeth Forrest, great granddaughter of Mareen the Huguenot married William Denune on February 23, 1762, at age 25 in Ann Arundel Co., and died in 1764 or 66 at age 29.

Elizabeth Duvall and Lucy Forrest were 1st cousins because they shared the same grandparent, Mareen Duvall. Elizabeth Forrest and William Denune were 2nd cousins because they shared a great-grandparent, again Mareen Duvall Sr. The genealogy of these 2 Elizabeths was signed "Huldah DeNune Horn".

John Duvall Denune (1766-1838) and Sarah Burrell (?-1840); John Denune's Revolutionary Military Service Record

Verifying and knowing your ancestor's military service record allows one to speak with confidence regarding such illustrious patriotism in the family. A record of service in the Revolution also allows membership in the DAR and SAR. To this end several of our family put considerable effort into acquiring proof of service. Great Aunt Ina gave me correspondence that was conducted by her aunt, Hulda Denune Horn, a daughter of Alexander B. Denune, between 1909 and 1912 with War Departments in Maryland and Washington to verify the military service of John Duvall Denune. The Department of the Interior, Rev. War Records verified his service (S. File 44133) and that he'd enlisted March 1, 1780, and served till June 1783 as Musician under Captains Henry Dobson and Edward Spice, and Major Landsell, in the 6 Maryland Regiment. It was noted that he was wounded in the hand in service. The record states that the battles he served in were Guilford C. H., Camden, Siege of Ninety-Six, and Eutaw Springs. These battles include some of the bloodiest of the revolution.

Ina wrote the following description some of his service experiences. "No reference is made in the pension application of John Denune acting as aid-de-camp to General Washington as mentioned in his granddaughter's letter. Did John or the clerk at the Pension bureau consider that fact included among his other duties with the 6th Md. Regiment? John Denune's duties as aid-de-camp to Gen. Washington were oft-



Brigadier General William Washington

times dangerous. It was he who conveyed the messages from one officer to another and between camps. John was not only trustworthy but an expert horseman, could ride and guide a galloping horse with neither saddle nor bridle, entering the service before his 14th birthday, he was young and fearless. The Gen. Washington whom he served was not George but Brigadier General William Washington of the Southern Army along the mountainous frontier of the Carolinas and Georgia, here the Indian allies of the British carried on a tricky ambush warfare and the most fatal battles of the Revolution were fought. Those very battles in which John Denune participated are stated in his application (for pension)."

Ina wrote that "I've been told by older persons of a former generation that children of Ohio pioneers read from their school readers stories concerning John Denune's scouting days." And she included the following synopsis: "One night becoming weary and taking shelter in a thicket, he fell asleep. Snow fell during the night and when he wakened the ground was white. That was no cause for worry, but he did worry for in that snow were foot-prints, many footprints. He knew at once that a large band of marauding Indians had passed through and besides the direction of those prints told that they were headed for a certain American camp. Luckily his horse, overlooked, was impatiently waiting, and without hesitation, John mounted. Realizing that he must be cautious and yet out-strip the Indians, he decided upon a very dangerous but little-known short-cut through the mountains, traveling as fast as safety allowed, he still found no difficulty in arriving long in advance of the enemy. The Indians finding the camp fully prepared, fell back. There was no attack." (Ina Fern Denune, December 225,

1972). It was apparently common for “readers” to include local stories such as this.

John B. Denune Jr wrote the following sketch. “On March 1, 1780, John Duvall Denune, then 13, claimed to be born in 1765, making him 15, the minimum age of enlistment, and joined the Continental Army, 6th Maryland Regiment as a musician. He played the drum and fife, under Captain Henry Dodson. Young and fearless, John became an expert horseman and could ride a galloping horse with neither saddle nor bridle. John had many close calls, sometimes with the English, other times with the Indians. An account of John escaping from the Indians was published in an early reader. Lucy Washington (Denune) Agler, a daughter of John, gave this reader to her daughter Livinia (Agler) Cornwall, who treasured it for many years.”

“After the Regiment had been decimated at the Battle of Camden (August 16, 1780), the surviving members were formed into a company of the 2nd Maryland Brigade and attached to Colonel Williams' Regiment of infantry. He was discharged November 1, 1780, but continued to fight in the Southern Campaign. He fought at the Battles of Guilford Courthouse (March 15, 1781), The Siege of Ninety-Six (May 22 – June 18, 1781), and Eutaw Springs (September 8, 1781) where Captain Dodson was killed and his lieutenant, John Lynn was wounded. After the battle his company retired to the hills of Santee where he received a furlough. On January 1, 1782, a month or two after returning home he enlisted as a fifer in the 1st company, 2nd Battalion, commanded by Captain Edward Trueman, Lieutenant Jacob Crawford, and Ensign Charles Skirvins. He was later assigned to the company of Captain Edward Spurrier with Lieutenants Joshua

Rutledge and Robert Halkerson. He was stationed at Baltimore, and with several companies, his outfit marched under Major Lansdale to Newburg where General Washington was in command. He was discharged June 1783 at Baltimore. After the war he returned to Prince Georges County, and 15 years later, on January 17, 1798, he secured license to marry Sarah Burrell.” The first three children were born in Maryland, but about 1806 or 1812 he and his young family migrated westward, and ultimately settled in Franklin County, Ohio, now a part of the City of Columbus.

John and Sarah’s Relocation to Franklin County, Ohio

So, John Duvall Denune (1766/7-November 28, 1838) was about the age of 17 when he was discharged from Washington’s army. He didn’t marry until he was about 32 years of age. There are 12-15 years of his life in which we don’t have a record of events, but he was likely farming on his land grant in Western VA (per John B. Denune Sr). He married Sarah Burrell (1778-October 11, 1840) on January 17, 1798, when she was 20.

The family consisted of John Duvall Denune, his wife Sarah Burrell Denune, and produced 16 children born between 1799 and 1818, 3 of whom didn’t live to adulthood. It seems unimaginable for a modern couple to desire, let alone to have such a large family. They outdid the prior 2 generations which had 10 and 5 offspring. John and Sarah married when he was 32, and she was 20. He passed away in 1838 at the age of 72, and she in 1840 aged 62.

The family moved to central Ohio when John Duvall Denune made the decision. According to John B. Denune Jr. the land grant that John Duvall Denune

gained from his Revolutionary War service was in near Fairmont, in Western Virginia, now West Virginia. It seems likely that he settled there for a while, and then when some of his children were old enough to take over, he purchased land in Ohio and moved there with his young family. What went into that decision is a bit unknown. His relocation was to land near Franklinton, Ohio, which was a village on the west shore of the Scioto River that grew into the city of Columbus, Ohio. Franklin County was formed in 1803. This area received a few settlers in 1798 according to Howe's History. John and Sarah's son, Alexander, married an Agler from one of these families, as did his sisters Lucinda and Barbara. Three other siblings, Sarah Ann, Elizabeth "Eliza", and Sarah Ann, married into the Ballingers. The others married into these families: Baker, Tippey, Smith, Kissinger, Loy, Stotts, and Selby.

But consider how daring was an action moving west, indeed the 'far west' as it was known at the time, the area being recently occupied by Native Americans like the Wyandot, Seneca and Delaware people who were averse to being pushed out, and who were being forcefully removed as a result of the Indian Wars in Ohio. It was a territory of danger and opportunity.

As illustrative of the times, consider some contemporary accounts. The following story is reported to have occurred in the late 1700's (pgs. 609, 611 of Howe's History). "Mr. Robert Armstrong, an orphan boy who was bound to a trader, was surprised by some Wyandots and Senecas while trapping. The master was killed and Armstrong brought to their town at Franklinton. He was raised by the Indians, became a great favorite, lived, married and died among them. He was occasionally an interpreter for the United States. He left two sons who went

with the Wyandots to the far west; both of them were educated, and one of them was admitted to the Ohio bar.”

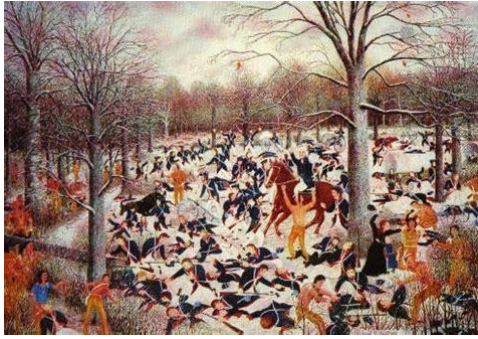
Another story reached into my past: “In June 1810, there was an old Wyandot chief, named Leatherlips, executed in this county (by warriors sent by followers of Tecumseh), and it is for the sole reason that he was a friend of the white man and opposed to taking up arms against the whites.”



New Leatherlips Memorial

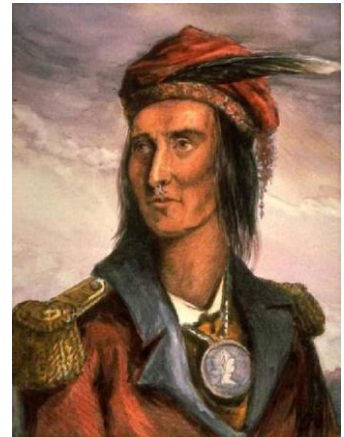
The entire drama included a 3-hour council, the sentence of death, the condemned chief wearing his finery, feasting, then chanting his death song and dancing accompanied by all the executioners, finally kneeling at a shallow grave and receiving the death blow. Gen. Harrison felt the order had come straight from Tecumseh (“Shooting Star”) and his brother Prophet. Later, in Columbus, a social organization called the “Wyandot Club” was formed to perpetuate the memory of Chief Leatherlips, by the erection of a monument on the place of his execution and burial along the Scioto River, just North of Columbus. I’m familiar with this monument because my family had picnics there, and I grew curious about Chief Leatherlips. My Dad told me that older family members had spoken of a Wyandot gentleman whose people hadn’t left Ohio, who had worked as a handyman.

Consider the lengthy Ohio Indian Wars that were ongoing since France’s defeat in the French and Indian War when Great Britain acquired the territory in 1763. The British supported the Native Americans to resist colonial settlement in the region. This more or less stopped with the Treaty of Paris in 1783 which



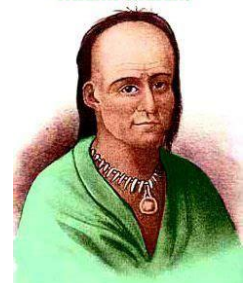
Blood on the Ohio

ended the Revolution. As settlers moved into the region, Native American resistance led to the Ohio Indian Wars. During the late 1780's the Northwest Territory was a violent place. There were a number of army and militia campaigns in Ohio designed to force all the Native Americans there into a small area in the northwest corner of Ohio. There were treaties forced upon the Native Americans and their resistance continued. US forces built a string of forts in Western Ohio but suffered defeats at the hand of Little Turtle. In 1790 Josiah Harmar led several military campaigns, but was soundly defeated by Little Turtle's forces, it was known as "Harmar's Defeat". In 1791 Arthur St. Clair led Continental forces in a large campaign, but Little Turtle soundly defeated him. It was one of the worst defeats for American forces by Native Americans in the history of the American Army. In 1793-94 Washington sent Gen. "Mad" Anthony Wayne on another campaign and it succeeded at the Battle of Fallen Timbers, defeating Native American forces led by Blue Jacket. With the subsequent Treaty of Greenville most Native Americans relocated to the northwest corner of Ohio, but many didn't feel represented and bloodshed continued to plague the region for the next 20 years. Meanwhile Tecumseh and his brother Tenskwatawa, known as "The Prophet", organized tribes all over the western territories. Harrison, later to be president, defeated Prophet, whose



Tecumseh

**Little Turtle
War Chief of the
Miami Indians**



followers had assembled at Prophetstown in Indiana, which had grown to a population of 3000 comprised of 14 tribal groups. This was the battle of Tippecanoe, which occurred while Tecumseh was away recruiting. The town was destroyed, and the next year Tecumseh died at the Battle of the Thames in the war of 1812.

So, there were risks, and it's tempting to wonder if the family had fallen on hard times in Prince George County. There may have been little inheritance from his father who had died at Valley Forge. Perhaps the land grant offered a new beginning with expectations of success based on hard work and ingenuity. For one thing, they had to be brave and determined. The oxen-pulled covered wagon journey from Fairmont, West Virginia to Franklinton Ohio was about 300 miles if one supposes less direct routes than there are today, and they would have been lucky to do 2 miles per hour, and each day's distance might have totaled 10 or more miles. Assuming time for rest stops and bad weather, getting stuck, making repairs, hunting to feed the family, illness and problems with livestock, the move could have taken a month.

Since Sarah was frequently pregnant between 1799 and 1818 to produce their 16 children, it would seem that she may have been pregnant or nursing while traveling. And usually, the adults walked beside the wagon to relieve the heavy load. Imagine doing this with all those kids, especially toddlers and infants.

As for the date of the move, John B. Denune Jr. who has spent much effort studying the lineage thinks that 1806 would make sense for the year of the move to Ohio. In that scenario, John and Sarah would have had 4 children, the oldest 7 years old and the youngest only 1 year old. And Alexander Bond Burrell Denune

was born in 1807, so Sarah might well have been pregnant with him during the move.

On May 2, 1818, John Duvall Denune applied for a pension granted to Revolutionary veterans. The application describes his various involvements with military actions and makes the application on the basis of financial need. John Denune documented the following “Injured in the war, and with many children to feed, he was a poor farmer with more debts than assets. In 1818, at the age of 52, he applied for and received a pension for his military service. Charles County Gentry incorrectly states that John has an impressive monument at Riverside Cemetery, Mifflin Township, Franklin County, Ohio. The impressive

monument is that of his son, A. B. Denune. John is buried at Riverside, but the Cemetery has lost track of the location of his grave, however there is a plaque honoring John by name along with other veterans.”



Mifflin Township Revolutionary War marker naming John Denune

Both the names of George Baughman and John Duvall Denune along with 3 dozen other local Revolutionary veterans are inscribed in gold on a white marble tablet in the National Veterans Memorial and Museum, 300 W. Broad St, Columbus, Ohio, which was installed in ceremony by the Daughters of the American Revolution on the centennial of the founding of the city in 1912.

Sarah Burrell, pioneer—her ancestors, marriage, and family

Ina Fern Denune wrote the following sketch of Sarah which comprises the entirety of this chapter: “To my beloved descendant, I am Sarah Burrell, I’ve waited many years to greet you and tell you how happy I am to welcome you among my other wonderful descendants. I am indeed quite proud of you and know that this pride will increase as the years go by. But I too have a great desire that we become acquainted, for by doing so the hopes that I have held so long will be better realized—those hopes that you should love and respect me and be proud to name me as your ancestor...for I live through you.

Yes, I am Sarah Burrell, daughter of Alexander Burrell and Eleanor (nee Dent) Burrell. My father was descended from John Alexander, the youngest son of William Alexander, the Earl of Stirling. John Alexander was the founder of Alexandria, Virginia, and was acknowledged as a very keen businessman. Will and John Hawkins of Plymouth, England, those renowned ship-builders in the days of Queen Elizabeth I, when the English fleet destroyed that great Spanish Armada, were ancestors of my father. [Note: Quite unfortunately and shamefully and unforgivably, Hawkins was also a wealthy ship owner who helped engineer the trans-Atlantic slave trade.] The Burrells were a maritime family also. They were not only shipbuilders, but their ships carried a large percentage of the commerce

between the colonies and Europe. At the time of the Revolution in 1716 and later during the War of 1812 they rendered valuable service to our new country. My mother, Eleanor Dent, was the daughter of Judge Peter Dent and his wife Mary (nee Brooke) Dent. Judge Peter Dent was born in 1693 and died in 1757 in Maryland.

Colonel William Dent, born in 1660 in St. Mary's County MD was my great grandfather. His wife was Elizabeth Fowke. They were married by the Rev. John Turling, Presbyterian Anglican Ecclesiast on February 8, 1684 at the home of Elisabeth's mother, Ann Fowke, daughter of Adam



Thoroughgood, in Port Tobacco, MD., upon license issued by the Honorable William Diggs Esq. [Thoroughgood came from Kings Lynn, Norfolk, England; served indenture for passage in Va., then returned with 105 men to settle an area south of Chesapeake Bay, gaining patent to 5000 acres and served in the House of Burgeses, Justice of the Court, and Captain of the local Militia. He started the first ferry service in Hampton Roads and exported tobacco.]

Colonel William Dent was King's Councilor at the Royal Colonial Court of the Province of Maryland. Colonel William Dent died at his home in Nanjemoy, a settlement in Charles County, MD in 1704, at which time he was the most notable and out-standing person in the Province. He was a lawyer, statesman and soldier, a large landowner and planter, merchant and shipper, he combined in himself the position Attorney General of the Province, Speaker of the Lower House of the Assembly, and Col. Of the Provincial Militia.

His mother was Rebecca Wilkinson, a daughter of Reverend William Wilkinson, the first Episcopalian minister to take up residence in Maryland. Rev. William Wilkinson was a graduate of the Divinity School at Oxford as were his father and other members of his family. He was a native of Yorkshire, England and came to America in 1650.

My mother's mother who was Mary Brooke, the daughter of Thomas Brooke II, and his first wife Lucy Smith, had ancestry no less distinguished than her father Peter Dent. Mary Brooke through her grandmother Brooke, who was Eleanor Hatton, was descended from Sir Christopher Hatton, the Lord Chancellor of Queen Elizabeth I, and the most elegant courtier of her reign; while Lucy Smith's parents were Colonel Walter and Rachel (nee Hall) Smith. The father of Col. Walter Smith, Richard Smith, was the first Attorney General for the Province of Maryland.



Sir Christopher Hatton

It would be impossible for me to mention and give an account even in a small way of the many wonderful ancestors whom I was so fortunate to have had.

On January 17, 1798 I married John Duvall Denune. The rainbow-hued silk for my wedding gown was especially woven for it in France. Of heavy texture yet quite pliable, buff, rose and turquoise threads were used in the weaving and combined in such a way that the fabric was given an unusual sheen as well as that of changing color. The chameleon effect thus produced was as exquisite as it was elegant. In those days I was spoken of as the titian haired beauty (a tint of red hair) and belle of Queen Anne's Town and people said I had a proud and stately

bearing. As for being a beauty and the belle of the town, I'm not so sure...I'll leave that to others to judge, but proud I was. Why shouldn't I be? I was marrying a very handsome man whose family had as interesting a background and history as my own, and he a hero of the Revolution. At thirteen years of age, John Denune, large of stature and tall for his years, enlisted in the sixth Maryland Regiment in 1780, taking advantage of his size in his patriotic desire to play a part in the struggle for freedom.

John Duvall Denune, born 1767 in Maryland died November 18, 1838, at Franklin County Ohio was the second son of William Denune, Born January 14, 1741, at Prince George's County MD, who married February 23, 1762, his cousin Elizabeth Duvall Forrest. William Denune, John's father had seen service with the colonial troops during the French and Indian War. John was the grandson of Dr. William Denune and Elizabeth Duvall. The records of St Barnabas Church, Queen Ann's Parish, Prince George's County, MD inform us that "William Denune was married to Elizabeth Duvall, daughter of Mareen the Younger, at the "Marsh" by Rev. Mr. Jacob Henderson on the 24th of November 1728." On this register we find the names of the children born to Dr. William and Elizabeth Denune and in this church pew No. 12 was assigned to Dr. William Denune, Mr. William Fowler, and Mr. Mark Brown. From old family letters we learn that Dr. William Denune was a physician who was graduated from a medical school in Paris 1721, and where he died in Prince George's County in 1756. Few, if any, important names of either Ann Arundel or Prince George's County were missing from the pages of his record book, testimony of the high esteem in which his professional services were held. The mother of Elizabeth Duvall Denune, the wife of Dr. William Denune, was Elizabeth Jacob. Mareen Duvall the Younger, at the "marsh", was born in

Maryland, the son of Mareen Duvall “The Huguenot”, and he and Elizabeth Jacob were married in 1701.

The Duvalls were an ancient family in Normandy who held fiefs and estates and their genealogy has been traced back into the eighth century. The old “Chateau de La Val” commenced in the ninth century is still standing in Normandy.

Mareen Duvall, “The Huguenot”, born in Normandy, and emigrated to America in 1659 and was the ancestor of the Maryland family. He settled in Ann Arundel County and received patents for several thousands of acres. He died in MD, August 1694.

John Duvall Denune and I, Sarah Burrell, were the parents of sixteen children. Two daughters, Eleanor and Samantha, died while young before we reached Ohio. The marriage records of the other fourteen—three sons and eleven daughters, should be found among the marriage record at the Probate Court, Franklin County, Ohio. However, that of our oldest son, William Forrest Denune to Mary Baker seems to be missing. Some clerk may have failed to record it, or they may have been married elsewhere.

Marriage records of the children of John and Sarah Burrell Denune as recorded in the marriage record books of Franklin County, Ohio:

1. William Forrest Denune and Mary Ann Baker, May 5, 1836. He was born January 9, 1799.
2. John Duvall Denune and Nancy Smith, January 13, 1824/5, by George Jeffries M.G. (Minister of the Gospel). John and Mary Smith say

that Thomas Smith gives consent for his daughter Nancy Smith to Marry John Denune January 11, 1825. Reference 2-230.

3. Alexander Burrrell Denune and Mary Ann Agler, December 1, 1831, David Beers J.P. Ref. 3-28.

4. Catherine Denoon (Denune) m. John Kissinger December 1, 1825. C. Hencle. John Kissinger says he and Catherine Denune are of age. Reference 2-171.

5. Sarah Ann Denune and Richard Ballinger, December 22, 1831 by George Jeffries M.G. Ref. 3-30.

6. Eliza Denune and Richard Ballenger, November 10, 1842, return January 10, 1843, David Beers J.P., Reference 4-27, 28.

7. Jane Denune M. Joseph Ballenger, February 5, 1835, John Landes J.P., Reference 3-105.

8. Lucinda Washington Denune m. Lewis Agler, October 24, 1833, David Beers J.P., Reference 3-75.

9. Nancy Denune m. William Hughes, January 30, 1835, John Landes J.P., Reference 3-105.

10. Barbara Caef Denune m. Frederick Agler, June 22 (11) 1840. Henry Innes M.G. Reference 3-250.

11. Mary Ann Brown Denune m. Hiram Loy, Jan. 11, 1840 (Oct. 11) by Henry Innes M.G. Ref. 4-169.

12. Willa Ann Harrison Denune m. Levi Tippy, Nov 10, 1842, David Beers J.P. Reference 4-266.

13. Susannah Denune m. George Stott, December 3, 1841 (Nov. 21), David Beers J.P. Ref. 4-243

14. Caroline Denune m. Larkin Selby, Jan 30, 1853, by Henry Innes
M.M.E.Ch. Reference 6-7.

The descendants of our fourteen children, as you can well imagine, have been indeed numerous. They are widely scattered over this country. Each, and all, have served their community needs, performing to the best of their ability whatever providence presented for them to do, and were of course ever mindful of guarding the rights and liberties of others. Numbers have recorded services in the various wars, others have and are acting as high government officials; they have founded schools, established churches and promoted the arts. In business and finance they became executives. The women of these families have also fulfilled an important, if not the most important role of all—they, the mothers. We have indeed taken great satisfaction through the respect and honor they have thus shown to us, and we appreciate that facts concerning them would be of much interest to you.

Before I close, I'll bring you up to date in regard to your lineage. The child from whom you are descended is our son Alexander Burrell Denune, born May 18, 1807."

Ina also noted that Alexander Burrell, the father of Sarah Burrell, was also on duty during the Revolution in 1776 as a "Citizen of Trust". See Archives of Maryland, Vol. 16, Pages 367-368, where it is written "Sept. 22, 1777 pay Alexander Burrell 18 Pounds 5 Shillings due him. Order issued that Dr. Andrew Francis Cheney be confined under a guard at Queen Ann, MD and be kept a prisoner until further order at Queen Ann Town by Alexander Burrell."

Interestingly the maiden name of Dr. William A. Denune's wife is Cheney. The

short form of this is that John Duvall Denune's father-in-law was paid to guard a man whose family name was the same as his grandfather's mother in law's maiden name. Since this wasn't a large community, it's likely that everyone knew whatever family connection existed.

Curious about the Hawkins ancestry, I perused what the internet had to say of his activities. It's a mixed bag: the good is that in a position as Treasurer of the Navy, he modernized the design of warships, and this gave the English a winning edge against the Spanish Armada. The bad is that he was enamored with slave trading and several times took squadrons of ships to the coast of Africa raiding coastal settlements to capture the citizens for slaves. Over the years he transported thousands of Africans to the Caribbean where he sold them. He devised the triangle trade where English goods were exchanged for slaves in Africa, who were then sold for goods in the West Indies, which were then sold in England. He also engaged in privateering and even piracy. The Victorian era saw Hawkins described as the unscrupulous father of the English slave trade. In June 2006, Andrew Hawkins, a descendant, publicly apologized for John Hawkins's actions in the slave trade. In 2023, Plymouth City Council announced that due to Hawkins's links with the slave trade, it planned to rename Sir John Hawkins Square to Justice Square.

Alexander Bond Burrell Denune (1807-1886) and Mary Ann “Poly” Agler (1814-1882)

Alexander Burrell Denune (May 8, 1807, to May 8, 1886), also known as “Burley”, was the third and last boy among the 16 children born to his parents. He married Mary Ann “Poly” Agler (May 10, 1814, to September 7, 1882), when he was 24 and she was 17, on December 1, 1831. He and Poly had 8 children: Susan E. (1833-1924), Sarah Melissa (1836-1909), Margaret Ann (1838-?), Cyrus Perry (1842-1921), Pauline Amanda (1845-?), Elias Alexander (1850-

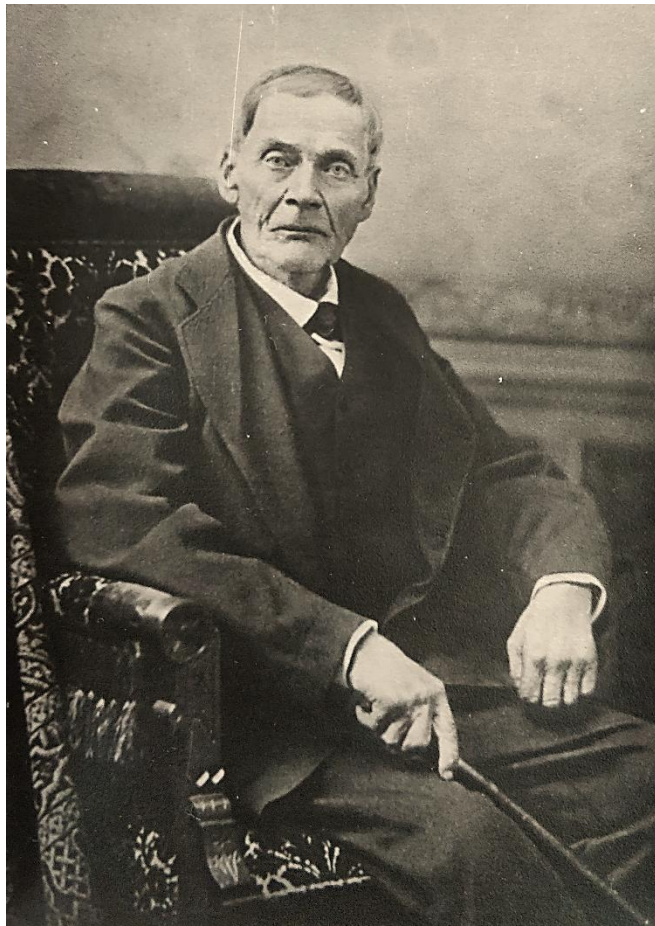


Mary Ann “Polly” Agler Denune

1921), John Baughman (1855-1939), and Hulda Williams (1857-?). He died at the age of 79 on his birthday, she had died at the age of 68.

If the reader is proceeding with this manuscript cover to cover, in this section one is treated to some of the oldest photos of family members.

Photography for the masses was invented by the Frenchman Louis Daguerre and merchandized in 1840. Apparently, these were wildly popular and swept the



Alexander Burrell Denune

world, even to rural Ohio quickly.

The poses are stiff and unsmiling for the most part. What we call

snapshots weren't possible until cheap home film cameras with "fast" film became available in the '20's.

So, to be photographed in the 1800's one had to hold very still for an

exposure that could easily last a full minute. Unsmiling poses were easier

to hold, and usually there were hidden supports behind the people

being photographed to help hold their necks still. Despite the

formality, if one realizes that folks

had no choice other than not to move and try not to blink for up to a minute, then one can start to see them as not necessarily as formal as their portraits, they just didn't have a choice. Nobody mugged a photo, because to move was to erase one's details.

The Historical Collections of Ohio by Henry Howe LLD, Vol. 1, lists the Agler family as among the first settlers in Franklin County, settling in the summer of

1798. Ina gave me a photo of “Polly” and wrote on the reverse “Mary Ann Agler, daughter of John Van Gundy Agler and Susannah Baughman Agler. Susannah was the daughter of George Baughman and Barbara Steele Baughman. Polly’s father, John Van Gundy Agler was the son of Frederick Agler and Margaret Van Gundy. Mary Ann Agler Denune was an expert horsewoman, not only horse-back riding but she also drove in the sulky races at the fairs. This picture of her holding her riding crop is my favorite.”



Mary Ann Agler

Poly’s mother was Suzanna Baughman (b 3/27/1795 in Cumberland Co. PA and d on 1/28/1871 in Mifflin Twp, Franklin Co. Ohio), who married John Agler (b 8/3/1792 in Somerset Co. PA and d 10/30/1892 in Mifflin Twp, Franklin Co. Ohio). Suzanna’s father was John George Baughman (Americanized version of the Swiss name Bachman). George’s father was Heinrich Bachman and his father was John George Bachman.



Mary Ann Agler Denune

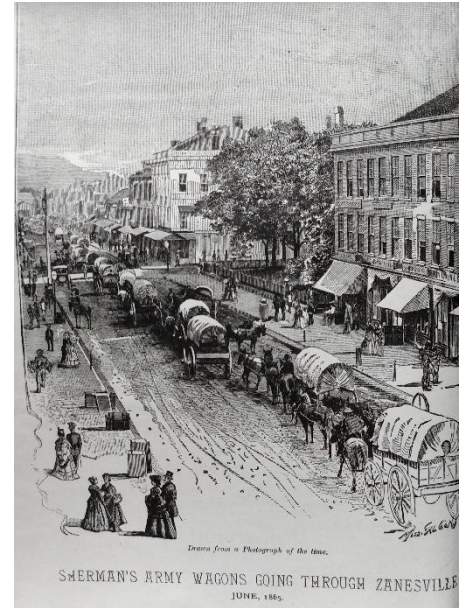
Ina Fern Denune wrote the following sketch of him: “Alexander Burrell Denune came with his parents to Ohio about 1814, a typical

son of old Maryland, he acquired early and by his own efforts a tract of over a thousand acres of land lying in and adjacent to Columbus. Augmenting this with gold and other possessions, he soon became a leading philanthropist and capitalist of his county. "Burley" Denune's brick mansion was well known for hospitality. The great parlors were invariably filled with guests from distant points who found in this mid-western home a hospitable welcome, agreeable company and southern cooking in extravagant plenty. With no slaves and a busy life for the adults, sometimes a heavy burden of responsibility fell on very young shoulders. On one occasion, when unexpected guests arrived at the hour for dinner, a small brother and sister faced each other with a bit of panic in their hearts; suddenly the little girl left the kitchen, and there followed a ponding of hoofs, a flash of running horses and a scurrying of guests. By the time the horses had been caught, and the owners had returned, and dinner worthy of the house awaited them. Hon. John B. Denune, his son, recalls this incident with amusement. It was one of many emergencies met and passed in a long and busy life."

That Burley was hard working and successful there is no doubt. John B. Denune Sr. says that Burley accumulated farmland totaling 2000 acres. And he relates as story that Alexander's holdings included a large pig farm which became infected with hoof and mouth disease when units of the Union Army quartered mules on his farm; and the pigs began to die. The story continues that people

from miles around came to see the pigs die...it was just so unusual. Asked if this catastrophe was going to be a hardship for him, he denied it and laughed it off, the pigs were only a part of his operation.

Ina gave me the picture of him and on the reverse side wrote: "He was "Uncle Burley" to all...I never was fortunate enough to know him, as I was born January 6, 1886, and my grandfather died before I was five months old on May 18, 1886, on his birthday. He was, as I have understood, a most remarkable person—broad minded for his day and a states rights man to the core, and in sympathy with the South for sentimental family reasons as well. Still, while he and his friends sat before the great fireplace singing such songs as "Our banner is simple but by it we'll stand, It floats from the Potomac to the great Rio Grande; Hurrah for Jeff Davis, Hurrah for the flag; Hurrah, hurrah for the red, white and red"—Aunt Polly and the neighboring ladies were in the adjoining parlor busily engaged in completing a large Union flag for the Mifflin boys to carry when they marched into town to join their regiment. His theory: "each has a right to his own opinions". I could give a hundred accounts to prove that he lived by his belief which would fill a book, but I'd like to give you some idea of his physical agility and his thoughtfulness towards children who came with their fathers on business. Mr. Charles Schneider, a Columbus merchant, once told me that he never missed a chance to go to "Uncle Burleys". My grandfather wore red flannel shirts and



Sherman's Army transiting Zanesville Ohio

would spend an afternoon jumping in the air and clicking his ankles three times at least before lighting and going through the broomstick even after 70 years old."

Several Ohio Indian articles came to me that had been collected by Burley. One came to me from Hilda Young's estate—it was a carved slate gorget or amulet with 2 drilled holes and an old paper label noting "from the desk of Alexander Burrell Denune". The other is a red pipestone or slate scraper from the estate of Perry Denune. Both were likely found by Burley on his land.

Indeed, he was able to greatly expand his holdings and on Monday, October 12, 1885 he was able to present a fine farm to each of eight of his children. Ina Denune wrote of this: "A very pleasant event took place at the residence of Mr. Alexander B. Denune, about five miles north of the city on the Westerville Road Monday morning. Each of the children were given a farm ranging in value from \$10,000 to \$15,000. The farms are handsomely located and are rich in the quality of the land. Mr. Denune, when he handed the deeds to his children, stated that he preferred to act as his own administrator, though he still retains nearly 200 acres not disposed of. The amounts given to the children were as follows: Mrs. Susan E Temple 116 acres, Mrs. Swan Innis Rankin 83 acres, Mrs. Margaret Decker 83 acres, Perry Denune 89 acres, Mrs. John Kiner 96 acres, Elias A. Denne 104 acres, John B. Denune 129 acres, Mrs. John Purdue Horn of Walnut Grove Indiana 100 acres. The occasion was a very pleasant one and one to be long remembered." Ina added that this was copied from a newspaper clipping saved and cherished for many years by Burley's daughter Hulda Denune Horn, but the date and publication were missing. [See Abstract of Title for East Linden, section #33 and 34.] [John B. Denune Sr. says that the farm his grandfather J.B.

Denune received was a part of East Linden in Columbus. And the part Hulda received was the business district to East Linden. And the part Margaret received was near Alum Creek.]

Ina continued “What a feeling of satisfaction and accomplishment Alexander B. Denune must have experienced that day. He had attained an ambition; “a farm for each of my eight children.” The joy of giving greatly outweighed the efforts of acquisition, and the boundless gratitude of the recipients he fully appreciated. When John B. Denune returned home, that evening, he walked with a stride, head erect, while swinging his arm as usual but still clutching that precious deed in his hand— “Fannie”, he said, as his wife came to welcome him, “I’m walking on my own land.”

For Burley’s funeral, his daughter, Margaret Ann Decker, wrote a eulogy she titled “The Old Home”. Margaret married George Ambrose Decker.

“Alexander B. Denune died on Tuesday May 18th, 1886 at his residence on the Westerville Road about five miles North-east of the City of Columbus. He was a highly respected citizen; he was an industrious and intelligent farmer. He had gained a large fortune. His land was over 1000 acres.”

“He had eight children, all married, to mourn the loss of a kind and affectionate father who always rejoiced at their prosperity and was pleased at their success. His Eight children all live in this county as follows: Mrs. David Temple, Mrs. S.S. Rankin, Mrs. G.A. Decker, Mrs. John Kiner, Mrs. J.P. Horn, and C.P. Denune, E.A. Denune and J.B. Denune.”

“His funeral was preached in the McKendres Chapel by Bro. Nickols. His text was, ‘Abraham, Isaac and Jacob all went down to their graves in honor at a good ripe old age’.”

“Brothers and sisters did you ever take time to sit down and talk over the scenes and successes of childhood? Did you ever take time to look back over the hill of life and call up the days of olden times when we were at home under the protection of a fond father and a devoted mother? Why! Our earliest days were spent in a pioneer’s home. The happiest days of our life! Oh, brothers and sisters, just think of the old home where were father, mother, brothers and sisters whose whole aim was to keep home happy and make life a pleasure rather than a burden.”

“Do you remember father’s corner beside the great old fire place? Just let’s see him sitting now by the twilight of a dim fire dreaming of the days when his boys would be men, that they would not have to stand the bitter trial of the dark dim forest or the treeless prairie. He toiled days, weeks and years in cleaning up his lands and setting out his orchards. He did all these things and we know it. He did it all for us. His trials were bitter; his aim was noble. He was happy. He was a model of love, but joy was there because mother was there. Now let’s just see her sitting at her work on the other corner beside that great old fire place. She was a perfect embodiment of love. She was happy because her children were there...father, mother, brothers and sisters all at the old home.”

“But let us take a thought of today. Yes, today the dim, dark forest is here, the wide expanding prairie is here, the orchards are here, the roads are here, the low murmuring rill of Alum Creek with her beautiful songs is here. What is it that

is not here? Why father and mother are not here. When we were young they were here. Now we are old they are not here. All we can do is to recall and look up the past; this day, we will never see it again. Are we using it well? For God will bring all work into judgment with every secret thing whether it be good or whether it be evil.”

“Now I have a word to say of George Decker and myself—of a little of our travels. I wish the gates to be all opened wide that the

Denunes may all pass in from the oldest to the youngest to hear what I have to say. Open the gates wide for we have all got the wilderness to cross.

A long time ago George Decker and I moved on Father Denune’s Farm when the land was very new. We had to cut the trees away to let the sunshine through. We built a house, a small log cabin, for we had come to stay. We put a new rail fence all around the farm the old, old fashioned way. Well, we were proud of our new log cabin and rail fence. Why! The brambles soon grew up



beside it with hazel brush and weeds made a good nesting place for mice and a lodging place for seeds, and we were very glad indeed when we could commence to burn the rails and put up a straight board fence.”

“A board fence was nice at first. The boards were straight and trim but grew warped in rain and sun. The very frost kept pulling out the nails in weather wet and dry. Why! We had to hire a man at last to keep the fence in repair. We bore away the fence and put up a barbed wire.”

“A barbed wire fence it tore the children’s clothes and made their mother scold. Yes, it tore the pocketbooks too and out rolled the money but we have all got the wilderness to cross. A barbed wire fence! Those dogs, cats, pigs and poultry and every other pest, the wild unruly children numbered with the rest—not the Denune Children, but the neighbors’ children—Why! They made a play ground on our garden spot as if there was no fence there. But we have got another new fence and comfort is insured.”

“No dogs, cats, pigs or poultry get through the last new fence—a woven wire fence. O, Friends, we are far upon the way by foes surrounded every day, our hearts are full of the pain and loss for we have all got the wilderness to cross, but courage ‘tis the Fathers’s hand that leads us to a better land.”

As an aside, Hulda (whose given name she sometimes wrote as “Huldah”) and her husband resided at Walnut Grove, Indiana, which was the name of the farm of John Purdue, the very successful Indiana pioneer who had endowed

Purdue University. It was this John Purdue who originated in Ohio, became a noted pioneer of Indiana, and who donated the land and funds to found Purdue University, stipulating that it be named after him. He was, however, a bachelor and had no heirs, he died intestate, and his estate became subject to litigation. Hulda's husband was John Purdue's nephew and had likely benefited from his uncle's estate. John B. Denune Sr. said that John Purdue had been



John Purdue

“nice” to his nieces and nephews. Purdue, who had started in businesses in central

Ohio, later moved to Indiana and became very successful. John B. Denune Sr. said he made lots in pork bellies and had offices in NYC.



John Purdue Horn and Hulda Denune Horn

Four Pioneer Farming Families: Denunes, Baughmans, Steihls, and Aglers.

It took me a while to follow the intricacies of the intermarriages of these 4 families. In many ways they are so similar. The Baughmans, Aglers and Steihls all originated in the Palatinate, Rhineland, and settled first in PA. And these three families had Anabaptist religious traditions. So here is the short form: George Baughman, the second generation of his family born in America married Barbara Steihl/Steele who was also the second generation of her family born in America.

Their daughter, Susanna Baughman, married John Agler, and their daughter, Mary Ann Agler married Alexander Burrell Denune.

The Baughman Family—Baughman to Agler to Denune

Mary Ann Agler was a Baughman on her mother's side, and we are fortunate to have her lineage which goes back to Switzerland and included her grandfather's service in the Revolutionary War.

Depositions given for military service and proof of marriage:

Let's start with Ina's synopsis of George Baughman who was a soldier in the American Revolution. "In 1832 a new pension law was passed, but in order to



Susannah Baughman Agler, 1840s, daughter of George and Barbara Steihl Baughman, wife of John Agler, and mother of Mary Ann Agler. Daguerreotype photos were invented in 1840, and she died in 1842.

receive benefits one must produce evidence of service. George Baughman, born Oct. 14, 1755, or 1756, was now nearing 80 years and quite infirm. He had no written proof, nor did he know of any living person who could speak for him. However, he did have memories. Memories of places, battles, names of commanding officers, comrades in service, even hunger on rations, the snowstorm Christmas Eve, the Captain who cheated the men, bought a fine team for himself and

went south; but George met him again in North Carolina. These and more he related to Judge Buttles. Sent to Washington, there was no doubt in the minds of the Pension Board, and the pension was granted “traditionary”. In 1844, widows of Revolutionary Soldiers were also allowed a pension. Barbara, although married in July 1781, had no certificate of marriage to rely on, and at 82 years old she had vague memories, but she did know that she was married on license in 1781 by George Weigert, a Justice of the Peace, in Springfield or Quakertown, Northhampton County, PA. Ina included copies of both depositions which had seemingly been lost for years, but discovered July 20, 1970, by a researcher under the designation: “Baughman, George, 4th Regt. Artillery, Continental Troops Rev.” They are living testimony, although dim and imperfect, and given 140 years ago. Ina F. Denune, December 25, 1972.” (See them in the appendix)

Baughman Family Tree:

John B. Denune Jr. has preserved a history of the Baughmans which came down in the family. The generations for which we have records are:

- **Gen 1**—John George (Johan Georg) Bachman b 1686 in Switzerland d October 22, 1753, in Saucon Twp., PA; m Anna Maria Schnebelli in 1715, in Ibersheim, Germany, she was b April 12, 1698, d Nov 4, 1776, dau of Hans Jacob Schnebeil of Iberaheim, Switzerland.
- **Gen 2**—Henry or Heinrich Bachman b 5 Sept. 1717 in Wurtemberg, Germany d in Pennsylvania (recorded in the Bachman Family Bible as “Our Son Henrich Bachmann, born 1717”); m Elizabeth Driesbach (Buckecker). The oldest son, his parents were in PA by 1727. Elizabeth was the widow of Joseph Frye of Springfield Township. Henry and his brother Jacob both

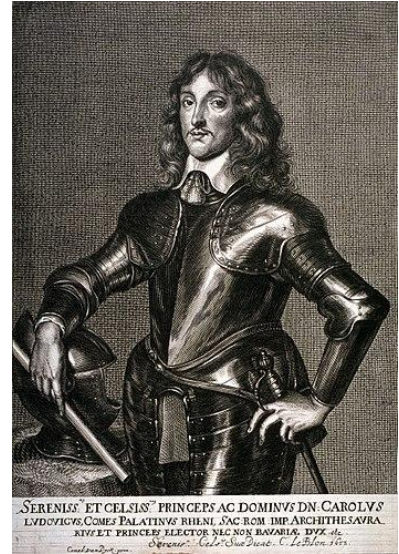
received land in Saucon Township, Bucks Co.; before his father died “for and in consideration of the natural love and affection which the said John George Bachman and Maria his wife have and bear unto the said Henry Bachman and also for the better maintenance and support livelihood and preferment of him.”

- **Gen 3**—George Bachman (or “John George”) b Oct. 14, 1756, in Upper Saucon Twp. Northampton Co. PA, d April 13, 1834, and baptized at the Tohickon Reformed Church on 28 December 1756; m Barbara Steele 3 June 1762 in PA probably Northampton Co., she d Sept. 22, 1857, in Mifflin Twp, Franklin Co. OH. He was a farmer and carpenter and served in the Revolutionary War. Married Barbara Steele whose parents were Christopher Steihl (Circa 1743- 1782) and Mary Schlieffer (d 1767). Their daughter was Susanna Baughman.
- William Steel, relation currently unclear, received a land grant of 3,800 acres in 1800 from President John Adams “for military service and the Society of the United Brethren for propagating the Gospel among the heathen”. A photocopy of this patent is below and in the digital appendix.
- **Gen 4**—Susanna Bachman/Baughman b March 27, 1795; m John Agler (1792-1842), d 1871
- **Gen 5**—Mary Ann Agler m Alexander Burrell Denune

Baughman family origins:

“George Baughman was baptized at Tonicken Church in Bucks County, PA, as John George Bachman”, son of Henry and Elizabeth Bachman. His

grandparents, John George and Anna Maria, were natives of Switzerland who married in Germany, in the Palatinate. The Palatinate was an historical area that included the towns of Worms and Heidelberg, and that had been devastated by the Thirty Years War. It was under the benevolence of Elector Carl I Ludwig. He had welcomed Anabaptist (incl. Mennonite) refugees from their persecution in Switzerland, because of their reputation for industry and success at farming. George and Anna Maria came to Pennsylvania at an early date; they had 11 children, one of which was Henry Bachman. Undoubtedly, they were German speakers, and in the USA these immigrants were called “Pennsylvania Dutch” because they spoke Deutsch. John George and Anna Maria are buried in an old Mennonite cemetery on the borderline of Bucks and Northampton Counties, near Coopersburg.



Elector Carl I Ludwig

This Bachman family was of the Mennonite faith and accepted the necessity of war, only in the defense of home and family. One of the key tenants of Anabaptists is the rejection of infant baptism because they believed that the central issue of baptism was the conscious repentance of sin and acceptance of Christ, which could only be done as an adult; and for teaching this their leaders were burned at the stake in Switzerland; and thus, they emigrated to Germany and then to America.

His military service, being Mennonite, would have been displeasing to many of his relatives and others in the community. In fact, in Saucon Township there

was an isolated group of Mennonites who were classed with the Tories as being disloyal. They would not take an oath of allegiance required by law. They were sent to jail, all their goods confiscated, and then ordered out of the state within thirty days.

Early in 1776 George Bachman enlisted during the first year of the revolution in Colonel Keiger's Pennsylvania regiment under Captain John Roberts. In June 1777 he was First Lieutenant of the Fifth Company, Captain John Roberts, of the first Battalion of Northampton County Militia, commanded by Colonel George Hubner. The following is from his testimony regarding his military service...note that a "flying camp" was a mobile strategic reserve, the name being a translation from the French "camp volant": "Enlisted about two weeks before the Flying Camp was destroyed at Long Island in 1776. In the Flying Camp for nine months under Capt. Weigner. Was ordered to meet the company at Morris Court House, Morristown, in New Jersey. He, with others, being enlisted to fill up the company, the company not being filled, and the flying camp destroyed at Long Island, the Company did not meet at Morristown and no further orders were received. In the same year and soon after said Flying Camp was destroyed declarant was disabled [?] in the militia for three months at Upper Socken in Northampton County, Pennsylvania. Capt. John Robert, Col. Krueger (Dutch), Ensign Jacob Rumell, Lewt. John Stall, Adjt. Stephen Polgaar - Stationed 6 or 7 miles from New York and between Brunswick and the City of New York where continued until time expired. Snow fell about Christmas the night before discharged. The British were in New York. Got hay on Rariton river and whilst doing so the British light horse came and fired upon them but being in a hollow

was not hurt - about 500 of Americans soon after came up and British went off. Rec'd no written discharge."

"The next year in the summer volunteered three months at Upper Socken, Northampton County, Pennsylvania, for the purpose of guarding the British prisoners then at Easton in New Jersey under Capt. Shous (when took prisoners away from Easton). Commanded stay at Easton with the prisoners and guarded them when prisoners were exchanged at Elizabethtown. There was no regular officers in command at Easton. Capt. Ornd who belonged to flying Camp was at Easton and wounded in arm when escaping from enemy when flying camp was taken. When time expired returned to his native town."

"In same year of the battle of Brandywine volunteer for three months in Capt. Wagoner's rifle company -- lay about two weeks at Allantown in Northampton County and from thence went to Philadelphia, from thence to Chester, from thence to Willmington. There we were out a scouting. There being great alarm about the British being in neighborhood, about 25 of us were chased by the British 4 or 5 miles whilst we were scouting. Orders came late in one afternoon for us to go up the Brandywine. Started the same evening and arrived at dusk near where the British were and the American force. The next morning early the Battle of Brandywine commenced. Declarant and others of riflemen lay in a hollow between two fences and the enemy. And American cannon were fired over them. The riflemen were, as declarant supposes, placed there to prevent the British from advancing and they not advancing was the reason why as declarant supposes the Riflemen had no orders to fire and did not fire. After the battle went to Valley Forge and lay about two miles from Valley Forge until time expired -- officers Capt. Wagoner, Col. ____ Dunlap (a very smart man), Genl. ____ Potter,

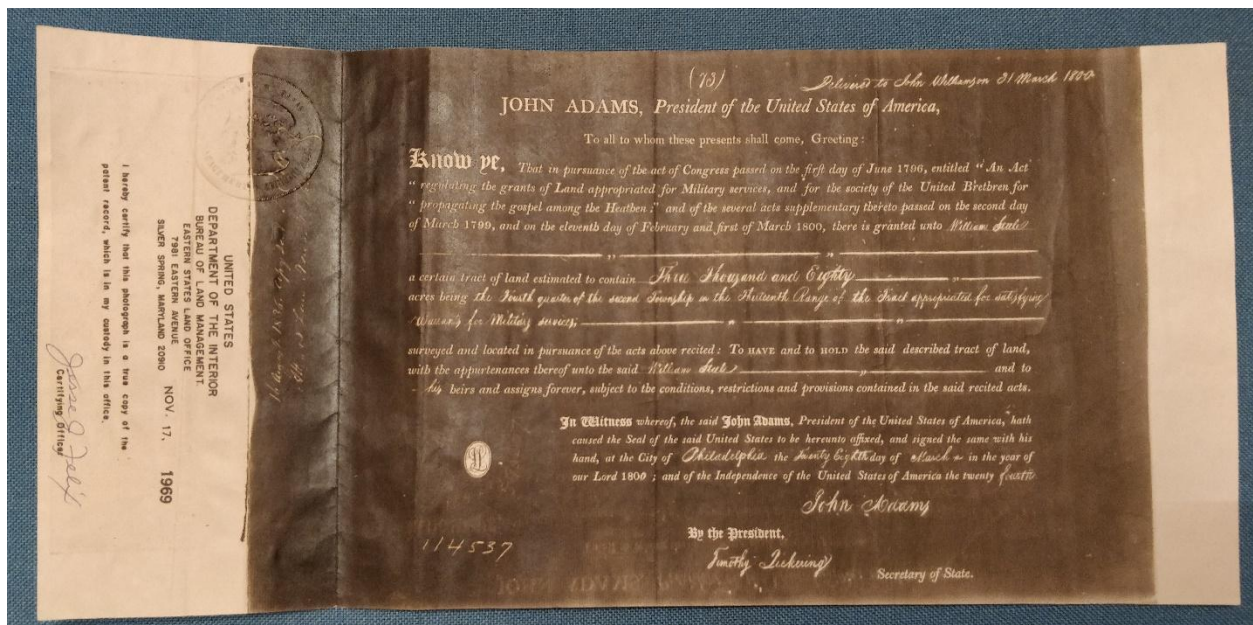
Sargeant --the declarant was so called. Capt. Wagoner after time expired purchased a team for 500 \$ and went south saying when he returned he would pay us but never returned. Saw him afterwards in North Carolina."

"Returned home to Upper Socken after time expired. Resided in Upper Socken and in Bucks County, Pennsylvania, until about 1785 when he moved Shearmans Valley, Cumberland County, where he resided about 6 years, from thence went to Washington County, Pennsylvania on ten mile creek and stayed there about 4 years and then came to Ohio where he settled in Franklin County and hath ever since resided in Mifflin Township in said county -- about nineteen years. In Wagoner's company recollected Geo. Baughman (first cousin of declarant), Geo. Countsman, ___ Oas, Geo. Garner, John ? Garner, Philip Agler, Jacob Wise." [A 'flying camp' was a devise of George Washington in the latter half of 1776 to cover a large territory, in the military terminology of the day this referred to a mobile, strategic reserve of troops.]

His statement for his pension application was made under oath in the year 1832, at the age of 76, he was infirm at the time. However, his memory of aspects of his military service when he was aged 19 were vivid and detailed. He was at the Flying camp of 1776 which was formed by Captain John Arndt and took part in the battle of Long Island on 27 August 1776 in which the company suffered heavily in killed and wounded, losing in all 21 men. At the battle of Fort Washington it again suffered heavily in killed, wounded and prisoners on 6 November 1776 losing in all 37 men. It is noted that George participated in the Battle of Brandywine, a battle of historic importance. General Howe had landed 16,000 British troops in Chesapeake Bay with the intent to move on Philadelphia, 45 miles distant. Washington had 11,000 troops along the Brandywine. With

these troops with the French nobleman, the Marquis de Lafayette. On 11 September 1777 Howe crossed the Brandywine, outflanked Washington, and defeated him decisively. The fighting in this battle was so terrible that 25 miles away in Philadelphia it was reported that they could hear the guns. It is estimated that 300 Americans died in the fight and another 400 were taken prisoner. George Baughman was one of the fortunate ones who escaped.

In 1781 George Bachman married Barbara Steele, and before 1795 they had removed to Washington County, PA, where a number of their children were born.



Among our family papers is a grant of 3,080 acres of land to William Steele from President John Adams in 1800 for military services and for the society of the United Brethren. The specific relation of William to Barbara is not yet known, nor is the particular service to the country for which he was rewarded, nor is the location of this land. The United Brethren is Protestant, with an episcopal structure and Arminian theology, with roots in the Mennonite and German Reformed communities of 18th-century Pennsylvania

Baughmans Relocate to Ohio:

In 1805 the Baughmans came to Franklin County, Ohio and lived in Plain Township (named for its flat land) on Big Lick until 1812, when they located in Mifflin Township on Big Walnut Creek, where Gahanna now stands. The first barn raised in Mifflin Township in 1807 belonged to them. His neighbors helped, and came from Plain, Mifflin, Blendon, Jefferson and Thuro townships. Volunteers included Adam and Samuel Baughman, Joseph and James Scott, Henry Huffman, Simon Moore, Jr & Sr, Mathias Dague and sons, some of the Phelps family, Frederick and John Agler, John Scott, A. Anderson, and Isaac Johnson.

“The life of the George Baughman family was notable for active community leadership. Theirs was the first barn raised in Plain Township, the first marriage in Plain Township was that of Mary Baughman and George Dague, the first church organized in Mifflin Township was the Lutheran Church and George Baughman was a member. George Baughman’s son Jesse laid out and founded Bridgeport, now named Gahanna, and built the first grist mill there. Jesse Baughman was one of the founders of the Franklin County Pioneer Association.”

“George Baughman was a tall man, blonde, with strong well-balanced features and a serious earnest manner. His eyes expressed good will and an understanding and sympathetic philosophy of life. An aura of personality has been handed down to his posterity which generations of time have failed to dim. Many of his descendants live today in Franklin County. Among them are numbered Aglers, Atchesons, Dagues, Denunes, Earls, Kiners, Kinneys, Moores, Rankins, Ridenours, Swickards, Turneys and others.

The children of George and Barbara Steele Baughman were Henry, Elizabeth, George, Mary, Susanna, Jesse, Samuel, Joanna, Sarah, David and Amelia.”

George Baughman’s application for a pension was made and granted in 1832. He died April 13, 1834. His widow, Barbara, died September 22, 1857. They were interred in Mifflin Cemetery at Gahanna where their graves are marked with tombstones that are well preserved with legible inscriptions.” The family name “Bachman” was anglicized to “Baughman” sometime between their lives in PA and OH.

Susanna is my great, great, great grandmother (Mary Ann Agler’s mother) who married John Agler and so their daughter was Mary Ann Agler, my great, great grandmother, who married Alexander Burrell Denune. John and Susanna had 11 children, the eldest was Mary Ann. It’s interesting that both John and Susan could look back only a couple of generations to villages of origin in Switzerland.

Mary Ann’s father’s brother, Frederick Agler (1818-1910) married Barbara Cooke Denoon (1818-1849), who was a sister of Alexander Burrell Denune. So, Mary Ann’s uncle married Mary Ann’s sister-in-law; however Frederick and Barbara were the same age—since these family’s children were spaced out over a wide spread of years things like this could happen.

Both Ina and her sister Ethel spent considerable effort to secure verification of George Bachman’s Revolutionary service, because they felt it was important as

a legacy. Ina's source for the depositions of George and Barbara which secured their pensions is copied into the digital appendix.

The Steihl Family—Schleiffer to Stihl to Baughman to Agler to Denune

This is another family that came from the Palatinate in Germany and married into the Denune lineage. This occurred when Barbara Steihl married George Baughman in Pennsylvania and their daughter Susanna Baughman married John Agler, and their daughter Mary Ann married Alexander Burrell Denune. Mary Ann then gave the maiden name of her mother, Susanna Baughman, to her son John Baughman Denune.

The Steihl Family Tree:

Gen. 1—Johannes Adam Shleiffer (formerly Schleiffer), b about 1696 in Oberschweil Parish, Canton of Bern, Switzerland, parents not known, m Barbara (unknown), he died 5 May 1767 at Springfield Twp., Bucks Co., PA. There are 2 possible arrival dates for men of similar spelling in Philadelphia, it's likely he arrived in 1739. His will of 5 May 1767 leaves the bulk of his estate to his "beloved wife Barbara" and after his children he adds "Barbara Steel the only daughter and child of my eldest daughter Mary deceased..." So Johannes and Barbara raised their granddaughter, Barbara Steele. He died after 1767.

Gen. 2—Mary Elizabeth (Schleiffer) b 1745 in Springfield Twp., Bucks Co., PA, d June 1762 in Springfield Twp., PA. m Christopher Stihl, a tanner. Mary died in 1762, shortly after giving birth to her only child, her daughter, Barbara.

Christopher left her with her maternal grandparents and traveled to Germany and returned with a new German wife, and settled in Frederick Co. MD, and did not

reclaim Barbara, who grew up in Bucks Co. with her grandparents. In 1785 George authorized a suit against the estate of Christopher Steihl on Barbara's behalf.

Mary was the descendant of an ancient Anabaptist family, whose ancestor Hans Schleifer, was martyred in the 16th century. Her brother John was the first resident minister at Broad Run Middletown Valley, Frederick Co. MD. Scholars have written that more Anabaptists were martyred in the 1500's than Christians by the Romans over three centuries. They were often tortured cruelly and then burned alive at the stake...for the crime of being baptized as adults or doing the same for others.

Barbara had a tough start in life, her mother died giving her life; and her father abandoned her to seek a new start with a new wife. However, one can't help but be grateful for her grandparents who raised her and loved her. And so, Barbara ended up doing well, marrying George and giving life to 10 children, moving with him to the wild frontier of Ohio and as his partner helped carve farms out of the wilderness, and her children did well and were prominent pioneers, and their blood runs in us.

Gen. 3—Barbara Steele b 3 June 1762 in Springfield Twp., Bucks Co., PA and d 22 Sept. 1850 in Gahanna, Franklin Co., OH. She married George Baughman when she was 19 in June 1781. George was b on 4 Oct. 1756 and d on 13 Sept. 1834 in Franklin Co., OH.

George & Barbara Baughman and their family emigrated from western Pennsylvania to Mifflin Township, Franklin County, Ohio, soon after Ohio joined

the USA in 1803. They moved in 1805, when their youngest of 10 children, Sarah, was 3 years old, and were among the first pioneers of the area. The family first located on Big Lick, but in 1812, they moved to Mifflin Township, and settled on Big Walnut, above the present village of Gahanna. Both George and Barbara (Stiehl) Baughman lived the rest of their lives on their farm at Gahanna, Franklin County, Ohio, USA.

Widow's Pension Declaration: September 6, 1844. In her widow's pension declaration, Barbara Baughman states "that she was lawfully married to said George Baughman in June in the year one thousand seven hundred and eighty one (the day of the month not recollected) by George Weigart, Esq., a Justice of the Peace, at a Tavern House (keeper's name not recollected) in or near Springfield or Quakertown in Northampton County [sic=Bucks Co.] Pennsylvania. It was near the corner of three other counties, and she is not sure in which county. She further states that her husband, the said George Baughman, died on the 13th of April 1834. That she was not married to him prior to his leaving the service, that the marriage took place previous to the first of January 1794 at the time above stated. That she has no documentary or written evidence of her marriage, only the two leaves of family record hereto attached which was kept by her husband in his own hand writing and written near the times of the births and deaths of her several children on the blank leaves in an old family German Prayer and hymn book and now taken out to forward to the Pension Department, the date of the marriage was not set down. And she knows of no other written evidence or living evidence of her marriage."

Widow's Pension Declaration: 23 May 1845. In her widow's pension declaration, Barbara Baughman states: "that she was raised from a child in the

same neighborhood with said George Baughman and they lived within three miles of each other and saw him frequently during the Revolutionary War. And she knew of his being at several different times in actual service in the Army of the Revolution . . . And that she now has hanging in her room the cartridge box or pouch which he carried in the Army."

George Baughman died on the Baughman family farm on April 13, 1834, aged 78. Barbara (Stiehl) Baughman survived his passing for 16 more years. She died at their farm near Gahanna, Franklin County, Ohio, on September 22, 1850, aged 88. She was buried next to her husband in the Mifflin Township Cemetery, Gahanna, Ohio, USA.

Gen. 4—Susanna Baughman marries John Agler.

Gen. 5—Mary Ann Agler marries Alexander Burrill Denune.

The Agler Family

John B. Denune Jr. notes that "on the Agler side, John Agler was the son of Frederick Agler (1769-1824) and Margaret VanGundy (1762-1843). Frederic was one of the first settlers to Mifflin Township, Franklin County, Ohio, and he emigrated in 1799. Shortly after, he arrived he purchased 908 acres of land along Alum Creek for \$2 an acre. He was a Justice of the Peace in 1811. The Agler-LaFollette House was constructed by him in the 1820's. Located in Mifflin Township, it is a federal style brick and stone home. Frederic is buried at Riverside Cemetery. After extensive searching, the father of Frederic Agler has not been found."

“The immigrant ancestor of all Agler/ Eggler/ Eagler/ Ecckler/ Eglerin families in America is considered to be Ulrich Eggler, the immigrant. Ulrich was



The Ship Phoenix in 1752

born 3 September 1702 in Aarmuhle, Interlaken, Amts., Switzerland. He was the eldest of four children of Ulli Eggler and his wife, Madelene Ritschard. Ulrich married Anna Maria Ritschard, who was born in Aarmuhle circa

1704. Aarmuhle is now called Interlaken, Bern, Switzerland, which is a lovely, ancient town on a lake surrounded by mountains.

Ulrich was the treasurer of Aarmuhle, and sailed from Rotterdam for America aboard the ship, Phoenix, and arrived in Philadelphia, where he took the oath of allegiance on 28 August 1750. By 23 March 1752 he was back home in Switzerland and brought his two children with him back to Lancaster, Pennsylvania. He had now returned and taken his wife and other children, as well as his property (10,000 pounds) to America.”



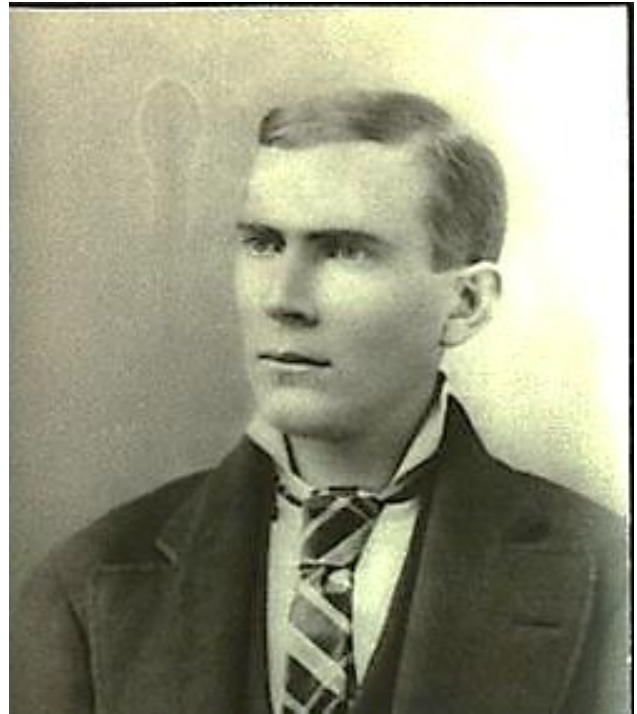
Aarmuhle or Interlaken, Switzerland

So, with the marriage of Susanna Baughman and John Agler we see the union of two families that had emigrated from Switzerland. Their daughter, Mary Ann Agler, married Alexander Burrell Denune.

John Baughman Denune (1855-1939) and Fannie Fern Ferris (1859-1936)



Fannie Fern Ferris Denune



John Baughman Denune

Ina Copied this from "Heraldic Families of Maryland," Series I, by Alice Norris Parran: "Elected to the school board before his twenty-first birthday, a former member of the State Legislature, a Justice of the Peace for many years at a time when that office carried with it grave responsibilities, Mayor of East Linden continuously from the date of its incorporation until it became a part of Greater Columbus, active in church and business for over sixty years, and of particular benefit to his community during the recent years of financial unrest—Hon. John B. Denune is a true and worthy son of the house of Denune and blood of Maryland."

John Baughman Denune, the youngest son of Alexander Burrell Denune and Mary Ann (nee Agler) Denune, was born in Franklin County Ohio on January 3, 1855, and died at Columbus Ohio on Easter Sunday April 9, 1939, at the age of 84. On October 2, 1878, at the age of 23, he married Fannie Fern Ferris, aged 19, at her home in Clinton Township, Franklin County, Ohio. She was born October 6, 1859, the daughter of John Nelson and Lucretia (nee Case) Ferris, and died September 8, 1936, at 1968 Denune Ave, Columbus, Ohio at the age of 77.

John B and Fanny Fern had 13 children, 9 living to adulthood. Fannie painted portraits in oil, decorated china and collected glass slippers. Ina wrote on the reverse of her photo "Fannie Fern Ferris, the daughter of John Nelson Ferris and Lucretia Case. On her wedding day her



John Baughman Denune



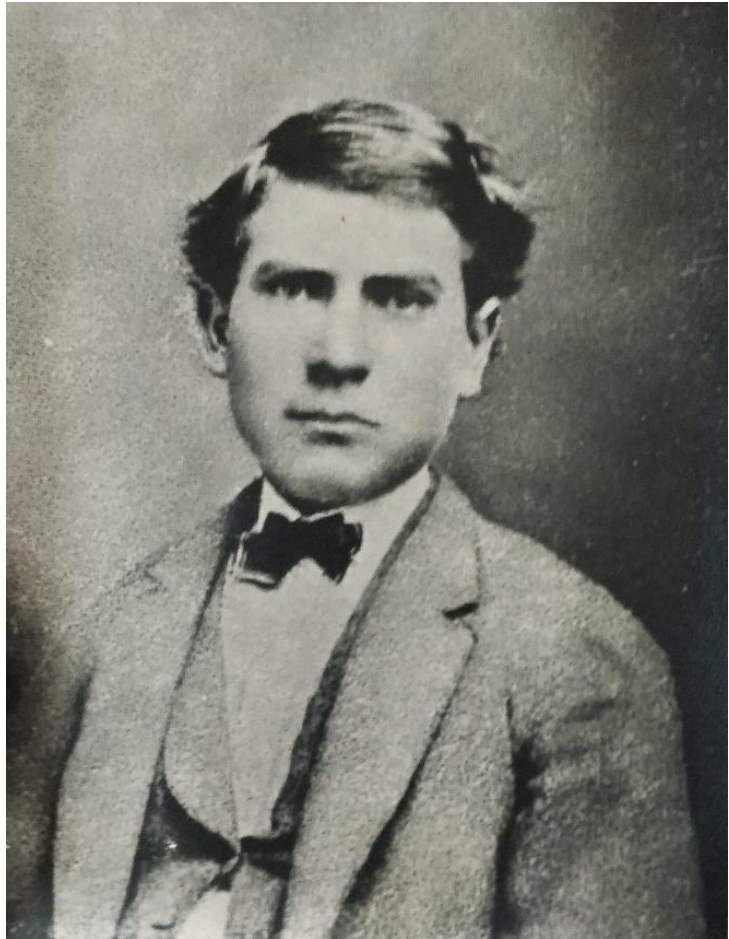
Ethel Denune, painted by her mother Fannie

'Grandmother Mathilda" noted in her diary that their youngest granddaughter, Fannie, married Mr. Denune and after a nice dinner they left family and friends to start a new home in the West.' Then she added 'may His presence go with them, guide and protect them, may they follow in His footsteps, and may their union be a happy one.' It was the

same then as now. The young folks wished to be independent of family and relatives on their own. They wished to prove themselves and show that they were capable of managing unaided by their elders. Yes, Fannie and John settled at Sedalia, Missouri, the main American railroad crossline from South to North and East to West. They took lodgings with Doctor Barker and his wife, who was an artist. It was ideal, John took over one of Doctor Barker's stores. Fannie took over the house and servant, Henry. They were treated as son and daughter, never-the-less, heartstrings pulled, about two years later they returned home."

There is a bit more of interest regarding Fannie in the section on Ferris family stories where her childhood with her parents is described. It is of note that Margaret Ann Denune Judge, sister of John B. Denune

Jr, wrote an extensive history of Fannie's life and her children in 2020. It is called "1968 Denune Avenue". This is a private printing, and Margaret generously gave me several copies that I've given to my children.



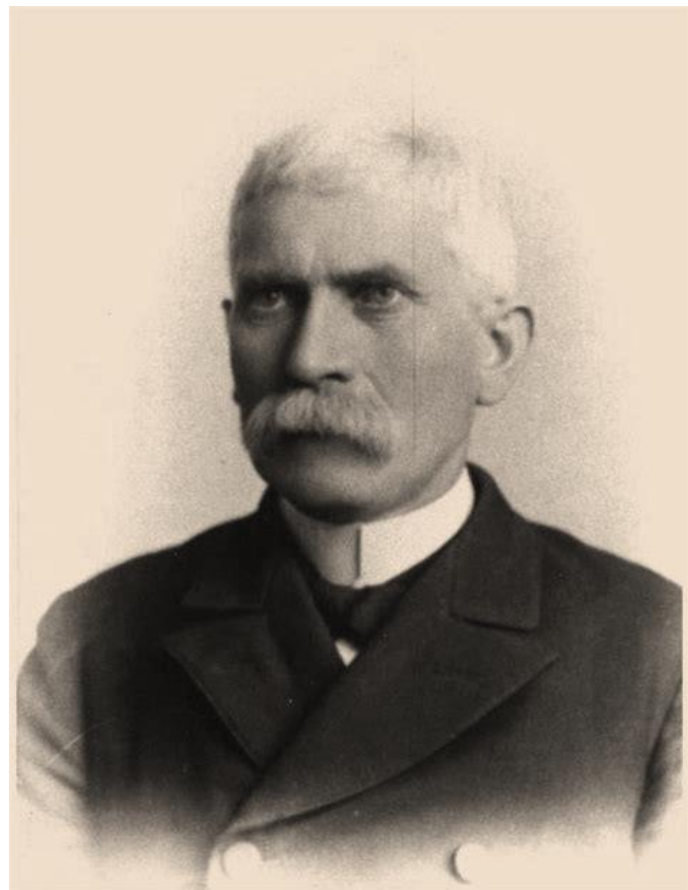
John Baughman Denune

On the reverse of his photo, Ina wrote “John Baughman Denune was a very thoughtful-philosophical person. He was a student throughout his life. He had an active exploring mind, always thinking about the underlying causes of the mighty forces of nature and wondering how to solve them for the betterment of mankind. Knowledge to him was that which should be most desired and most strived for, but he was practical and realized that knowledge without health was of little value. One’s physical well-being must be maintained, and this was dependent not alone on nourishment and rest but upon one’s moral attitudes and ethics of life—and here the spiritual is important. He had an overwhelming belief in spiritual power being the greatest aid to all. It is ours for the asking, and he prayed for spiritual, mental, moral, physical and financial blessings.”

He augmented the land



1968 Denune Ave, home of JB and Fannie



John Baughman Denune

given to him by his father and accumulated a lot of farmlands in East Linden, along Fern Ave. and thereabouts, and he later developed it, sold lots, and built houses. Ethyl Denune claimed he had

built 500 houses. I'm told that he also operated a sawmill. He was elected to the general assembly of the Ohio Legislature in 1901. He built a big house for himself at 1968 Denune Avenue, and in 1917 he built a Red & White store across the street. R&W stores were small, independent grocery stores. It was really an historical landmark for the neighborhood, and eventually when it was torn down it made a newspaper story; Ina had been its last owner. J.B. may have assisted his sister Ina in purchasing the one-room schoolhouse on Route 3, North of Linden, between Westerville and Columbus. J.B. was interested in using it as a party space for Fannie's events. It became a residence for several family members, and a warehouse for Ina to store her collectables. From the Citizen-Journal of Columbus, Ohio on January 9, 1967. "Columbus 50 Years Ago: January 9, 1917. Mayor J.B. Denune of East Linden was elected chairman of the Franklin County Mayor's Association. The secretary was Mayor A.A. Alder of Hilliard."

A publication, "The Biographical Annals of Ohio 1902-1903" pictured and described him:

"John B. Denune, Democrat, Representative from Franklin County, was born in Mifflin Township, that county, January 3, 1855. His grandfather, John Denune, was a soldier in the American army, both in the Revolution and in the War of 1812. His father, A.B. Denune, and his mother (Mary Agler) were of farming people, and lifelong residents of Franklin County. Like his father, Mr. Denune is a farmer. Three years ago, he moved to his present farm in Clinton Township, having lived up to that time in the locality where he was born. Dr. Denune was married to Miss Fannie F. Ferris, daughter of John N. Ferris, of Franklin County, in 1878.

His obituary: "John B. Denune, Pioneer Linden Resident, Dead."

Funeral services were being arranged Tuesday for John Baughman Denune, age 86, 1968 Denune Avenue, who developed East Linden and was one of the pioneer residents of that section.

Mr. Denune had been sick for the past several days, suffering with influenza and bronchial pneumonia. He died Tuesday.

He was selected as mayor of East Linden at the time of its incorporation in 1911 and served in that capacity until it became a part of Columbus.

He plotted a number of additions in Linden and built more than 500 homes in that section.

He was a member of the Seventy-fifth Ohio general assembly, and helped found a number of churches in that area. Mr. Denune attended Ohio Northern University [in Ada, Ohio] and later studied law, but was not admitted to the bar. He served as a justice of the peace for many years, however.

He was an organizer and charter member of the McKendree Methodist Church, the Linden Church of Christ and the United Brethren Church of East Linden, where he was a member at the time of his death.

Mr. Denune taught a Bible class at the latter church until his eightieth birthday, when he was forced to abandon this work because of failing eyesight. He was the father of 13 children, nine of whom survive. They

are: E.E. Denune, clerk of the second district court of appeals; Ina Denune, a teacher at Everett Junior High School; Perry P. Denune, professor of sociology at Ohio State University (my grandfather); Mrs. Ralph Strang of Paris, France; Mrs. Clyde Haviland, Santa Monica Calif.' Mrs. Norville Finley Young, of the Denune Avenue address, Roy, Blenn and Lynn Denune, all of Columbus.

Burial will be in Riverside cemetery.

My own father, Wilbur Denune, worked for his grandfather building houses; and it was this carpentry experience that gave him the confidence to start his own home building career in 1953.

Of the many talents that Fannie cultivated, there is one of which an example was saved by Ina—a song which Fannie composed titled:

“The Shawl My Great, Great Grandma Used To Wear”

As I look upon its splendor

And I gaze with eyes of wonder,

On that gorgeous thing of beauty,

Hanging there.

There's a solemn holy feeling

Comes upon my senses stealing,

For the Shawl my Great, Great Grandma

Used to wear.

Chorus...

Oh that shawl my Grandma wore,

In the bygone days of yore.

Fills my heart with tender feelings
O'er and o'er.

And my Grandma long since dead,
Had that shawl when she was wed,
And her beauty, so 'twas said,
Was complete.

She would charm them one and all
Who came to the Castle Hall,
When enveloped in that shawl
From head to feet.

Oh! The wondrous skill required,
And the hands that grew so tired,
Ere that garment full of beauty
Was complete.

Gazing backward through the years,
Eyes that sadly fill with tears
See that shawl around my Grandma,
Oh, So sweet!

Oh! 'twas worn by dames so grand,
In that distant, far off land,

Where the Campbells and the Terrals
Used to dwell.

And they walked through spacious halls,
Safe within the castle walls,
So my stately dear old Grandma
Used to tell.

As that shawl of silken thread
Charmed my Grandma, long since dead,
So my heart is filled with awe
As I beheld.

And I have a great desire,
And to own it I aspire,
That shawl my cherished Grandma
Loved of old.

One might wonder which of Fannie's great great grandmothers had the shawl. One was Sarah Burrell Denune, wife of Alexander Burrell Denune, and the other was Matilda Bancroft Case, wife of Lester Case. Ina extolled Sarah's grace as described in her section, mentioning her lovely wedding dress. However, the Ferris family section describes how teenaged Fannie and her sister would visit Grandma Mathilda in Granville and receive a royal welcome, being favorites of Mathilda, who died when Fannie was 23 years old. Sarah Burrell had died 19 years before Fannie's birth, and so the great great grandmother memorialized in Fannie's song could have been dear Mathilda, however she was very

conservative. Wonderful descriptions of Matilda are included in the Bancroft section.

Ferris Family Stories

Ferris Family Tree:

Gen. 1— (Unknown first name) Ferris was from Ireland and came to America as a British soldier who deserted and fought for the Colonists, d 1823 in PA. Wife's data unknown. What a story his life must have been, his desertion from the British meant he would be shot if captured.

Gen. 2—Dennis Ferris (1785-1862) and Nancy Egbert (about 1791-7 Oct. 1875) b in New Jersey, d in Worthington, Franklin Co. OH.

- Nancy was the daughter of Nicholas Egbert b 23 Feb. 1729 in Staten Island, NY, d 12 April 1812 in New Jersey; and Mary Biggs b 1730 in Somerset Co. NJ, d in Hunterdon Co. NJ.

Gen. 3—John Nelson Ferris (1818-1892) and Lucretia Case (1822-1881)

Gen. 4—Fannie Fern Ferris (6 Oct. 1859-8 Sept. 1936) and John Baughman Denune (3 Jan. 1855-11 April 1939).



Lucretia Case Ferris

This is the family of Fannie Fern Ferris; she was the daughter of Lucretia Case and John Nelson Ferris. Ina wrote: "John Nelson Ferris was born in 1818 in Lancaster County, Pa., and died February 1892 in Washington State. Son of Dennis A. and Nancy Egbert Ferris. He married Lucretia Case of Franklin Co., Ohio. John and Lucretia Case Ferris were the parents of Fannie Fern Ferris who married John B. Denune. When Fannie was about 8 or 9 years old the Ferris family left these 'Ohio lands worn out by

long employ and traveled west and settled on the plains of Illinois.' Wonderfully, Fannie and her sister Anna herded the cattle on horseback, since there were no fences. Two years later they returned to Ohio where they remained until after the girls were married, they John and Lucretia went to Nebraska and Colorado where Lucretia died at the age of 57. Later John moved to Washington State."

Ina also added that "Lucretia attended school at the Female Seminary in Granville, Ohio, and she would have been 18 years old in 1836 during the Granville Riot and a student; and she also taught there a short while prior to her

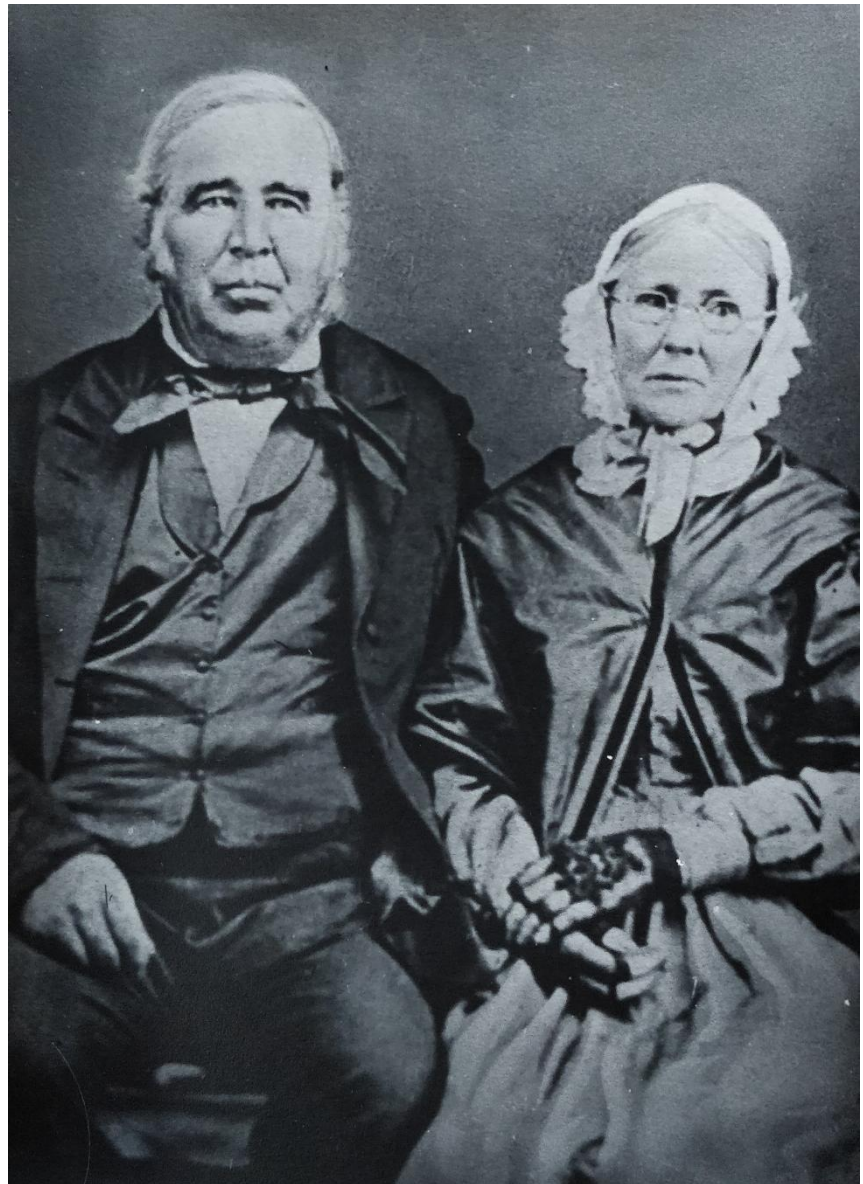
marriage. John and Lucretia Case Ferris had eight children, four sons and four daughters. She was a devoted wife and mother. Lucretia inherited the Lester Case farm which was on the west side of Cleveland Ave. in Columbus, a little north of the Northern Lights Shopping Center today in 1971. And the one belonging to John Nelson Ferris was at the North-East corner of Ferris Road and Cleveland Avenue.”

Regarding John’s father-in-law Dennis Ferris, Ina wrote “we speak of being a land developer today, but in earlier times Dennis A. Ferris was known as a land speculator. He was quite prosperous and public spirited as well. Riverside Methodist Church stands on land donated by Ferris. It is located in Upper Arlington Ohio and is still in use for the purpose intended. School tax hikes were unheard of in his day, neither were PTA meetings, but there were other gatherings which served the same needs. I have read several accounts of these and usually Dennis Ferris was chairman for his district. The parents having children who would be in school attendance a given session would meet and expenses pro-rated according to the number of pupils from each home—namely the teacher’s salary, the amount of cordwood to be supplied and the days each should board the teacher.”

We are also fortunate to have an account of their lives that came from the records held by John B. Denune Sr., my dad’s cousin in Granville, Ohio. The author of these stories is John Nelson Ferris’ grandson by his daughter Mary Ferris Sale, and I include his story in its entirety:

The Ferris family records start with emigration from Ireland, perhaps Northern Ireland. His first name is unknown, but he was a soldier in the American Revolution. Since we have no information regarding the place or year of his birth, he would have been old enough to serve in the Revolution, therefore estimate 1756 as a possible date of birth. He died in 1823 and must have been buried in Pennsylvania.

His wife is unknown, but the only child we know of is Dennis Ferris (1785-1862). This ancestor, the soldier Ferris, must have



Dennis and Nancy Egbert Ferris

been an active, live wire person or we might not have the tradition we have. We have been told that he came to America with the English army, that he deserted and served on the American side, but did not enlist. It might be that the army would not enlist him since he was a deserter and on the other hand, if captured, he would be shot as a deserter. Nevertheless, he did serve and was shot in the

breast, the bullet hitting a large button which saved his life. After the service in the army, he may have farmed, and there is some story that some of the Ferris family were interested in the iron mines or smelting.

We were told, by John Nelson Ferris, that his father, Dennis, was an “Orangeman” which would indicate that he came from Northern Ireland and that he was a Protestant.

There is a story that while picking blue berries on the mountain, Dennis looked to see who was picking on the other side of the bushes and saw it was a big bear. He picked up a dry stick, breaking it over his knee, and the way the story was told to me, the bear may be running yet.

Dennis Ferris married Nancy Egbert. Our family line follows from their son, John Nelson Ferris, but we have no record of his place of birth in 1818, however he often mentioned Pennsylvania when speaking of happenings during his youth. His wedding date to Lucretia Case (1822-1881) isn't known. He passed away in 1892, in Shaw, Oregon at the home of his eldest son, Joseph Egbert Ferris. He is buried beside his wife Lucretia Case in the Ferris family lot; located in Walnut Grove Cemetery, Sharon Township, Franklin County, Ohio. Lot NO. 57, Section A, Grave not numbered. The cemetery is located west of High Street, south of Worthington and north of Columbus. John Nelson Ferris lived through an interesting period, being born during



John Nelson Ferris

the presidency of James Monroe, and dying during that of Benjamin Harrison. He was a farmer almost all of his life. He owned a farm on Shrock Road near Cleveland Avenue, then called Harbor Road, where he probably located when he married Lucretia circa 1842, and here their children were born. They were: Joseph Egbert Ferris (1842-1911), Delia Janet Ferris (1845-) married William Shoup, Mary Case Ferris (1847-1936) married Edwin O. Sale, Nancy Ferris (1850-1852), Jasper Nelson Ferris (1852-1886) "Uncle Jap", Lester Dennis Ferris (1855-) "Uncle Dell", Anna Jane Ferris (1857-1946) married George Hanawalt, Fannie Fern Ferris (1859-1936) married John Denune, Arthur W. Ferris (1862-1862), Hall Selwin Ferris (1863-1904).

During the Civil War in 1864, John N. Ferris and family decided to move to Condit Twp., Champaign County, Illinois and he farmed there from 1864-1869. Lester Case (1789-1866), Lucretia's father, died leaving a farm in Franklin County, Ohio to Lucretia, and the family decided to return to Ohio and John bought a small farm adjoining the Case farm which included a residence and farm buildings, and they worked both farms. Lucretia's mother, Matilda Bancroft Case (1797-1882) was already deceased. They were pioneers in both Illinois and Colorado; Colorado was admitted to the union in 1875, and they broke raw prairie land in Illinois.

In a very short time, it was decided to move to Colorado Springs, Colorado and go into



Lucretia Case and children

the sheep business. This was a failure as the sheep got foot rot and it was not the proper location for sheep raising. From this time, I believe, that John Ferris quit the leadership and his son Jasper "Jap" took over, but they all stayed together, that is, John, Jap, Dell and Hall. They were building a road near Aspin, Colorado and Jap was with the camp when a snow slide killed all in the camp including Jap, the workmen and animals. Jasper's body was buried on the ground, the roads being impassable at the time. Although they had carefully noted the place of the burial, when the weather permitted no one was able to locate the grave. Jap was the businessman of the enterprise, and did not have his accounts in any shape that they could prove anything, and bills that they did not think they owed were presented and paid but it took all their capital. Mr. Ferris retired at that time in 1886. Dell and Hal stayed together as long as they lived.

John Nelson Ferris was a Methodist, as were his parents and possibly his grandfather, and he and Lucretia met at church and regularly attended. John led Bible classes. My mother Mary Ferris Sale told me that the Bible was so very interesting to all the family that on days that it was raining or too cold to work, that grandfather would read several chapters of the Bible and that was the source of a good deal of her knowledge of the Bible.

John was a quiet man but in his quiet way he could make lasting impressions, in very short sentences. "An idle mind is the Devil's workshop" and "procrastination is the theft of time" were two which he would repeat when the occasion suited. "One should grasp every opportunity to improve oneself." "A ton of iron ore in the soil is not of very much value but be removing the dross and by the proper refinement into the hair-spring of a watch it is very valuable." He

was not a moralizer, not loquacious, he was modest and somewhat reserved. He had a pleasing personality that can hardly be explained. He would tell of happenings that he remembered such as the pack peddler who in showing his wares to his mother, showed her the very first matches, and demonstrated how a fire could be started just by friction; and he would recall how concerned folks were about keeping fire on hand and the difficulty of going to a neighbor to borrow fire. He remembered the book peddler who would read some of his book to those that could not read, as there was a good deal of illiteracy in that time, and he would sell his books to those that could not read saying that the peddler was of the same vintage as the man of today that sells refrigerators to the Eskimos. He remembered Muster Day, which was not taken very seriously, and that one man had brought a whip for inspection instead of a gun. The steamboat was introduced before his time but the canal, railroads, telegraph and many inventions were introduced during his time. He saw the scythe, then the grain cradle, then reaper and finally the binder; and the mowing machine, corn planted by hand, then the corn planter.

His father, Dennis Ferris, was known as an expert with horses and this love of horses may have been inherited by his son as he was very proud of his horses; and they received the best of care and when we drove to Columbus over the plank road (now Cleveland Avenue) he had the horses groomed, the harness clean and stropped, and there would be offers to buy but he never sold. He also cared for the sheep and kept them looking at their best; and if he happened to walk across the pasture the sheep would surround and follow him. He would not kill or butcher a sheep.

John's experiences in Colorado among the Indians were also interesting. He and his boys camped out herding the sheep in sections of Colorado where there seemed to be many Ute Indians. In the time after Jasper's death, John had the care of Jap's son, Arthur, who was almost a baby at the time. The Utes were very fond of the white baby, always wanting to take him to their camp which was always refused. One day they came and forcibly took the child, laughing as they restrained John and assured him that they would bring him back. In the evening, they indeed returned the child having made him a pair of baby Indian moccasins, a perfect fit and fine workmanship.

He recalled cooking for the camp and said he had to learn to keep the cover on the pot when boiling anything as the altitude was high and things would boil away without cooking, and that he slept well on a bed of branches between two fires which kept the wild animals away. The boys were good shots and brought in enough venison for the meat portion of their meals. After leaving the farm in Ohio which he rented out, he returned as needed. Later on, he "lived around" with his children where he was very welcome. He kept Arthur Ferris with him as long as he lived. He was living with his son Joseph Egbert Ferris at Shaw Oregon at the time of his death. Hall Ferris accompanied his remains from there to Columbus.

After John's death, Arthur went off on his own, working on ranches and when he got an inheritance he sailed to Pretoria, South Africa, for the gold rush there. After saying that he was working his way back on a boat, he was never heard from again. This concludes the section written by John Nelson Ferris' grandson.

The Case Family:

The Denunes who descend from Lester Case also are Bancrofts via Mathilda his wife, and Pratts because Mathilda's mother was Lucinda Pratt who had married Azariah Bancroft. The family forbearers in this line who fought in the American Revolution were Job Case, Samuel Bancroft and Gerald Pratt.

The Case genealogy was documented by Helen Rudy Greibling and was passed to Mrs. Frank T. Rudy who gave it to her brother, Walter Sale, of Columbus. In 1955 he typed up most of what follows. We are greatly indebted to these folks who valued and assembled family stories and history.

This is a summary of the 7 known generations of the Case family lineage:

Gen. 1—John Case, born 1636 in England

Gen. 2—John Case, born 1662

Gen. 3—John Case, born 1694

Gen. 4—Job Case, born 1734

Gen. 5—Job Case, born 1756

Gen. 6—Lester Case, born 1789

Gen. 7—Lucretia Case, born 1822

Generational Notes:

1. John Case was born in England in 1636, and came to Simsbury, CT in 1669. He was appointed High Constable of the Province by the

General Court on Oct. 14, 1669. He was the first person who held office in that place. As High Constable he was in charge of the Militia in the Province or was the Inspector General of the troops. He must have been a Puritan; however the Case family were Presbyterians in Granville, OH. He lived during the reigns of the following English Sovereigns: Charles I, Interregnum, Charles II, James II, William III and Queen Mary, and Queen Ann. He had married Sarah Spencer, born in 1636, in 1657 in England. They had one child, John Case, born Nov. 5, 1662. She died Nov. 3, 1691, aged 55. His second wife was a daughter of John Moore of Windsor, and they had 10 children. He died at Simsbury on February 21, 1704; and his wife died July 23, 1728, aged 90.

2. John Case, the second, was the son of John Case and Sara Spencer, born Nov. 5, 1662, possibly in MA. He lived in Simsbury, was twice married, and had 7 children. His first wife was Mary Olcott or Olcott, daughter of Thomas Holcutt Jr. of Hartford, who he married Sept. 12, 1684. They had one child, John. She died in 1685. His second wife was a daughter of Joshua Holcomb, whom he married in 1693. They had 6 children. He died May 22, 1733, aged 71. See appendix for offspring.

3. John Case, the third, was born on August 22, 1694, at Simsbury, CT to John and his first wife, Mary Olcott. He died Dec. 2, 1752, at Simsbury. He married Abigail Humphrey, daughter of Lt. Sam. Humphrey, on Jan. 24, 1717, and they had 9 children.

- Much is known about the life of Lt. Samuel Humphrey who subdued the wilderness and assisted in rebuilding Simsbury after Indians destroyed all the houses. "Samuel Humphrey was a descendant of Michael Humphrey, The Emigrant", and his youngest son, Samuel. Lieut. Humphrey became an influential citizen of Simsbury, having moved with his father from

Windsor, about 1669, to that town, then called "the New Village Massacoe", which had formerly been "an appendix to the town of Windsor". During the seven years following, he and his brother John, who was six years his senior, doubtless encountered many trials and privations at the new settlement. These culminated in its destruction by the Indians in 1676, after the inhabitants had fled to Windsor for protection. The next year, the appearance of danger from this source having diminished, many of the settlers returned to the "plantation" and among them Michael Humphrey and his sons, -- pioneers for the second time, the Indians having destroyed all the houses which had been erected and blotted out almost every vestige of the improvements which had been made. Samuel Humphrey was now about twenty-one years of age. He became a Justice of the Peace for several years; Representative of Simsbury in the General Assembly in 1702, 1719 and 1722-25; was commissioned Lieutenant about 1709-10. [He was commissioned Lieutenant in May 1710, 'Idem' p.145. He bears this title on the Simsbury Records, December 13, 1709.] It is stated that when, in 1711 - 12, forces were sent into the county of Hampshire, Massachusetts, to oppose the movements of hostile Indians who had assembled at that place in considerable force, a part of a Company attached to the expedition was raised in the town of Simsbury, of which Samuel Humphrey was appointed Lieutenant. His commission, signed by Governor Saltonstall, is in the possession of one of his descendants. Samuel and his wife became members of the First Church at its organization and his name is frequently mentioned in church matters. He also held positions of Collector, signed deeds, fence viewer, chosen "select man", pound keeper, "ordinary keeper", lister, he held positions of trust and honor and landowner.

4. Job Case, the 8th of 9 children born to John and Abigail Case.

He was born on June 3, 1734, and died on October 6, 1798, aged 64. He married Joanna Wilcox (1740-1812) in 1756, and they had 11 children, and lived at Ferris Plain. She died Dec. 19, 1812. Their first child was also named Job, and in 1805 along with his siblings, Frederick, Grove and Betsey Adams emigrated to Granville, OH. Job Case (4) was in command of a military Co. from Simsbury, CT at the siege of Boston, April 21, 1775. In August and September 1778, he was Lieutenant of a Co. in the 18th Regiment at New York. On April 9, and June 3, 1779, he was on duty

guarding cannon at Peekskill. He was Captain of the 3rd. Militia Co. from Simsbury in the 18th Regiment May 1777 during the New Haven alarm and July 5, 1779.

5. Job Case, son of Job and Joanna, was born July 27, 1758, and he came to Ohio from Granby, CT. He died August 23, 1822, aged 64 years, and is buried in Pioneer Cemetery, Granville, OH. He married his first wife, Mary Holcomb, on April 21, 1784, and they had 6 children, she died before he moved to Ohio. His second wife, Elizabeth Clemons, a widow, died March 16, 1823, no children, is buried with him. Job was one of the proprietors in the purchase of 18,000 or 28,000 acres in Ohio by the Scioto Company (there were more than one Scioto Company). In 1805 he and Frederick Case, Grove Case and Betsey (wife of Mathew Adams), 4 children of Job Case Gen 4 all moved to Granville, OH. Job Case also bought land in Clinton Township, Franklin County which later became the property of Lester Case. This land was also Scioto Company. Job was a Presbyterian, and I think had a general store in Granville.

6. Lester Case was born on April 10, 1789, at Granby, CT. He died June 10, 1866, on the Case farm in Franklin County, and is buried in the Walnut Grove Cemetery south of Worthington, OH. He married Matilda Bancroft on April 21, 1819; she was the daughter of Azariah and Tabitha Pratt Bancroft. She was born on March 13, 1797, at Granville, MA, and died August 17, 1882, in Granville, OH, and is buried in the "new cemetery" on the lot of her brother, Dr. Bancroft. See the section on Lester and Matilda for their stories.

7. Lucretia Case, daughter of Lester and Matilda, married John Nelson Ferris, and they were the parents of Fannie Fern Ferris who married John Baughman Denune. See the section on Ferris family stories for their lives.

Impressions of the Denune Family Genealogy

Before continuing with more recent generations and individuals significant to me, I'd like to share my impressions of this amazing and diverse group of individuals. So, there have been 18 generations of Denune's that we know of since the late 1400's in this particular line, including my grandchildren. That's roughly 30 years per generation. What's the takeaway from this pedigree? My first thought is how incredibly lucky we are that our ancestors were documented in Scotland due to a land title having been purchased. And gratitude to being included by the Duvall's historian, and to my American Denune forbearers for keeping track of their generations. Indeed, John B. Denune Jr. was so wise to have hired a DNA researcher to link us with a degree of confidence to the Scottish Denunes. Lacking personalized histories, it's difficult to know their actual nature, but certainly Duncan was clever, and Donald was capable and generous to his nephew. It seems that the Scottish ancestors held onto their positions and married well and held strong religious convictions. But it remains a mystery as to why Dr. William A. Denune chose to settle in Maryland. He was a physician, an artist, and had resources to purchase a plantation. Was his emigration out of necessity, or rather was he a young man of adventurous spirit and self-assurance who sought to make his fortune in the New World? That he mixed well with and married into the local high society reflects well upon his character. His son and

grandson were colonial patriots, and the family can take pride in their extensive military service in 2 wars, and that William heroically gave his life for his country. And John's enthusiasm to enlist at the age of 13 and his several years of service in the Revolution is indeed heroic as well. The Denunes were farmers who were able to manage and work land to their advantage and profit. John Duvall Denune and his son Alexander and grandson J.B. made a success of the move to Ohio, and when urbanization came to their land, the family tended towards politics and higher education. Indeed, I think that there was no paucity of courage and bravery in our ancestors who fought for America and who moved to live in the wilderness of Ohio. And, despite accomplishments often credited to the paterfamilias, the mothers of each generation are impressive and talented, and undoubtedly held the families together. It is notable that each generation of which there are such records were venerated by their children.

And when we grasp the larger picture which includes all the ancestors who admixed their DNA with those named Denune, we can appreciate that we gain incredible value from their esteemed bloodlines. We know much about the Aglers, Baughmans, Sthils, Cases, Duvalls, Priests, and Pratts. However, there are multitudes of others, some are named as wives or husbands that occur in our ancestry, sadly lacking any information of their lineages. There is every reason to suppose that they contain stories rich in bravery, wisdom and aspiration. Indeed, as I contemplate my ancestry, I'm tempted to feel that a good part of humanity throughout millennia have been my forbearers, and their blood courses through my veins. We contain multitudes.

Denune Historian: My Great Aunt Ina Fern Denune (1886-1976)



Miss Ina Fern Denune

Ina Fern Denune (January 6, 1886, to November 11, 1976, aged 90) was the third of J.B. and Fannie's children who lived to adulthood, and was 5 years older than my grandfather, Perry. Of all the Denunes in my own life, Aunt Ina was the most avid art collector, and raconteur of family stories. She was a unique person, schoolteacher, family historian, Parisian enthusiast, steamship voyager, and benefactor of an "adopted" student, Dick McCann. Ina's teaching career was with the Columbus School System.

Ina traveled regularly to Paris in the 1920's and kept a residence there, which is noted in the Directory of American Society, Ohio, West Virginia, Indiana and Kentucky; Volume I, 1929; manufactured by Town Topics, New York. I have a first edition, number 201, of this tome. The entry on page 41 is as follows:

Denune, John B., Mr. and Mrs. (Fannie Fern Ferris) 1968 Denune Avenue, Columbus

Fn A: 7 Avenue Leon Heuzey, Paris, France. Member of Society of Mayflower Descendants

Ina F., Miss, member of the Society of Mayflower Descendants and of the Daughters of the American Revolution

The address in Paris is in the 16th Arrondissement, near Trocadero, which was a very ritzy neighborhood in which to reside. John B. Denune Sr. didn't know about the Paris address but says that she and Ethyl traveled there together a number of times, and that Ina spent some time there. It's unclear whether this address was sustained for any duration of time. Among the items that she left us are some transatlantic steamship brochures. As for the address, it may be that it was actually an address for her sister Adelaide Denune Strang who lived many years in Paris when Paul, her husband, represented machine tool companies in Europe.

Ina and her sister Ethel worked separately on family genealogy in order to gain membership in the Massachusetts Society of Mayflower Descendants, searching out and submitting documents. Success was achieved in 1920, gaining membership for Ina, Ethel and their mother Fannie, just in time to be admitted on the 300th anniversary of the Mayflower landing.

How Ina acquired an "adopted" student is another story. He was apparently a favorite of Ina's, and she supported him through Law School. He became an attorney, married but had no kids. The story in the family is that when Richard and his new wife, Virginia, were about to depart on their honeymoon, Ina got in the car to go with them... and he looked after Ina when she was older. Years later, in the 1970's, Daisy was shopping at an antique shop in Sudbury, Ohio that was owned by a Denune cousin and found a table and 6 chairs that had come from the McCann farm; she gave the table and chairs to me, and I sit at it as I compose these words.

There were times that Aunt Ina had me over to her house for snacks when I was in High School, and she loved to tell me about happenings in the family involving members of her generation or prior ones. I wish I'd taken notes—so much that she related to me was hard for me to remember, and my take-away was that family stories were a treasure. But her manner of speech was distinct; Ina had an accent that seemed to me to originate in the back of her throat, and I'd never heard it anywhere else until in the mid 1990's I traveled to Maryland to consult on a legal case involving a dispute over a man's will having been altered when he was demonstrably senile. I was hosted by a friend's business partner who spoke with the same accent, and I was astounded—it was the link to understanding Ina's manner of speech. It seems to be an early, indigenous Maryland accent. How did she acquire it? Consider that John Duvall Denune, who was third generation in Prince George's County had brought his family to Ohio, and Ina was his great granddaughter. Incredibly there may have been family members who by their speech preserved evidence of their Maryland origins. Perry didn't retain this accent, however.

Ina wanted very much to pass on the stories of key family members, and in her later years she wrote a great many character sketches about her own family and the several generations that came before. She also prepared numerous genealogies of the families which had married into the Denunes. She wrote out these on legal sized tablet paper, and they are a treasure of remembrances and stories she told. It represents an acute mind and an incredible amount of work. Johnnie Denune assisted her especially with assembling and copying photographs which she gave to members of the younger generation to accompany her biographical sketches.

I kept these in an old camel-backed ladies travel trunk that came from Roy Rutherford Denune's estate. There they sat from the mid 1970's until this time in the 2020's when I began to write my own stories. I soon realized that her work was something that I couldn't begin to duplicate and that what she had assembled was a book on the family in its own right. It is my intention to include as much as possible of her work in this manuscript. Her stories were accompanied by a photo album of key personages of past generations which she gave to all the members of my generation. She included a dedication to me: "Some family pictures and notes to Dr. David Perry Denune from his great Aunt Ina with wish of happiness and joy for all his future life. May God bless you—Ina Fern Denune, May 21, 1971, Columbus, Ohio."

Here, however, is her personal data that she included in the photo album she gave to me. "Ina Fern Denune, born Jan 6, 1886. Daughter of John Baughman and Fannie Fern Ferris Denune. Sister of Perry Perdue Denune, Aunt of Wilbur Lowell Denune, Great Aunt of Dr. David Perry Denune. Graduate of North High School, Columbus, Ohio; Ohio State University A.B. 1909, B.Sc. Ed. 1916; Retired Teacher Columbus Ohio Schools. Massachusetts Society of Mayflower Descendants No. 2033." She passed away November 11, 1976.

Ina's intense concern to pass on the family stories occupied much of her last years, writing extensive records by hand for each member of the younger generation. She saw herself as a messenger, and her love for us all was woven into her intentions.

An Incident, By Ina Fern Denune

Among the many files of genealogic material that Ina gave me was some personal writing which I include here. The first is an essay titled "An Incident" by Ina Fern Denune, December 25, 1971, Columbus, Ohio. The time: October 1971. The place: Riverside Methodist Hospital. Characters: Ina Fern Denune, Robert Kanengeiser, Susie (Kittle) Kanengeiser, James and Elsie (Coates) Kittle. Dear Adelaide, I started this letter over two months ago and unless I finish it in a few more days, I'll be a year older than I was when I started, and the incident around which it is centered took place. It was while I was still at Riverside Hospital. Soon the problem was where to send me from there? Private rooms with toilet and lavatory are few and (for Medicare) practically impossible to locate. That settled, and the transfer made, I fully expected my time to be all my own, but no, there is therapy...whirl-pool baths, someone in and out every few minutes, dusting, mopping, cleaning, polishing, bringing the meals, picking up the trays. I almost forgot nurses delivering the vitamins in tiny paper cups, making up the bed or bringing clean linens. Need I mention nurses checking temperatures, taking blood pressure, etc, etc. With so many interruptions I have not had enough consecutive time to collect my thoughts and finish my literary masterpiece to you as I intended this to be, with the style and fitting climax it should have. However, I'll do my best to set down facts, for after all I'm expecting you to solve the riddle through your knowledge of that "Eastern Mysticism" to which you have given years of thought and of which I am entirely ignorant. I do believe that the day of miracles is not past, and many people still have revelations which are beyond their explanation, or that of anyone else for that matter, but every-day people, in ordinary situations, seldom meet with such, and when they do they cannot refrain

from questioning “Why? What magical phenomena took place?” I’ll proceed to my task, Much Love, Ina

Introduction: This is the latest true Cinderella Story, from Mother Goose’s Fairy Book, and the best sketch I could make to illustrate the “Leading Lady”. [Here Ina drew a sketch of a lady in a gown supported by a walker.] And she added “Apologies to Oliver Wendell Holmes”

I saw her times before as she passed by the door, making as she does her daily round, and anon the corridor resounds as the walker touches down on the floor. Her garb is quite unusual as you see, and every day it is the same, a blue frock printed in white daisies, cheerful, gay and bright, covering up the gown beneath. Appearing all intent upon her walking—hop-step-balance, hop-step-balance; she paid no attention that there might be people watching from the open doors she passed. How surprised she would have been had she known that anyone had even noticed or had given ‘een a thought to that queer eccentric aged one passing down the corridor. But a man who was a patient a few rooms farther on had a wife who came to visit him each day and because of her observance is the story I relate.

One evening sitting at the window dreaming of I know not what, while idly gazing in the courtyard down below at the many cars that come and go, I realized that someone was entering the room. As I looked, I saw a lady who with extended hand came to greet me saying “I have come to meet a person whom I’ve seen pass by our door and who is truly beautiful; your profile is distinguished and your countenance is lighted with intelligence, love, kindness and condolence more that I have ever seen.”

"I thank you for your compliment, you're very kind indeed. No one else has ever told me in these 85 years of life that my face held any beauty or even was sufficiently attractive to cause a second look."

"Again, I say, that you are beautiful, your face reflects the beauty which age alone can give."

"I'm really quite embarrassed, but may I ask the name of you to whom I have this honor of being judged so highly?"

"It's very long and very German."

"Could you spell it then for me?"

"KANENGEISER, Kanengeiser she said"

"Are you from Columbus?"

Yes, 55 years, and now I must go to my husband, he's probably awake, but I'll be back"

About the time of closing when visitors must depart, my caller did return and wished me most affectionately "Peaceful sleep and pleasant Dreams.

Then it was that I queried "Did I understand that your home has been Columbus for more than 50 years? Were you born here?"

Her answer being, "Yes", I asked "What was your maiden name?" "KITTLE, kittle" she replied.

"Are you related to James Barr Kittle?"

“He’s my father” was the answer.

“What!” I said excitedly, “this can’t be, it’s like a page from a ‘Story Book’ or a dream from ‘Fairy Dreamland’. Are you indeed Elsie Coates’s daughter? Elsie Coates who lived on King Avenue and attended Capital College of Oratory? Are you truly Elsie’s daughter?”

“I am just that; and Susie is my name.”

“You are your mother’s daughter; of that I have no doubt. Thanks, Susie, for your greeting and sharing with this stranger the thoughts that came to you, when you chanced to spy me, passing by the door. I will never be able to measure what it has meant to me...you brought me joy for my living these many years of life, a gift indeed of great value...a gift which I could not have bought with pieces of gold or silver. It was truly a gift from your heart.”

“So now I’ll share a secret—it was not I whom you saw, but the picture of a beautiful garden, which a wonderful teacher planted, many years before. Taking some seeds of beauty, of kindness and of love and sprinkling them with dew drops from her very choicest thoughts she placed them in the heart of a pupil some sixty-eight years ago. They were tended and cared for and blossomed for many years, and the yields from the harvests were gathered and gladly she shared them with others while making her journey through life.”

“But the Spirit becoming fearful that the truth might be lost ‘ere long, caused the light from a magic lantern that flashed deep in her inner soul, to cover the face of the walker, revealing that lovely garden just as you glanced to the door.”

“I know you’ve guessed my secret so why need I confess, yes, Elsie Coates was the teacher—and the pupil, the stranger you greeted—I, I am Ina Denune.”

“And now may your slumbers be peaceful and your dreams ever pleasant, as mine. God bless you and guard you, Dear Susie, and all that are dear unto you.”

Good night, The Stranger, Ina Fern Denune.

Last Surviving Witness

The other piece of writing by Ina is titled “Testimony Submitted at Columbus, Ohio this 2nd Day of August 1972, by Ina Fern Denune, Age 86, Last Surviving Witness. She wrote it in the last year of her life.

Letter to Leroy T. Campbell from Ina F. Denune:

Dear Mr. Campbell, Thanks very much for your interest in behalf of my sister. Adelaide is quite pleased at the prospect of being affiliated with the California Society of Mayflower Descendants, but has sent me your letter of June 26, 1972, in regard to your San Francisco genealogist questioning the lineage papers, namely: (1) The Affidavit of Amelia Bancroft and (2) The Relationship of Mathilda Bancroft to Amelia.

Although filed in 1920, more than 50 years ago at Massachusetts, Mrs. John K. Allen Assistant General and State Historian for Massachusetts in her letter of September 14, 1970 to me wrote the following: I quote, “We find that the claim of descent from Degory Priest is already on file so that in the case of your relatives no research would have been required, the only information we shall

need to complete their papers is that covering the generations in descent from your mother Fannie Fern Ferris who married John Baughman Denune. This information should be in the form shown on the enclosed portion of the worksheet.” Being noted on the worksheet sent just two years ago, September 14, 1970, I presume. (1) The affidavit of Amelia Bancroft remains filed at Massachusetts. (2) From Albert Little Bancroft’s “Notes on the Bancrofts from John of Barrow to Fannie F. Denune which he prepared particularly for the Granville, Ohio Centennial 1905, viz. “Mathilda Bancroft, born 1797 Granville Massachusetts, third child of Azariah and Tabitha (Pratt) Bancroft—during her last illness she was tenderly cared for by her niece, Miss Amelia Bancroft. Mathilda died at the home of her brother Henry Lincoln Bancroft in Granville, Ohio on August 17, 1882, and was laid to rest in the Granville cemetery.”

Albert Little Bancroft and Hubert Howe Bancroft were sons of Azaria Ashley Bancroft, the brother of Mathilda.

Realizing that these facts are in Boston, and many miles from San Francisco, and also realizing that the General Society of Mayflower Descendants holds each state organization responsible for the correctness of its own records, I’m only too willing to offer helpful explanations. But first I’ll refer to The Mayflower Descendant, Vol. XXII, No.4, Page 176, Members elected 13 September 1920.

No. 2031 Mrs. John Baughman Denune, Columbus, Ohio. 8th from Degory Priest

No. 2032 Mrs. Norville Finley Young, Columbus, Ohio. 9th from Degory Priest

No. 2033 Miss Ina Fern Denune, Columbus, Ohio. 9th from Degory Priest

Note—This was counting as No.1 being the child of the Mayflower passenger, today the passenger is No.1.

George Ernest Bowman, many years the Editor of the Mayflower Descendant Quarterly passed upon the claim of descent from Degory Priest to Fannie Fern Ferris (Mrs. John Baughman Denune) and her two daughters: Ethel Denune (Mrs. Norville Finley Young) and Miss Ina Fern Denune.

I have faith in the infallibility of his judgement, since I, Ina Fern Denune procured the two links necessary to complete the line: (1) The Affidavit of Amelia Bancroft, and (2) The Marriage of Mathilda Bancroft to Lester Case.

“The Affidavit”

We had always been aware of family history and so in 1920 we were pleased but not surprise that mother should receive an invitation to join the Massachusetts group of Mayflower Descendants, but at the time of the Tri-centenary she had no family records. They had all been destroyed together with Mathilda's Diaries, Bibles, deeds, Oh! Everything, when our home burned the night before Easter 1898. The Franklin County Ohio Courthouse fire in 1879 had also taken its toll. Not even a will nor record of deeds transferring property from Lester Case, who died in 1866, was saved.

Mother knew facts, knew those facts to be true, but the most important fact and the truest fact of all was she had no proof and without recorded proof a fact is not a fact but tradition, and tradition cannot be considered a fact. And so,

thanking everyone for their kindness and explaining her reasons for doing so, she declined acceptance of the invitation and forwarded her regrets. Then in August came a second request with the information that Mathilda's marriage and Lucretia's birth could be obtained from the Licking County Probate Court at Newark, Ohio. If she would send these with her own record, they would supply all the earlier data, since it was already at hand having been recorded in Massachusetts. If possible, they would appreciate receiving the Ohio records before the end of August as they wished to include her among the new members for September 1920. So, it was agreed, I would make the trip to Newark the following Saturday while my sister Ethel would act as secretary, taking charge of all necessary preparations and mailing of the material. She and I would also ask to be included among the new members for September 1920 along with mother.

Saturday morning, August 20, 1920, found me on my way downtown headed for the interurban station. The interurban for Newark was scheduled to depart at 7am. If I arrived at that time, I'd have ample time for purchasing my ticket and choosing a comfortable seat. This was quite important. In those days it was at least a three-hour trip. I'd been to Newark before and remembered that the interurban stop was conveniently located in respect to the courthouse. I knew exactly what to ask for, names, dates, places, and of course certified copies of each. It was a beautiful day, I was happy, foresaw no difficulties, no stumbling blocks. At the courthouse the door marked Probate Court was open and as I entered the attendant who was busy arranging ledgers and various supplies on the counter greeted me saying "What can I do for you Miss?" "Good morning," I answered, "Where will I find the ledgers containing marriage of 100 years ago—1819 to be more exact, also births of 1822. I'd like the marriage of my great

grandparents and the birth of my grandmother; Bancroft and Case are the names.” “I’m afraid”, he replied, “We don’t have any, we did have but that was years ago before the fire, you see, it just about destroyed everything, but wait, here comes Judge Hunter, He’ll know in a minute what is left of those early records, and if they are available.” “Judge, this young lady is from Columbus and she’s inquiring about a marriage and birth of a hundred years ago.” “Well, well,” said the Judge, “I’m sorry, doubt if I can be of any assistance, but I’ll look in the vault. I’ve saved every scrap of a book I could...thought perhaps I’d try piecing them together for myself someday, you see I’m descended from those pioneers too. The volumes of births are all gone but we can go over what’s left of the marriages. I’ll bring them out here, there aren’t many;” and going to the vault he returned with several half-burned charred and water-soaked ledgers. He picked up one and with the greatest of care started to turn the pages or rather what was left of them which crumbled as he did and then suddenly “What’s this?” On the lower part of the right-hand side of the volume his eye caught a name, “Look” he said, “This is it. This is the marriage record of Mathilda Bancroft to Lester Case 20 April 1819.” The upper part of the page was completely burned, only this remained, charred and water soaked, but still legible to him. “This is indeed luck! I’ll attend to this, make you two certified copies, but you hurry, the shuttlebus is leaving for Granville in two minutes, take it, go to the church, get Lucretia’s baptismal record, and use it as proof of birth. I’ll have these ready when you return this evening.” Judge Hunter ran out, hailed the driver of the bus, who stopped and waited. I boarded and was on my way to Granville intent on accomplishing the other half of my mission.

Granville is only a few miles from Newark. This was my first visit to Granville, and I would have preferred to browse around but I had a task to perform, and time was very limited, so going directly to the church and finding it locked, I stopped at the parsonage. There I was informed by the maid that the minister and his family were on vacation but were expecting to return early in September. I explained my errand, and inquired if she could direct me to someone having a key who might also have access to the church records. No, she was not aware of anyone unless it was the sexton and gave me the address as well as helpful directions in locating his home. Being close by, I had no difficulty. He was not home, gone to Newark for the day, he hoped to make the seven o'clock bus that evening. I must confess I was now not only tired and hungry but frustrated. There was a bench by the doorway and dejectedly I sat down. The sexton's wife asked if she could help. "Yes," I said, "Would you chance to know of a Miss Amelia Bancroft? Is she still living? Do you know where I could find her?"

"Yes, indeed. Everyone knows Miss Amelia, go two blocks west on Broadway, the corner house, you can't miss it, her father's name plate still is on the door, Henry L. Bancroft. Are you a relative?" "She's my grandmother's cousin," I answered, "Is she able to have callers or would it be too tiring? We've never met but I'd really like to meet Amelia. I could rest and visit while waiting for the bus."

"Miss Amelia enjoys company, she's quite sociable. Soon I was being most graciously greeted by a rather small, pleasing and neatly dressed lady, Miss Amelia Bancroft, saying that it seemed only yesterday although it was almost 50 years ago when Anna and Fannie Ferris had paid her a visit in that very house.

The girls were the youngest daughters of Lucretia, and granddaughters of her Aunt Mathilda. They were quite different, but both were beautiful, well-mannered and such thoughtful guests—such as are not soon forgotten.

She remembered that Anna had soft, mellow eyes and a low toned voice, but Fannie, (she was my mother) had a perfect posture and a countenance very alert and expressive, although just 16 years old. She easily understood why Aunt Mathilda was so fond of them and spoke of them so frequently. I reminded Amelia that Aunt Anna as well as mother fully appreciated the royal welcome they received when as young ladies they visited her in Granville.

Amelia Bancroft was a graduate of the Female Seminary at Granville. She was also a member of its faculty 1858-1879. At the time of my visit in 1920 she was spry and active in her 82nd year, some years later she died at age 93, respected and honored by all.

During the afternoon I related the reasons for my being in Granville that day, and how unfortunate I have been in my various efforts to acquire the necessary records. I was indeed disappointed, and I felt the disappointment the news would bring to both mother and Ethel. How Amelia chuckled at the very idea that anyone would need to prove the legitimacy of Lucretia's birth. "Lucretia," she said, "Would have risen in her grave." "But" she added, "If you would like to go with me to the notary, I could swear to an affidavit that Lucretia was Mathilda Bancroft's own daughter, and that would be quite acceptable, I'm sure. The notary's office is just around the corner and there is yet sufficient time." My heart leaped with joy. Neither Amelia nor I bothered to wear hat or gloves. We wasted no time but hurried to the notary's office to obtain that

affidavit. A last hope. Fate had gone ahead—the notary was out of town. Even Amelia could scarcely believe that “Fate” could be so cruel. Most assuringly she told me not once but several times, “Don’t worry, have faith, just trust, I’ll attend to this early Monday morning. I’ll get the affidavit and mail it to Boston myself.”

I took the shuttlebus, returned to Newark, the interurban already late, was waiting—Judge Hunter handed me the certified copies of Mathilda’s marriage, and I thanked him. He saw that I was troubled. “What’s wrong” he asked, “didn’t you get the baptismal record?” I must be brief, “No, everyone out of town, Alelia will mail an affidavit to Boston—I’m not to worry, just trust.”

I swung onto the platform—the driver started—I heard the final words of Judge Robbins Hunter above the rumble of the speeding interurban— “You can depend on Miss Amelia.”

The affidavit was forwarded directly to Boston. I never read it and do not know just what Amelia wrote. It was sent as proof that Lucretia Case was indeed the daughter of Mathilda Bancroft who married Lester Case.

The enclosed marriage record is a copy of one handed to me by Judge Hunter on August 20, 1920. It is not among “Early Marriages of Licking County Ohio” edited by the D.A.R. during the depression. While checking through that volume recently, I noted the marriage of Sabra Case (Lester’s sister) to Samuel Lee on June 26, 1810; others were listed to about 1814, I believe, but did not continue to 1819 previous to that was the notation “damaged, illegible”.

Original recorded proof of this marriage could not be obtained today. We are very fortunate to possess the certified copy made for me by Judge Robbins Hunter. To him I shall be ever grateful. I.F.D.

Actually, what we have in our digital appendix isn't this certification by Judge Robbins, that one isn't in my possession, but rather another copy obtained by Ina and certified in 1972 by Franklin Co. Probate Court which displays the original 1846 ledger notation.

My own experience with Aunt Ina was entirely pleasant, however I have heard some brief accounts of frictions among her siblings, especially between Ina and Ethel. Although Ina and Ethel traveled to Paris a number of times and lived together at times, their relationship was volatile, and both were capable of temper. Ina got along very well with Perry and with Adelaide.

Lester Case (1789-1866) and Matilda Bancroft Case (1797-1882)

On November 18, 1915, a reply from the Department of the Interior, Bureau of Pensions was sent to John B. Denune in reply to his request of November 11th for a statement of the military history of Lester Case. The reply certified that Lester had enlisted at Granville, Licking Co. Ohio on June 1, 1812, for one year, and held the rank of Corporal. He served under Captain Rose in the Militia of Ohio. It adds that he was taken prisoner at the surrender of General Hull, at Detroit, August 16, 1812, and was released on parole, and remained a paroled prisoner of war until the end of the year for which



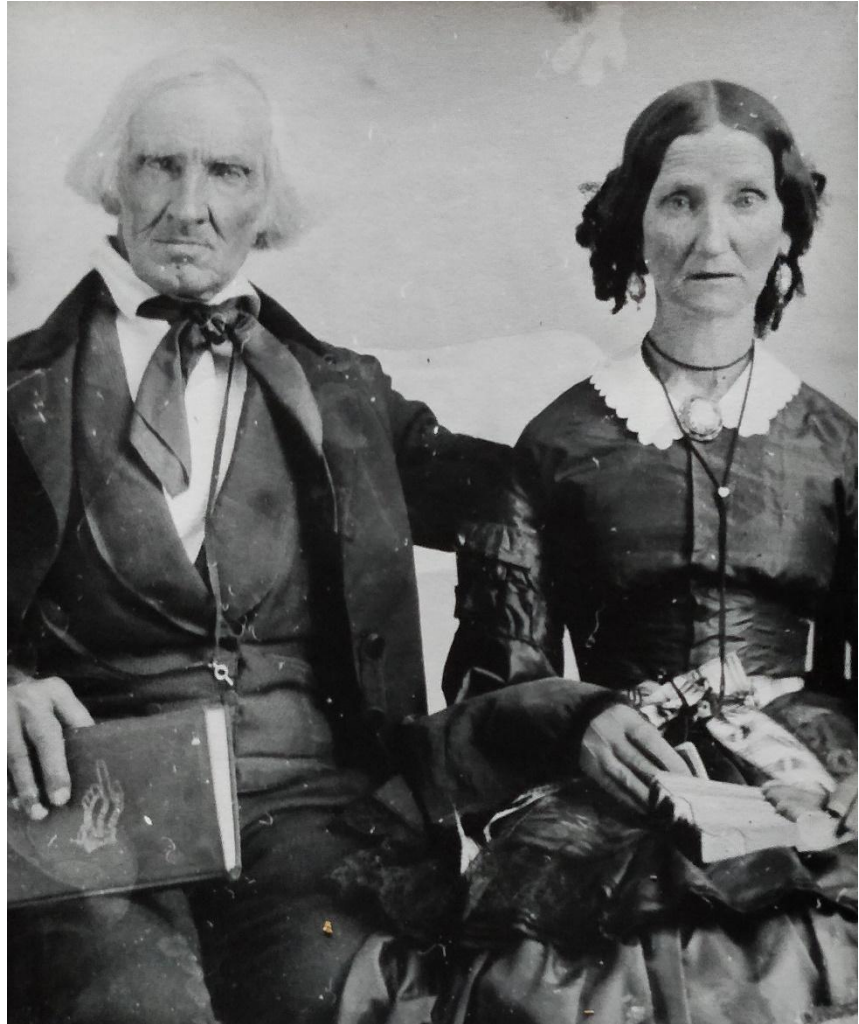
Hull surrendering Detroit to Brock

he had enlisted. He was discharged on June 1, 1813. He served as Army Rank Corporal, Roll of Captain Levi Rose's Co. 3rd Regt. Ohio Militia. It noted that a claim for pension by Matilda was allowed on May 9, 1878, when she was 81 years old, 4 years before her death. In the remarks it was noted that "soldier was born in Connecticut about 1789. He married in Granville Twp., Licking Co., Ohio, on April 20, 1819, Matilda Bancroft, and died June 10, 1866, in Clinton Twp., Franklin Co, Ohio."

Lester was a Presbyterian (Calvinist and very similar to Puritanism), a 'Puritan New England Yankee', and an Abolitionist. He is said to have operated a station on the Underground Railroad. People who knew the Case family spoke of them as nice people and very refined. Lester had a store, probably a general store, in Granville, OH. He sent a partner or trusted employee to travel east to purchase merchandise by wagon train as it was before the railroad era. The man absconded and left Lester bankrupt. There were no laws to protect a bankrupt and he was in financial trouble for most of the rest of his life. The farm and other property was held in trust for him from April 18, 1835, for some time, but I think he owned the property in his own right before he died. He deeded the Clinton Township, Franklin Co. farm to his daughter Lucretia C. Ferris June 7, 1866, three days before he died. The deed was what would be called a Quit Claim Deed today but was called a Warranty Deed with no Habendum. Matilda Bancroft Case was still living at the date of this deed to her daughter, Lucretia, and she would have been entitled to at least one third of the estate but it is my understanding that the Ferris' promised either to support her or contribute to her support. Matilda lived in Granville, OH with her brother Dr. Bancroft and is buried in his lot. Lester Case lived during the administrations of Washington, Adams, Jefferson, Madison,

Monroe, Adams, Jackson, VanBuren, Harrison, Tyler, Polk, Taylor, Fillmore, Pierce, Buchanan, Lincoln and died during the administration of Andrew Johnson.

Mathilda was a remarkable person, kindly and lovingly remembered by her daughter Lucretia and granddaughter Fanny. She seems to have been Lester's incredible support in all his endeavors, and she raised an incredible daughter as well.



Lester and Mathilda Bancroft Case

Ina wrote this sketch on the reverse of his photo with Matilda: "Lester Case, son of Job Case, the Ohio Pioneer, was a soldier in the War of 1812, and a leading abolitionist. He married in 1819 in Licking County Ohio to Matilda Bancroft, the daughter of Azariah and Tabitha Pratt Bancroft, who were among the founders of Granville, Ohio. Tabitha Pratt was a direct descendent of Degory Priest, a passenger on the Mayflower in 1620, whose wife, Sarah Allerton, was a sister of Isaac Allerton, another passenger. Tabitha's parents were Gerard and Dorcas

Ashley Pratt. (Note that Dorcas is a biblical name in Greek, it is Romanized as Tabitha, both mean 'gazelle'. Dorcas was said to have been raised from the dead by Peter.)

Her father, Gerard Pratt, served during the American Revolution of 1776, as did also the father of Azariah Bancroft whose name was Samuel Bancroft. Lester Case and Mathilda Bancroft Case were parents of Lucretia Case, wife of John Nelson Ferris, grandparents of Fannie Fern Ferris; great grandparents of Perry Perdue Denune; great, great, grandparents of Wilbur Lowell Denune; and great, great, great grandparents of David Perry Denune.” Ina added: “Job Case was the first Master of the Masonic Lodge at Granville, Ohio in 1810, which carried the honorific ‘Worshipful’. Lester Case also was a lodge member.” Lester was an abolitionist.

Family Connections between Bancroft, Pratt, Case and Ferris

These families interconnected in marriage in and around Granville, OH, and we have lots of ancestral information which makes them interesting. In one sense, this is how the lineage from Degory Priest and Phineas Pratt, pilgrims, worked their way into the Denune lineage. The short form is that the Pratts, Cases and Bancrofts all lived in Granville, MA, and moved together in 1805 to found the town of Granville, OH.

The key connections were Tabitha Pratt marrying Azariah Bancroft, and their daughter Matilda Bancroft marrying Lester Case, and their daughter Lucinda Case marrying John N. Ferris, and their daughter Fannie Fern Ferris marrying John B. Denune.

Bancroft lineage descent to Case, Ferris and Denune families

We are indebted to a cousin of Lucretia Case, Albert Little Bancroft, 1841-1914 (son of Azariah Ashley Bancroft who was a brother of Lucretia's mother, Mathilda Bancroft Case), for putting together the following assembly of genealogic records that describe the descent from one Bancroft of Barrow, who lived and died prior to 1557, to Fannie Fern Ferris Denune. Albert L. Bancroft was the son of Azariah Ashley Bancroft (born January 25, 1799, in Granville, MA, note that Ashley was his maternal grandmother's surname), and Albert was an author and prominent bookseller and publisher in early San Francisco. A.L. Bancroft's brother, Hubert Howe Bancroft, ran the business with his brother for a while and later his book collection on California history became the nidus of the Bancroft Library at U.C. Berkley. This family tree is a nice piece of work that affords insight back over some 450 years of our family along the Bancroft line. The first hundred years provide little more than names and dates but commencing with American immigration in the very early 1600's there are increasingly interesting stories, so read on. The document is as follows:

"Author's note regarding authorities drawn upon, written in Ohio, July 1906, and signed A.L. Bancroft. Not until it was too late to do so did I realize the importance of naming the authority for every statement made or name and date given. No careless work has been intentionally done. Mr. John M. Bancroft of Bloomfield, NJ, at whose house I visited in June 1906, is my authority for nearly all of the statements regarding events in the lives of the Bancrofts of this line prior to about 1750. Later ones come from family records and various other sources; they are here recorded with care, and I hope that they are correct."

Generation 1 is Bancroft of Barrow, the earliest Bancroft of this line of whom we have any record. He was of Chellaston, Barrow or Swarkston, County Derby, England or possibly at different times of all of them. As we do not know his given name, and as Swarkston and Chellaston are mentioned in connection with others by the name of Bancroft, he is designated as above in order to give him a sharper identity. In 1557 his wife, name unknown, was relict and legatee of lands in Barrow by will of her son Ralph. This shows that he lived and died before the year 1557, and if he lived his three score years and ten, he was alive when Christopher Columbus discovered America. There were 5 children: Ralph, whose will is dated April 21, 1557, and probated September 13, 1557; of the next three children we have the name Jane only, who married Thomas Ryvett, William Wanyell and an unknown alderman; and John Bancroft of Chellaston, whose will is dated May 11, 1557, and whose wife was Margaret Hollingsworth or Haryugworth.

Generation 2 is John Bancroft of Chellaston, County Derby, England, whose will is dated May 11, 1557, inventory dated January 24, 1557/8. He and Margaret had 5 children: Ralph Bancroft who was living in 1611; William Bancroft of Chellaston, died 1611; Thomas Bancroft of Chellaston, a Yeoman (note: a freeborn, commoner attendant, servant or household guard in a royal or noble household, a man who owned and cultivated land, or a military inductee) whose will was probated July 24, 1629; a son, given name unknown living in 1557; Margaret Bancroft, only daughter living in 1557.

Generation 3 was Ralph Bancroft who was living in 1611 and was administrator upon the estate of his brother William. His widow, Alice, was

administratrix upon his estate February 12, 1616. Their only child Thomas Bancroft of Swarkston's will was probated on October 11, 1627, a Yeoman.

Generation 4 was Thomas Bancroft of Swarkston, County Derby. His will was dated October 13, 1626, was probated October 11, 1627, and he was buried at Swarkston. Rebecca his wife was living in 1627 and was buried at Swarkston before 1639. They had 5 children: John Bancroft, eldest son, of Swarkston; Ralph Bancroft, second son, legatee of lands in Swarkston in 1627; Thomas Bancroft, third son, poet and author of two volumes of epigrams and epitaphs 1639; and two daughters: Dorothy and Elizabeth who married John Errington and Thomas Senior. Of the poet, Thomas Bancroft, he was born in early Stuart days in Weston-on-Trent. His elder brother had sold the property in preparation for emigration to America. Note: the internet informs that Thomas married Rebecca Errington and was a famous poet and author of 2 volumes of epigrams and epitaphs—here is an epigram from his first book. And many more at: <https://allpoetry.com/Thomas-Bancroft>.



Thomas Bancroft, poet

On the Spheares:

What are those ever-turning heavenly Spheares,
But Wheelles, (that from our Cradles to our Urnes)
Winde up our threads of Life, that hourelly weares?
And they that soonest dye, have happiest turnes.

And to commemorate his brother John's short life:

You sold your land, the lighter hence to go

To foreign coasts, Yet (Fate would have it so)
Did ne'er New England reach, but went with them
That journey toward New Jerusalem.

Generation 5 was John Bancroft, brother of the poet. New information, because much has been written about the colonial genealogy of this family, indicates that John apparently didn't arrive in New England, having likely died at sea, circa 1637. However, according to Genealogy.com, his widow Ann Bancroft, with her seven children, probably came to New England with the influential Nathaniel Sowther, a witness to John's will and an overseer of his estate, arriving on the ship James, April 12, 1632. Widow Bancroft is mentioned in the land records (1632-1637) in Lynn, Massachusetts having received 100 acres. She moved with her family from Massachusetts to Southhampton, Long Island, NY, as per record dated 1644. She may have married Thomas Barber on October 7, 1640, and she died September 10, 1662. Some of the family, including her children John, Thomas and Anna/Hannah later moved the Connecticut Valley. Of these children: John married Hannah Drupper in 1650 and died August 6, 1662; and Anna married John Griffin in 1647 at Windsor Connecticut; and Thomas married first to Margaret Wright of Springfield December 8, 1653, and secondly to Hannah Gardner, and he died in Enfield in 1684.

Generation 6 was Thomas Bancroft, who was born in 1625 in England and came to Massachusetts with his mother in 1632, and later resided in Enfield, Connecticut, where his younger children were born. Indeed, he was one of the founding settlers of Enfield (founded in 1679), along the Connecticut River, being recorded in town records in 1680. Thomas died on Dec 14, 1684. He had these children by his first wife, Margaret Wright of Springfield (m Dec. 8, 1653): Lydia

Bancroft born August 16, 1653; Margaret Bancroft born August 16, 1656; Anna Bancroft born July 10, 1658 and buried June 30, 1659; Thomas Bancroft born November 21, 1659; Anna Bancroft born May 5, 1663; Lydia Bancroft Born February 6, 1665; and by his second wife, Hannah Gardner (who later m. John Barber): Samuel Bancroft born January 23, 1667; Ruth Bancroft born August 29, 1670 at Westfield, Ma; Rebecca Bancroft born February 23, 1680; Nathaniel Bancroft born October 24, 1683 at Enfield.

Generation 7 was Nathaniel Bancroft, born October 24, 1683, at Enfield, Connecticut. He lived at West Springfield, Ma. He posted the intention of marrying Ruth Haile November 20, 1708. His will dated December 1752 was presented to probate January 20, 1753. Their children: Nathaniel Bancroft (1703-August 26, 1764) at Granville, MA; Thomas Bancroft born December 1709 and died in 1777, Lt. Samuel Bancroft (1711-1788); Ruth Bancroft (1714-1775); Azariah Bancroft (a soldier against Louisbourg 1745), Anna Bancroft (m Luther Leonard October 9, 1749) and John Bancroft (1731-1759). [The siege of Louisbourg was a pivotal operation of the French and Indian War in 1758 that ended French colonial dominance in Atlantic Canada and led to the subsequent British campaign to capture Quebec in 1759 and the remainder of New France the following year.]

Generation 8 was Lt. Samuel Bancroft. Born July 8, 1711, he married Sarah White on December 16, 1736. She was born on December 16, 1718, and died April 1, 1802. In 1738 this couple left West Springfield, MA and became the first settlers of Granville, MA, six miles from the nearest settler. "In stature he was a trifle below the average size, but kind-hearted and vivacious he made up in

untiring industry what he lacked in stature. For many years he was a figure in the community which developed about him, exciting the interest of all as he adhered to the old ways when changes came and inspiring veneration as on the Lord's Day, he entered the meeting house in an antiquated dress with accompaniment of bush wig and cocked hat." (From "old Granville and the New" in the New England Magazine, March 1899). He died on July 6, 1788. Their children: Samuel Jr born 1737, Lieutenant in the Revolutionary army; Joel born 1739; Lemuel born 1741; Sarah born 1743; Sabra born 1745/6; Hannah born 1746; John born 1750; Enoch born 1753; Ruth born 1756 and David born 1760. Lt. Samuel Bancroft is buried in Granville's (MA) Main Road Cemetery beneath a brownstone marker with this inscription: "Death is a debt to nature due. I have paid it. And so will you."

Captain Phineas Pratt, grandson of Phineas Pratt of Plymouth, MA was also in the group of first settlers of Granville, MA.

Generation 9 was Lt. Samuel Bancroft, Jr. born April 22, 1737, at West Springfield, MA. His father was the first settler of Granville, MA in 1738. He married Elizabeth Spelman on June 14, 1750, at Granville, MA. She was born on July 14/15, 1740, at Durham, CT. At the age of ten her parents moved to Granville, MA. In her advanced years she was very active, attending church all day regularly with the family in all weathers and carrying her luncheon to eat between the services as was then the custom. She died July 26, 1836, in East Granville, MA. Her death was caused by a fall at the age of 96. Elizabeth was the daughter of Thomas Spelman, who was born on April 26, 1712, and who married Sarah Hickox on March 28, 1733, at Durham, CT. Sarah was born April 14, 1716,

and died May 7, 1801, in E. Granville, MA; and Thomas died there on September 8, 1790. Thomas Spelman was the son of Richard Spelman who was born in 1665 in Danbury, Essex County, England. Richard married Alice French about 1700 in Middleton, CT. who was born in Wales and died December 15, 1767, in East Granville, MA. Richard died on April 21, 1750, in Middletown CT and was buried in the Farm Hill Cemetery.

Lt. Samuel Bancroft, Jr. served in the French and Indian War and afterwards as lieutenant in the Revolutionary Army. His nickname in the army was "Slim Legs", he being tall and slim. For his services in the army, he was paid in sheets of continental money which he never cut apart and was never of any value to him except as a souvenir, but as such he valued it very highly. He died on January 2, 1820, at East Granville, MA. Their children were: Diana born 1760; Tabitha born 1763, Elizabeth born 1765; Azariah born 1768, Sarah born 1772; Rhoda born 1774, Melinda born 1777; Samuel born 1778 and Jonathan Barber Bancroft born 1778 (he is the first Bancroft in this record who has more than one given name).

Generation 10 was Azariah Bancroft, born April 13, 1768, at Granville, MA, died October 25, 1828, aged 60 in Granville, Ohio. He married Tabitha Pratt in 1793. She was the daughter of Gerard and Dorcas Pratt who was born March 7, 1771, and died January 20, 1842, at Granville, Ohio. He was a farmer, as nearly all the Bancrofts of that period were. When the colony left Granville, MA for Granville, Ohio in 1805 he was unable to dispose of his farm and could not go at that time. In 1809 he went to Lake Lewis, now Eagles Mere, a noted summer resort, in Lycoming County, PA under engagement to George Lewis, the owner of a large tract of land which he opened up, improved, established a colony, built

glass works and established the glass industry. His pay for three years was \$200 a year and provisioned and then \$300 a year for two years. In 1814 he went on to Granville, Ohio and bought and located on a farm a mile or two south of the town. He died October 25, 1828, at Granville, Ohio. Their children: Gerard Pratt Bancroft born October 26, 1792; Lucretia Bancroft born December 14, 1795; Matilda Bancroft born March 13, 1797; Azariah Ashley Bancroft born January 25, 1799; Henry Lincoln Bancroft born October 10, 1800; William Wilson Bancroft born June 17, 1803, died 1805; William Wilson Bancroft born November 13, 1805; Rhoda Minerva Bancroft born March 17, 1808; Clarissy Elizabeth Bancroft born November 20, 1810 Tabitha Charlotte Bancroft born January 9, 1814 and Sarah Diana Bancroft born November 10, 1817. Azariah Ashley Bancroft left a diary that came into the possession of his son H.H. Bancroft and which resides at CSU Fullerton. [<http://archives.fullerton.edu/repositories/5>]

Generation 11 was Matilda Bancroft, the third child of Azariah. Born in Granville, MA on March 13, 1797, where as a child she attended school. She married Lester Case on April 20, 1819, when she was 22 years of age and they lived about 8 miles easterly from Columbus, Ohio. Lester Case was born on April 10, 1789, in Granby, Ct, and died June 10, 1866. She died at Granville, Ohio on August 17, 1882, and is buried there. Their children, 4 daughters: Elizabeth Matilda Case born August 10, 1820, in Granville, Ohio and died August 28, 1826; Lucretia Case born December 15, 1822, in Granville, Ohio. (Lucretia attended the Female College at Granville and afterwards taught there for a time. Lucretia

married John Nelson Ferris on April 22, 1842, and lived about 5 miles north of Columbus, Ohio.

She was the only one of her mother's children who married, and Fannie Fern Ferris was her daughter. She died on April 23, 1881, at Colorado Springs, Colorado, but lies buried in the Walnut Grove Cemetery in Worthington, Ohio. John died February 1892 at the home of his son Joseph Egbert Ferris); Mary Elizabeth Case born January 1828 in Granville, Ohio, and died July 1846; and Fidelia Janette Case Born 1831 and died 1844.

Matilda Bancroft left Granville, MA with her parents when she was 12 years old for Lake Lewis, Pa where her father was employed for 5 years and then went on into what she called the "far west", Granville, Ohio. It was a great grief to her to leave her old home because it deprived her of school advantages. In later years she told her grandchildren that when she was young she used to be affected with the giggles and it seemed she could not stop, but when thinking of the fact that she was only 12 years old and never again would be privileged to go to school her silly emotions would immediately leave her because of the sadness which came to her whenever she remembered her school days were at a close.

Matilda was an adventurous child, old for her years and of wonderful perseverance. Not being discouraged, she determined to become a scholar and from that day until the time of her death she never lost an opportunity to read good books, always with a dictionary at hand.

Grandma Matilda Case was a small, delicate woman about five feet in height and weighing about 85 pounds but what she lacked in stature and strength

was more than made up for by her broad intellectual brow and large sparkling black eyes and no one felt when in conversation with her that she was a small woman. She was unusually sensitive, her desires were far beyond her means, and her energetic way of overcoming difficulties was remarkable. I remember her telling me about a large stump in her dooryard. It was unsightly and she could not get it removed. Finally, she had a flower bed made around it, and with flowers and vines the old stump became a thing of beauty. This incident illustrates her whole life, whatever the obstacles in her progress, she struggled to overcome and frequently fully succeeded.

Every night beside her bed she placed a candle, some books, papers and a dictionary to read and consult in case she was wakeful. In the daytime when she was sewing or knitting her books and papers and dictionary were always close at hand so that if she tired, she could rest by reading a little. A friend who knew Grandma well once said that to have



Matilda Bancroft Case, two photos

Grandma Case around was like having a dictionary and Bible that could be consulted without looking for the words.

She was a devout Christian woman being a member of the Presbyterian Church, and her faith in God's presence with his people was a source of great comfort to her.

At the age of 22 she married Lester Case, probably at Granville, Ohio. He was well educated, a great reader and a kind and good man. Their home was on a farm about 8 miles east of Columbus, Ohio. His grandchildren remember how he roasted potatoes in the ashes for them, and of the choice apples that awaited their arrival. He was a soldier in the War of 1812, and she, in writing in her diary of the pension she received after his death, spoke of it as "the Lord's money", because she said, "it seemed as a gift from Him".

Grandma was always an early riser and considered it indolent and sinful not to be up and doing by 5am; even in the winter and at the advanced age of 85 years she was always up early in the morning.

Her daughter Mary was teaching school a short distance south of Columbus, about 10 miles from their home. The day Mary died; Grandma arose much earlier than usual. Grandma did not know, but that Mary was in her usual health, but she felt impressed that she must go to her. She hurried with her morning work and was getting ready to go when the messenger came to tell her of her daughter's illness. Mary died that day and Grandma said she did not often tell of the incident for fear it would indicate superstition, but she considered the presentment a preparation for the shock of her daughter's sudden death.

People who knew her in her later life speak of her as the most cultured woman of her community.

During her last illness she was very tenderly cared for by her niece Miss Amelia Bancroft. She died at the home of her brother Albert Little Bancroft in Granville, Ohio on August 17, 1882, and was laid to rest in the Granville cemetery.

Generation 12 was Lucretia Case (mother of the writer of this section) was born on December 15, 1822, at Granville, Ohio. She spent her childhood with her parents on a farm about 5 miles north of Columbus. She has been described as a beautiful child with brown hair and grey eyes and a very fair complexion.

Like her mother, she was thoughtful, but where energy and perseverance predominated in the mother, patience, hopefulness, thankfulness and resignation were characteristic of the daughter. When she was 6 years old, she was riding with her mother and an aunt over a very rough road; as they drove along there were occasional remarks about the rough road. Finally, Lucretia said "Why, Ma, you and Aunt speak about every bad place in the road, but you never notice the smooth places which we have every once in a while".

All through her life she carried that spirit of thankfulness, never complaining at the hardships of life, but cheering herself and others by remembering only the bright spots.

She received her education at Granville Female College. After leaving school she taught for some time. She had a very good education and was a very devoted mother and wife, denying herself very greatly in order to give her children all the educational advantages possible. She was an earnest Christian,

very quiet and unassuming in her home. The children remember with pleasure the Sabbath evenings when mother would call them around the old fireplace and there they would repeat together the Ten Commandments and many passages of the Scripture. Then there was the Catechism, which they enjoyed answering and the songs that mother sang were so dear...their memory lingers yet.

My mother had the most perfect control over her expression and temper of anyone I ever knew. I never heard her speak unbecomingly. My brother Jasper, a man grown said when she died, "I never heard my mother scold". I remember her as mild, sweet faced and gentle; slight, but not frail, and a little below the medium height with always a gentle dignified bearing.

The family moved to Colorado Springs, Colorado in January 1879, thinking that their health would be greatly benefited by the change. But during the winter of the second year, she contracted typhoid pneumonia, which on April 23, 1881 brought to a close a useful and beautiful life. Her remains were brought back to Ohio and laid to rest in Walnut Grove Cemetery, Worthington, Ohio.

My father, John Nelson Ferris, was born in Pennsylvania in January 1818. When he was about three years old, his parents moved in wagons to Ohio. One night while they were stopping at a little town he wandered away from his family, who were at the tavern looking and wondering at all the unfamiliar sights. At last, he decided to return but could not find the way back and so began to cry. Some of the residents asked him where he was going and he replied, "I'm going to Mammy". They then wanted to know his name. His answer was "just Johnny". His parents in the meantime had missed him, and my grandmother in relating the story said "I was so frightened, I ran right out into the street without my bonnet

on. At last, we had the bell ring for the lost child and soon he was returned to us.”

He became a kind and considerate father; a man of wonderful self-control and was loved and respected by all who knew him. After the death of his beloved wife, he lived with his children. He died in the state of Washington at the home of his son J.E. Ferris, in February 1892 and was buried in Walnut Grove Cemetery, Worthington, Ohio.

The children of John Nelson Ferris and Lucretia Case Ferris: (1) Joseph Egbert Ferris, born June 28, 1848, and married Lucinda Burret near Champaign, Illinois on December 25th, 1868. She had 6 children and died November 1911 at Shaw, Oregon. (2) Delia Janette Ferris, born September 19, 1845, and married William Rufus Shoup on December 28, 1868. William had served during the war of the rebellion (Civil War); he died June 13, 1908. They lived in Colorado. Their children were Oliver Henry Shoup born December 13, 1869; Ora Marion Shoup born May 18, 1871; and William Earl Shoup born October 18, 1880. (3) Mary Case Ferris born November 19, 1847; married E.C. Sale January 15, 1869. (4) Nancy Ferris, born August 30, 1850, and died September 24, 1852. (5) Jasper Nelson Ferris born September 7, 1852, and married Olive Decker on April 1878 who died February 1870 at Colorado Springs. He was killed by a snowslide near Aspen, Colorado on January 19, 1886. Their son Arthur N. Ferris was born February 1879 in Colorado Springs. (6) Lester Dennis Ferris born April 7, 1855. (7) Anna Jane Ferris born August 10, 1857, and married George W. Hanawalt on December 19, 1878. Their children were Edith Hanawalt born October 20, 1879; Maud Lucretia Hanawalt born March 15, 1883; John Wesley Hanawalt born December 6, 1887;

and Mary Elizabeth Hanawalt born July 5, 1891. (8) Fannie Fern Ferris born October 6, 1859, and Married John B. Denune on October 8, 1878. (9) Arthur W. Ferris born February 17, 1862, and died February 24, 1862. (10) Hall Selwin Ferris born December 27, 1863, married on June 6, 1893, and died October 2, 1904, in Florida.

Generation 13 was Fannie Fern Ferris who was born on October 6, 1859, near Westerville, Ohio, where she lived up to the age of 5. At that time her parents moved to Champaign County, Illinois. After the death of her grandfather, Lester Case, four years later, the family returned to Ohio and lived on a farm belonging to her mother, Lucretia Case Ferris in Clinton Township. She attended the district school until 1875 when she went to Central College where she pursued her studies in an academic line. At this school she was a member of the Phi Delta Sigma Literary Society. During the years 1877 and 1878 she taught at the District School about five miles north of Columbus. She was especially fond of her Grandmother Matilda Bancroft Case, and a great deal of her life at home was spent in her company. Considerable sewing on her wedding trousseau was done by her grandmother, who was an expert with the needle.

Fannie married John B. Denune on October 3, 1878. He was born in Mifflin Township, Franklin County, Ohio on January 3, 1855. His grandfather had served during the American Revolution. He was a member of the Linden Christian Church and had great appreciation for music and culture.

After their marriage they traveled in the west for some time and settled at Sedalia, MO. She studied art and oil painting, and painted china as well, and kept a collection of small glass shoes. In 1879 they returned to their old home in

Franklin County, Ohio. In 1882 they went to Ada, Ohio where Mr. Denune attended school and Mrs. Denune continued her studies in oil painting, especially portraiture. In 1883 they returned to the farm in Mifflin Township, Franklin County, Ohio, where they lived until 1898, moving to Columbus during the school years in order that their children might have better school advantages.

In 1898 their home, which was the Lester Case farmhouse, was destroyed by fire together with many valuable relics and records of the Bancroft and Ferris families. The following year they moved to Columbus, but on the completion of a new home in Clinton Township, Linden heights, they moved there in June 1899.

The children of Fannie and John were:

1. Clarence C Denune, born in Mifflin Township May 18, 1880, and died the same date.
2. Ethel Denune, born in Mifflin Township May 31, 1881, attended private and district school until 9 years old, then moved with her parents to Columbus. She graduated from Eighth Avenue School, Columbus, in June 1894. Attended North High School and graduated June 1898 completing Latin Classical Course. Entered Ohio State University in 1898; divided course leading to A.B. Degree in 5 years. She married Norville Finley Young, DDS, on May 31, 1902 (her birthday). Dr. Young is the son of Elizabeth Taylor Young and Simon Kruson Young, born near Caldwell, Ohio on March 24, 1894. He graduated from the Ohio Medical University with degree DDS June, 1900. Simon Kruson Young was the eldest son of Hon. Wm. J. Young; born February 10, 1837, died June 22, 1898. He was 2nd Lieutenant, Company 6, 176 Reg., O.V. (Ohio Volunteers),

Civil War. Hon. Wm. J. Young, son of Wm. Young, was born at Lippits Mill, six miles from the city of Providence, RI on March 27, 1815, married Jane McCann 1836, and died May 25, 1882. He was a farmer and tobacco merchant and represented the Noble County 1872 to revise the State Constitution. He was known as a man of great tact. Wm. Young settled in RI before the Revolution, removing to Ohio in 1825. He was of Scottish nativity and was a cotton manufacturer operative in the first cotton mfg. erected in the United States. Children of Ethyl Denune Young: (1) Hoylande Darrell Young, born June 26, 1903, at Linden Heights, Franklin County, Ohio. A winning child, serious, pleasant and industrious. She entered the Linden Public Grade School in September 1911, was promoted to the 5th grade with excellence in studies, habits and deportment, at the age of 8 years. (2) Hilda Pearl Young, born at Linden Heights, March 20, 1905. Lovable, energetic and a fearless lover of animals. She entered the Linden School in September 1911 and was promoted to Third Grade in February 1912 with a record of excellence at age 6 years.

3. Lois Denune was born February 8, 1884, and died in 1901.

4. Ina Fern Denune was born in Mifflin Township on January 6, 1886. At the age of five she entered the Eighth Avenue public school of Columbus and graduated from the Fifth Avenue School in 1899. The next fall she entered the High School and completed the Classical Course, receiving her diploma from the Columbus High School. The next two years were spent at home, during which time she took up the study of elocution under Miss Elsie Mae Coates. In September 1905 she registered in the Arts College of The Ohio State University. Her she continued her study in Greek

Literature and Art under Josiah R. Smith and Dr. Arthur Hodgeman. She also took considerable French, having Professor Benjamin Bowen. These studies were her specialties although she also studied Mathematics, Geology, several courses in English Literature, American History, Political Science, and Psychology—these being the most important. She is at present (1908) in Senior Year and if all goes well will receive her degree in June 1909. So much for her school days. In appearance she is a blonde with hazel eyes, of slight figure, weighing about 97 pounds. Her favorite color is lavender, and she is fond of society and good times.

5. Roy Rutherford Denune was born in Mifflin Township, Franklin County, Ohio on August 26, 1887. In 1891 his parents moved to Columbus, Ohio. He entered the Columbus public schools in the fall of 1893 and attended there until 1899. Then he entered the Linden public school and graduated in 1901. He passed the Boxwell Examination and entered the Columbus Central High School in the fall of 1901. He graduated from that school in 1906 having completed the Latin Literary Course. He successfully passed the Civil Service Examination for Post Office Clerk in 1906 and accepted an appointment as clerk in the Columbus Postal Service. His parents are often complimented because of his quiet, gentlemanly behavior. He is a member of the Linden Church of Christ.

6. Elias Earl Denune born February 24, 1889 in Mifflin Township. He entered the Columbus Public Schools, then the Linden School and the Columbus High School and continued his studies until the spring of 1907 when he took up the study of Elocution under Professor Frank Fox of the Capital College of Oratory and Music. He also studied for the Civil Service

and passed the examination for Railway Mail Clerk in the spring of 1908. During this time his father had been doing business as a contractor and builder, and Elias worked with the men during his spare time. While thus engaged he conceived the idea of saving the retailer's profit by buying direct from the manufacturer, and in order to do this induced his father in the fall of 1908 to establish what is now known as The Denune Builder's Supply Company, with J.B. Denune as proprietor and Elias as General Manager. The business is now (1913) in its fifth year and is steadily growing to larger proportions. He married Ethyl May Selby, daughter of Alfred Watson Selby and Clara Benham Selby on November 10, 1909. She was born in Covington, KY on August 5, 1889.

7. Perry Perdue Denune was born in Mifflin Township on April 13, 1891. He entered the Columbus public schools in 1898 and in 1899 the Linden School. In 1903 he passed the Boxwell Examination and entered the Columbus North High School, graduating in 1903 having completed the Latin Literary Course. He was known among his teachers as an exceptionally good student of history and mathematics. At the age of 14 he was baptized into the Christian Church. In August 1911, at the age of 20, he opened a grocery in East Linden, where he is doing business at the present time (1913). He married Mabel Freda Holdcroft, daughter of Roswell and Dessie Campbell Holdcroft on July 31, 1912. She was born in Athens County, Ohio, on October 6, 1894.

8. Sarah Adelaide Denune was born in Columbus on May 23, 1893. She entered the Linden School when she was 6 years old. In the fall of 1906, she entered the North High School of Columbus taking the Latin

Literary Course, from which she graduated in June 1910. She has shown marked ability in drawing, pastel work and china painting. In September 1910 she entered the Ohio State University, taking the Arts Course and successfully passed her freshman exams. On February 14, 1912, she married Ralph Sherman Strang. He is the son of Mr. and Mrs. Edward Strang and was born in Columbus, Ohio, on December 23, 1887. Ralph and Adelaide had a son Paul Denune Strang born January 14, 1913.

9. Chester Case Denune, born 1894, died 1895.

10. Clara Marguerite Denune, born May 13, 1896, in Mifflin Township. Entered Linden School in 1902 and graduated in 1910, entering the Milo High School in the fall of that year where she is now (1913) taking third year work. She is also a student of the piano under Miss Myrtle Brown.

11. Catheline Denune died shortly after birth in 1897.

12. Blenn Bancroft Denune was born in Clinton Township July 18, 1898. He entered the Linden School and at the present time, 1913, is a student in the Eighth Grade.

13. Lynn Lafayette Denune was born in Clinton Township on October 16, 1899. He entered the Linden School in 1906 and is now in the seventh grade (1913).

Generation 14 was Perry Perdue Denune

So, we have 18 generations from Bancroft of Barrow living in 1557 in England to my grandsons. Reading this lineage is a time-travel through an Elizabethan poet, a tragic emigration to America, the founding of towns in MA,

CT, and Ohio, service in the American Revolution, the War of 1812, the Civil War, successful farming generations, striving for education, adventurous travels in the West, public service and the prodigious production of offspring despite frequent infant and childhood mortality. The offspring of Bancroft of Barrow must now number in the tens of thousands at the very least. And in this genealogy one can take comfort and pride in being the descendant of unique, creative, hardworking, fair-minded predecessors.

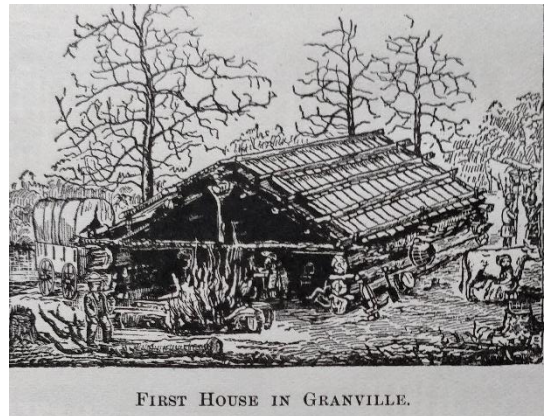
The Founding of Granville, Ohio

These accounts of the founding of Granville, Ohio are taken from Howe's History of Ohio, and I include it because our forbearers, the Bancrofts, the Cases and the Pratts, were part of this migration from Granville, Massachusetts to Granville, Ohio in the wild days of 1805. (Indeed, as I have delved more into the Denune family history, I realized that another group of our families had also moved to central Ohio around that decade, namely the Baughmans, and Aglers. And, of course, that's when the Denunes arrived there as well. In addition, the Hatches, Culvers, Wickhams, Campbells and Holdcrofts, my grandmother's families, moved to southern Ohio in the same decade.)

I was fascinated by the decision of this particular large group of Massachusetts residents to uproot themselves for a future hard life in the wilderness. In 1804 a company was formed at Granville, MA, called "The Scioto Company" (also has also been designated as "The Licking Company") with the intention of making a settlement in Licking County, Ohio. There was enthusiasm for the project, and even a song was composed, of which here are a few stanzas:

When rambling o'er these mountains
And rocks, where ivies grow
Thick as the hairs upon your head
'Mongst which you cannot go;
Great storms of snow, cold winds that blow,
We scarce can undergo;
Says I, my boys, we'll leave this place
For the pleasant Ohio.

This group consisted of 114 proprietors, who sent a scouting party to Ohio that included our ancestor Lester Case. They found suitable land in the U.S. Military Reserve and made a purchase of 29,040 acres and began putting up shelters to receive the travelers. In November and



December 1805 after harvest and so in wintertime, some 150 emigrants, mostly from Granville, MA, traveled in ox-drawn wagons, arrived in their new home and built temporary shelters on the designated public square. On December 9 through 12, 1805, Company members selected their Granville lots in an auction that was described as peaceable and honest. Henry Howe states that although they had been 42 days on the road, their first business on their arrival, having organized a church before they left the East, was to hear a sermon. The first cabin they built was a log church, and before the close of winter they had a school and schoolhouse.

In fact, a great many churches were built in Granville in the first two decades, and the social organization was described by visiting English and Welsh clerics in 1835 and noted in Howe's History. They described Granville as being a wholly religious settlement, and in that aspect it was noteworthy. Everyone went to church and most contributed \$1,000 annually (a huge tithe). Through overseers who met with each church member regularly, the pastors kept tabs on all points of conduct via reports furnished to them. A report on the behavior of each parishioner including the names of the parties was read from the pulpit annually, with rebuke or commendation. Howe wrote "Everyone, therefore knew that he was subject to report, and in a small community, where there is neither power nor will to resist, it must act as a strong restraint."

Granville comes alive to me as no other settlement in the history of these 4 families. Perhaps because we have lots more stories from our particular ancestors who made the move from Massachusetts to Ohio. It's fascinating that a large segment of the population of Granville MA decided to uproot and resettle in wild and dangerous lands where so much work had to be done to fashion a town and farms out of a virgin forest, and this community spirit fascinates me. At first the singular aspect of Protestant conformity was off putting to me, as it may have been to any of the residents who may have chafed under the scrutiny of their affairs by the clergy. However, Granville also emerges from the stories as a community with significant liberal and humanist sentiments. Outstanding among the accomplishments of this community are the Granville Female College, and the Abolitionist sentiments. Our ancestors, the Bancrofts and Cases and Pratts were on the right side of these endeavors in my opinion in that they bravely promoted the equality of women and persons of color.

The Famous Granville Snake Hunt

A story of Granville's early days described how snakes, wolves and Indians abounded in the region. The issue of the plethora of snakes was addressed by a snake hunt which was recalled for Henry Howe in the 1830's by a group of original settlers including Lester Case, husband of Matilda Bancroft Case. The snakes, which included a lot of rattlesnakes and copperheads as well as harmless species, were numerous on warm spring days, so a general hunt was organized with two teams, the losing side was to supply the winners with whisky. It was recounted that upwards of 800 poisonous species were killed, most often by seizing them behind the head and thrashing them against trees. If this was how they really did it, I'm personally in awe.

The Granville Riot

Another story of Granville recounted by Henry Howe is the "Granville Riot" on April 27, 1836, which resulted as a reaction against the "Ohio State Anti-Slavery Convention" holding its anniversary convention in Granville, featuring notable abolitionist speakers. One speaker in particular, Theodore Dwight Weld had been lecturing at the Granville Female College. His abolitionist ideas were radical, and he met with opposition and egging. His lectures would bring the American Colonization Society to Granville to discuss abolition. This story illustrates that the Bancrofts and Cases were staunch abolitionists—they promoted the abolishment of slavery. No venue for the meeting could be found in the town and a large number of prominent citizens including the mayor opposed abolition and the meeting. The anti-slavery party yielded so far as not to meet in the town, but rather at the home of Azariah Ashley Bancroft (1798-1885)

which they named “The Hall of Freedom”. Azariah Ashley Bancroft, aged 36, was the brother of Matilda Bancroft who married Lester Case. Large crowds of opposing factions filled the village on the day of the convention. The opponents

were surly and shouted derogatory epithets and threatened to pelt the abolitionists with eggs. Mr. Bancroft, with a log chain, secured his gate; and a load of hoop-poles were obtained and cut in half to use as shillelaghs. A hoop pole was a straight slender length of green sapling wood usually of hickory or white oak that was formerly used as stock for barrel hoops. During the meeting, the mob set to bobbing (cutting the tails short) the horses of the attendees, and parade-drilling like they were a militia. With the end of the speeches, the anti-slavery group walked back to town, the men surrounding the ladies from the Granville Female Seminary, as they were being escorted back to their boarding house.

Undoubtedly Lucretia Pratt was in that group of student abolitionists. The opposition called for the abolitionist leaders to come forward and began to pelt the abolitionists with eggs and other missiles, the ladies running to their residence, and there was more or less personal injury, some being greatly injured.

Ashley Azariah Bancroft House
212 East Elm Street



The Ashley Azariah Bancroft House is an early brick structure with molded cornice and returns. It was built in 1825 by Bancroft, a descendant of Samuel Bancroft, the founder of Granville, Mass. in 1754. Ashley Azariah came to Granville in 1814 with his parents and siblings from Lewis Lake, Pennsylvania.



Azariah Ashley Bancroft

“An immediate reaction followed this outbreak, and the citizens were filled with shame that such violence should be done in their midst. The abolition party received great accessions as a result of the disturbance, and soon Granville became a well-known station on the Great Northwestern Underground Railroad.” Family history tells that Lester and Matilda Case operated a secret station in their home for runaway slaves who were likely on their way north to Lake Erie to cross into Canada.

In 2024 The Granville Riot was the subject of an article in “The Reporting Project”, an Ohio publication. It contains interesting details of the event and of our relative Azariah Ashley Bancroft’s enormous effort to bring Abolitionist sentiment to the fore. The following is the text of the article:

A group of young men, many of them enrolled at Granville College, accompanied students and teachers from the Granville Female Academy on their walk back home at around 2 o’clock on a Thursday afternoon in 1836. After heading northbound down Pearl Street, the group took a left at the Broadway intersection, as the women’s boarding house was near Cherry Street. As they made that left turn, disaster struck. Fueled by liquor, rioters shoved, shouted and even pelted eggs at them.

The group carried on toward home, but the conflict reached a climax when they hit the Main Street intersection. One of the rioters pushed a man and a woman into a ditch. The man responded by punching the rioter, igniting an all-out brawl that included not only more punches but also stone-throwing. Eventually, the women reached their home, but not until damage had been done to property and a number of people.

The scuffle, known as “The Granville Riot,” is one of the most recognized events in the town’s history. But a fight’s a fight. As it pertains to driving change in the community, the event that preceded and prompted the riot is actually much more significant.

James H. Dickey of Bloomingburg kicked off a long-anticipated meeting on April 27, 1836, with a prayer at 10:30 a.m. His words were received by 191 fellow Ohio Anti-Slavery Society delegates packing a barn in Granville for the group's inaugural convention. In the 27 ½ hours that followed, the delegates came to resolutions that would propel the anti-slavery movement in Ohio to new heights.

The group met twice on the first day of the convention. Notable resolutions passed on day one include the "Appeal to the Females of Ohio" led by James A. Thome of Oberlin, which expressed the importance of including women in the fight against slavery, and a proposition to call on Congress for the abolishment of slavery and the banning of slave trade in the nation's capital, which was led by H. Cowles of Oberlin and J.A. Foote of Cleveland.

On the second day of the convention, delegates took steps to ensure society's sustainability. They elected officials and set a fundraising goal for the upcoming year. Four delegates recommended a target of \$5,000. After the group discussed the matter, the ante was raised to \$10,000. \$4,500 was raised right then and there.

One delegate, Ashley Bancroft, described the scene in an excerpt titled "Recollections of the Bancroft Family." "I well recollect seeing tens, twenties, and a few fifties, passing up over the heads of the crowded audience to the stand," he wrote.

At the conclusion of the second day, the Society thanked one particular delegate: Bancroft. That is because without him, it is unknown whether the Ohio Anti-Slavery Society could have convened in the first place.

The group had been organized a year prior to the convention. Members designated Granville as the desired location for a first meeting because it is located in the center of the state and was home for many abolitionists and educated people.

But actually, finding a spot in Granville where an anti-slavery convention could be held proved challenging. Many of the abolitionist residents in town

feared that conflict between the convention's attendees and pro-slavery locals would arise. That fear was rooted in recent history. In 1835, rioters pelted eggs at Theodore D. Weld, a noted abolitionist who was visiting Granville for a lecture series, and the year prior, they chucked apples and potatoes at another abolitionist speaker.

Town officials and dozens of residents signed a notice that forbade the use of any Granville building for the convention. Owners of churches and other establishments complied. In order for the convention to happen in Granville, someone was going to have to go against the grain. But even homeowners across town who supported the anti-slavery movement were reluctant to host the convention.

Except Ashley Bancroft, raised on the ideas of personal sacrifice for a greater good. As a child in Granville, Massachusetts, he was trained to work on a farm. On Oct. 3, 1814, at the age of 15, he moved to the village in Ohio — named after his hometown — where his family reconnected with one of Ashley's uncles, Judge Samuel Bancroft. Judge Samuel had made the westward journey with ox and cattle eight years prior.

A few months after arriving in Granville, Ashley agreed to build a house in Newark for a man named Wm. Stanberry. Stanberry paid him in the form of a farm. In 1834, Ashley built a stone house on the farm, cutting the stone himself.

By chance, abolitionists in town needed a place to host the Anti-Slavery Convention just two years later. Ashley offered up his house and the barn that accompanied it, and he put up a temporary addition in order to accommodate the influx of visitors.

Bancroft was no stranger to supporting abolitionist causes, no matter the risk. He and his wife, Lucy, hosted Weld's third abolitionist lecture in town a year prior to the convention. The couple's home was also one of the prominent Underground Railroad stops in Granville. Ashley and Lucy's son, Hubert Howe Bancroft, recalled driving a wagon with runaway slaves hidden in it.

Good chunks of the Bancroft family property no longer exist. It stretched westward toward what is now the Mitchell Center at Denison University. The house, though, still stands at 555 N. Pearl St. The university still uses it for housing, just as Underground Railroad leader and Ohio Anti-Slavery Society inaugural convention host Ashley Bancroft once did.

Come convention day, delegates were braced for the worst. They kept lookout from both sides of the hill overlooking the barn, and an armed guard stood outside of the Bancroft home to detect potential rioters that could be coming from other directions.

Of course, disaster did eventually strike after the second day of meetings. But for the pro-slavery rioters in Granville, hurting some college kids and damaging some property was too little, too late. The Ohio Anti-Slavery Society had already taken progressive steps toward abolishing slavery in the United States, albeit baby steps. But over the coming decades, baby steps taken across the country amounted to a march, and eventually the 13th Amendment passed in 1865.

[The Courage of Judge Samuel Bancroft](#)

In 1841, a dramatic trial, held at the Granville Female College, contested whether a runaway slave could be extradited from Ohio and returned to the south. Judge Samuel Bancroft courageously ruled that Ohio's extradition law was unconstitutional. The partisan crowd ushered the man to a waiting horse, and he hurried north, undoubtedly to cross Lake Erie into Canada. Judge Samuel Bancroft was the brother of Azariah Bancroft and uncle of Matilda and of Azariah Ashley Bancroft.

Mayflower Lineage from Degory Priest and Phineas Pratt: Priest to Pratt to Bancroft to Case to Ferris to Denune; 9 Generations



The Mayflower

By this lineage I am the 12th generation from the Mayflower, counting Degory Priest. Nowadays there is much revisionist historical commentary regarding the pilgrims and their actual relations with Native Americans, especially regarding

the myth of the Thanksgiving Holiday. It is clear now that the voyage was a heartache, the landing site off-base, and the relations with the illness-plagued indigenous population was adversarial in the main. Half the landed pilgrims died of disease and starvation during the first winter, including our forbearer. We are descended from his daughter, Mary, who arrived the next year and married Phineas Pratt; and this is because Tabitha Pratt, Mary's great, great granddaughter, was my great, great, great, great grandmother, through 9 generations.

In what follows is a brief presentation of the lineage; and then the details of important dates and places which can be used for further research or document searches; and this is followed by various stories and historical background which will vivify the lives and experiences of our early relatives in this lineage.

The Mayflower lineage from Degory Priest:

Generation 1—Degory Priest m 1611/12 Sarah (Allerton) Vincent in Leyden, Holland

Generation 2—Mary Priest m 1630 Phineas Pratt in Charlestown, MA

Generation 3—Aaron Pratt m (2) 1707 Sarah (Wright) Cummings in Norfolk, MA

Generation 4—Capt. Phineas Pratt m 1731 Sarah Lincoln in Hingham, MA

Generation 5—Gerard Pratt m 1764 Dorcas Ashley, Granville, MA

Generation 6—Tabitha Pratt m 1791/3 Azariah Bancroft Granville, MA

Generation 7—Mathilda Bancroft m 1819 Lester Case in Granville, OH

Generation 8—Lucretia Case m 1842 John Nelson Ferris in Franklin Co. OH

Generation 9—Fannie Fern Ferris m 1878 John B. Denune in Franklin Co. OH

Listing of dates and places of generation members in the lineage from

Degory Priest:

1. Degory Priest b 1579 London d 1-11-1621 Plymouth MA m 11-4-1611/2 Leyden Holland Sarah (Allerton) Vincent.
2. Mary Priest b 1613 Leyden Holland d 7-?-1689 Charlestown MA m 1630 at Charlestown MA Phineas Pratt b 1590 England d 4-19-1680/4 Charlestown MA.
3. Aaron Pratt b ca 1649 d 2-23-1735/6 Hingham MA m(2) 9-4-1707 Cohasset V.R. P221 Norfolk Co. MA Sarah (Wright) Cummings b 2-25/29-1669/70 Hingham MA d 12-13/25-1752 Hingham MA.

4. Capt. Phineas Pratt b 12-31-1709 Hingham or Granville MA d 9/12-5-1779 Granville MA m 7-28-1731 Hingham MA Sarah Lincoln b 1712 d 10-1-1777.
5. Gerard Pratt b 7/9-22-1739 Hingham MA d 12-24-1826 Granville MA m 7-19-1764 at Granville MA Dorcas Ashley b 4-25-1736 d 7-27-1813.
6. Tabitha Pratt b 3-7-1771 Granville MA d 1-2/9-1842 Granville OH m 11-17-1791/3 at Granville MA Azariah Bancroft b 4-13-1768 Granville MA d 10-25-1828 Granville OH.
7. Mathilda Bancroft b 3-3/13-1797 Granville MA d 8-7/17-1882 Granville, Licking Co, OH, m 1819 Licking Co OH Lester Case b 4-10-1789 Simbury d 6-10-1866 Westerville, Franklin Co., OH, bur. Walnut Grove, Granville OH.
8. Lucretia Case b 12-15-1822 Granville, Ohio d 4-23/5-1881 Colorado Springs, CO. m 4-22-1842 Franklin Co OH John Nelson Ferris b 1-?-1818 Lancaster Co PA d 2-?-1892 Washington State. Bur Walnut Grove Cemetery, Granville OH.
9. Fannie Fern Ferris b 10-6-1859 Franklin Co OH d 9-8-1936 Columbus OH m 10-2-1878 Franklin Co OH John Baughman Denune b 1-3-1853/5 Franklin Co OH d 4-9-1939 Columbus, OH bur. Riverside Cemetery, Mifflin Twp. Franklin co OH.

Tales of our Mayflower Ancestors

The story of the passengers on the Mayflower has been layered with fiction and misunderstanding, glossed over with treacle and robbed of its grit, pathos, cruelty and adventure.

The fate of the colony notwithstanding, there is so much more to tell of our 17th century ancestors than I have space to relate. Briefly I will cover the reasons for emigration to America, and the adventures and fates of four persons: Degory Priest, Mary Priest, her mother Sarah Priest/Godbertson and Phineas Pratt, who all arrived at Massachusetts Bay on three separate ships between 1620 and 1623.

The Mayflower 1620

Degory (or Digerie) Priest our ancestor was a ‘dissenter’, a protestant group that opposed state interference in religious and educational matters. His profession was hat maker. He was one of the earliest English separatists to move to Leiden, Holland, where there was religious tolerance. There in 1611 he married the widow Sarah (Allerton) Vincent, and they had two daughters, Mary and Sarah. Sarah was the sister of Mayflower passenger Isaac Allerton, whose own marriage was a double ceremony with Sarah to Degory. The pilgrims were financially backed by The Merchant Adventurers Investment Group, a joint-stock company of English investors—an ‘adventurer’



The Mayflower in Plymouth Harbor



Mayflower, the Massachusetts State Flower

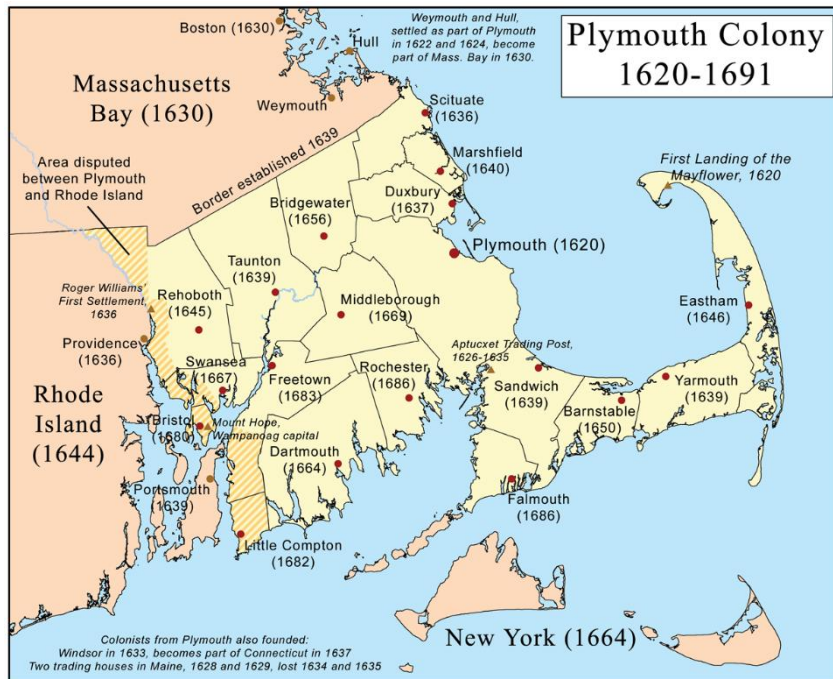
was a business investor who ventured capital, and they hoped to make a return from furs, fishing or any way they could devise. For this the pilgrims were given transport and supplies and were pledged to pay back the loan and to send back goods that could be sold for profit.

Degory left Sarah and the girls in Leiden and sailed with 30 separatists on the pinnace Speedwell for Plymouth, England where they joined the larger Mayflower. But the passengers weren't all separatists, the investors sold passage to others who had no religious axe to grind. After a month's delay the two ships made 2 abortive starts, only to return to port due to the Speedwell leaking, the second time they returned after sailing 300 miles. The Mayflower sailed finally with 102 passengers cramped into the 5 ½ ft. ceiling gun deck, constantly cold and damp, crowded and unsanitary; and took 2 months in crossing, the second month during August gales. They missed their intended landing in Northern Virginia, arriving in Maine. A failed attempt to get it right left them on Cape Cod and unable to go further, but they were not at the land to which they held a patent. It was now winter, and they wintered on board at Provincetown harbor and the dying began. Following trouble with locals, they found a second anchorage at what they called Plymouth harbor. Degory was the second to die at harbor on January 1, 1621, and was buried at the age of 42 in an unmarked grave at the Coles Hill Burial Ground in Plymouth. It was winter and there was no shelter on shore, and they stayed aboard the Mayflower until the cold abated.



Model of a Dutch Pinnace

Before disembarking there were meetings to try to bind together the two groups



of passengers, who lacked much affinity, and a pact was signed for governance on shore.

The situation on shore in New England was already dire—the native population had been decimated by a

widespread illness, likely caused by Europeans interacting with locals in Maine; and the death rate was somewhere around 50-70%, leaving villages deserted. In addition, New England was in the throes of a many years long severe drought. Nothing was easy for the Pilgrims, and they were unable to fully disembark for a month at harbor, and moving to shore entailed a mile walk in shallow water to carry supplies. On shore they were only able to build a single shelter before winter ended.

Phineas Pratt in his deposition told how the dead were tied to trees to appear as sentries to fool the local inhabitants, and exploring parties found native villages deserted, and proceeded to dig up their graves to find edible corn offerings that had been put in the graves with the deceased. Furthermore, the pilgrims stole grain to eat from inhabited villages as well, leading to hostility.

The advent of the Mayflower in Maine instead of Virginia is a bit boggling. I have read that there was a conspiracy to avoid settling in Virginia because of deep seated resentment for the intolerance of the Crown, which was in control already of Virginia.

Circumstances of the First Thanksgiving Dinner

Latter day colonists usually cover up their depredations, but sometimes some look back to discover the truth. I'm not an authority, but I've been looking for family stories and in this I hope to be straightforward. It happened in the fall of 1621, so our ancestors were there. The Native Americans weren't invited according to Gov. Bradford who described it 20 years later. The fact that the pilgrims had food to feast upon was largely due to Squanto and Massasoit. Massasoit was cooperative because he wanted to lever the colonists on his side against the Narragansetts. Unfortunately for the Wampanoags, the pandemic that had killed up to 90% of his tribe had skipped the Narragansetts, and he felt the pilgrims would cooperate with him and his people.

Squanto and perhaps another man had been captured by slavers, and Squanto's story is one of somehow getting free in Spain and traversing Europe to England, learning English and getting a voyage home. Some accounts say he'd been to England twice. He returned to find all dead in his village, unburied bodies, bones, etc. all from the pandemic. He volunteered to show the pilgrims how to survive like planting skillfully. The so-called feast had no name then, and when the pilgrims fired guns into the air at the "feast", the startled natives nearby showed up prepared for combat.

“Thanksgiving” was something thought up in the 1700’s to popularize Plymouth and to gloss over the association of colonialism with genocide. The idea grew in popularity and Lincoln declared it a national holiday. What happened to the Native Americans was a long-drawn-out tragedy, and I’ve read that they aren’t attached to the “Thanksgiving” holiday.

Nothing was easy for the native Americans in their dealings with the Europeans. Take Squanto’s case. Tisquantum (his full name) was kidnapped by English explorer and slaver Captain Thomas Hunt, who trafficked him to Spain, where he sold him in the city of Malaga. He was among several captives traditionally claimed to have been ransomed by local Franciscan friars who focused on their education and evangelization. Tisquantum is said to have been baptized a Catholic. He eventually travelled to England and from there returned to his native village in America in 1619, only to find that an epidemic infection had wiped out his tribe; Tisquantum was the last of the Patuxet and went to live with the Wampanoags.

The *Mayflower* landed in Cape Cod Bay in 1620, and Tisquantum (Squanto) worked to broker peaceable relations between the Pilgrims and the local Pokanokets. He played a crucial role in the early meetings in March 1621, partly because he spoke English. He then lived with the Pilgrims for 20 months as an interpreter, guide, and advisor. He introduced the settlers to the fur trade and taught them how to sow and fertilize native crops; this proved vital because the seeds the Pilgrims had brought from England mostly failed. As food shortages worsened, Plymouth Colony. Governor William Bradford relied on Tisquantum to

pilot a ship of settlers on a trading expedition around Cape Cod and through dangerous shoals. During that voyage, Tisquantum contracted what Bradford called an "Indian fever". Bradford stayed with him for several days until he died, which Bradford described as a "great loss".

The Sparrow, the Swan, and the Charity, 1622 and Phineas Pratt

Phineas Pratt, 1593-1680, a joiner (furniture maker), around the age of 29, and his brother Joshua Pratt, joined the company of Thomas Weston, merchant, to found a settlement at Wessagusset, later named Weymouth. Unfortunately, due to faulty navigation the ship, the Sparrow, landed in Maine as well. They had few supplies and the crew and passengers were unsettled so in May of 1622, Pratt was sent in a fishing boat with 7-10 men to sail to Plymouth, and after stopping along the coast, he arrived at Plymouth in late May, also continuing to explore the coast to find a suitable spot for settling at Wessagusset (Weymouth) and negotiating this with the local Chief. While at Plymouth 2 of Weston's ships arrived and he boarded the Swan and with about 60 men began the settlement at Weymouth. The attempt at the settlement was badly mismanaged, with planting being neglected. Their thefts of corn and dishonest and aggressive behavior angered the nearby Native Americans, and when the settlers ran out of food they were openly scorned by the natives, sold their clothes to the natives, became servants of them and could not stop the natives from taking their food and blankets. Eventually the natives were quite threatening, and the settlers became aware that there was a plan for widespread retaliation against the English at both Wessagusset and Plymouth.

At this point, Phineas Pratt, having fully realized the likelihood of being massacred, and unable to find anyone willing to accompany him, made plans to depart for Plymouth surreptitiously. Under the guise of foraging for nuts and berries he stole away and made a harrowing 25-mile trek without food or a gun, fearful of pursuit and of wolves, through the snowy woods and not sure of the trail to Plymouth, sometimes walking backwards making snow tracks to confuse pursuers. Miles Standish received the news and sailed in a shallot to Wessagusset with his militia of armed men to relieve the situation (he murdered the Native American leaders while having dinner with them). Pratt then settled at Plymouth in 1623 and married Mary Priest in Charlestown, now part of Boston, in 1630.

In 1662 Pratt petitioned to the General Court of Massachusetts for a pension, and he presented a narrative entitled “A Declaration of the Affairs of the English People that First Inhabited New

England” (see below). He was granted a 300-acre parcel (which was near NH) and he received the coveted “First or Old Comer” status. In the narrative Pratt describes his amazing voyage down the New England coast to find Plymouth and to survey a place for his company to found a settlement at Weymouth. Also, he relates how the settlement at Wessagusset failed, and how he warned Miles Standish who then sailed with men to save the remaining starving settlers there, and murdered several Indians including the warrior, Wittiwomitt, whom they beheaded, and that this head was displayed on a pike in the center of Plymouth for a few years as a warning.



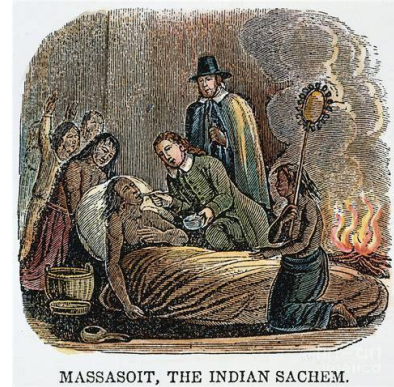
Phineas Pratt's final resting place

Thus, Phineas Pratt is quite noteworthy in the history of Plymouth Colony for several events. His daring voyage to Plymouth whereby he surveyed the Massachusetts coast and located an area for settlement at Wessagusset. His brave escape from Wessagusset and flight through 25 miles of snowy wilderness to warn the Plymouth Colony of the impending Native American uprising. And we have his Narrative, which relates an unadorned history of the goings-on at Plymouth and Wessagusset and belies the glossy stories of relations with Native Americans and a harmonious Thanksgiving feast.

The Anne 1623

Sarah Allerton Vincent Priest Godbertson (1584-1633), now remarried, voyaged in the spring of 1623 with her third husband Godbert Godbertson, their baby Samuel, and her two daughters by Degory Priest, Mary and Sarah, aboard the ship Anne, which was also owned by the Merchant Adventurers. They arrived after enduring an agonizing three-month voyage in early July 1623 at Plymouth. This must have been truly harrowing. Both Godbert and Sarah died ten years later in the smallpox epidemic of 1633, she being 49 years old. Young Mary Priest (1612-1689) and Phineas Pratt were wed in 1630, and raised eight children. Their home was on the Jones River, with a garden, meadows and orchards. They sold this land about 1646-8 and moved to a nice home in Charlestown, MA located on the Charles River near Bunker Hill, with a house and gardens where they lived out their lives. Phineas died first in 1680 at the age of 87, leaving a will naming his wife and son Joseph, who inherited the property with provision to support Mary until her death in July of 1689 at the age of 77.

Both Phineas and Mary survived the widespread killing of settlers during King Phillip's War 1675-1678, aka Metacom's War. The Sachem Massasoit, (1590-1661) throughout his life had maintained an agreement with the settlers in Plymouth for mutual defense, since he feared his Wampanoag people, whose numbers were depleted by disease, being overrun by the Narraganset people. In 1623 he had been nursed back to health by the pilgrims. However, relations deteriorated after Metacom his younger son became the Sachem, who had adopted the name Philip during his father's time. It would appear that the settlers themselves provoked the widespread retaliatory war that involved the whole of New England. This war was a great calamity and was the costliest war in American history in terms of the percent of settlers killed and villages burned. One tenth of men available for military service were killed, 12 of the region's towns were destroyed and many more damaged, and the economies of RI and Plymouth colonies were ruined. At the end of the war both the Wampanoags and the Narragansets were effectively eliminated. Metacom was killed on August 12, 1676.



Metacom by Paul Revere

The Narrative of Phineas Pratt's Early Exploits

This is the most amazing first-hand story of this story collection, and it is included in its entirety because it was actually written by our ancestor who describes his exploits with the Pilgrims and Native Americans.

Phineas Pratt's Account of the Wessagusset Plantation. Introduced and redacted by Marcia Stewart, who states: "In 1662, Phineas Pratt petitioned the General Court for relief of his impoverished condition, citing his courage and sufferings at the time of the very first plantation in Massachusetts Bay, when he was among the party settled by Mr. Weston at Wessagusset, 1622-1623. Perhaps old Pratt embellished a bit, but his story is substantially corroborated by Gov. Bradford's book and other accounts. After 40 years of telling his tale, he had surely developed a fine narrative style. The story of his battle of wits with the wily Indian, Pexsouth, and of his epic marathon through the snow to warn the Plymouth pilgrims are the elements of an exciting tale, and it won Pratt the Colony's gratitude when the Court granted him a 300-acre property on the Merrimac River in response to his petition." However, this land was wilderness, in Dunstable, near Litchfield, NH; and any value wouldn't have been able to be realized for decades to come. His text follows:

A DECLARATION OF THE AFFAIRS OF THE ENGLISH PEOPLE (that first) INHABITED NEW ENGLAND (by Phineas Pratt, in 1662)

In the time of spiritual darkness, when the State Ecclesiastical of Rome ruled and over-ruled most of the nations of Europe, it pleased God to give wisdom to many, kings and people, in breaking that spiritual yoke. Yet, notwithstanding, there arose great strife among such people that are known by the name of Protestants in many cases concerning the worship of God. But the greatest and

strongest number of men commonly prevailed against the smaller and lesser number. At this time the honored States of Holland gave more liberty in cases of religion than could be enjoyed in some other places. Upon which divers good Christians removed their dwellings into the Low Countries (the Netherlands).

Then one company that dwelt in the City of Leiden (the Brownists), being not well able outwardly to subsist, took counsel and agreed to remove into America, into some port northward of Virginia. The Dutch people offered them divers conditions to supply them with things necessary if they would live under the government of their State, but they refused it. This they did that all men might know the entire love they bore to their King and Country; for in them there was never found any lack of loyal obedience. They sent to their friends in England to let them understand what they intended to do. Then divers friends disbursed some moneys for the furthering of so good a work.

It is furthermore to be understood that, in the year of 1618, there appeared a blazing star over Germany that made the wise men of Europe astonished there.

Speedily after, near about that time, these people begun to propose removal. They agreed that their strongest and ablest men should go to provide for their wives and children. Then coming into England, they set forward in two ships, but their lesser ship sprung a leak and returned to England. The bigger ship (the Mayflower) arrived at Cape Cod, 1620, it being winter, then called New England but formerly called Canidy (Canada). They sent forth their boat upon discovery. Their boat being returned to their ship, they removed into the bay of Plimoth and begun their plantation by the River of Pettuxet. Their ship being returned and safely arrived in England, those gentlemen and merchants, that had undertaken to supply them with things necessary, understanding that many of them were sick

and some dead, made haste to send a ship with many things necessary. But some indiscreet men, hoping to encourage their friends to come to them, wrote letters concerning the great plenty of fish, fowl and deer, not considering that the wild savages were many times hungry, that have a better skill to catch such things then the Englishmen have. The adventurers, willing to save their moneys, sent them weakly provided of victuals, as many more after them did the like, and that was the great cause of famine.

At the same time, Mr. Thomas Westorne (Weston), a merchant of good credit in London, that was then their treasurer, that had disbursed much of his money for the good of New England, sent forth a ship for the settling a plantation in the Mathechusits Bay, but wanting a pilot we arrived at Damoralls Cove (Damaris Cove near Monhegan, ME). The men that belong to the ship, there fishing, had newly set up a May pole and were very merry. We made haste to prepare a boat fit for coasting. Then said Mr. Rogers, Master of our ship, "here are many ships, and at Munhigin, but no man that does undertake to be your pilot; for they say that an Indian called Rumhigin undertook to pilot a boat to Plimoth, but they all lost their lives." Then said Mr. Gibbs, Masters Mate of our ship, "I will venture my life with them." At this time of our discovery, we first arrived at Smithe's Islands, first so called by Capt. Smith, at the time of his discovery of New England, and afterwards called Islands of Shoals. From thence to Cape Ann, so called by Capt. Mason; from thence to the Mathechusits Bay. There we continued 4 or 5 days.

Then we perceived, that on the south part of the Bay, were fewest of the natives of the country dwelling there. We thought best to begin our plantation, but fearing a great company of savages, we being but 10 men, thought it best to

see if our friends were living at Plimoth. Then sailing along the coast not knowing the harbor, they shot of a piece of ordnance, and at our coming ashore, they entertained us with 3 volley of shots. Their second ship was returned for England before we came to them. We asked them where the rest of our friends were that came in the first ship (the Mayflower). They said that God had taken them away by death, and that before their second ship came, they were so distressed with sickness that they, fearing the savages should know it, had set up their sickest men with their muskets upon their rests, and their backs leaning against trees. At this time, one or two of them went with us in our vessel to the place of fishing to buy victuals. Eight or nine weeks after this, two of our ships arrived at Plimoth — the lesser of our three ships continued in the country with us.

Then we made haste to settle our plantation in the Masachusetts Bay — our number being then near 60 men. At the same time there was a great plague among the savages and, as they themselves told us, half their people died thereof. The natives called the place of our plantation Wesaguscasit. Near unto it is a town of later time called Weymoth.

The savages seemed to be good friends with us while they feared us, but when they saw famine prevail, they began to insult, as appeareth by the sequel; for one of their Pennesses, or chief men, called Pexsouth, employed himself to learn to speak English, observing all things for his bloody ends. He told me he loved English men very well, but he loved me best of all.

Then he said, "You say French men do not love you, but I will tell you what we have done to them. There was a ship broken by a storm. They saved most of their goods and hid them in the ground. We made them tell us where it was. Then we made them be our servants. They wept very much. When we parted them, we

gave them such meat as our dogs eat. One of them had a book he would often read in. We asked him what his book said. He answered, 'It saith, there will be a people like Frenchmen come into this country and drive you all away,' and now we think you are they. We took away their clothes. They lived but a while. One of them lived longer than the rest, for he had a good master who gave him a wife. He is now dead, but hath a son alive."

"Another ship came into the Bay with much goods to truck. Then I said to our Sachem, 'I will tell you how to have all for nothing. Bring all your canoes and all our beaver and a great many men, but no bows nor arrow, clubs nor hatchets, but knives under the skins that are about our loins. Throw up much beaver upon their deck, sell it very cheap, and when I give the word, thrust your knives into the French men's bellies.' Thus we killed them all. But Monsieur Ffinch, Master of their ship, being wounded, leapt into the hold. We bid him come up, but he would not. Then we cut their cable and the ship went ashore and lay upon her side and slept there. Ffinch came up and we killed him. Then our Sachem divided their goods and fired their ship, and it made a very great fire."

Some of our company asked them, how long ago was it that they first saw ships? They said they could not tell, but that they had heard men say that the first ship they saw seemed like a floating island, as they supposed broken off from the mainland, wrapped together with the roots of trees, with some trees upon it. They went to it with their canoes, but seeing men and hearing guns, they made haste to be gone.

But after this, when they saw famine prevail, Pecksouth said, "Why do your men and your dogs die?"

I said I had corn for a time of need. Then I filled a chest, but not with corn, and spread corn on the top, opened the cover and when I was sure he saw it, I put down as if I would not have him see it.

He said, "No Indian so (selfish)! You have much corn and Englishmen die from want!"

Then they, having intent to make war, removed some of their houses to the edge of a great swamp near to the pale (palisade) of our plantation. After this, early one morning I saw a man going into one of their houses, weary with traveling and sore of foot. Then I said to Mr. Salsbery, our surgeon, surely that savage hath employed himself for some intent to make war upon us. Then I took a bag with gunpowder and put it in my pocket, with the top of the bag hanging out, and went to the house where the man was laid upon a mat. The woman of the house took hold of the bag and said, "What is this bag?"

I said, "It is good for savages to eat," and struck her on the arm as hard as I could.

Then she said, "Matchit (evil) powder! English men much matchit! By and by Abordikis bring much men, much sannups, and kill you and all Englishmen at Wessaguscus and Patuckset (Plymouth)." The man that lay upon the mats, seeing this, was angry and in a great rage, and the woman seemed to be sore afraid.

Then I went out of the house, and said to a young man that could best understand their language, "Go ask the woman, but not in the man's hearing, why the man was angry and she afraid."

Our interpreter, coming to me, said, "These are the words of the woman — The man will tell Abordikis what I said, and he and all Indians will be angry with me."

This Pexsouth said, "I love you."

I said, "I love you as well as you love me."

Then he said in his broken English, "Me hear you can make the likeness of men and women, dogs and deer in wood and stone. Can you make?"

I said, "I can see a knife in your hand with an ill-favored face upon the haft."

Then he gave it into my hand to see his workmanship, and he said, "This knife cannot hear, it cannot see, it cannot speak, but it can eat! I have another knife at home with a face upon the haft as much like a man as this is like a woman. That knife cannot hear, cannot see, cannot speak, but it can eat! It hath killed much French men, and by and by this knife and that knife shall marry, and you shall be there!" That knife he had kept at home, so he said, as a memento from the time they had killed Monsieur Ffinch. As the words went out of his mouth, I had a good will to thrust it into his belly.

He said, "I see you are much angry."

I said, "Guns are longer than knives."

Some time after this, their sachem came suddenly upon us with a great number of armed men, but their spies seeing us in readiness, he and some of his chief men turned into one of their houses a quarter of an hour. Then we met them outside the pale of our plantation and brought them in. Then I said to a young man that could best speak their language, "Ask Pexsouth why they come thus armed."

He answered, "Our Sachem is angry with you."

I said, "Tell him, if he be angry with us, we be angry with him."

Then said their Sachem, "Englishmen, when you came into the country, we gave you gifts, and you gave us gifts. We bought and sold with you, and we were friends. Now tell me if I or any of my men have done you wrong."

We answered, "First tell us if we have done you any wrong."

He answered, "Some of you steal our corn, and I have sent you word, times without number, and yet our corn is stolen. I come to see what you will do."

We answered, "It is one man which hath done it. Your men have seen us whip him diverse times, besides other manner of punishments, and now here he is bound. We give him unto you to do with him what you please."

He answered, "That is not just dealing. If my men wrong a neighbor Sachem or his men, he sends me word and I beat or kill my men, according to the offense. All Sachems do justice to their own men. If not we say they are all agreed and then we fight. And now I say you all steal my corn."

At this time, some of them, seeing some of our men upon our fort, began to start, saying, "Matchit pesconk!" That is — naughty guns. Then, looking round about them, they went away in a great rage. At this time we strengthened our watch until we had no food left. In these times the savages often times did creep upon the snow, and jump out from behind bushes and trees to see whether we kept watch or not. Times I, having rounded our plantation until I had no longer strength, then going (at day's end) back into our court of guard, I did see one man dead before me, and another at my right hand, and another at my left dead for want of food. O, all ye people of New England that shall hear of these times of our weak beginning, consider what is the strength of the arm of flesh or the wit of man. Therefore, in the times of your greatest distress, put your trust in God.

The offender being bound, we let him loose because we had no food to give him, charging him to gather groundnuts, clams and mussels as other men did, and steal no more. One or two days after this, the savages brought him, leading him by the arms, saying, "Here is the corn. Come see the place where he stole it." Then we kept him bound some few days.

After this, two of our company said, "We have been at the Sachem's house, and they have near finished their last canoe that they may encounter with our ship. Their greatest care is how to send their army to Plimoth because of the snow."

Then we prepared to meet them there (at the Sachem's house). One of our company said, "They have killed one of our hogs." Another said, "One of them struck at me with his knife." And others said, "They threw dust in our faces."

Then Pexsouth said unto me, "Give me powder and guns, and I will give you much corn."

I said, "By and by ships will bring men and victuals."

But when we understood that their plot was to kill all Englishmen when the snow was gone, I would have sent a man to Plimoth, but none were willing to go. Then I said, "If Plimoth men know not of this treacherous plot, they and we are all dead men. Therefore, if God be willing, tomorrow I will go."

That night a young man, wanting wit, told Pexsouth early on the morning. Pexsouth came to me and said to me in English, "Me hear that you go to Patuxit. You will lose yourself. The bears and the wolves will eat you. But because I love you, I will send my boy Nahamit with you, and I will give you victuals to eat by the way and to be merry with your friends when you come there."

I said, "Who told you so great a lie, that I may kill him!"

He said, "It is no lie — you shall not know." Then he went home to his house.

Then came five men armed. We said, "Why come you thus armed?"

They said, "We are friends. You carry guns where we dwell, and we carry bows and arrows where you dwell." These attended me 7 or 8 days and nights. Then they, supposing it was a lie, were careless of their watch near two hours in the morning.

Then said I to our company, "Now is the time to run to Plimoth. Is there any compass to be found?"

They said, "None but those that belong to the ship."

I said, "They are too big. I have born no arms of defense this 7 or 8 days. Now if I take my arms, they will mistrust me."

They said, "The savages will pursue after you and kill you, and we will never see you again."

Then I took a hoe and went to the Long Swamp near by their houses and dug on the edge thereof as if I had been looking for groundnuts, but seeing no man, I went in and ran through it. Then looking round about me, I ran southward till three of the clock, but the snow being in many places, I was the more distressed because of my footprints. The sun being beclouded, I wandered, not knowing my way, but at the going down of the sun, it appeared red. Then hearing a great howling of wolves, I came to a river. The water being deep and cold and many rocks, I passed through with much ado. Then I was in great distress — faint for want of food, weary with running, fearing to make a fire because of them that pursued me. Then I came to a deep dell or hole, there being much wood fallen into it. Then I said in my thoughts, this is God's providence that here I may make a

fire. Then having made a fire, the stars began to appear and I saw Ursa Major and the polestar, but far and beclouded.

The day following, I began to travel, but being unable, I went back to the fire. At day's fall the sun shined, and about three of the clock I carried on to that part of Plimoth Bay where there is a town of later time called Duxbery. Then passing the water on my left hand, I came to a brook and there was a path. Having but a short time to consider, and fearing to go beyond the plantation, I kept running in the path. Then crossing the James River, I said in my thoughts, now am I as a deer chased by the wolves. If I perish, what will be the condition of distressed Englishmen? Then finding a piece of a... (A brief passage here is so damaged as to be incoherent). I carried them under my arm, saying in my heart, God hath given me these two tokens for my comfort, that now he will give me my life for a prayer.

Then running down a hill, I saw an Englishman coming in the path before me. Then I sat down on a tree, and rising up to salute him, I said, "Mr. (John) Hamden, I am glad to see you alive!"

He said, "I am glad and full of wonder to see you alive! Let us sit down. I see you are weary."

I said, "Let us eat some parched corn."

Then he said, "I know the cause (why you are) come. Masasoit has sent word to the Governor to let him know that Abordikis and his confederates have contrived a plot hoping (to kill) all Englishmen in one day."

The next day, a young man named Hugh Stacye went forth to fell a tree, and saw two (Indians) rising from the ground. They said Abordikis had sent to the Governor that he might send men to truck for much beaver

(The short passage that follows is damaged to illegibility.)

Providence to us was great in those times, as appeareth after the time of the arrival of the first ship (the Mayflower) at Plimoth. The aforementioned Masasoit came to Plimoth and there made a covenant of peace. An Indian called Tisquantom came to them and spoke English. They asked him how he learned to speak English. He said that an Englishman called Capt. Hunt came into the harbor pretending to trade for beaver, and stole 24 men and their beaver, and carried and sold them in Spain. From thence with much ado he (Tisquantom) went into England, and from England with much ado he got to his own country. This man told Massasoit what wonders he had seen in England, and that if he could make the English his friends, then his enemies that were too strong for him would be constrained to bow to him. But since some that came in the first ship (the Mayflower) have recorded already that which concerned them, I leave it.

Two or three days after my coming to Plimoth, 10 or 11 men went in a boat to our plantation, but I being faint was not able to go with them. They first gave warning to the Master of the ship, and then contrived to make sure of the lives (or deaths, rather) of two of their (the Indians') chief men, Wittiwomitt, of whom they boasted no gun could kill, and Pexsouth, a subtle man. These being slain, they fell upon others where they could find them. Then Abordikis, hearing that some of his men were killed, came to try his manhood, but as they were jumping out from behind bushes and trees, one of them was shot in the arm. At this time an Indian called Hobermack, that formerly had fled for his life from his Sachem to Plimoth, proved himself a valiant man in



Recreation of Fort and First Church Meeting House at Plimoth

fighting and pursuing after them. Two of our men were killed that they took in their houses at an advantage. At this time, Plimoth men were instruments in the hands of God for saving their own lives and ours. They took the head of Wittiwomitt and set it displayed on their fort at Plimoth.

(A passage has been destroyed. The Swan, with the full company from Wessagusset, sailed to seek food down the coast in Maine, after...) nine of our men were dead with famine, and one died on the ship before they came to the place where, at that time of the year, ships came to fish --- it being in March. At this time, ships began to fish at the Islands of Shoals, and I, having recovered a little of my strength, went to my company. Near about this time began the first plantation at Pascataqua. The chief thereof was Mr. David Tomson at the time of my arrival at Pascataqua. Two of Abordikis' men came thither and, seeing me, said, "When we killed your men they cried and made ill-favored (ugly) faces."

I said, "When we killed your men, we did not torment them to make ourselves merry."

Then we went with our ship into the Bay and took from them two shalop-loads of corn, and of their men prisoners there at a town of later time called Dorchester. The third and last time (we fought) was in the Bay of Agawam. At this time, they took for their castle a thick swamp. One of our ablest men was shot in the shoulder. Whether any of them were killed or wounded, we could not tell. There is a town of later time near unto that place called Ipswich. Thus our plantation being deserted, there came into the country Capt. Robert Gore (Gorges) with six gentlemen attending him, and divers men to do his labor, and other men with their families. They took possession of our plantation, but their

ship supply from England came too late. Thus was famine their final overthrow. Most of them that lived returned for England.

The overseers of the third plantation in the Bay was Mr. Wollaston and Mr. Rosdell. These, seeing the ruin of our former plantation, said, "We shall not pitch our tents here, lest we shall do (end up dead) as they have done."

Notwithstanding that these gentlemen were wise men, they seemed to blame the overseers of the former plantations, not considering that God plants and pulls up, builds and pulls down, and turns the wisdom of wise men into foolishness. These called the name of their place Mt. Wollaston. They continued near a year as others had done before them, but famine was their final overthrow. Near unto that place is a town of later time called Brantry (Braintree). Not long after the overthrow of the first plantation in the Bay, Capt. Lovit (Christopher Levett) came into their country. At the time of his being at Pascataway, a Sagamore or Sachem gave two of his men, one to Capt. Lovit and another to Mr. Tomson, but one that was there said, "How can you trust these savages. Call the name of one Watt Tylor, and the other Jack Straw!" after the names of two of the greatest rebels that ever were in England. This 'Watt Tylor' said that when he was a boy Capt. Dormer found him on an island in great distress. (End of PP's Narrative)

Again, in 1665 Phineas Pratt, when nearly 80, petitioned the General Court stating that he "was the remainder of the forlorn hope of 60 men"; that he was now lame; and he requested aid "that might be for his subsistence the remaining time of his life." Although the court refused to grant this petition, a few months later it "ordered constable Jno. Hayman to supply Phineas Pratt with so much as his present low condition may require." Upon his death his estate was 40 Pounds and 16 Shillings.

Pratt's Narrative was "lost" for 200 years, and when discovered it was damaged and torn and missing some parts of pages. As noted above, this is a reconstructed document, and the original is also readily available from the Pilgrim Hall Museum website.

As a clarification to the above, the popular history author, J. Dennis Robinson, said that Standish, who had sailed with his 8-man Pilgrim militia in a shalop to Wessagusset following Pratt's report, had during a dinner meeting grabbed the knife that chief Pecksuot wore round his neck and stabbed him to death, while his men murdered Witumamat and his companion. Witumamat, who had boasted that no gun could kill him, was beheaded and Standish carried it back to Plymouth and fastened it to a pole atop the fort. Seven natives were killed that day. Some Pilgrim leaders in the colony and in England were reported to have been horrified, saying that they should have been offered negotiation or even conversion to Christianity.

Stories from the Pratt Lineage

Generation 3: Aaron Pratt had 15 children and lived to the age of 86. His will is dated June 1, 1730. He was interred in the old Cohasset burying ground with both of his wives, where a monumental stone records their names. He was a man of more than ordinary natural endowments—hardy, industrious, prudent, enterprising, persevering and frugal.

The first generation from the pilgrims did not have even the slight advantages of education which many of their predecessors enjoyed, yet beginning life as a poor man, he supported comfortably and respectably a family of fourteen children, and left his heirs a valuable estate, the result of his own unaided efforts.

The house which he built was two stories high, with a gable roof; the lower story was of stone and the upper portion of wood. The windows ere of a small diamond pattern of glass, architecturally known as “quarrels” inserted in leaden sashes. The land whereon he lived for fifty years has always remained in the possession of his descendants. It was on this spot that his son Benjamin, afterwards Colonial Chief Justice of New York, was born.

Generation 4: Captain Phineas Pratt, was a Tory loyalist who held a commission from King George III and remained loyal to the King after the Revolution. After the area which was to become Granville, MA was purchased from Toto, a Native American, in 1686 for 16 brass buttons and an old gun, the General Court of MA approved zoning that required within 3 years that 70 families settle, build homes and cultivate each 6 acres, and that a town hall be built. Samuel Bancroft (of the Bancroft of Barrow lineage) was the first settler, who moved there from Springfield, MA just before Springfield was completely burned in the French and Indian War. He was followed by Capt. Phineas Pratt, grandson of Phineas Pratt of Plymouth, and others. Pratt served several times in Granville as selectman. He and Sarah had 8 children.

A story out of Granville, MA relates how Elizabeth Tibbals, of a founding family, took in a 5 week old, abandoned boy who was of mixed race, Lemuel Haynes (1753-1833) and raised him as her own. Lemuel fought in the Revolution alongside 3 of the Tibbals boys. He became the first ordained ‘colored’ preacher in America in the Granville Congregational Church, married a white woman, and his story is told in “The Memoirs of Lemuel Haynes”.



Rev. Lemuel Haynes

Also noteworthy is that another Pratt, cousin of Phineas Pratt of Plymouth, was father of 4 of the founders of the Mormon Church, two of which were among their 12 Apostles.

Generation 5: Gerard Pratt had 7 children and lived to the age of 82.

Generation 6: Tabitha Pratt—she and her descendants are covered elsewhere—see the Mayflower lineage from Degory Priest. Tabitha was the first of 4 succeeding generations of women who brought the Mayflower legacy to the Denune family. They were Tabitha Pratt, the mother of Matilda Bancroft, the mother of Lucretia Case, the mother of Fannie Fern Ferris who married John Baughman Denune.

Afterword on the several Denune lineages in America

Any good story line benefits from common threads, themes that bind the characters together. I've focused on stories of our ancestors, and in them we can discern characteristics which exemplify traits we can find in ourselves. Regarding character traits, foremost these families are pragmatic rather than impulsive. They aren't flighty or scattered and generally they seem to have been well planned. Big risks were taken, and I have in mind our immigrant and pioneer ancestors who succeeded because they planned well and worked very hard. Perhaps taking passage on the Mayflower wasn't a good move as there were immense risks built into the plan. But when our forbearers took risks, they generally succeeded by perseverance, hard work, making good social connections, marrying well, and finding roles that contributed to their social contexts. Consider, however, that risk-taking could have interrupted our family tree. What if Duncan and Donald Campbell hadn't made their escape to Ross Shire? How did

it happen? What made them renounce their proud Campbell clan to become a less significant sept named Denune? Were they assisted by powerful associates? How to explain that Donald became an Abbott in short order? Conversely how did Duncan's near descendants avoid the disaster of Pinkie Cleugh that took their cousin Andrew, eliminating Donald's line of descent...or were they survivors?

Then there were risks taken by the American Denunes. William Denune served in 2 wars and died a hero. His son John Duval Denune being left motherless with a father absent in military service somehow found the courage and grit to enlist at age 13, and to risk his life in the service of American Independence, as well and later to put his entire family and belongings in a wagon and relocate to the unstable Ohio territory.

Twice in our family, recent widows—Sarah Allerton Priest Godbertson remarried, immigrated, and continued the family after Degory died at Cape Cod the year before; and John Bancroft died in transit at sea leaving his wife Ann Bancroft to immigrate later with her 7 children, remarry and acquire land. Some of her children and descendants went on to found new towns in New England and in Ohio. Then there was the boldness of Mary Priest to romance and marry the explorer and hero Phineas Pratt, starting a maternal lineage leading to my great grandmother Fannie Fern Ferris Denune.

I'm truly amazed and proud to be descended from the Brancrofts and the Cases who were soldiers, true characters, town founders, and brave Abolitionists. Lester Case, a gentleman and true risk-taker, became a POW in 1812 after helping scout out the Ohio Military Territory to found Granville a decade earlier, and later hosting a station of the Underground Railway in his home. And his in-laws

Azariah Ashley Bancroft who hosted the convention of the Ohio Abolitionists in his own home and fought off right-wing militias outside his home, and his uncle Judge Samuel Bancroft who ruled that runaway slaves were safe in Ohio and couldn't be returned to slavery in other states.

There were many risk-takers among the four Deutsch speaking families who intermarried to produce Mary Ann Agler who married "Burley" Denune. These were twice immigrant families having relocated to the Palatinate to escape persecution and then made the arduous voyage to America to settle in Pennsylvania and then Ohio. Among them, Barbara Steele whose mother died giving her birth, who was abandoned by her father and raised by her grandparents, forged ahead marrying George Baughman, and moved with him to the Ohio wilds, producing 10 children.

The first of the Ferris line, the British soldier who deserted to fight on the side of the Revolution was certainly a risk-taker of the first order, and without his courage who would have married the wonderful Lucretia Case whose daughter Fanny Fern Ferris married a Denune four generations later.

Up until the 20th century, the Denunes commonly farmed and held farmland as wealth management, yet real estate didn't tie them down necessarily and they were more often ready to move on when opportunity beckoned to settle new land. Almost every generation held their land or acquired new land. Nowadays we have other avenues to invest our wealth. Most of the prior generations used no banks and acquired land as a means of holding onto and appreciating their wealth. Indeed, from the get-go Donald Denune seems to have acquired land for his son and his nephew from his holdings as Abbott. Along with

this land went a title which made our Scottish family noteworthy in historical records, and without which we wouldn't have been able to trace our Scottish ancestors. Dr. William Alexander Denune made a number of plantation purchases. Three generations later, "Burley" Denune was a wealthy farmer with large holdings...enough to generously give each of his 8 children a farm late in his life.

The tendency to pursue education goes back through the entire Denune lineage and accelerated once their pioneering was accomplished. As it turned out in more recent generations in America in all the lineages, once farming ceased, nearly all members of those generations went to college and found success either in business, academics or science. Especially the women in the earlier farming generations sought paths to education, read books, went to colleges, and became some of the more cultured individuals in their communities. An example of such a family in transition is Fannie F. Denune's pursuit of oil and ceramic painting, and John B. Denune's college studies. Their children all pursued higher education, politics, and businesses.

Certainly, I can't speak for all who were born to the families in each generation, however the ones in this lineage, of whom I have found accounts of their lives, were adventurous, honest, hardworking, and socially responsible individuals. And this is the heritage. Indeed, the development and preservation of American liberties and self-government was a goal that our ancestors volunteered to protect and even died for.

As I have reviewed these generations I find also a consistent theme of Christian dedication. Actually, religious conformity was essentially tied to social

acceptance for centuries; and to step outside this expectation was a risk. Sometimes the stories told here emphasize the importance of spirituality as a guide for how lives were lived. Clerics in the Denune lineage include, in generation #2, Abbot Donald Denune of Fearn, and in generation #8, Reverend William Denune, endeared minister in Pencaitland. Stories that told of spiritual awareness include Elizabeth Spelman (gen #9 in the Bancroft line) who attended church all day on the Sabbath; Matilda Bancroft Denune, who always kept a bible near her; Alexander Burrell Denune whose spirituality was evident; and his son John Baughman Denune who helped found several congregations and taught Sunday school. Both Burley and J.B. were remembered by their children as being guided by transcendent values. Dennis Ferris gave land for a church in Columbus. Indeed, it is evident that for centuries our ancestors attended church regularly, in accord with the custom of the times.

And in our Ohio pioneer ancestors there are several families, such as the Aglers, Baughmans and Steeles whose church affiliation was the society of United Brethern, and specifically Mennonite. As with our Pilgrim ancestors, these believers emigrated with the desire to be able to express their way of life that had been anathema to the traditionalist authorities in their countries of origin. In this, our forbearers demonstrated that for them, freedom in spirituality was a thing worth pursuing despite high obstacles. It's interesting to try to understand what was believed and why it was dangerous to do so because these issues are part of our heritage.

Firstly, a look at the Pilgrims and the similar Presbyterians. These groups were rooted in the doctrines of a French reformer, John Calvin. The Puritans held to 'Reformed Theology' which was similar to Calvinism. Calvin held that there

was no free will, that God caused everything down to the finest detail. He also held that all of humanity was “totally depraved” by original sin. And he purported that God predestined those who would be saved, and those who would go to Hell. Thus, both faith and salvation are only available to those “elected” by God. The resultant Puritan position was to attempt to reform the Church of England to Calvinism, making them “dissenters” who were persecuted in England, many fleeing to Holland and then via the Mayflower and other vessels to emigrate to New England. Many lines in our family tree were invested in these beliefs, so much that they invited persecution and relocation.

Secondly, a look at the Deutsch speaking families from the Palatinate, who were Anabaptist and severely persecuted for this. Anabaptism was formalized in 1527 and held that baptism is valid only when candidates freely confess their faith in Christ and request to be baptized. This ‘believer’s baptism’ is opposed to infant baptism where infants are not able to make a conscious decision to be baptized and follow Christ. Over 4,000 proponents of Anabaptism in Holland and other European countries were tortured and then burned at the stake, many more than those Christians who were killed by the Romans in the first three centuries. There are many Anabaptist sects, but the ones most associated with our ancestors in Pennsylvania were Mennonite and Church of the Brethren. It’s difficult to imagine now that there wasn’t room for pluralism in religious beliefs, however most human societies have sought to eliminate those with different beliefs, and this is still going on around the world. If further interested in the horror that our forbearers were fleeing, look up the book *“The Bloody Theater or Martyrs Mirror of the Defenseless Christians”*, first published in 1660 and available online at the Gutenberg Press website.

So, the take-away is that our generation can look back for the most part without regrets regarding how our ancestors conducted themselves, we can learn from their examples and habits and hold a sense of confidence that to follow in their well-planned, dedicated, honest, family-centered and socially contributing footsteps is a noble endeavor.

Epilogue on the Stories of my Families

My mind boggles at the wealth of information that these inquiries have produced...never in my wildest imagination did I expect so much to be available and to find it so interesting. I often remind myself that these people put us together—they assembled the DNA, and they also fashioned the family culture that was inculcated in us by loving parents and grandparents, aunts and uncles, and all who inhabit our family trees. To their minds, I doubt if much serious speculation occurred as to the eventuality of a descendant such as me or you, such speculation would have been idle. But I'm sure that they believed their family lines would persist, grow, and become significant. They didn't know our names, but in retrospect we know theirs and know something of what they did and what they thought and know a bit about their values and philosophy. Above all we know that many of them were brave, worked hard to realize their dreams, and had tremendous grit.

We've been able to actually identify 16 generations of Denunes including the generation of my grandchildren. How many ancestors are we talking about? Not so hard, there's only two parents per individual in each generation, but each of them had two also. So, starting with ourselves, we had 2 parents, and they each had 2 parents, so our grandparent's generation numbers 4 parents, and as

we progress backwards the number of parents of parents doubles with each generation. So, doing a bit of math on only the parents of everyone who is someone's parent, and using the number of generations that we have traced in each family lineage, this method reveals the existence of 65,536 parental individuals in the known Denune parent tree. That's a big number, but we if keep it simple by limiting our lineages to only the 2 parents who produced each generation; then we have only 16 sets of parents in the Denune lineage or 32 individuals. And in this storybook these individuals are all named and embellished with what we know about them. We contain multitudes in our heritage.

Just imagine if anyone in our family parent tree hadn't lived to reproduce, or had chosen a different partner, or any sort of change that affected the viability of his/her offspring—how many opportunities were there in the Denune lineage, for instance, for those in the present generation not to be the individuals that we are, in fact not to have been at all.

Then consider that even with all the individuals in a parent tree there is still the huge number of incredible chance combinations of genes in mitosis, and the chances of us being the way we are is one in an astronomical number.

Consider as well that the earliest known written language, Sumerian cuneiform script, dates from 3,500 BC, which is 5,500 years ago, and our Denune family records include 500 years of that, which covers 9% of documented human civilization. It's something to ponder in your free time. Of course, the time line of sentient hominids is much longer, a million years give or take, and in that span our millennium of knowledge of who were our ancestors diminishes to 0.05% of that time frame.

These lineages are a two-way street, on the downside we receive whatever our ancestors passed to us in terms of nature and nurture, but on the upside we have the opportunity, at our leisure, with these stories to reflect upon their lives, intentions, actions, philosophies, successes and failures. In short, we have the opportunity to learn a bit from them. And they would have supported and encouraged us in this endeavor. The opportunity to learn is what this storybook is about.

And above all, for me, it's about experiencing gratitude. This gratitude can be expressed in several ways. One way is to welcome the opportunity to consider that there is something of value in knowing about the lives of our forbearers. Another way is to simply honor them, as you would honor loving and generous parents. Whatever their personal failings, they gave the present members of our family the gift of their unique lives, and without judgment we can honor that. Each one of them was not unlike each of us who are now considering their names and stories.

Gratitude

There is a dimension to a family's history that overrides judgments, and that is quite simply the repetitive task of having children and raising them to adulthood. Of course this is what is going on from generation to generation, but I have come to appreciate all the work of parenting myself, and when one comes to grips with it there is really no way to express the gratitude that one owes to one's parents, and to all our ancestors, really. No matter their faults, hang-ups, mistakes and misunderstandings they mostly did their best given their perspectives and circumstances. They gave us life, fed us, cleaned us, nurtured

us, educated us, and usually gave us a head start in living our lives. To fully grasp this one need perhaps to moderate one's self-conceit, in order to fully appreciate their sacrifices, their hopes for us, and to forgive and accept their deficiencies.

All this time that I have spent learning and assembling a multi-generation history of many interconnected family lines has humbled me. I see the whole crowd of past lives funneling to my own life, and my own sense of gratitude for their having passed to me the gift of life is immense. And this is a wonderful feeling, it takes me out of my constricted, personalized sense of who I am, and into a larger heart-felt space of appreciation for what was passed to me.

There's much to learn from these stories about handling the circumstances of life that are the challenges of each generation, and this is the wisdom that is available from these stories. Even more I have cultivated a heart-felt sense of gratitude that takes me away from judgments.

David Perry Denune, 2025

