

GENEALOGY

STROBRIDGE

MORRISON OR MORISON

STRAWBRIDGE

BY

MRS. MARY STILES (PAUL) GUILD

1891

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Mary Stiles (Paul) Guild.

INTRODUCTION

THE author hopes that no one interested in any one of the three Families traced in this work will fail to read the extracts here given from the eloquent address of Rev. J. S. McIntosh, D. D., at the second annual session of the Scotch-Irish congress at Pittsburgh, Pa., May, 1890, for all members of these three Families may almost surely know that at some time or other, ancestors of their own were among the inhabitants of Ulster, in the North of Ireland. Doctor McIntosh said:

“For some years I have been working over the tales, the worship, the folk-lore, dress, the habits, the works of home, and religion and common life, the described features, and the still surviving forms and faces and hue of eyes and hair to be found of old, and to this day, in the Strathclyde, and on both sides of the Borders, and I hold it to be beyond a fair question that by none of the invasions of these parts, not even the Danish and the Norman, were the old Britons of the Arthur myths and sagas either destroyed or driven out. That rich and worthy old race formed the stock; into it were grafted the young, the fresh, and, in many respects, nobler branches, and the new shoots and later fruits are the Lowlanders of Scotland. Here is where the Celtic blood comes into our veins, and not from a later hour, and from Ireland. For the largest enrichment ever brought by the Celt we must thank the Briton of Arthur, and not the clansmen of the O’Neil.

“This Lowland race, Briton and Norman, Saxon and Dane, gave the world a new man—the Border soldier, the pioneer, the

sea-rover, the inventor, the statesman, the revolutionary, the singer in Robert Burns, and the romancer in Walter Scott. And nothing in the witching tale of folk-building and folk-breeding do I know more wonderful than God's long toil in making the Lowland people. As Skene shows (vol. iii, p. 15), at the time of Alexander III the population of Scotland was composed of six chief races: Picts, Britons, Scots, Angles, Norsemen (including Danes and Norwegians), and the Franco-Normans, 'forming a people of very mixed descent, in which the Teutonic element was more and more predominating.' In the Lowlands, 'the native base of the Brito-Scoto-Anglo-Norman people was the Romano-Briton.' Freeman, in his 'History of the Norman Conquest,' and in his story of 'The English People in their Three Homes,' shows us 'that we adopted, assimilated, absorbed alike the conquerors and the conquered into the very essence of our national being.'

"But through and through the old Briton survived till the final fusion, so all important to us (their Scotch-Irish descendants), in the one rich-blooded Lowland folk. To that rare blood the scholarly Scot from Dalriada, the pliant, large-limbed Pict, the poetic Celt, the shrewd, acquisitive Anglo-Saxon, the patient Frisian, the daring Dane, the breezy Jute, the organizing, systematic, feudal Norman, brought each his contribution. . . .

"The plantation of the Scot into Ulster kept for the world the essential and the best features of the Lowlander.

"Now into the right or the wrong of England's way of settling war-wasted Ulster by planting groups of colonists,* I will not enter; here, I will take the simple historic fact—thus 't was done.

"One of the greatest facts in history is the *plantation* of Ulster; the 16th of April, 1605, should be for us all memorable, by all historic, ancestral, and constitutional rights, for that 16th day of April was, as all the state papers' show, 'The Day of the Great Charter.'

"On that day was given forth by the English court that char-

* This refers to the subjugation by the English government of the rebellious Catholics of Ireland, and the confiscation of their estates.

ter under which the 'Undertakers' were authorized to start a movement, the end of which the world sees not yet. But it is a bright and sunny day of middle May which is in many respects the still greater day; for on that Mayday was the landing of the Lowlanders to restore Ulster, and largely remake history. We journey to Plymouth Rock to tell of the landing of the Puritans, and none too often or too fondly; but let us not forget that the Ulsterman has his day, and that America has a right to know and keep the day of the Ulster landing. By that landing the seat of a new empire has been found, for imperial by all proof was that race that came to Ulster to change it from savage wilds to smiling fields and busy towns. . . .

"The two cities of Ulster, Belfast and Derry, are the evidences of the transplanted Scot; Belfast is self-made, Derry is self-kept. . . . In the calendar of state papers for Ireland, 1615-1625, we have among many other clear statements, the official report of Captain Pynnar, who, sent by the government to inspect the Ulster settlers, tells in plain, honest words exactly what he then found.

"We have further the accounts in the register of the Priory Council of Scotland of the great care taken in the selection of the 'undertakers.' We know that King James, than whom, when he chose, there was no more canny Scot to be found, gave his own personal oversight to the plantation. We know that the Duke of Lenox, under the royal eyes, drew from Dumbar-tonshire, that the Earl of Abercorn, from Renfrewshire, that Hamilton, Montgomery, and Boyd from Ayrshire, and that from Gallowayshire and Dunfrieshire, Crawford, Cunningham, Ochiltree, and MacLellan carefully selected colonists for the new venture.

"In one of the letters of Sir Arthur Chichester, Deputy of Ireland, we read as follows: 'The Lord Ucheltrie arrived in Ireland at the time of our being in Armagh, accompanied with thirty-three followers, gentlemen of sort, a minister, some tenants, free-holders, and artificers.' In another communication to government the keen-eyed deputy says: 'The Scottish men come with better *port* (i. e. manifest character); they are better

accompanied and attended (than even the English settlers).’ Just as to these western shores came the stronger souls, the more daring and select, so to Ulster, from the best parts of lower Scotland came the picked men to be Britain’s favored colonists.

“The Ulsterman was a stranger among strangers. . . . He was an alien to the alien Celt. Who, what, whence the resistless Scots of Dalriada coming so early unto the Strathclyde, no ethnologist has yet shown; but we know enough to affirm that they were not of the South-Irish Celts. The indubitable strain of Celtic blood in the Ulstermen of the Plantation was brought to, not taken from, Ireland. This fact that the Ulster colonist was a stranger and a favorite, for the time, of England and her government, wrought in a two-fold way, in the Ulsterman and against him. . . . The fact that he was the royal colonist wrought in him the pride, the contempt, the hauteur, and swaggering daring of a victorious race planted among despised savages. . . . And the rulers of that hour both cultivated that feeling and enforced it. The Celt of that day had nothing to make him winsome or worthy of imitation. Romance and sentiment may as well be dropped. We have the hard facts about the clansmen of the O’Neil. The glory and the honor were with England.” . . .

Doctor McIntosh presents the following historical picture: “We are in the old Down-lands, fair lands of the circling sea, and rolling hills, and silvery streams, and right before us are hoary ruins. It is the Grey Abbey. It is a genial day of early July, 1605, and *four men and three women* drink from the well. They are worth more than the swift glance we can give, for they are the fathers and mothers of history. There is Con O’Neale, wild, wicked, funny Con MacNeale, MacBryan Feartagh O’Neal — and round him gathers the very richest romance — that wild dash on the English garrison in the clachan at the Laganford, now known as Belfast; that all adroit whisking off from the sleeping soldiers of every wine butt; the arrest of the raider and his imprisonment in Carrick castle; the arts and wiles of the jailer’s daughter under the tutelage of Tom Montgomery; the

flight to London; the amusing meeting with royal Jamie. Beside Con stands his friend in need, the bluff half-smuggler, Captain Tom Montgomery, who made love to the jailer's daughter, Annie Dobbin, and carried off Con, and Annie as his own wife. Beside Tom, rests on his strong staff Hugh Montgomery, of the noble house of Eglinton, that soldier of fiery soul but of rarest forethought, whom Prince Maurice of Orange had trusted as a very right arm.* And the fourth man is the ancestor of the great Dufferin, he is one James Hamilton, the brainiest of them all, who came from a Scotch manse, and from the side of a great-souled Presbyterian minister, to be one of the world-makers in his deep stamping of Ulster life and Ulster men.

“And their wives, yes, they, too, are worthy. That jolly, mischievous Annie Dobbin, without whom there would have been no freed Con O’Neal in London, making compact before King James, with both Montgomery and Hamilton for the earliest settlement of Down. With her is Mistress Hamilton, that gentle mother to her loved folks. And noblest, perhaps, of the three, is the mother of Ulster industry, the ‘clever and capable’ Lady Montgomery, who built the water-mills to do away with the ‘quairn stanes’; who overlooked her own model farms; who encouraged the growing of flax and potatoes; who went around teaching spinning and weaving, both of flax and wool; who began the weaving of the Ulster ‘breakin’ (a sort of home-spun shepherd plaid), and who lent money to the struggling till they were able to stand alone—let her live forever—‘the mother of Ulster manufacture.’”† . . .

After a time there came to Ulster to join the Lowlanders two other sets of colonists; these were the Puritans and the Huguenots. “While along the shores of Down and Antrim, and by the banks of the Six Mile Water and the Main, the colonists were almost wholly from the Lowlands of Scotland, *upon the shores of Derry and Donegal, and by the banks of the Foyle and*

* The author believes that her ancestress, Sarah (Montgomery) Strobridge, was of the lineage of this same Hugh of Eglinton.

† This grand woman was in all probability the ancestress of a very large proportion of the persons mentioned in this work.

the Bann, were planted by the action of the same far-seeing James Stuart bands of English colonists.

*“Large grants of lands in the escheated counties of Ulster were bestowed upon the great London companies, and on their vast estates by the Foyle and Bann were settled considerable numbers of fine old English families.**

“The Englishman may be easily traced to this very day in Derry, Coleraine, Armagh, and Enniskillen. Groups of these Puritans dotted the whole expanse of Ulster, and in a later hour, when the magnificent Cromwell took hold of Ireland, these English colonists were reinforced by not a few of the bravest and strongest of the Ironsides. . . . Among these English settlers were not a few who were ardent followers of George Fox, that man who was in many respects Cromwell’s equal, and in some his master. These Friends came with a man of great force of character, Thomas Edmundson. . . . The Friends came to Antrim in 1652, and settled in Antrim and Down, and hence come the Pims, the Barclays, Grubs, Richardsons, and many another goodly name of Ulster.”

By the second decade of the seventeenth century, “the fame of this Irish province as a ‘shelter of the hunted’ was spreading over Europe, and soon the Puritan and Quaker were joined in Ulster by another noble man of God’s making — the Huguenot from France. Headed by Louis Cromellin, they came a little later and settled in and around Lisburn, founding many of the finest industries of Ulster, and giving mighty impulse to those already started, and still later, following the ‘immortal William,’ came some brave burghers from the Holland and the Netherlands. Thus Ulster became a gathering ground for the very finest, most formative, impulsive, and aggressive of the free, enlightened, God-fearing peoples of Europe. . . .

“It has been said that the Ulster settlers mingled and married with the Irish Celt. They did not mingle with the Celt. I speak, remember, chiefly of the period running from 1605 to

* The italics are the author’s, for she wishes to call particular attention to these two paragraphs, since it is among these English colonists that we have to look for the ancestors of the Strobridges, and of *most* of the *Strawbridges* of this work.

1741. There had been in Ireland before the 'plantation' some wild islanders from the west of Scotland, whose descendants I have found in the Antrim 'Glynnnes.' They did marry and intermarry with the natives, but King James expressly forbade any more of these islandmen being taken to Ulster, and he and his government took measures that the later settlers of the 'plantation,' should be taken 'from the inward parts of Scotland,' and that they should be so settled that they 'may not mix nor intermarry with the mere Irish. The Ulster settlers mingled freely with the English Puritans and with the refugee Huguenots, but so far as my search of state papers, old manuscripts, examination of old parish registers, and years of personal talk with and study of Ulster folk, the Scotch did not mingle to any appreciable extent with the natives.*

"Under the influences of the Puritan, Huguenot, and Hollander, the Ulsterman grew a busy trader, a man of business, a man of commerce. Ulster became a very hive of busy industries and activities. The coast traffic with Scotland increased weekly; large trade sprang up with Scotland, and soon the Ulster products and Ulster merchants and shippers were known in the ports of France and Holland. . . .

"But the sky began to darken. . . . There had been known in Ulster what has been called beautifully, and with a sad, lingering regret, 'The Golden, Peaceable Age.' It was the age of Usher and Echlin as bishops, and Chichester as deputy.

"From 1633, when Wentworth opened his star chamber of despots, and his high commission courts of persecuting prelates, till 1704, when the sacramental test grew unbearable, Ulster was distracted by English tyrants and Laudian prelates. Cavalier and churchman sowed the wind, and at Marston and Yorktown they reaped the whirlwind.

"The wrongs of the once contented colonist were five-fold.

* There seems to have been great confusion in the minds of the historians of Pennsylvania in regards to the early Scotch-Irish of that State, for we find them speaking of "Scotch," "Scotch-Irish," and "Irish" as though they were people of three sorts, when in all probability most, if not all of them, were either Scotch, or Scotch-English from Ulster. There should be a new history of Pennsylvania written, setting this important matter straight.

He was wronged by the State, the church, in his home, his trade, and in his very grave.

“By the state. . . . From 1633 to 1714 you have nothing but promises and falsifications; the promise made when England was afraid, or her plotting parties had something to gain; the falsification, with scoffing laugh and galling sneer, when the fright was gone and the greed glutted. No wonder the exasperated emigrant said at Carlisle, ‘I believe England least when she swears deepest.’ He was the son of a Derry Presbyterian, and he knew how England rewarded her saviors.

“By the church, — working with Wentworth in the State was Laud in the church. . . . The Jacobite bishops of distracted Ulster divided their time pretty equally between cowardly policy against Whig rule and the pitiless robbing of the Non-Conformists of all religious freedom. No one has put this into plainer nor more honest words than my friend, the Rev. Dr. McConnell, the eloquent rector of St. Stephen’s, Philadelphia, who at our banquet said: ‘In the early years of the last century were living here Scotch Presbyterians, whose ears had been cut off by Kirk’s lambs, whose fathers had been hanged before their eyes, who had worn the boots and thumbkins while Leslies stood by and jeered; who had been hunted from their burning homes by that polished gentleman and staunch Episcopalian, Graham, Earl of Claverhouse; who had been brow-beaten by Irish bishops, and denied even the sympathy of the gentle Jeremy Taylor; who had been driven from their livings, fined, imprisoned, their ministerial office derided, the children of the marriages they had celebrated pronounced bastards.’

“He was wronged in his home by church and state together. Landlords and bishops made common cause to spoil the Ulster yeomanry. As the thrifty and toiling farmer improved his land he was taxed on his invested capital by the ever-swelling rent, until he was rack-rented, and then, if he would not pay the legalized robbery, he was mercilessly evicted. His father and he had made a waste a garden, while the proprietor idled; then by law the idler claimed the fruits of hard toil; the English law wrung ‘the pound of flesh’ forth, and suffered no Portia to

plead for the defrauded. Added to these agrarian wrongs were the denial of education, the shutting of schools, the barring of colleges by sacramental tests, and the legalized filching of great endowments for common education. The right of free and independent voting was refused, and a gag-law of the worst kind was maintained. The baptism of his children was made a laughing stock, and legality of marriage by non-Episcopal clergy officially denied. . . .

“He was wronged in his trade. . . . One reads with wonder of the rapid growth of Ulster industries and trade inside some thirty years, but the admiration changes to hot anger as you see the young life strangled by selfish and jealous interference on the part of English traders and statesmen. The letters of Lord Fitzwilliam, and ‘Dobbs’ History of Irish Trade’ tell one of the saddest tales. Act after act was passed forbidding the exportation of wool, horses, cattle, butter, and cheese, and dead meats. Ireland was excluded from the Navigation Act, shipping was ruined, and business failed.

“As if all these wrongs in life were not enough to heap on a man singularly high-minded, brave, loving right and hating a lie, he was wronged of a grave. For him no sacred ‘God’s Acre,’ if his own beloved minister was to read simple words of Holy Writ and utter from the heart the spirit-born, free prayer. . . .

“And the Ulsterman who endured all this shame and wrong and open robbery, was the very man who had made and who kept the land. . . . When he came it was a war-wasted desert, when he was driven to our shores from it he left behind him homesteads and fertile fields. He had kept it, and Derry is the proof; Derry, whose salvation belongs not to Walker, but to the Rev. James Gordon and his Presbyterian ‘boys’; for Gordon led to the closing of the gates, and Gordon led to the breaking of ‘the boom,’ and the relief of the garrison. Yet after that very siege and defense, the men and party that were the real saviors of the country and keepers of the gates, were wronged and wronged until their hearts blazed with justest anger against an ingrate crew of English liars and tricksters. . . .

“When his righteous anger was, in the opening years of the eighteenth century, at its whitest heat, Holland began to tell on him; but more movingly still the stirring American colonies.”

Some authority quoted by Rev. Dr. D. C. Kelley, at the Scotch-Irish congress in 1889, says that “during the first half of the eighteenth century, Down, Antrim, Tyrone, Armagh, and Derry were emptied of Protestant inhabitants who were of more value to Ireland than California gold mines.” And Froude states that in two years which followed the Antrim evictions thirty thousand Protestants left Ulster for a land where there was no legal robbery, and where those who sowed the seed could reap the harvest.”

The emigration continued with more or less fluctuation until 1774.

Doctor Baird, in his “History of Religion in America,” states that “from 1729 to 1750, about twelve thousand annually came from Ulster to America.” “These emigrants landed at the ports of Boston, Philadelphia, and Charleston. Comparatively few entered the country by way of New England. Those that did so, settled mainly in New Hampshire,* while others found their way to Pennsylvania,† and helped swell the tide which was pouring into this State by way of Philadelphia. These Irish settlers occupied the eastern and middle counties bordering on the wilderness still occupied by the Indians. Such as landed at Charleston located themselves on the fertile lands of North and South Carolina and Georgia.

* Doctor Kelley probably overstates this matter, for those emigrants who remained *in and near Boston* must have at least equalled in numbers the New Hampshire settlers, and there were besides these many families who found homes in Bridgewater and Middleborough, Mass., and many others who settled in various towns in western Massachusetts. Not a few went to Maine, and quite a contingent—enough to have a church and pastor of their own (Rev. Mr. Dorrance, at Voluntown)—settled in Windham co., Conn., and the town of Scotland, in that county, still retains the name given by and for these people.

† In 1749 William Douglass published (in Boston), his “Summary,” in which he says (p. 68), “Lately the long Leases of the Farmers in the North of Ireland being expired, the Landlords raised their Rents extravagantly. This occasioned an Emigration of many North of Ireland Scots Presbyterians, with an Intermixture of *wild Irish Roman Catholics*; At first they chose¹ *New England*, but being brought up to Husbandry, or raising of Grain, called Bread Corn, *New England* did not answer so well as the Colonies Southward; therefore at present they generally resort to *Pennsylvania*, a good Grain Colony.”

¹ “They erected a Presbyterian Meeting-House in *Boston*. Mr. *John Morehead* their Presbyter.”

“The settlers in Pennsylvania afterward turned southward through the valley of Virginia, till ‘meeting those extending northward from the Carolinas, the emigration passed westward to the country called then *beyond the mountains*, now known as Kentucky and Tennessee.’ At a later period western Pennsylvania was occupied by the descendants of the settlers of the middle counties of the State, with Pittsburgh as a center. From these points of radiation the Scotch-Irish have extended to all parts of the country, and, being an intelligent, resolute, and energetic people, have left their name and mark in every state of the Union.” — (Rev. D. C. Kelley, D. D., at Pittsburgh, Pa., May, 1889.)

Neither in New England or elsewhere were the Scotch-Irish welcomed. Drake says, in his “Antiquities of Boston,” “Although they were a good acquisition to this place, being industrious and orderly, and in time introduced several valuable arts and improvements* among the people, yet they at first met with a cold reception, being viewed as inferiors and intruders.”

Hon. L. A. Morrison, in the “History of Windham, N. H.,” says, referring to those who went to Worcester, Mass.: “The antipathy of the people was ferocious against them. They formed a church, and Edward Fitzgerald was their first pastor. They, like all their countrymen, were a hardy, thrifty people, but their English Congregationalist neighbors were ignorant of them and their form of worship. They became jealous, and from the fact that they came from Ireland, called them Irish, and commenced a strong persecution of them. When, in 1736 or 1740, the frame of their meeting-house was erected, the Congregationalists rallied and tore it down. . . . They were not permitted to build a house of worship, and soon after 1740 dispersed, some to Otsego co., N. Y.; some to Coleraine, Palmer, and Pelham, Mass. Probably no people who ever landed in America have been so much misunderstood and so much mis-

* They introduced flax spinning, and it is claimed that the *linen wheel* was the invention of one of their number, Archibald Thompson of Bridgewater (North Parish), Mass., ancestor of two branches of the Strowbridge family. It is also said that the cultivation of the potato in this country was introduced by the Scotch-Irish.

represented as the Scotch settlers of Windham and Londonderry, N. H., and other places settled in different parts of the country by this same hardy, unconquerable race. The ignorance and stupidity of other classes in relation to them and their history has been unbounded. They were called Irish when not a drop of Irish blood flowed in their veins; they were called Roman Catholics when they hated that sect almost to ferocity, — when they had rolled back the papal forces, and had endured the horrors of starvation, shed their blood in mountain fastnesses and on many battle fields, to uphold the Protestant faith, and had ventured their all for the British crown against the Irish Papists.” •

In Pennsylvania, of which State they formed a large proportion of the early settlers, the Scotch-Irish encountered the greatest opposition and injustice.

In 1856 George Chambers, himself of Scotch-Irish ancestry, published his “Tribute to the Principles, Virtues, Habits, and Public Usefulness of the Irish and Scotch Early Settlers of Pennsylvania.” He says, “Justice has not been done to the Scotch and Irish race in the histories of American colonies and states. . . . *Some* compilers of local history in Pennsylvania have accorded to the Scotch and Irish early settlers religious and moral character of a high standard, as well as great public service and usefulness, whilst the authors of some historical collections and memoirs have indulged in wholesale accusations to their reproach. . . . From the acquaintance of the writer with the character of the Irish and Scotch early settlers who were the early actors in the settlement of the province of Pennsylvania, he affirms that the accusations and reproaches thus imputed to the Scotch-Irish race in Pennsylvania are unfounded and unjust. . . .

“Individuals of the race have done wrongs against society and their brethren, but not to a greater degree than were perpetrated elsewhere in civilized communities of the same number in like circumstances. The offenses of a few infatuated, vicious, or turbulent men, under a feeble government, are not to be imputed as a lasting stigma and reproach to all. . . .

“Were their evil deeds so many and great that the mantle of charity can neither conceal nor cover them? If so, where is the evidence of them? They were men who laid broad and deep the foundations of a great province. . . . They were more than ordinary men to hold the plow and handle the axe or ply the shuttle. They had other qualities we would infer from their works, their enterprise, energy, bravery, and patriotism, and they were not surpassed for lofty virtue and consistent piety. . . . They were generally of steady habits, of religious and moral character. . . .

“Simultaneous with the organization of congregations by these settlers, was the establishment of school-houses in every neighborhood. . . . The descendants of the Irish and Scotch, in whatever district they may have cast their lot and fixed their stakes, are amongst the most prominent, virtuous, active and useful, industrious and enterprising of the community. . . .

“Though Pennsylvania has not elevated one of her own sons to the presidency of the United States, yet the *Scotch-Irish race of the Union* has furnished three of our presidents,* and a majority of the United States senators since the organization of the federal government. They have, also, from their ranks in Pennsylvania, given to our commonwealth five of her governors, and a majority of the men who have composed and still compose the supreme and other courts of the State. . . . In all stations under the national or state governments, civil or military, the men of this race have generally been prominent, eminent, patriotic and faithful, wise, judicious and deliberate in council, resolute, unwavering and inflexible in the discharge of duty, and when called by their country to face the public enemy in arms, there were none more brave, fearless, and intrepid.”

In a recent magazine article by Henry Cabot Lodge, entitled “The Distribution of Ability in the United States,” a most remarkable showing in favor of the Scotch-Irish race is made.

* It is now claimed that Jefferson, Madison, Jackson, Polk, Buchanan, Lincoln, Grant, and Harrison have all belonged to the Scotch-Irish race.

Of course the *English* race stands first in nearly everything, but in the eighteen specified professions, callings, and occupations, the Scotch-Irish come *next to the English in all excepting two*.

The history of the race in America has never yet been written. When it shall have been, no member of that race will have cause to be ashamed of the connection.

ARRANGEMENT.

The arrangement followed in this work is nearly identical with that used in the "Dows or Dowse Genealogy," from which some hints were taken. The plan is very simple and needs no explanation. It also possesses the merit of being impartial, the female members of families receiving the same consideration as the male members.

ARMS.

An illustration of the Trowbridge Coat of Arms is given in this volume because it was thought that it would prove of interest to many readers. From the descriptions of the Trowbridge, Trowbridge, and Strobridge arms, on page 3 of this work, it is evident that the three families owning them were of the same stock. The illuminated sketch, from which the illustration was made, was presented to the author, and since no representation of the *Strobridge* arms was obtainable, it was decided that *with an explanation*, the Trowbridge illustration might be admitted into the book. Of course it is impossible, with our meagre knowledge, to tell whether there was any direct connection between the titled Strobridges of Devonshire, England, and those of the name who settled in this country over one hundred and fifty years ago, although the *chances are that there was not*.