

Mary Durland, Author/Researcher



# KNOW YOUR ROOTS

*A Family That Doesn't Know Its Past Doesn't Understand Itself*

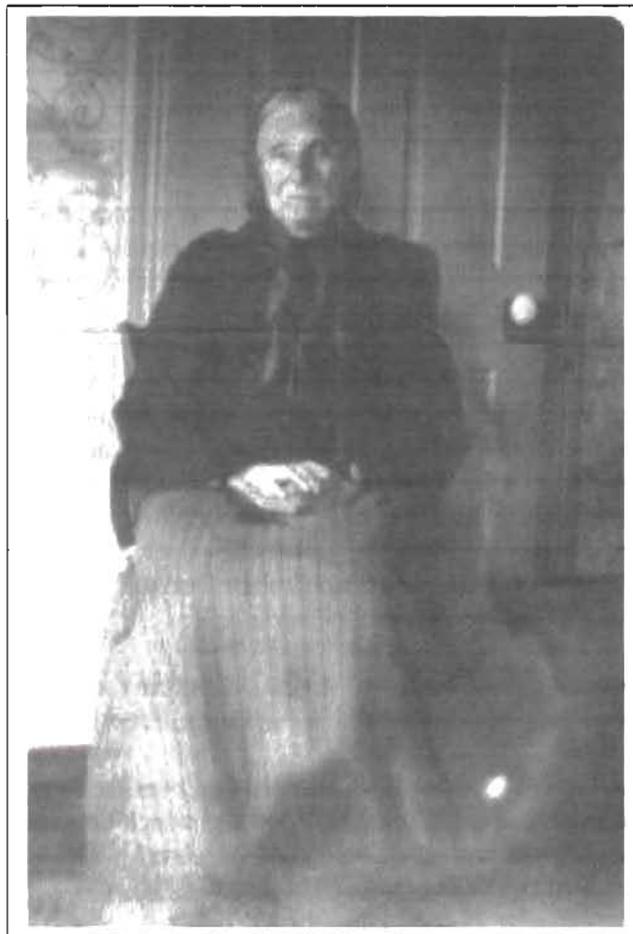
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## MARY ANN REVISITED

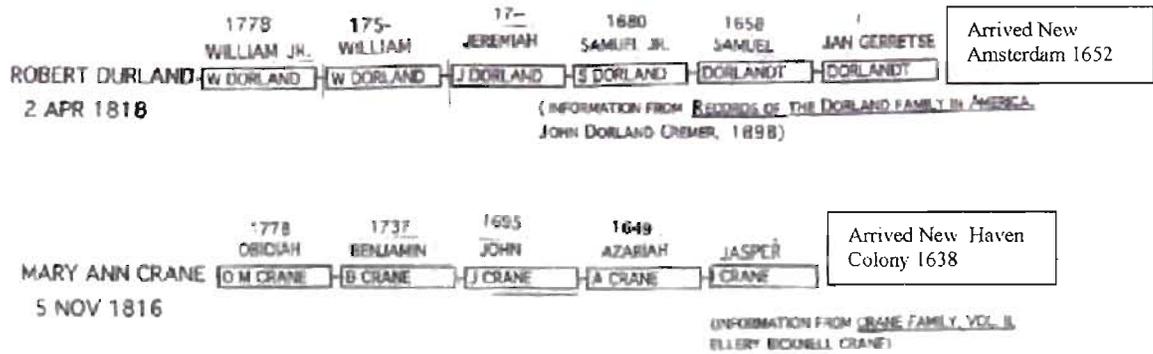
*Her Obituary*



MARY ANN CRANE DURLAND  
1816-1907

## A PERSPECTIVE OF OUR COLONIAL ROOTS\*

The first Durland/Crane "Know Your Roots" in 1996 pointed out the ancestors of Robert Durland and Mary Ann Crane in the illustration below. You can see their ancestors arrived on these shores only a few years apart. This is the beginning of the names we have been following, the Cranes and the Durlands (Dorlands.)



These men eventually married and the cycle of our other colonial roots was begun. The female bloodlines are as much our heritage as the male bloodlines. Since the custom has always been in marriage to take the husband's name, many of these relationships have never been mentioned and the names are unfamiliar.

Because there are many families, our colonial roots are many. Some of the unfamiliar surnames are: Treat, Budd, Meeker, Marsh, Purdy, Ogden, and others not mentioned. Try to remember these new names because their family stories are just as colorful. All of these ancestors were part of our heritage and also belong to the history of this country.

It is with this in mind, I begin with the map of the early settlements. Note the arrows which indicate the location of the ancestors of Robert Durland in New Netherlands and of Mary Ann Crane, his wife, in New Haven,

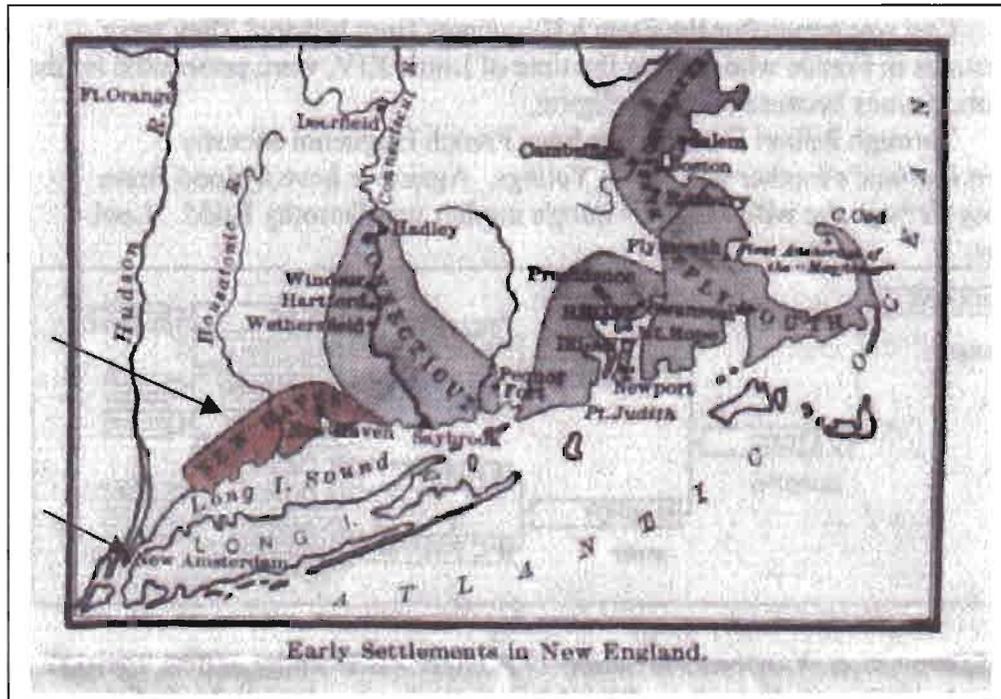
Robert's ancestors were a part of the Dutch settlement before the Dutch lost the area to the English and it became New York (Know Your Roots, Issue 1, March 1998.)

His ancestor was Jan Gerretse Dorlandt who settled first near the ferry on what is now Fulton Street and then moved to the village of Bedford which became Brooklyn. He and his eldest son Gerret Gerretse, which we believe to be a brother of Samuel, are both mentioned in a number of land transactions in New Amsterdam.

Jan's name is on the list of those who signed an oath of allegiance to the English government in 1687. He was elected a town commissioner of

*\*(Perspective-the faculty of seeing all of the relevant data in a meaningful relationship.)*

Brooklyn and filled that position until 1701 or later. At that time, he was a member of the Dutch Reform church in Brooklyn where there is a record of his children being baptized. This record includes Samuel.



The arrow above the red area shows where Jasper Crane landed on the ship, Hector. Some of our other ancestors were also on that same ship but that is another story in another issue.

So here we have the two ancestors of Robert Durland and Mary Ann Crane arriving in the same area. One with the Dutch, one with the English

Our Dutch ancestor could have been one of the farmers who was offered land by the West India Company. These farmers were transported by the company without charge. Each man could become the owner of his little estate in five years. We know that Jan and his family did own land and eventually went to New Jersey.

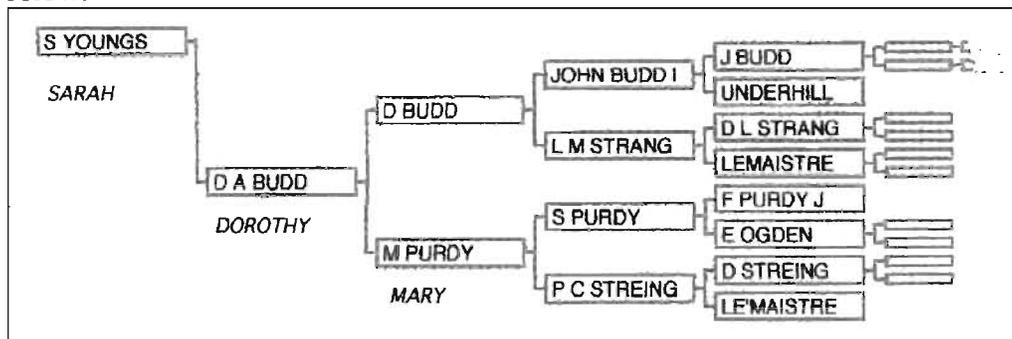
On the other hand, Jasper Crane came with assets. He was one of the original settlers of the New Haven Colony. He owned land there and eventually owned land in the new settlement of New Jersey

The question remains. Did they know each other? Were their lives entwined? At least they were part of the same experiences of the times. That is for sure.

## AND THEN THERE WERE THE HUGUENOTS OUR FRENCH ANCESTRY

Can you remember the French Huguenots from history? They were Protestants in France who, during the time of Louis XIV, were persecuted by the Catholic Jesuits because of their religion.

Through Robert Durland, we have French Huguenot ancestry. Robert Durland's mother was Sarah Youngs. Again we have a blood strain coming through the wife. Sarah Young's mother was Dorothy Budd. Look below.



As you can see, S. YOUNGS is Sarah. D.A.BUDD is Dorothy and M. PURDY is Mary who is Dorothy's mother. With Mary's mother our French heritage begins. Look above to JOHN BUDD and L.M. STRANG. STRANG, sometimes spelled STREING was French. D. Streing and D.L. Strang are the same person married to LeMaistre and this is the beginning. They were both French protestants.

Daniel L'Estrange from Orleans in France was born about 1656/66. As a young man he was a student at the Academy at Geneva. He married Charlotte LeMaistre the 21<sup>st</sup> of August 1680.

During the time of Louis XIV as protestants they were being persecuted by the Roman Catholics and Jesuits in France. He and his wife had to flee to London where he became a Lieutenant in the Guards of James and continued with that position until 1688 when he went to America with a group of other

French protestant families. They are known as the Huguenots.

They arrived in New York, then moved to New Rochelle in Westchester County. Eventually they moved to Rye in the same county where both of them died.

One daughter, Penelope Clorinda married Samuel Purdy. Their daughter Mary Purdy married Daniel Budd. But Daniel Budd was the son of John Budd and Prudence Strang. They were cousins. Therein lies the story of our French ancestry

## SEEING OUR ANCESTORS AS REAL PEOPLE IN THE 1600s

Our colonial ancestors arrived along the eastern coastline within a few years of each other. Those from England arrived shortly before our Hollanders and the French Huguenot ancestors arrived somewhat later.

After New Netherlands became New York, Jan Gerretse Dorlandt took the oath of allegiance to the King of England. He and his family then lived in a British environment and it would be fair to say, had to learn English in order to survive.

Daniel L'Estrange, who had fled France to England before he embarked with his wife for the colonies, had already been naturalized as a British subject before he left.

Both Jan and Daniel shortened their names and took on English spellings which changed as their families grew. However, it would be safe to assume, at least they themselves were bi-lingual in both their native tongues and their newly acquired language, English.

Their homes followed the architecture of their native countries. Since New York was settled by the Dutch so many of their homes were shaped similar to what one can find in Holland today. These houses had patterns of colored brick in the front and also bore the date of the building. How unfortunate none of these buildings remained.

The English houses, mainly in New Haven since their owners were of Puritan stock, were square, pristine and void of any decoration.

The foundation of the areas where our ancestors lived was godliness. Each ethnic group had its own churches where they married and baptized their children.

While we read of the great independence of these settlers, we also read of their interdependence on each other. They never refused help to those in need.

There were four transactions to pay for services and goods. The transaction could involve an exchange of provisions such as grain, pork, or beef at rates set by the local government. Or it could entail English monies, shillings which were minted in Massachusetts or silver coins minted in England. Surprisingly there was even credit or trust given.

The merchants generally were the ones who were the determining factor. It is said that the language was becoming American, a conglomeration of dialects and accents from a variety of ethnic groups which had integrated into the community.

Social distinctions were minimal. They were country people mainly farmers. Most women wore very plain clothes and were not fashion conscious except for special occasions.

Church and town, government and governed, rested on the economic activities of the New England population. The greatest fear was from the Indians.

This is only a brief capsule of life on the Atlantic frontier. In future issues as we travel through the lives of our ancestors' families, we shall study their stories and live vicariously with them as they influenced the way we are today.

How many of their traits and customs have we retained because the females passed them down shaping the lives of the children while the men were either hunting for food, farming the land, or making the laws?

## WHERE IS SAMUEL? OR THE NAMING SYSTEM OF THE DUTCH

I want to tell you of my recent discovery. I had heard that the Dorland book by Cremer contained discrepancies but I was not really aware of just exactly how the discrepancies affected me. Well, I discovered a crucial one that concerns those of us who think we're descended from Samuel Dorlandt.

Cremer says that Samuel was the third son of Jan Gerretse Dorlandt, the original immigrant to these shores from Holland. According to the book, Samuel is from his first wife who is not mentioned.

In researching Samuel's beginnings, I can find no record of Samuel as the son of Jan. The first son, Gerret Gerretse, was found and also the second son, Elias, but no Samuel. My immediate reaction was one of complete dismay. If there is no third son Samuel from his first wife, only sons Gerret Gerretse and Elias and two daughters, where do I, as the descendant of Samuel belong? What Dorlandt does our branch belong to? And for that matter, are we truly Durlands at all?

However, never fear, an authority of early Dutch settlers is quite sure that we are bona-fide Dorland descendants.

There are many more records uncovered since Cremer's book of 1898. Ancestry of William Dorland can be traced to the Revolution. He

is in the Daughters of the American Revolution records so we can trace our roots back that far. William is listed as the son of Jeremiah Dorland and Katherine Fletcher. This marriage is on record as taking place in Philadelphia December 9, 1726.

Here is where the past gets muddled. Cremer lists Jeremiah as the son of Samuel Dorland Jr. born about 1680. Proof is that this Samuel as Samuel Dorlon Jr. is mentioned in the town records of Hempstead in 1703 as a surveyor of highways so he does exist.

Cremer's book makes the assumption that, since there is a Jr. there must be a Sr. That assumption is the only reason for noting that Samuel Sr. is the son of Jan. In all the records that I have been able to find to date, there is no Samuel Sr., son of Jan and his first wife--except in researching on the Internet I did find a reference to Jan Gerretse Dorlandt. This reference was posted December 21, 1998 and I quote, "He (Jan Gerretse Dorlandt) was a member of the Reformed Dutch church in Brooklyn 1677 and was an elder there in 1711. Children baptised in this church include Gerret Gerretse, Elias, SAMUEL, Christina, Gertrude, ...)

Now, I must find the records of the Reformed Dutch church in Brooklyn. The Dutch naming order may be the only clue that will help.

Research is very difficult in the old Dutch families. A man's son could have a different last name from his father, and the man himself might have several last names based on parentage, place of origin, occupation, or even personal characteristics. The Dutch played many such verbal tricks. Could this be the answer to finding our Samuel, the son of Jan? To solve this mystery one has to look at the Dutch systems and customs in New Netherland when Jan Gerretse Dorlandt arrived there in 1652 before it became New York

The Dutch considered a woman as a human being rather than a chattel endowed at birth with a name she did not automatically sacrifice on marriage. At her wedding, at the baptism of her children, even on court records, she was referred to by her father's name.

How can this help us with Samuel? His mother was unknown and Samuel seems to be lost as a Dorlandt. However, perhaps Samuel was baptized under his mother's maiden name. We have to look for the woman. But not knowing his mother what name do we look under?

Another clue in Dutch naming could be a second help. The two eldest sons were named for the grandfathers, the paternal one first, and then the maternal grandfather. That takes care of Gerret Gerretetse, the first son, and Elias, the second son.

Similarly, the two eldest daughters were named for their grandmothers. This takes care of the two girls who followed Samuel, Christina, and Gertrude. (These are their anglicized names.)

The only difference in the sequence is if there is a death in the family!

The only other son who is the third one, Samuel, would not follow this custom unless there was a male with high social position, money, or some other prior distinction.

If this is the case, Samuel could have an entirely different name.

This is why it is vital to find the Records of the Dutch Reform Church of Brooklyn which contains the baptism of Samuel. Cremer says he was born about 1658. The Samuels that I have found have been born much later. As I said, my authority on Dutch heritage is sure we are all Durlands but where is Samuel?

## The End of A Journal at Flora, Illinois

Mary A. Crane was born in Hamilton Co., (Ohio) 5 Nov. 1816. She was married 9 April 1839 to Robert Durland. They began housekeeping in Jackson Co., Ind. on the old homestead where Mr. Durland had been brought up. There Mr. & Mrs. Durland resided until their removal to Flora, Ill. April 2, 1867. Six children were born to them, all of whom are living, Viz: Wm. R., James Y., Morris G., Eliza Hancock and Pheobe Tonney of Flora, and Mrs. Amanda Adams of Los Angeles, Calif.

Mrs. & Mr. Durland united with the Methodist Episcopal Church soon after their marriage in which communion they continued throughout life. Their Indiana home was the home of the preacher, not of the Methodist preacher only, but of preachers of other denominations. It was also the home of the public school teacher whom they boarded free of charge. This was in the days when owing to the small salaries paid teachers, free board was furnished them by the patrons of the school. After 40 years of fellowship in a home which death had never entered, Mrs. Durland was bereaved of her husband 25 March 1876 and has trodden the remainder of her pilgrimage alone.

She has been in feeble condition for many years. Since midsummer her condition has been much worse and her strength has been gradually failing. For the last 4 weeks her suffering has been very great. She was comforted by religious administrations of prayer and song. A glance thru her scrapbook reveals the strong religious trend of her inner life and a chasteness and refinement of taste in the choice of the poetic selections with which it's pages are adorned.

At 10:45 AM Friday 29 Nov., 1907 she rested. Her age was 91 years and 24 days.

In many respects Sister Durland has been blessed as few of her age have been. All her children and many grandchildren and great grandchildren are living. All her children have been near her except the daughter in California whom she has twice visited returning from the last visit in May 1898. During her years of afflictions she has enjoyed the tenderest and most faithful ministrations. The funeral services were conducted by Dr. Thrail at 2:30 PM Sunday in the M.E. Church. A very large congregation was in attendance.

*\*(This was sent to me by a CRANE relative in Semour, Indiana who copied it exactly as it was written in The Banner, a newspaper in Seymour, It was the obituary taken from the Southern Illinois Journal, published at Flora, Il.)*

## MARY'S MESSAGES



Carrie from Mexico was visiting in San Antonio over a weekend a while back. The conversation got around to genealogy as it always does with me. Carrie asked if I had a record of her father's ancestors that she had given me some years ago. I did have a copy and as I read it again after many years something jogged my memory. I read it again and was amazed.

The year that her father's ancestor, Joseph Northrup, left England on the ship the Hector and arrived in New Haven was 1637. Would you believe it! This is the same year that that the ancestor of Carrie's mother, Jasper Crane left England on the Hector, and arrived at the same place, New Haven. In fact, another ancestor, John Budd from the Durland side also arrived from England at the same time, at the same place, on the same ship. So, after all these years, Carrie's ancestors from her father and her ancestors from her mother came to this country together. What a coincidence! But the author Redfield in *The Celestine Prophecy* writes that there are no coincidences in life,

so may we think a few hundred years later their descendants were destined to end together with Carrie!

MORE NEWS. Dave True, husband of Jean True, one of our Durland cousins who now lives in Wyoming, was selected by the Heritage Center of the University of Wyoming to be *Citizen of The Century*. I received a ballot to vote for him which I did but I haven't heard the outcome. Dave is deceased but he was quite influential in WY State. The father of Jean True and her two sisters was a first cousin of Harry Durland and we all share the same Great Grandmother Mary Ann Crane.

I found another Durland on the Internet. He has a web page under Steven. I sent him an email and he is a descendant of Jan also but of his son Gerret. I was hoping that he came through Samuel, my big mystery.

Even though this is a Durland/Crane Newsletter, I have some other current information on other branches.

Recently I have been in contact with a Jim Wiggernhorn who lives in Ohio. We don't think he is part of our Watertown, WI family but we are sharing information. We are trying to tie his roots in Schoepingham, Westphalia with our roots. Perhaps his family was in some way connected to ours because he knows they came from the same town. My knowledge about him

came through my German contact in Germany, Ulrich Hölscher who is now on the Internet where he found him. What a world of wonder we live in, from Germany to Ohio to Texas, all on the Internet!

I plan to do some researching on the Free family when I'm in Philadelphia for the wedding of Christopher Northrup and Esther Rosenthal. I will report on my findings in the FREE/ELSON issue in September.

The Crane relative who sent me the information on Mary Ann is also a new found distant cousin discovered on the Internet. She is very willing to share and is trying to find proof for me that Mary Ann is the daughter of Obediah Meeker Crane. He died in Keokuk, IA and there are no probate records.

This is in preparation for my application to join the Colonial Dames. Because I can't prove Samuel, I am trying to enter through the Cranes.

There is another group which I do think I will skip, The National Huguenot Society. You read about the French connection in the article about them. While we are eligible for this Society it brings up an observation about how religion affected our family history. The Huguenots fled France because they were not allowed to practice their religion. The English fled England because they couldn't practice their religion. The Scotch-Irish originally

from Scotland were sent to Ireland because of their religion and eventually migrated to the colonies for freedom of religion.

None of these reasons seem to be economic. However, one branch of our German forefathers did not come here for religious freedom, they came to make their fortunes because of the poor economic conditions in Germany and the lack of social upward mobility. Another German family from the same area came for the same reason, to raise their standard of living through the opportunities offered.

And then there was our German ancestor who was rumored to have left because of mandatory conscription in the Prussian army. This has not been determined. It is only a family legend and I may never be able to prove anything.

Some were people of means, others were not. Whatever the reason, all must have had a sense of adventure. Is this our heritage, to be so inspired that we will endure hardships and the unknown to achieve our convictions and dreams?? Is this the heritage carry over from our ancestors that has remained with our family through the centuries? Some of it must influence us in some way. The genes are there.