

# ***KNOW YOUR ROOTS***

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

Volume VIII Issue 2

CRANE

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## OUR NEW HAVEN CONNECTIONS

### *The Meeting House*



## OUR CONNECTIONS TO THE COLONY OF NEW HAVEN

It is surprising to note that so many of our early ancestors had a connection to the Colony of New Haven. In past issues I have told you about Jasper Crane and John Budd but before I go into all the other connections, I must start at the beginning.

The picture on the cover is from the book "History of the Colony of New Haven" written in 1881. The book presents the first inhabitants of the Colony as narrators of their own history. There are large extracts from their records of the first ten years.

It begins with the condition in England and records what prompted these Puritans from England to seek out new lands in a far away place. The groups began in Holland with the thought of settling in Boston. The Hector was one of two ships that set sail but the name of the other ship has been lost. They arrived June 26, 1637 in Boston but this was not to be their final destination.

The group from the Hector and the other ship became disillusioned with the Massachusetts Bay Colony and set out to find other lands where they had more freedom. Suffice it to say it had much to do with their determination to practice their own beliefs.

Discarding Boston, the group leaders decided on a place called Quinnipiac, which means "Long Water Place." Quinnipiac is described in detail in the book mentioned above. The most interesting fact is that this group had a larger proportion of wealthy men than any of the other colonies settled before them. Some of the group had been accustomed to living in large and elegant

houses in London. They traded all this for mud huts and log cabins in the new land.

All in all there were about 460, which included the women and children and the artisans and farmers who had young men and boys in their employ. There were maidservants in every household

The purchase of the land was explained to the Indians fully by a Mr. Stanton, one who knew the language of Quinnipiac. I have reprinted the entire Agreement for your information as it illustrates that the Indians were treated fairly and that the transfer of lands was peaceful. It also gives you a glimpse into the history of this area, one not ordinarily found in the history books. The Agreement was made and executed on the 24<sup>th</sup> of November 1638.

The planters were assured by Momaugin and his Council that they had the power to sell any of the land in Quinnipiac.

And so a town was laid out. One lot was assigned to every free planter, six acres for a single person, eight acres for a man with a wife, and an additional acre for each child.

About a year after they arrived the settlers built their house of worship and called it The Meeting House. This was the first public building erected and served not only as a place of worship but also as a town hall and courtroom. In the book mentioned above there is this notation about the assignment of seats in 1641: "Brother Crane was assigned the 5<sup>th</sup> seat in the Middle Seats." He is the only one of our ancestors mentioned in that assignment. We can only speculate on why no one else was mentioned.

Originally the town was to be called Fair Haven but in 1639 it became New Haven and was recorded as such in 1640.

It is interesting particularly for us to note here that the Dutch who were still in power in New Amsterdam claimed a right to New Haven in 1646. However, the planters in no way were going to relinquish England's claim on this area. In order to forestall any future disagreement they carved out the King's Arms in wood and placed the sign on a post in the highway by the seaside.

The Dutch Governor, Kieft, then communicated with the New Haven commissioners that all by the seacoast belonged to Holland. Governor Eaton of New Haven sent a very explicit letter to the Dutch Governor that the Colony belongs to the late King Charles 1<sup>st</sup>. The Dutch Governor, not wanting any trouble, yielded. This correspondence is in the Appendices of the aforementioned book. (This all took place six years before our Dutch ancestors arrived and history tells us that the Dutch lost New Amsterdam in 1664.)

We have many ancestors connected to New Haven. Mentioned many times is Jasper Crane, who was one of those on the ship Hector, and according to the records, arrived with his wife and two children who had been born in England. In New Haven he had five more children, among them Azariah our ancestor.

John Budd, another passenger, also received land but in 1646 he sold his house and lot for a hogshead of sugar and moved to Southold where he was more prominent than in New Haven. There will be more about him in the 2004 Durland issue.

Another landowner and one whom you have not heard about but is an

ancestor is Edmund Tapp. He also was among the original group who received land. You can find him on the New Haven map of 1641. He is our ancestor through his daughter, Jane, who married Robert Treat. The Robert Treat family is in the 2002 Crane issue. This accounts for the three ancestors who received land in 1641.

But there are other ancestors who also have connections to New Haven. For example, you read about the Meekers in the 2000 Crane issue. Joseph Meeker was born in New Haven in 1648. He married Comfort Marsh who was born in New Haven in 1652. Marsh is another name you haven't heard before. Comfort was the daughter of Samuel Marsh, reported to be a sea captain

All in all there are a total of six ancestors connected to New Haven. Eventually they all moved on to other settlements. Azariah Crane and Robert Treat became prominent in other towns. The Meeker family went on to New Jersey.

In 1643 five towns united to become the Colonies of New Haven, and consisted of Guilford, Milford, New Haven, Southold, and Branford, which became the United Colonies of New England and ultimately the State of Connecticut

In an 1881 Review of the History of New Haven are these comments..."The Colony were a remarkable body of men. They had wealth and position at home,...Mr. Atwater has succeeded admirably in his history of this enterprise of the London merchants... The result is a book which is not surpassed by any history of any of our New England colonies in interest or value."

**AUTHENTIC AGREEMENT MADE WITH THE INDIANS FOR THE PURCHASE OF LAND IN QUINNIPAC**  
**REPRINTED FOR YOUR INFORMATION**

Thomas Stanton, of high repute for knowledge of the Indian tongue, having been employed to come from Hartford and explain the written deed to the Indian sachem and his council, it was signed by them on the 24th of November.<sup>1</sup> Its full text is as follows, with the exception of two hiatuses where the record-book has been torn: -

" Articles of agreement between Theophilus Eaton and John Davenport and others, English planters at Quinnipiac on the one party, and Momaugin the Indian Sachem of Quinnipiac and Sugeogis in, Qyesquaush, Carroughood, Wesaucuck and others of his council on the other party, made and concluded the 24th of November 1638; Thomas Stanton being interpreter. " That he the said sachem, his council, and company do jointly profess, affirm and covenant that he the said Momaugin is the sole sachem of Quinnipiac, and hath an absolute and independent power to give, alien, dispose or sell, all or any part of the lands in Quinnipiac and that though he have a son now absent, yet neither his said son, nor any other person whatsoever hath any right, title or your advice to Mr. Will Bellingham about it, whether we might not enter an action against him and upon proof get help by that house." This evidently refers to Rogers' disappointment in not receiving back those of his flock who staid in New Haven, and reads as if Lamberton were to be counted among them.

"In "New Haven's Case Stated" it is claimed that Stanton, at the request of the New Haven people, was sent by their friends in Connecticut to assist in this purchase, and that Connecticut had thus consented to the transaction.

interest in any part of the said lands, so that whatsoever he, the forenamed sachem, his council and the rest of the Indians present do and conclude, shall stand firm and inviolable against all claims and persons whatsoever.

" Secondly, the said sachem, his council, and company, amongst which there was a squaw sachem called Shaumpishuh, sister to the sachem, who either had or pretended some interest in some part of the land, remembering and acknowledging the heavy taxes and eminent dangers which they lately felt and feared from the Pequots, Mohawks, and other Indians, in regard of which they durst not stay in their country, but were forced to fly and to seek shelter under the English at Connecticut, and observing the safety and ease that other Indians enjoy near the English, of which benefit they have had a comfortable taste already, since the English began to build and plant at Quinnipiac, which with all thankfulness they now acknowledged, they jointly and freely gave and yielded up all their right, title and interest to all the land, rivers, ponds, and trees with all the liberties and appurtenances belonging unto the same in Quinnipiac to the utmost of their bounds east, west, north, south, unto Theophilus Eaton, John Davenport and others, the present English planters there and to their heirs and assigns forever, desiring from them the said English planters to receive such a portion of ground on the East side of the harbor, towards the fort at the mouth of the river of Connecticut as might be sufficient for them, being but few in number, to plant in; and yet within these limits to be hereafter assigned to them, they did covenant and freely yield up unto the said English all the meadow ground lying therein, with full liberty to choose and cut down what timber they please, for any use whatsoever, without any question, license, or consent to be asked from them the said Indians, and if, after their portion and place be limited and set out by the English as above, they the said Indians shall desire to remove to any other place within Quinnipiac bounds, but without the limits assigned them, that they do it not without leave, neither setting up any wigwam, nor breaking up any ground to plant corn, till first it be set out and appointed by the forenamed English planters for them.

" Thirdly, the said sachem, his council, and company, desiring liberty to hunt and fish within the bounds of Quinnipiac now given and granted to the English as before, do hereby jointly covenant and bind themselves to set no traps near any place where the . . . . whether horses, oxen, kine, calves, sheep, goats, hogs or any sort . . . . \* . . . . to take any fish out of any wier belonging to any English, nor to do any thing near any such wier as to disturb or affright away any fish to the prejudice of such wier or wiers, and that upon discovery of any inconveniency growing to the English by the Indians disorderly hunting, their hunting shall be regulated and limited for the preventing of any inconvenience and yet with as little damage to the Indians in their hunting as may be.

" Fourthly, the said sachem, his council, and company do hereby covenant and bind themselves that none of them shall henceforth hanker about any of the English houses at any time when the English use to meet about the public worship of God; nor on the Lord's day henceforward be seen within the compass of the English town, bearing any burdens, or offering to truck with the English for any commodity whatsoever, and that none of them henceforward without leave, open any latch belonging to any Englishman's door, nor stay in any English house after warning that he should leave the same, nor do any violence, wrong, or injury to the person of the English, Whether man, woman or child, upon any pretence whatsoever, and if the English of this

plantation, by themselves or cattle, do any wrong or damage to the Indians, upon complaint, just recompense shall be made by the English; and that none of them henceforward use or take any Englishman's boat or canoe of what kind soever, from the place where it was fastened or laid, without leave from the owner first had and obtained, nor that they come into the English town with bows and arrows or any other weapons whatsoever in number above six Indians so armed at a time.

"Fifthly, the said sachem, his council, and company do truly covenant and bind themselves that if any of them shall hereafter kill or hurt any English cattle of what sort soever, though casually or negligently, they shall give full satisfaction for the loss or damage as the English shall judge equal: but if any of them for any respect, wilfully do kill or hurt any of the English cattle; upon proof, they shall pay the double value: and if, at any time, any of them find any of the English cattle straying or lost in the woods, they shall bring them back to the English plantation and a moderate price or recompense shall be allowed for their pains; provided if it can be proved that any of them drove away any of the English cattle wheresoever they find them, further from the English plantation to make an increase or advantage or recompense for his pains finding or bringing them back, they shall in any such case pay damages for such dealings.

"Sixthly, the number of the Quinnipiac Indians, men or youth grown to stature fit for service, being forty-seven at present, they do covenant and bind themselves not to receive or admit any other Indians amongst them without leave first had and obtained from the English, and that they will not, at any time hereafter, entertain or harbor any that are enemies to the English, but will presently apprehend such and deliver them to the English, and if they know or hear of any plot by the Indians or others against the English, they will forthwith discover and make the same known to them, and in case they do not, to be accounted as parties in the plot and to be proceeded against as such.

"Lastly, the said sachem, his council, and company do hereby promise truly and carefully to observe and keep all and every one of these articles of agreement; and if any of them offend in any of the promises, they jointly hereby subject and submit such offender or offenders to the consideration, censure, and punishment of the English magistrate or officers appointed among them for government, without expecting that the English should first advise with them about it: yet in any such case of punishment, if the said sachem shall desire to know the reason and equity of said proceedings, he shall truly be informed of the same.

"The former articles being read and interpreted to them, they by way of exposition desired that in the sixth article it might be added, that if any of the English cattle be killed or hurt casually, or negligently, and proof made it was done by some of the Quinnipiac Indians, they will make satisfaction, or if done by any other Indians in their sight, if they do not discover it and, if able, bring the offender to the English, they will be accounted and dealt with as guilty. If at any time hereafter they be affrighted in their dwellings assigned by the English unto them as before, they may repair to the English plantation for shelter and that the English will then in a just cause endeavor to defend them from wrong. But in any quarrel or wars which they shall undertake or have with other Indians, upon any occasion whatsoever, they will manage their affairs by themselves without expecting any aid from the English.

"And the English planters before mentioned accepting and granting according to the tenor of the premises do further of their own accord, by way of free and thankful retribution, give unto the said sachem, council, and company of the Quinnipiac Indians, twelve coats of English trucking cloth, twelve alchemy spoons, twelve hatchets, twelve hoes, two dozen of knives, twelve porringers, and four cases of French knives and scissors. All which being thankfully accepted by the aforesaid and the agreements in all points perfected, for ratification and full confirmation of the same, the sachem, his council, and sister, to these presents have set to their hands or marks the day and year above written.

MOMAUGIN his mark

SUGCOGISM his mark

QUESAQUAUSH his mark

CARROUGHOOD his mark

WEESAUCUCK his mark

SHAMPISHUH her mark"

THE PAYMENT  
Ed.

## MARY ANN CRANE'S MOTHER ANOTHER GERMAN CONNECTION

For a long time I have been looking for the parents of the mother of Mary Ann Crane. We know that her name was Elizabeth Schuler and that she was born 3 of February 1778 in Amsterdam, New York. We know that she married Obadiah Meeker Crane, Mary Ann's father, 26 February 1804 also in Amsterdam, New York. Obadiah and Elizabeth began their family in Amsterdam but eventually they moved to Ohio where our Mary Ann was born.

Tracing Mary Ann's mother, Elizabeth Schuler, leads to much puzzling information. To begin with, a distant Crane relative originally gave me her father's name as George Shuler. Notice that the "c" is no longer in his name.

I'm familiar with differences in the spelling of names so the "c" in Elizabeth's name didn't seem to be an aberration. Accepting the difference in the spelling led me to many exciting discoveries.

Her father was Johan Jurgen, aka George Shuler, born 1723 in Luxembourg, Germany. Her mother was Margaretha Barbara Ratenauer, born in 1741 but I don't know where. They were married 29 Nov 1764 in Looenburg, New York.

I found both Margaretha Barbara and Johan Jurgen buried in the private Shuler cemetery under the names Barbary and George. Obviously she preferred to be called Barbary and he adopted the name George. He died in 1825 in his 92<sup>nd</sup> year. She died in 1811 in her 69<sup>th</sup> year. The fact that there was a separate Shuler cemetery led me to believe there was a bigger story here than I had anticipated.

Barbary is listed as Margaretha Barbara Ratenauer, a Palatine. This is a new word for you and a new one to our ancestry. The Palatines were a group of German, Swiss, and Austrian families who immigrated to New York, Pennsylvania and North Carolina in the 18<sup>th</sup> century mostly from around the Rhine. There is a myriad of history about this group. Suffice it to say they were all German speaking; they were fleeing from persecution in their countries, and were strong individualists. Our Barbary is one of those Palatines but her story will be saved for another time.

George's story is one, which has to be pieced together from the history of his brother. I haven't found George's name on any Palatine list but this much we know. He had two sisters and two brothers. All of them were born in Germany. One of these brothers was Lorentz Schuler. George dropped the "c" in his name but his siblings retained it.

Since it was usual for the eldest child to emigrate first, I am assuming that our George came to New York sometime before his marriage in 1764. If he were a Palatine he would have gained a reputation for being hard working, respectful of the law, and known for paying his bills.

So much so that a wealthy widow by the name of DuBois needing an agent to look after her lands, through recommendation, wrote to Lawrence Shuler in Germany offering him the position. According to present records,

he was the brother of George who also had been born in Luxembourg, Germany. We can only assume that the recommendation was precipitated through George and his reputation. This was recorded in the Hudson-Mohawk Genealogical and Memoirs of 1911.

It said that Lawrence had received a good education and possessed good business ability. Perhaps our George had his own farm and a family by now and was not offered the position.

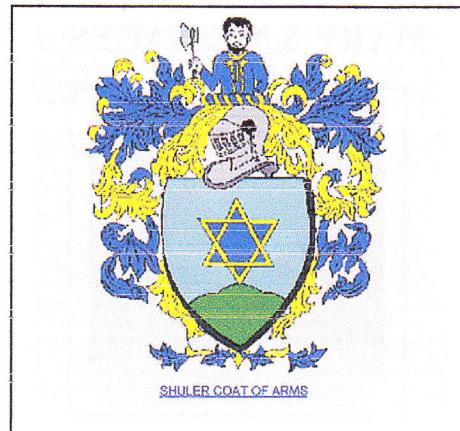
Lawrence, his brother, was a single man about age 21 and accepted the invitation. He arrived around 1767.

Lawrence managed not only the widow's estate in New York but also her Florida land. This business arrangement resulted in Lawrence marrying the widow Sara DuBois. All her land then became the Shuler estate and remained in the Shuler family for over one hundred and twenty-five years.

The history of the Shuler family in this area is all true. There is a discrepancy regarding Lawrence's date of arrival and his marriage and I do not have the arrival dates of George and Barbary, but their marriage date has been proven and also their burials in the Shuler cemetery. So as I said, this is another German family to add to our ancestry.

While researching our Shulers I found the following information on the Shuler name and thought you would also find it interesting. It may not pertain to our branch but it could – who knows? I offer it just as incidental information.

The Shuler name can be traced back to the early 1500s, possibly in northern Switzerland. The name Schuler means "scholar" in German, and in medieval times there was even a coat of arms.



Take note that the center feature is very similar to the Jewish Star of David. In medieval times when most people were illiterate, the Jewish people were widely known as scholars or "people of the book" because they were very well educated and could read and write. The account went on to say that in past times and places, many Jews were forced to convert to Christianity to avoid being killed.

If our Shulers were a part of this history and were Palatines, they came to this country as Protestants. Most of them were very poor. They were fleeing not only persecution but also the devastation of the Palatine area, which was along the Rhine river of Germany. The numbers who came beginning in the 1700s were in the thousands.

Many Americanized their names. Some dropped the "c" which was standard in Germany. In German communities, some kept the "c." Some spelled it Schuller and even Schuyler. There were many variations. It is not known whether the original Shulers were all from Switzerland or were German to begin with. Our branch is German.

I give you this information just for a little history. Our family has been traced to New York in the 1700s.

## MARY'S MESSAGES



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Oh the wonders of the Internet!

Almost this whole issue was researched sitting at my desk. Whereas in the past it was necessary to visit far away places and their libraries for information, now all one has to do is cue in the topic in the computer and *voila*, the possibilities are endless. This never ceases to amaze me.

In the story of New Haven the entire 1881 book by Edward E. Atwater has been digitized by Quinnipiac University located in Hamden, Ct. All 21 chapters and 8 appendices, 8 volumes and 611 pages, are available in their entirety! And what is so exciting is that the book is a collection of all the papers of the group written in the formation of New Haven. It is true and factual.

I know some of you won't want to read through the Agreement with the Indians and the payment for the land but it is an example of our group's honorable intentions to treat the Indians with dignity and not force. Notice in "Secondly" the reference to a squaw. She also signed the Agreement, this at a time when women had little or no authority in England. I hope that in the future, some of your descendants will use this information as a source in their studies of the history in New Haven.

How fortunate we are to have had ancestors at this time!

My problem was condensing 661 pages from the book into the most interesting facts for you. I was fascinated by the language, for this was written over 100 years ago. I was fascinated by the details of the reasons for the journey and the life of the colonists as it unfolded. I was fascinated by the treaty our ancestors made with the Indians. In fact, the opportunity to read this account is something I probably never would have encountered had not the University put it on the Internet. It is a rare book and one I'm sure is not available to the public.

The information on the Shuler name history also came from the Internet. I'll keep digging but I'm very happy that I was able to clear up the "brick wall" I had with Mary Ann Crane's mother. The more I research our roots, the more I find that the people we are descended from were hard working, honest, and frugal. Some were poor, some not so poor, but they all came to this country full of expectations with belief in themselves.

So far I haven't found any convicts or anyone of questionable character, only hard working ancestors. England at one time did send their criminals to the new land. None have shown up in our history.

You can draw your own conclusions from the story of the medieval Shulers. I have brought our Shulers to the 1700s and with that another brick wall for me has opened.

I never dreamed we had Palatines in our history. There will be more about them in the future.