

CRANDALL

There seems to be no reason to doubt the correctness of the line of Elizabeth Drake (mother of John Crandall) to Adam, for the Drake family history is well known. Also, the line of kings is well known and part of this record has a historical accuracy. Rulers of Monarchies must keep their lines of descent in order to prove their Royalty and right to rule. The Irish and the Welsh depended upon their wisest men to keep their records.

Elizabeth Drake married Sir John Crandall. It is claimed their son, Elder John Crandall, was disowned because he left the English church and became a Baptist.

JOHN CRANDALL, the head of the Crandall family of America, was born in Monmouthshire, England, on the line between England and Wales in 1612 and came to the Massachusetts Colony early in the Seventeenth Century, possibly as early as 1635 or '36, within a very few years after the landing of the Pilgrims. Like most of the settlers of Rhode Island Colony he held religious opinions which were at variance with the doctrines which had been made the basis of an inquisitional government in the older colony, and he was sincere enough to make peaceable living under that mode of government impossible for any considerable length of time. Little is known of his early movements in New England. He was not so contentious as to be the occasion of special Court proceedings, but being a Baptist, followed in the way led by Roger Williams, Thomas Harris, John Clarke, Samuel Hubbard, Samuel Gorton and other early settlers of Rhode Island Colony.

He finally settled in Newport and was a member of the Newport Baptist Church under the pastorate of John Clarke. Although Elder John was a quiet unostentatious man in matters of personal opinion, he was a sturdy and uncompromising in character as is shown by his fidelity as an official of the Colony, under trying conditions. Rhode Island was the only colony that maintained from the first religious liberty as it now prevails in most of the States. Such a policy, at a time when persecutions for unconformity to standards incidental to time and place was almost universal, naturally brought to the colony discordant opinions, and conflicting views of both government and religion; of which New England writers have made much. Senator Lodge in his history of New England, says that the Rhode Island Colonists were a "pestiferous people" having in mind the natural result of asylum from religious intolerance, but forgetting, as an unbiased historian would not do, that, notwithstanding all this the majority of the Rhode Island Colonists were sturdy upright people who not only refused to be persecuted but also refrained from persecuting others for opinions sake, and that the other colonies and especially Massachusetts, much later rose to standard of the Rhode Island Colonists in the one essential of government by the people --freedom of thought.

Incidentally the Colony of Rhode Island stood in the way of the policy of her neighbors, serving as a check to persecution on the one hand and as a hindrance to territorial expansion on the other, and out of these grew much of the conflict of Jurisdiction which proved the metal of the Rhode Islanders and engendered an animus which still crops out in ungenerous criticism of the personalities of these early champions of religious freedom.

Elder John Crandall became a member of the Baptist Church of Newport which was organized as early as 1644; his name does not appear in the list of members up to 1648, but in 1651 he was with Elder John Clarke and Obadiah Holmes a representation of the Newport Church appointed to visit an aged member of this church living at Swampscot, near Lynn, in the Massachusetts Colony. Next day after their arrival while holding religious service at the house of this brother they were arrested by two constables and taken to Boston. The following day they were fined, and imprisoned until payments (varying from five to twenty pounds) should be paid, for holding a meeting at the house of William Witter, "and at other times preaching and blaspheming," that is, holding religious services unauthorized by the constituted authorities of Massachusetts Colony. Gov. Endicott prefaced his announcement of sentence against these Christians of nearly like faith, with the statement that they "deserved to die", evidently expecting them to see the leniency of heavy fines with imprisonment with an ultimate public flogging for any default. But incidentally, he added words of censure which were interpreted as a challenge for a public debate and accepted and urged as such; which is said to have hastened the liberation of the prisoners; who were men of well known ability as well as of unblemished character.

Elder John was a Commissioner from 1658 to 1663. He joined with others in the purchase of a large tract of land east of Pawcatuck River, known as Misquamicut or Squamicut, (later Westerly) from Chief Soso of Narragansett, and was among the

first settlers in this region. A half share was assigned him in 1661 at Westerly. He was Deputy from Westerly in 1667. In 1669 he was appointed Commissioner with John Torry to treat with Connecticut relative to jurisdiction of lands, and the following year he served as Conservator of the Peace for Westerly, and during this year, Aug. 20, his first wife, (Mary Opp) was buried. Early in 1671 he was again sent to Hartford in the matter of disputed Jurisdiction and was imprisoned in the hope of securing some acknowledgment of the Claim of Connecticut to lands settled by him and his associates, but as he was inflexible in his loyalty to Rhode Island this treatment was not carried to vindictive extremes. He was at this time Deputy for Westerly, and he continued in important trusts till his death, which occurred in Newport in 1675-76, having moved there on account of the Indian War, known as King Philips War. Elder John Crandall bore an important part in the settlement and maintenance of the rights of the Rhode Island Colony. His immediate associates in this planting and maintenance of Religious Liberty were men of like integrity and sturdy character - John and Joseph Clarke, Samuel Hubbard, Tobias Saunders, Robert Burdick, William Bliss, James Babcock, Andrew Langworthy, John Maxson and many others of Newport and Westerly.

As early as 1664 Stephen Mumford, coming to Newport from one of the Sabbath keeping churches of London, called attention to the fourth commandment and its claims, and several members of the Newport Baptist Church began to observe the Bible Sabbath the following year, and in 1671 these withdrew in the interest of peace and formed a church of Sabbath keepers, and to these were soon added some of the leading men of Misquamicut or Westerly who united in a branch of the Newport Church. Among these was Elder John Crandall whose preaching and evangelistic work laid the foundation of a strong church at Westerly, which became the center of growth of the original Sabbath keepers of America - The Seventh Day Baptists.

A letter of Samuel Hubbard mentions the death of both Elder John and his first wife, adding that she was the first Sabbath Keeper buried in America and it is probable that the second was Elder John. He had married (2) Hannah Gaylord probably in 1672-73 by whom were two sons, Jeremiah and Eber. She was born at Windsor, Ct., Jan. 30, 1647, dan. of William and Ann (Porter) Gaylord. She married 2nd, John Cottrell.

By his first wife, John Crandall had seven children: John Jr., James, Jane, Sarah, Peter, Joseph, Samuel. Rev. Joseph Crandall married Deborah Burdick, daughter of Robert and Ruth (Hubbard) Burdick, and they had 8 children. Their sixth child, John Crandall, married (1) Mary? (2) Hannah, (3) Elizabeth Lewis. John died Hopkinton, R.I. Jan. 1767. John Crandall had 5 children by his (1) wife: John, Deborah, Mary, Tacy, Elizabeth.

Tacy Crandall married at Westerly, R.I. 8 Dec, 1736, Thomas William Davis who was the son of John Davis and Elizabeth Maxson. The fourth child of Thomas and Tacy (Crandall) Davis was Elizabeth Davis who married Ephraim Maxson and their granddaughter Elisabeth Jane Maxson married William Simpkins Furrow and were the second great-grandparents of Ira C. Stone, Jr.

The Seventh Day Baptist religion was followed down through the Furrow line until Nina Valva Furrow Bagley became a member of the Church of Jesus Christ of Latter-Day Saints.