families, we may further suggest that there were other members of these families, whose relations to society and position in life, were such as to furnish nothing by which we can estimate their number or relationships.

The richest lives are often thus impressed on their own immediate circle. They have appropriate records, though unknown to the curious student of Genealogy. They blessed the circle of society of which they were members, and their works follow them. They are not like flowers " which waste their fragrance."

Whatever position any branch or member of the Delamater family may have attained by special merit, election, appointment, inheritance, family alliances, fortune or professional acquirements; its members doubtless belonged generally to the industrial classes, and cultivated the soil, or engaged in trades and manufacture.

Claude Delamater seems to have been acquainted with agriculture, and was familiar with tools as a carpenter. He was prepared for the exigencies, of the pioneer life in which he engaged. The same is true of his wife Hester Du Bois. His descendants seem to have inherited his industrious habits, and many of them have been eminently successful in business and professional life.

Claude Le Maitre (Delamater), who came to America in 1652, and is the common ancestor of the various families of that name in this country, was born at Richeboug, a small town on a branch of the river Lys about 14 miles west of the city of Lille, within Artois, an ancient Province of France. His parents were from Picardy, and the family though allied to the Lords of Caumartin, of that province, were originally from Brittany.

Claude was a Protestant, and the oppression to which he and others of similar sentiments were subject, induced him, and many others, to emigrate to Canterbury, England, whence he soon went to Amsterdam, Holland, with intent it is believed of ultimately reaching America. He was then a widower, his wife Jean De Lannoy having died; and he married at Amsterdam on April 24, 1652, Hester, a daughter of Pierre Du Bois of that city. Her parents were Huguenots and she was a native of England, having been born at Canterbury.

The trouble between the Catholic and Protestant forces was chronic; and many of the best families had determined to be relieved from it by emigration.

It will be remembered that Protestants were forbidden to print

books, without the authority of magistrates of the Romish Communion.

Protestant teachers were interdicted from teaching children more than reading, writing, and arithmetic. Pastors holding meetings amid the ruins of churches that had been pulled down, were condemned to do penance with a rope around their necks, after which they were banished ; Protestants were only allowed to bury their dead at day-break or at night-fall. They were prohibited from singing psalms on land or water, in work-shops or dwellings. If a priestly procession passed one of their churches while the psalms were being sung, they must stop instantly on pain of fine or imprisonment of the officiating clergyman. (See "The Huguenots" by Smiles, page 142.)

At the period of which we write, many of the Huguenots found a refuge in England; at Canterbury and other places, and here Hester Du Bois was born. But England though receiving these refugees kindly, was a scene of contest between various factions in Theology, and ecclesiastical polity ; which made their residence there uncomfortable.

There was at times a pressure to make the French Calvinist or Huguenot conform to the Church Liturgy. It was finaly held that those who were born aliens might still enjoy the use of their own church service, but that all the children born in England should regularly attend the parish churches.

In the time of Charles First, this small concession was limited to only the churches of Canterbury, and measures were taken to enforce conformity in the other dioceses.

In these cases the refugees found themselves exposed to the same kind of persecution from which they had sought refuge, and rather than endure it, several thousands of them left the country, abandoning their new homes, and took the risk of losing all, rather than give up their religious freedom. The revolutionary time of Cromwell came in to modify these measures ; but the course of events had been fixed, and a large emigration to Holland was the result. The Dutch received the emigrants hospitably and gave them house accommodation free, with exemption from taxes for several years. But the greater number emigrated with their families to North America.

Claude Le Maitre having lived awhile in Loyerdwars-straet in Amsterdam, and married Hester Du Bois, also a French refugee, crossed the Atlantic in 1652, and settled at Flatbush in the New

Netherlands, where four of his six children were born, and then at Harlem where he resided till his death about 1683. He bought land and served four terms as a Justice of the Peace, between 1666 and 1673. He was also chosen a deacon by a Dutch church, though his sympathies were ever with the French church.

Claude Le Maitre married Hester Du Bois, at Amsterdam, April 24th, 1652. Their children were six, viz :

Jan, born at Flatbush, 1653.
Abraham, born at Flatbush, 1656.
Isaac, born at Flatbush, 1658.
Susanna, born at Flatbush, about 1660.
Hester, born at Harlem, about 1662.
Jacobus, the youngest born at Harlem, about 1665.

It seems that Abraham removed in early manhood with his brother Jacobus to Kingston, Ulster Co., (Esopus), and that their sister Hester, who was married to Moses Le Compt (Dé Graf) resided there. It seems further that Jan and Isaac and Susanna remained at Harlem; and Jan and Isaac, with Claude appear by the records, in doing military duty, and in list of charges and contributions for public purposes for many years. After the death of Claude in 1683, his widow Hester Le Maitre's name appears in such records.

Among the grantees in the Dongan Patent to certain citizens of Harlem in 1686, appear the names of John (Jan) Isaac and Hester Le Maitre (Du Bois). In 1687, she was married to John (Jan) Tibout, who was Parish clerk, and otherwise active in church and educational matters. The purpose of Claude Le Maitre in leaving France, had been accomplished. His adventure across the sea, had been successful. He was over three score and ten years of age, when he left the stage of action.

Le Maitre disappears; De La Maitres were left established at various places, aiding in developing the country, and forming its institutions.

Did not the scope of this volume limit it to the origin and actual genealogy of the Delamaters, there might be furnished many facts of their early customs, manner of living, etc., of much interest.

The early inhabitants, in their ways and mode of living, preserved all the characteristics of Fatherland. Wedded to their plain and primitive habits, the portrait of our early Dutch yeomanry, as others have drawn it, is here true to the life, with but slight retouching.

The village seats or scattered farm-houses : let us enter one, bid-

den welcome by mine host, smoking his evening pipe, in his wonted seat on the porch. An air of hospitality has the premises, even to the old well, with watering-trough beside it, which placed conveniently *before* the house, with mossy bucket hung from the primitive well-pole, invites the gentle kine to come freely to water, or the wayfarer to stop and slake his thirst. These houses have begun to be constructed with greater regard to permanence, and even to style, being solidly built of stone, and of more ample dimensions than formerly, though only of one full story. The low ceilings, still void of lath and plaster, expose the heavy oak beams as roughly hewn, or, if taste has dictated, planed and beaded. Similar taste sometimes demands wainscoting, either plain or in panels, around the rooms and hall, and up the broad stairway, with its oaken balustrade, leading to sleeping-chambers in the loft. Outer doors, swung upon heavy strap hinges, are invariably divided in halves horizontally, the upper one usually open by day in the warm season, for the admission of air and light. Above it perhaps is a sash with three or four small panes of thick green glass, blown with a curious knob or swell in the centre. The panes in the windows measure not over seven by nine inches, and are sometimes set in leaden cross-bars, being protected by strong, close shutters, instead of the less secure modern blinds. The fireplace, with usually no jambs (but having supports built into the wall), gives ample room for all *around* the fire. Thus suspended, as it were, overhead, the chimney mouth opens wide and flaring to catch the fugitive sparks and smoke, and forms a convenient place in which, at the proper season, to hang up hams, sausage and beef to cure.

Plain and substantial were their dwellings, and in perfect accord with the manners and tastes of the occupants, which were simple, unaffected and economical. Slow and deliberate in what they did, it was made up by patience and application. And no people could have been more independent of the outside world. The farmer burnt his own lime, tanned his own leather, often made all the boots and shoes worn by himself and family, and did much of his own carpenter and wheelwright work. Their help in the heavy farm work was mainly African slaves, who at this time, numbered as one to four whites.

Primitive were their methods of farming ; it was not the era of iron ploughs, horse-rakes and reapers. The scythe was used in mowing grass. The cradle was then unknown, and instead of which all

grain was cut with sickle, or with the *sith* and *hook*. The sith had a blade similar to that of the scythe, but only half as long, to which was attached a snath of about the same length, having at the other end a loop like that of a shovel-handle. The hook was made of a slender wooden stock, three feet long, from the end of which ran out at a right angle a small iron prong about eight inches long. When used the hook was held in the left hand near the middle, where, to prevent its turning, was a socket for the thumb to rest in, the prong being turned from the person. The hook, pressed against the standing grain, served to hold it in place, while it was cut by a swing of the sith, which was held in the other hand. The cut grain was thus left leaning, against that still uncut, till the reaper, or his attendant following after him, gathered and bound it into sheaves. Nothing was deemed more important than to cut and lay in a good supply of salt hay, which was then thought indispensable for the healthy subsistence of cattle through the winter. It was for this reason that a piece of salt meadow was regarded as a necessary appendage to every farm, and was not less valuable in the view of the early settlers than so much upland.

The children were brought up to those habits of industry which the parents themselves found so profitable. The sons were invariably given a useful trade, and the daughters well taught in all household duties. While the men were engaged in the out-door work of the farm, the women, in short gown and slippers, the common indoor dress, were as busy at their special avocations. The spinning-wheel was brought out and set in motion as soon as wool and flax could be prepared in the fall, and so each family made its own "homespun," as it was termed, both white and colored, to supply its members with clothing; while she was considered but a poor candidate for matrimony who could not show her stores of domestic linens, and other products of her maiden industry. The dames, so saving were they of their time, usually took their spinning-wheels, on going to spend a social afternoon with a neighbor. Nor were the females unwilling to help in the field during the busy season of harvest or corn-gathering. Side by side with their fathers, brothers and husbands, they vied with them in raking hay or carrying sheaves; and their presence gave a charm to the merry time of *husking*.

Broom and scrubbing-brush, with a periodical *white*washing, fre-

quently tinted *yellow* or *green*, kept their apartments cleanly and neat. The carpet, when first introduced called in derision a *dirt-cover*, was in those days unknown. The bare floors, as scrupulously clean as the bare table on which they ate their meals, were regularly scrubbed, then sprinkled with the fine beach sand. On cleaning day it was spread moistened in little heaps over the floor, the family being taught to tread carefully between them. To disturb these would sadly mar the economy of the good housewife, and maybe provoke some good honest scolding in Dutch! The next day the sand, now dry, was swept in waves, or other figures, by drawing the broom lightly over it. It was in truth but a sample of the general tidiness which ruled the premises.

They were true and brave men and women; and met successfully the exigencies of the times as pioneers. Many of their names may be found on the pages of this volume. Let their descendants honor their memory.

APPENDIX.

At the date of this publication there may be obtained from James Riker, No. 80 Nassau St., New York, an octavo volume of 650 pages, with 17 illustrations and maps, entitled Harlem (city of New York), its origin and early annals; prefaced by home scenes in the Fatherland; or notices of its founders before emigration; also, sketches of numerous families, and the recovered history of the land titles. This title does not convey an adequate idea of this work, which embodies the researches of twenty-five years among our own and foreign records. It aims to handle the subject with fidelity. From its novel and entertaining character, and its abundant details relating to old New York families, now widely dispersed, it promises to awaken an interest and find a demand far beyond the locality of which it especially treats. It throws new light upon the subject of our early colonization; tracing its causes, operation, etc. It explores and fully describes the remote lands and places in Europe whence the first colonists came, notes their wanderings, and ultimate emigration to their final home at Harlem, and with equal minuteness pursues their history, both individually and as an organized community; presenting a picture of that early Dutch and Huguenot settlement, its curious proceedings and customs, of very great interest. Correct texts of the Harlem Patents, so often a matter of legal reference, are now first printed. For the first, also, is revealed the origin of nearly all of the land-titles between Yorkville and Kingsbridge. The full history of the original and subsequent allotments of these lands, as given, and illustrated by tables of the numbers, owners, contents, &c., never before printed, and a map of the plots, forms a most valuable feature of the work. The carefully prepared family sketches commend themselves to the notice of intelligent descendants of their families. The index contains over 1200 different surnames, one of which is Delamater. We are permitted by the author to make the following extracts from this most interesting work for this volume:

"Northerly from La Rochelle, the rugged peninsula of Bretagne, or Brittany, jutting far into the Atlantic, is as remarkable for its strange vicissitudes, as for its dreary forests, barren heaths, pent up valleys, vast fields of Druid remains, and lone hillocks crowned by the ruins of castles; or yet its brawny peasantry in grotesque garb and, in Lower Brittany, still speaking the harsh Celtic tongue.

Long a distinct sovereignty, it was conquered by the Norman Dukes : later an affluent Dutchy for which Charles of Blois and his race valiantly but vainly battled with the house of Montfort, it was finally engrossed by the crown.

"But not feudal nor royal tyranny could ever crush the native independence and hauteur of the Breton, which so cropped out in the case of our Claude Le Maistre (Delamater), whose ancestors were the Lords of Garlaye in the diocese of Nantes, though he happened not to be born in Brittany.

"Near La Moussaye in the interior of lower Brittany, southward from St Malo, was the original seat of the family of one David Uzille.

"The Reformed churches of Nantes and La Moussaye found in the Uzilles and Le Maitres warm supporters." (Page 54.)

After a fine description of the city of Lille, the author says (pages 54-55) :

"Round about it and all in Walloon Flanders were the large and handsome cities of Douay and Tournay, the small cities of Orchies, Armentieres, La Bassie, St. Amand, etc., and 193 boroughs and villages.

"Old towns and famed for their industries, they formed the heart of the great woolen and linen countries of the preceding centuries ; enjoying a prosperity almost fabulous, till Spanish tyranny and French conquest brought blight and ruin.

"The cruel expatriations thus caused, gave to Harlem (in New Netherlands) at least four families, who came from neighboring places on and near the Lys. Richebourg, a small city scarce noticed by gazeteers or maps, seated fourteen miles west of Lille, on a small branch of the Lys and in the district of Bethune within Artois, was the birthplace of our Claude Le Maitre (or Delamater).

"Delamater's family was from western France, his immediate ancestors probably from Picardy, whence many families seem to have worked up into Artois ; and it is pretty certain that Claude on leaving Richebourg took the course of the Walloon migration to England. (Page 73.)

"Claude Le Maistre or Delamater as usually written by his descendants, had sprung from an ancient house in Brittany, the Lords of Garlaye, whose chateau and estates lay in the parish of Derval in the diocese of Nantes.

"It was eminent in the civil and military service, the church and the law.

"Its members had held commands in Picardy where one of its now scattered branches, in which the name Claude first appears, became allied early in the sixteenth century to the Lords of Caumartin.

"Claude Le Maitre, becoming a protestant, was with others imprisoned and fined at Amiens, in 1588, at the instance of the league. He was a man of talent and spirit, and showed great valor in opposing the entrance of the Spaniards into that city in 1597, when soldiers in the garb of peasants selling nuts, had gained admission. Our Claude Le Maistre was no doubt of this family, some of whom removed into Artois. There he was born as before said in the town of Richebourg.

"After escaping the country he comes to notice at Amsterdam in 1652, an exile and a widower, living in the Tanners Cross street, having lost his wife Jeanne De Lannoy. But in April 24th, of that year, he married Hester, daughter of Pierre Du Bois,of Amsterdam; though late of Canterbury, England, where Hester was born.

"Some of the Le Maistres, had also taken refuge at Canterbury, and circumstances make it nearly certain that Claude was among them ; and with the Du Boises had left England because of the civil war then raging, or the threatened rupture with Holland ; and perhaps in his case to take ship for New Netherland, as he soon did so, appearing simultaneously with Tourner at Flatbush, and both subsequently at Harlem." (Page 109.)

CLAUDE LE MAITRE AND FAMILY.

CLAUDE LE MAISTRE, as his autograph is, ancestor of the entire Delamater family in this country, having d. before the date of the Dongan patent, his widow Hester, and sons Jan and Isaac, took his place among the patentees. An exile from his home at Richebourg, in Artois, it was while living in the *Loyerdwars-straet*, at Amsterdam, in 1652, that Claude m. Hester Du Bois, who was his second wife, and, as we have seen, also of a French refugee family. Claude spent some of his first years in America at Flatbush, working as a carpenter, and there four of his six children were b. With Meyndert Coerten, Walraven Luten, Pierre Billiou and others (Mrs. Billiou, a Du Bois, was probably related to Mrs. Delamater*), he applied,

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* PIERRE BILLIOU, was a Walloon from near Lille, and m. at Leyden, April 20, 1649, Françoise Du Bois, a sister of Louis Du Bois, later of Esopus ; both, we think, of the Canterbury family of which was Mrs. Delamater; this kinship, probably, the cause of three of the Delamater children going to Esopus. Billiou had two daughters b. at Leyden. He embarked at Amsterdam, May 9, 1661 (see note p. 203), accompanied by his wife and 4 children aged 9, 7, 6 and 2½ years. They had an Isaac baptized four days after landing at New Amsterdam. Isaac was living in 1707. A son Peter, b. here in 1668, m. Maria Breese in 1701. Pierre Billiou was schout of Staten Island during the Dutch reoccupation. He and "his two sons" received a grant of three farms, 270 acres, on the south side of that island, next to Jacques Guion, laid out to them Oct. 18, 1675. He also acquired land at Piscataqua, N. J. Billiou has descendants, but now much scattered.