The Huguenots - 1500’s In France
My Lamoreaux & LaTour, Massé & Mercereau Family were there.

This timeline contains some Huguenot History in France – 1500’s
For Lamoreaux details see other timelines.

Several families from the same area went into other countries such as Holland as well as to England.
The Lamoreaux, Masse & Mercereau names are in bold type.
Specific Lamoreaux Family Data starts on page 8.
Dec 1999 - July 2011, april coleman

"A man who has given up what is for him the dearest thing in life has always thereafter a certain aloofness, a certain detachment: having survived the keenest anguish of all, he knows himself superior to most of the tribulations that the world can place before him. Having denied him what he most wished, the world has lost, to a substantial degree, the power to wound or dismay him further."

Paul Tabori, The Anatomy of Exile

Exile is the emptiness - for however much you brought with you, there's far more you left behind.
Exile is the ego that shrinks, for how can you prove what you were and what you did?
Exile is the erasure of pride.
Exile is the escape that is often worse than the prison.
Paul Tabori, The Anatomy of Exile

"...these two kingdoms, both of which I regard as my own country, since I was born in the first and prepare myself to die in the other."

P 210
The Huguenot in England Immigration and Settlement c 1550 - 1700, Bernard Contret

"...Huguenots tended to travel and settle in the company of their friends and relations."

P 183

[There are many ideas of where the name Huguenot comes from.]

The Name "Huguenot"...

"The word 'Huguenot' is of uncertain origin. ...the German word 'Eidgenossen' which signifies 'confederated' in the swiss political tradition. It's translation into french, ...is 'eyguenots'. ...'Huguenot' comes from Hugues, a mythical rebel leader ...middle ages, ...'Huguenot' antedates the French Reformation and designates rebel in the political realm."

"The French Calvinists were dubbed 'Huguenots' after the abortive coup at Ambroise in 1560. ...also called ‘Parpaillots’ ...’R.P.R.’ or ‘Religion Pretendue Reformee’ (So called Reformed Religion)"

"'Huguenot' ...is reserved for the French Protestants prior to the Edit of Toleration of 1787."
In dealing with the Protestants they drew up a treaty: 

"...becoming a party to a treaty with the king of the country, the Protestant Church of France assumed an imperial position which no civilized empire could tolerate... therefore, the suppression of that church by Louis XIV, though executed with indefensible cruelty, was the dictate of political necessity"

"The bigotry of the Roman Catholics was the cause. In the provinces persecution was perpetual. Illegal treatment of individuals and congregations of the Protestant party was rarely punished; while the local magistrate, instead of a protector was often a leading persecutor. Through priestly instigation and intimidation, the atmosphere of France was heated with uncontrollable and inextinguishable malignity against the Protestants, who gained nothing by fighting with truce-breakers."

David C. A. Agnew, Protestant Exiles From France, Vol 1, p 3 - 4

The climax was the revocation of the Edict of Nantes --- Louis XIV - extermination of heretics. ...The privileges of the edict had, during many years, been revoked one by one, first by explaining away the meaning of the phrases and clauses... later without any reason, and by the mere declaration of the King's pleasure.

David C. A. Agnew, Protestant Exiles From France, Vol 1. P 5

"Among the early fugitives from this suicidal act of persecution was Andre Lamoureux, a shipmaster and pilot of the small port of Meche (now Meschers,) province of Saintonge (now Charente Inferieure), near the mouth of the Gironde and a short distance below Bordeaux."

"In my limited research thus far I have not found the ancestry of the American family, descended from the Huguenot refugee... who found an asylum from persecution first in England and then in New York. ...it would require a trip to the old country ...France was divided into two great hostile camps,... [one] suffering grievous persecution and was denied at times all the rights that would help in such a quest -- the right of church association with its invaluable records, and rights of inheritance."

A.J. Lamoureux, "The Lamoureux Record, 1919" found in YesterYear

Also quoted in The Lamoureux Record, 1939 p. 3 Harold Dane L'Amoureux,

From "Forefathers of David Burlock Lamoreaux, Part 1, The Masse and Mercereau Families"

Much of the information on the Masse and Mercereau family is from Kimball S Erdman's writings titled, "Forefathers of David Burlock Lamoreaux, Part 1, The Masse and Mercereau Families" He prefaces his writings with the following words:

"During the summer of 1964 I was privileged to visit France in search of information on our Huguenot forefathers, Andre Lamoreaux, Pierre Masse, and Elizabeth Mercereau. In the state archives at La Rochelle I was fortunate to find an old protestant parish record covering the period 1666 to 1682 for Moeze, home of the Masses and Mercereaus."

He includes a short history of the area... "A few miles south of the famous port of LaRochelle on the west coast of France two rivers meet the sea, the Charentes and the Sudere. The area between them for many centuries was the gulf of Saintonge, a shallow bay of marshes, mudflats, channels and islands. Here lived our forefathers, the Masses and Mercereaus."

"In the 12th century the inner boundary of the bay was the promontory of the Tour de Broue. Standing on the site of ancient roman ruins, a great tower guarded the inner reaches of the estuary."

"Scattered through the shallow bay to the north and west were a number of small islands, Marenses, Hiers, Moeze, and Beaugay, so named for their respective prominent villages. Gradually the great bay silted in and shallow marshes were reclaimed. Agriculture began to replace fishing trades."

"By 1500 this was a fairly prosperous land. ...A mile of water separated Brouage from the old island of Moeze to the north, now a small peninsula. ...In Moeze and the nearby village of St Froult two miles west lived the Mercereau and Masse families."

"Unfortunately there are no parish records before 1666 [We found some from Cozes.] so we know little concerning the earlier origins of the families...By the teachings of Calvin, Protestantism was sweeping across France. By 1540 there were Protestants in LaRochelle where the new movement grew greatly in strength. Many converts from Catholicism were being made from all classes, the nobility, the clergy, the middle class and the masses. Violence soon flared between the rival beliefs and a century of agony followed. ...quickly the villages of the regions such as Moeze and St. Froult became Protestant strongholds."

"Persecution raged throughout the countryside. The terrible massacre of St Bartholomy day 1572 claimed many thousands throughout France. In 1589 peace came to the troubled land as Henry the Fourth, a Protestant Prince of Navarre in southern France came to the throne. Although for the sake of restoring the peace, Henry accepted Catholicism as he was crowned, he remained a friend of the Protestants or Huguenots as they were now called. His famous Edict of Nantes in ___ set the pace for toleration and peace. After Henry's assignation in 1610 the old struggles were renewed at intervals until the infamous
The "Temple" at Moeze...[was] a fine landmark... used by the ships in navigating the traitorous channels through the marshes. Moeze... there was little trouble from the Catholics. Many families had moved to Moeze to escape... a minor rebellion that had discouraged King Louis the Fourteenth from the royal fort at Soubise...

"Jean [Mersereau] ... a saddler by trade he was often in small Protestant armies defending their rights... had been attacked by two or three friars whom he had called gentlemen rather than fathers. One had been killed and the other had been wounded." P1-2

"Forefathers of David Burlock Lamoreaux, Part 1, The Masse and Mercereau Families" by Kimball S Erdman

A superficial examination of the scatty records shows that the name of Lamoureux is found in all parts of France, in the records of Marseilles on the south, Lyons on the east, Brittany on the north, Bordeaux and vicinity on the west, and Paris in the center. They were among the victims of the Massacre of St Bartholomew in 1572, and their names are to be found among the thousands who suffered arrest and persecution throughout the century and a half that followed. "Harold Dane L'Amoureux, quoted in The Lamoreaux Record, 1939, p. 3

"What is a Huguenot?"

Basically the term refers to the Protestants who followed Calvin. There are many theories about where the name comes from. These include references to when and where they met and how they greeted each other. As early as 1660's, the term was used in France as a Political name referring to members of the party of Henry of Navarre after the Massacre of St Bartholomew, the term began being used to refer to the French "Exiles For The Faith." Huguenot should really only be used for religious refugees from France. In France, they were also known as members of the "Pretend Reform Religion," or Calvinists or Protestants. Huguenot was also used in referring to families whose ancestors had been French refugees "For the Sake of Religion" regardless of which country they escaped to. Huguenot blood came to America through many nations. But each true Huguenot can trace their lines back into France.

What Is A Huguenot Name?, Huguenot & Walloon Gazette, Vol 1 #3, Spring 1987 SLC

In a letter to H D L'Amoureux dated 21 Sept 1954, Kim Erdman says: "...the earliest church record for Meschers are in the late 1700s unfortunately so I could carry the Lamoreaux lines no further. However I was successful in establishing the ancestry of Daniel Lamoreaux's wife, Jeanne Masse. Here is a summary, some of which you probably have.

"Jeanne Masse christened, 5 July 1696 in the French Church of New York, daughter of Pierre Masse and Elizabeth Mercereau. Both parents were immigrants from Moise (now Moese) in the old province of Saintonge. They were married there 29 April 1681 and had 2 children before they immigrated, one of which was Elie Masse, chr. 25 Jan 1682. The other was born during the persecutions and there is no record.[We found her records in Holland.] Pierre was probably born between 1642 and 1654 or 1664. He was the son of Daniel Masse. I might have the name of his mother but I need to check more closely. Pierre had at least one brother, Daniel, and three sisters, Suzanne, Madeline, and Jeanne.

"Elizabeth Mercereau was born between 1658 and 1668 I believe, daughter of Jean Mercereau & Elizabeth Dubois. She had 3 brothers, Joshua, Daniel and Paul and perhaps a 4th, Jean, and a sister, Marie."

Kim Erdman in a letter to H D L'Amoureux dated 21 Sept 1954

The Protestants had liberty, from 1577 and thereafter, to build houses for public worship, though not to call them 'churches:' they were 'temples.' But in 1661, when the death of Mazarin was a signal for mutilating the edit by perverse misrepresentations, a very large proportion of these 'temples' was appropriated by the Roman Catholics, or thrown down, on the plea that there were no written title-deeds, or that during the civil wars they had been forfeited and consecrated to Roman worship. With such explanations or with none, about one-half of the temples were taken from the Huguenots from 1661 to 1673."

David C. A. Agnew, Protestant Exiles From France, Vol 1, p 5

A petition to Louis XIV, the king, by M. Mathieu Du Bedat; - 1697 - A Statement of Beliefs

"To the King.

"Sire, - Your subjects who profess the Religion, which the Edicts names The Pretended Reformed, come to throw themselves at your Majesty's feet to make their very humble remonstrances, and to entreat your Royal pity for their miseries which are so frightful...

"Our system of morals is pure and without reproach with respect to God, to your Majesty, and to society. As to doctrine, of what error can they convict us? We accept the Symbol of the Faith composed by the First Ecumenical and the Symbol which is named The Apostles' Creed. We believe in one God only, the Father, Son, and Holy Spirit. We believe that we are ransomed by the sacrifice of Jesus Christ, our God, and our Redeemer, provided that we participate in the merit of his death and of is sufferings by true faith working by love, and by sincere repentance. We acknowledge in the Holy Eucharist a spiritual eating of the flesh of Jesus Christ. We baptize in the name of the Father, of the Son, and of the Holy Spirit. For remission of our sins we invoke God in the name of Jesus Christ and by His intercession as He has desired us. There, Sire, is our religion.

"...Pardon us, Sire, if we speak so freely to your Majesty on the theme of our tears and sighs. We are none of those ancient heretics whom the Church has justly anathematized,... If we refuse to believe the doctrine of Purgatory, of Indulgences, of Invocation of Saints, of the Warship of Images, and of the Veneration of Relics, and the other trifling devotions invented by the monks in these later centuries, it is because these Articles are not found in Holy Scripture. We cannot receive them in good conscience in deference to human authority; for we are persuaded that if God had been pleased to erect upon earth a visible tribunal to which unquestionably have been characterized so that it would have been easy to recognize it, because it concerns the salvation and peace of conscience of the faithful.

"...we ...believe that the sure way is to follow the Word of God as the Rule of Faith.

"But finally, your Majesty is not immortal. Perhaps, Sire, on the bed of death his Majesty will have some
They are the most respected, respectable, persecution was as much a retribution again. But it was not to be. The exiling of their children are torn from their mothers and sent into monasteries, their mothers to another, the husband to prison or to the galleys. ...the galleys bear them constantly.

moment of my life. It is he who gives me strength to look with an assured countenance upon all the sufferings in preparation to go into that exile which frightens so many people: but I hope everywhere no more disturbed than I am this moment by the fear of the penalties which seemed to me almost inevitable. If I escape the galley sentence, it will apparently be to go into that exile which frightens so many people: but I hope everywhere to find God, who will always be my comforter, and who will sustain me to the last moment of my life. It is he who gives me strength to look with an assured countenance upon all the sufferings in preparation for me, and who will help me bear them constantly, to the end I may be faithful to him until death."

"...France was now bled white by the migration of these religious people. "For they constituted the cream of France; teachers, philosophers, craftsmen, artists, weavers, farmers, stone workers, merchants, sailors, gunsmiths, iron workers, lapidaries, sculptors, writers, architects, bankers, and a dozen other arts and sciences, not to forget ministers and soldiers leaders."

"Peter Stuyvesant, first Governor of New Netherlands, ...said: ‘They are the most respected, respectable, and valuable accession ever made to the population of our country.’"

The Huguenot Migration in Europe and America, It’s Cause & Effect C. Malcolm B Gilman

Huguenot Stories & Examples

To better show the character of Our Ancestors, I must comment on some Huguenot people of that day. These were valiant souls fighting for the right to worship God as they saw fit, through reading the scriptures, singing the psalms and etc. The printing press and new reformed churches had helped bring religion to the common man. This was strongly opposed by the Roman Church of the day and punishable by death. Many were not strong enough to stand up to the religious authorities of the day and recanted their beliefs sometimes under extreme pressure. Yet, many more were willing to be taken as slaves, or slaughtered and burned at the stake for their faith. They gladly gave their all, including lives for the privilege of, the pleasure and joy of reading and singing the gospel. I will quote what some of them had to say and some of what was said about them.

These Huguenots were loyal, productive citizens. Even after they left they still had hopes that their country would accept them back and allow them to practice their religion. The persecution was as much a political thing as a religious one. Governments had grown out of a Feudal system and depended on a large populace to support them. Leaders were afraid to relinquish their power. They feared a breakdown in their absolute rule over all aspects of life. The established Church guaranteed a “status quo” existence, they were afraid of change. They were afraid of losing control over the people.

The French “Exiles For the Faith” were a tight group. Many seemed to travel together or meet again after emigration. Our Lamoreaux people are found with people of the same names in Cozes records, in the French Church of Bristol records, Holland records, (Catherine not Andre), as well as in the New York Church records. We find names like Brou, Bessonet, Many, Robin, Andre, Jandin, & etc. in each area. They witnessed each other’s baptisms and marriages. They seem to be united together around the globe. Sometimes a relationship is mentioned, usually not.

The people were hesitant to leave France, but they would not, lay down and die. The exiling of their ministers, dragonnades, forced conversions, treaties of being made galley slaves and prisoners, denial of worship, confiscation of their printed scriptures and churches, lack of recognition of their marriages & baptisms, forced schooling of their children in Roman Catholic Churches or not at all, and so forth, made it very hard to stay in France. They weren’t even allowed to sing the Psalms. These good people were eventually forced to choose between their country, possessions and sometimes family and their faith, methods of worshiping God. They could not give up their scriptures, and the truths they had discovered. See Baird, Agnew, Weiss and others.

They were waiting for the government to become favorable to Huguenots again. But it was not to be. The government chose, instead, to prove that Protestants did not exist in France, saying they had all either been killed or had gone, and therefore needed no rights. Many Protestants played the game, too pretending to be Catholic long enough to get legal recognition and relief from persecution. The Huguenots had no rights until 1787 when finally the Edit of Toleration was passed. At last all the French people had religious freedom no matter what their beliefs.

That was about 100 years too late for our people.
Our Enchained Society.

[One group of Huguenots, who were forced to work in horrible slave like circumstances, in France galley ships in 1699, wrote a constitution stating their feelings. It begins;]

"The Almighty God, whom we worship and love, and whom we serve in our chains, is full of tenderness and goodness. He never forsakes His children, but rather the testimony of his blessings and goodness are always before them. If He inflicts them with one hand, He will at the same time support them with the other, that they might not succumb under the weight of their afflictions." The constitution goes on to say, "He is always full of compassion. ... for however unworthy we have been of the great goodness of our Divine Creator, and in spite of all the efforts of our enemies to deprive us of all succor, a good and wise Providence has ever taken care of all our needs. He has inspired ardent charity towards us in our beloved free brethren, and He has on the other side, raised great saints among us slaves, who have given themselves in service to the solace of our enchained society."

Translation by Kenn Garner

The following is from a Descendent of the Huguenots, Rev James Fontain:

"My Dear Children, I would fain hope that the pious examples of those from whom we are descended, may warm your hearts. You cannot fail to notice in the course of their lives the watchful hand of God's Providence. I hope you will resolve to dedicate yourselves wholly and unreservedly to the service of that God whom they worshiped at the risk of their lives; and that you and those who come after you will be steadfast in the profession of that pure reformed religion, for which they endured with unshaken constancy the most severe trials."

David C. A. Agnew, Protestant Exiles From France, Vol 2, p 23

"France owed a debt ...to the Protestants for the sudden impulse which maritime commerce received from their hands at Bordeaux, at La Rochelle, and in the ports of Normandy. The English and Dutch had greater confidence in them than in the Roman Catholic merchants, and were far more willing to enter into correspondence with them. The French Reformed deserved the high reputation of commercial probity ...perpetual constraint upon themselves, they forces public esteem by their austerity of morals and irreproachable loyalty....with respect to the law, ...attachment to duty, the ancient economy and frugality of the burger class, all qualities of a Christian, that is to say, a lively love for their religion, a marked inclination to render their conduct comfortable to their conscience, and constant apprehension of the judgements of God."

"Renowned for their commercial intelligence and activity, they were no less famous for their industry. More devoted to labor than the other subjects of the realm, because they could only hope to equal them by surpassing them in the quality of their work, they were still further stimulated and advanced by the principles of their religion. Those principles constantly urged them to instruct and enlighten themselves."

M. Charles Weiss, History of the French Protestant Refugee from...., 1854, p 36-7

"There have been few people on earth so upright and single minded, so faithful in the discharge of their duties toward God and man, so elevated in aim, so dignified in character. “The whole number of Huguenot emigrants to America was relatively small ...but as John Fiske says, ‘In determining the character of a community, one hundred selected men and woman are more potent than a thousand men and women taken at random,’ and the Huguenot refugees were ‘selected,’ if ever a body of men and women had the right to be so called. For two hundred years France had been like a vast furnace; the fires of persecution had been refining and testing until only the pure gold was left. For two hundred years the persecution which had sought to destroy, had been cultivating, instead, those heroic virtues which enabled the small band of Huguenot refugees to America to write their names so large upon the honor roll of the republic. Truly, the Huguenot Emigrants were a selected people – selected for their love of liberty, their love of human rights, their devotion to principle, their unswoering loyalty to conscience, Free America, Protestant America, owes a vast debt to these Protestants of France.”

Lucian Fosdick, The French Blood In America, 1973

"The image of death continually presented itself before me, ...in that hour that God came to my assistance, or I should have died. I knew my weakness then, and how little I was disposed to be a martyr. ...entreated that he would be pleased to give me strength and courage to do nothing unworthy of the profession of a reformed Chrisitan,... But God had not reserved me for so glorious a part as to seal His truth with my blood;"

Writing to his son, he says, "Your mother, ...the poor creature would have taken it as a great favor if they had detained her as a prisoner along with myself. This visit affected me much more deeply than any former one, so that I should have wished very much not to have seen her." He mentions that his wife was allowed to stay.

"This change...I regarded it as an interposition of Heaven... all my unhappiness now was for my poor wife, who at every moment expected her accouchement; she would willingly have been a captive for my sake. ...two years ago her accouchement took place in the prison of Sedan, she having been dragged from her bed... to be brought there. By the goodness of God she now, ...brought into the world another fine son."

David C. A. Agnew, Protestant Exiles From France, Vol 2, p 170

Elie Neau

One example of courage and faith is Elie Neau. He was captured by French Privateers, as was our Andre', but he was taken back into France, where he was held for five years in galleys, prisons, and dungeons. When pitied by his captors, he replied, "Sir, do not pity me, for could you but see the secret pleasures my heart experiences, you would think me happy."

"...we continued all four in the other pit for some time without seeing any light at all; but at last they gave us leave to have a lamp while we ate our vitals. The place being very damp, our clothes were rotten by this time; but God was pleased to have mercy upon me, ...and another of my fellow sufferers ...The Lord broke our fetters... We
left two of our companions in that dreadful pit, and about 370 others on board the galleys, where they glorify the name of God with unparalleled courage and consistency."

After his release, he says he writes his account, “To comfort ...the faithful servants of Jesus Christ, and to confound the Emissaries of Satan, who would fain make the world believe that there is no persecution in France.”

David C. A. Agnew, Protestant Exiles From France, Vol 2 p 32-37

Backdrop — Life in France 1500 & 1600s

"...the princes of Church and State of feudal Europe held sway over domains not yet become nations, divided among a handful of ruling families who monopolized the wealth and dictated the laws. They were the perpetual owners of the land and of the people who lived on it... The common people were not fellow citizens. They were a shapeless mass of ignorant and filthy serfs who now and then rose in hopeless protest... Scattered among the commoners were craftsmen... As the new class grew, a sense of nationalism slowly developed; but the feudal lord still felt more akin to his fellows across the border...."

"...Christianity ...became ...a set of brutal regulations, enforced principally to benefit temporal powers. many... adhered faithfully to the principles of Christianity as they understand them. Shaped by the Church, and rebelling against it more out of love than hate, came the Reformers, men who wanted to reestablish what they believed to be the pristine qualities of an earlier Christianity and who, to do so, turned not toward the Pope but toward the Gospels.

"...these men sowed the words not of priests or popes but of the Prophets and the Apostles. With the help of the newly introduced art of printing and vernacular translations of the Gospels, the Reformers and their words intensified feudal decay. ...the violent answer of the feudal princes... was not primarily a defense of their religion but rather a defense of their Establishment, of feudalism itself.

"...The basis of the conflict, although it took on deep religious coloration, was sociological – above all, economic.

"So it was that not only the religious fate of the Reformers depended on destruction of the feudal Establishment but also the economic and political fate of the entrepreneurs,..."

"...unforeseeable factors ... the attack against feudalism made by armies of rodents gnawing their way across Europe from the East, bringing with them the bubonic plague. ...labor was scarce, ...The wave of wars, like those between the French and the English, halved the number of feudal lords. British longbow, the firearm and popular awakening destroyed forever the myth of the knight's invulnerability. Labor saving mechanisms made necessary by the Black Death...

"Knitting these many haphazard trends together was the spread of the art of printing. Books and pamphlets made it possible for all who learned to read to have access to knowledge and to preserve it for the next generation,...

"As they grew stronger, they found the courage to demand the right to be masters of their own consciences. ...This was the concept that man, each man, has the right to think for himself.

"To go against the established norms of society...in sixteenth century Europe the dissenter incurred not only the normal social risks but the unacceptable risk of being burned at the stake. For this reason the courage to dissent could not become relatively common until 'a power basis' for it came into existence. The great courage of the reformers, the religious dissenters, came as such a basis.

"The religious dissenter came to have courage of a higher moral quality... He developed conscious motivation, became convinced of the rightness of his cause, as proved by the Bible which he could read, and of the parallel satanic corruption... of his feudal enemies. The Reformer was sure he was right. Therefore he went ahead against established feudal authority regardless of the weapons at its command, the weapons of torture, exile, death, forced recantation. For his principles, he deliberately took the risk...

"In France, the Reformer were called 'Huguenots' a combination of a Flemish and a German word. ...Bible students who secretly gathered at each others houses to study were called Huis Genooten, or 'house fellows,'"p 2 – 4

"Jacob LeFevre's translation of the scriptures, ...began circulating in the 1520's. Thousands were shaken by the difference between the practice of the Established Church and the doctrines expounded in the New Testament. Under shadow of exposure and death at the stake, they slowly formed a loose family of assemblies. ...Authorities sent spies to the meetings to learn the names of the dissenters, so few written records were kept;... almost all could read and write – in an environment of widespread illiteracy. Most were artisans, small businessmen, embryonic entrepreneurs, leavened by perhaps 1 percent of the literate nobility and a similar percent of 'apostate' clergymen. Literacy and membership in the new class were characteristics that set Huguenots apart from the people of France as a whole.” p 7

"To those in feudal power, the Huguenots were a grave threat. ...so many belonged ...emphasis on individual interpretation of the Scriptures, Religious ordinances were then instruments and weapons at the service of the feudal Establishment. ...authority to dominate the people the Huguenots necessarily struck at the very heart os law and authority. ...feudal... rage intensified by the baffling stubbornness of the dissenters.

"The death penalty for mere possession of a bible was quickly instituted. ...Within 50 years after the first printing of the Bible in French, half a million copies were circulating in a country where no more than a million people could read them.” P 8

"Unified around Calvinism, the Huguenot movement spread through the young entrepreneurial class of France...By 1560, of the 15 million French, perhaps one million were practicing Huguenots...” p12

D.J.A Roche, The Days of the Upright, introduction.

"Inventive and industrious, they applied themselves with great success to the mechanical arts. The manufactures of ...cloth, ...ironworks, and paper mills, and tanneries,... In every department of labor, they were fitted to exceed by their morality, their intelligence, and their thrift. The truthfulness and honesty of the Huguenot became proverbial. 'They are bad Catholics,' said one of their enemies, 'but excellent men of business.' 'All our seaports,' complained another, 'are full of heretic captains, pilots and traders, who, inasmuch as their souls are altogether busied in traffic, make themselves more perfect therein than Catholics can well be.' Religiously observing one day in
seven as a day of rest, their devotion to trade was not interrupted by the many saints’ days... Surrounded by watchful enemies, and schooled to self-restraint, they were prudent and circumspect in their dealings with others, and ready to combine and co-operate among themselves in their business procedures.

“Meanwhile their loyalty to the government could not be impeached...found the Huguenots firm in their attachment to the throne.”

“The Huguenots were inoffensive to the state, and positively important to the material interests of the country. The king had confessedly no better servants than they,... France had no more peaceable, moral, enterprising citizens.

Charles W. Baird, History of the Huguenot Emigration to America, p 240-1

**Huguenot Churches were called Temples**

“List of Protestant Temples, 1665 & Recommendations of What to Do With Them.”

[Note: There was much persecution in all of France. The philosophy of the time was to prove the Huguenots did not exist and therefore needed no rights. Some proof that they did exist in the area of our ancestors birth place is shown here in a “List of Protestant Temples, 1665 & Recommendations of What to Do With Them.” It is with Kenn Garner’s translated records, Cote TT 265, which includes the Fugitive list and other records. Parts of this list are indexed chronologically in the body of the timeline. The reason these records were kept is that after 1598 under Henry IV all Taxes were paid to the Catholic who in turn paid the Protestants expenses. See 1598 Apr 13 acre]

[NOTE the item #’s are Kenn’s. I have a copy of his original in French.]

[left column is Catholic recommendation – right column is Huguenot]

<table>
<thead>
<tr>
<th>Item 19 Opinion of the Catholic commissar</th>
<th>Item 20 Opinion of the (Huguenot) commissar</th>
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<tbody>
<tr>
<td>Item 21, Meschers</td>
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<tr>
<td>(left column) item, the destruction of the temple, barring of the practice of said religion, and the restoration of the cemetery to the Catholics.</td>
<td>(right column) The protestant Commissar is of the opinion that said religionist be maintained in their worship and use of the temple and cemetery.</td>
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<tr>
<td>Item 22, Cozes,</td>
<td></td>
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<tr>
<td>(left column) item, demolition of the temple, barring of worship and restoration of the cemetery (to Catholic)</td>
<td>(right column) The protestant commissar is again of the opposite opinion.</td>
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<td></td>
<td>“The above items are from a document dated simply 1665 and is a list of the cities in Saintonge that have organized protestant churches. (Meschers &amp; Cozes are listed, while St George Didonne is not...In the left-hand column are recommendations from a Catholic official, and in the right-hand column, the recommendations of his protestant counterpart.”</td>
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<td></td>
<td>The following two items are from a document dated 22 Apr 1665, wherein several protestant churches of Saintonge give proof that protestantism had been established in the several communities prior to 1600, in accordance with article 16 of the Treaty of Nantes. (Which article stipulated that Huguenots could only worship in towns where churches had already been established. They were not allowed to spread to new locations.) A certain Sieur de Ceron had claimed that the Huguenots had started new churches along the Gironde in violation of the Edict.”</td>
</tr>
</tbody>
</table>

National Archives in Paris, France, “A Record of the Protestant French Temples, 1665 & Recommendations of What to Do With Them” Cote TT 265; items 19-24, translated by Kenn Garner – the notes are his.

Item 23 Meschers.

for the protestant church at Meschers: “The protestant inhabitants of said place offer to the commissaries the seven pieces attached (Attachments not in archives.) to demonstrate that prior to 1596 they had established the exercise of their religion in said place, which they did in a barn that they were renting. And in the year 1598 they acquired a house – in the place of which, with a hall donated to them by the lord de La Trimmolle in 1597, they built the temple which they still use at the present time. Because of this according to article 16 of the Treaty of Nantes, the Sieur de Ceron had no pretext to condemn their right to worship as he had done. ”

National Archives in Paris, France, “A Record of the Protestant French Temples, 1665 & Recommendations of What to Do With Them” Cote TT 265; items 19-24, translated by Kenn Garner

Item 24: somewhat similar to item 23, but providing proof for the church at Cozes...

National Archives in Paris, France, “A Record of the Protestant French Temples, 1665 & Recommendations of What to Do With Them” Cote TT 265; items 19-24, translated by Kenn Garner

Item 25 – 29 “are a list of protestant fugitives from Saintonge, dated 1687.”

National Archives in Paris, France Cote TT 265; items 19-24, translated by Kenn Garner

See M. Charles Weiss, History of the French Protestant Refugee from... 1854, for an in depth history of the Huguenots from very early to their settling in other countries. He explains reasons for events that transpired.

**Huguenot - France Timeline and Document List**

**1500’s**

**DATE**
**PLACE**
1450-1560 France

**EVENT & SOURCE**
Greatest growth of the Huguenot movement in France. About 1/4 to 1/2 of France the nation were believed to be Huguenots or in sympathy with them.

A Survey Of American Church Records, vol II, Minor Denominations, Kay Kirkham

“The sixteenth Century was the greatest century since Christianity was professed
All sorts of inquiries were searched concerning mind and matter, of providence, of liberty, of worship, and freedom of thought; and were discussed with an enthusiasm and freedom... "men sacrificed their lives, their social positions, and their private fortunes, ...an age of investigation into the matter of all things, breaking off the bondage of fraud and superstition and infidelity. It kindled the enthusiasm of the court and princes, of nobles and clergy, and produced learned men from all countries and all walks of life." P 4

The Sixteenth Century was pin-pointed by not only religious inquiry, but also religious and political freedom... "...In the mist of all this, the old order would hold on. We see horrible, unbelievable cruelties, revolt, atrocities, and wonton murder.

The higher clergy at the time were of the noble class. Often one bishop would control an entire section of France.

The Huguenots were not political, did not rally round any political leaders. They wished only to preserve their churches, their synods, and their consistorys, and to worship God according to the dictates of their own conscience.

C. M. Gilman, The Huguenot Migration in Europe and America,
<table>
<thead>
<tr>
<th>Date</th>
<th>Place</th>
<th>Event &amp; Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1540</td>
<td>France</td>
<td>“Several of these monks came into Saintonge, and took refuge among the rude</td>
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<td>fishermen and seamen who inhabited the islands of Oleron, Marennes, and Arvert.</td>
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<td></td>
<td></td>
<td>…they preached their Lutheran doctrines…” p 82</td>
</tr>
<tr>
<td>1545 Feb 1</td>
<td>France</td>
<td>“On Feb 1, 1545 Francis had several thousand unarmed and peaceful</td>
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<td></td>
<td>Waldensians massacred in Southern France, at Merindol.</td>
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<td>1546</td>
<td>France</td>
<td>“…the persecution that soon arrested the labors of these zealous men, several</td>
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<td></td>
<td>of whom were burned at the stake, did not prevent the spread of the new faith</td>
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<tr>
<td></td>
<td></td>
<td>in Saintonge.” p 82</td>
</tr>
<tr>
<td>1547</td>
<td>France</td>
<td>In 1546 fourteen Evangelical Christians were burned at the stake at Meaux near</td>
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<td></td>
<td>Paris. The group is known as the ‘Martyrs of Meaux’.</td>
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<tr>
<td>1551</td>
<td>France</td>
<td>“…heretical books from abroad, …established a rigid censorship of the press</td>
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<td></td>
<td></td>
<td>at home, to prevent the publication of such works within the realm.”</td>
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<td></td>
<td></td>
<td>Charles W. Baird, History of the Huguenot Emigration to America, p 24</td>
</tr>
<tr>
<td>1555</td>
<td>France</td>
<td>“…the first Protestant church in France was organized in a private house of</td>
</tr>
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<td></td>
<td></td>
<td>that city.” p 24</td>
</tr>
<tr>
<td>1559 may 26</td>
<td>France</td>
<td>“The first National Synod of the Reformed Churches of France met in Paris…”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>p 24</td>
</tr>
<tr>
<td>1560</td>
<td>France</td>
<td>“In 1560, Admiral Coligny presented to the King a petition ‘for the free</td>
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<td></td>
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<td>exercise of religion.’ He was the very first nobleman who dared to profess</td>
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<td></td>
<td></td>
<td>himself Huguenot – a member of the Reformed Religion.”</td>
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<td></td>
<td>C. Malcolm B Gilman, The Huguenot Migration in Europe and America, It’s</td>
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<tr>
<td></td>
<td></td>
<td>Cause &amp; Effect.</td>
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<td>“In 1560, at the death of Henry II, who died in a jousting match, with a</td>
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<td>lance through his eye, Francis II, his oldest son became king of France at</td>
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<td>age 16.”</td>
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<td>“Thus the fight was on between the Guise family, champion of the catholic</td>
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<td>faith and the Conde clan, who espoused the Reformed cause. …The young king</td>
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<td>died the same year.”</td>
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<td></td>
<td>“…ten year old Charles, his brother, could not become king. Therefore his</td>
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<td></td>
<td>mother, Catherine de Medicis, took over as a regent of France.”</td>
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<td></td>
<td></td>
<td>“…Catherine at first attempted to compromise.”</td>
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<td></td>
<td>Rev Stein-Schneider, , “A Brief History of the Huguenots”</td>
</tr>
<tr>
<td>1561</td>
<td>France</td>
<td>“In 1561, the King pronounced that all heresy should be judged by ecclesiastics;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>but if convicted, should only be banished. (Henry Hist. Eccles. XXI, 1-154)</td>
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<td></td>
<td>The same yea, all British ministers should be banished from the kingdom, and</td>
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<td>no religion would be tolerated except the Roman Church. (Davita, Hist. Civil</td>
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<td></td>
<td>Wars of France, 1-85)”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Huguenot Migration in Europe and America, It’s Cause &amp; Effect. C.</td>
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<tr>
<td></td>
<td></td>
<td>Malcolm B Gilman</td>
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<td>The Edict of July 1561 “inflicted punishment by imprisonment and confiscation</td>
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<td>upon all who, whether armed or unarmed, should attend any heretical service</td>
</tr>
<tr>
<td></td>
<td></td>
<td>of worship, public or private. …impending calamity of civil war…” p 58</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Charles W. Baird, History of the Huguenot Emigration to Am</td>
</tr>
</tbody>
</table>
The residents of Talmont, although no hometown is given.

Soon however the Guise faction, opposed to compromise and reconciliation, took the necessary steps to prevent a rapprochement. On March 1 1562 the troops of the Duke massacred a whole Huguenot congregation at Vassy in Lorraine. The Huguenot noblemen met the challenge and rose in armed resistance. ...Guise was killed as a spy and Conde died assassinated...

Rev Herbert L Stein-Schneider, , “A Brief History of the Huguenots”

“In 1562, war broke out between the Catholics and Huguenots. ”

The Huguenot Migration in Europe and America, It’s Cause & Effect, C. Malcolm B Gilman

south of Meschers, Fr “Item 31 is from volume 50 of the same bulletin, pages 194-196.

It is a list of Huguenots accused 10 Nov 1562 in connection with the ‘Talmond-sur-Girond affair.’ ...undoubtedly connected with the religious wars of the period (prior to the Edit of Nantes.) Talmond is ...the next town on the coast, south of Meschers.”

Most of the list appear to be residents of Talmont, although no hometown is given.

Jean Lamoureux, Pierre Gouin, and Pierre Godet are among these. Five names are noted as being from Cozes, while one is from Meschers.”

National Archives in Paris, France, Cote TT 265; Part translated by Kenn Garner – Notes Kenn & Isabelle Cluff’s

In 1563, a peace was concluded only to be broken by repeated almost daily, violation and new edits. Again the Protestants were forced to take up arms (1567).”

The Huguenot Migration in Europe and America, It’s Cause & Effect, C. Malcolm B Gilman

“At least 1/3 of the tradesmen in the country were of the Reformed religion. In every seaport there were to be found wealthy Protestant merchants, who were by their ability and integrity commanded the confidence even of the Roman Catholics, and who were the trusted agents and correspondents of foreign houses. Many important branches of the industry were controlled almost entirely by Protestant England, Germany, and Holland,...” p 176

Charles W. Baird, History of the Huguenot Emigration to Am

Again the Protestants were forced to take up arms (1567). The City of Rochelle voted to go with them, and for the next 60 years, became their Fortress and their Strength. By 1568, aided by Queen Elizabeth and German Princes, the Huguenots prevailed. The edits were rescinded; they were able to exercise their religious rights at home

The Huguenot Migration in Europe and America, It’s Cause/Effect, Gilman

By 1568, aided by Queen Elizabeth and German Princes, the Huguenots prevailed. The edits were rescinded; they were able to exercise their religious rights at home, with their families, and had six cities granted as security. (Davila, A.D. 1562, Robinson’s Memoirs.)”

That same year, war broke out again. Queen Elizabeth aided with money; Count Palatine with men; the Queen of Navarre sold her rings and other jewelry. The Prince of Conde having been slain, the Queen declared her son, Henry of Navarre, the Protector of the Huguenots. Under this kind soul, the New Testament was translated, ...printed in Rochelle

The Huguenot Migration in Europe and America, It’s Cause/Effect, Gilman

In 1570, a new peace was concluded: 1. Free exercise of religion in all but walled cities. 2. Two cities in every province were assigned to the Huguenots. 3. Free recourse to all cities, schools, universities, hospitals, and public offices. 4. To insure permanent peace, a match was consummated between Henry of Navarre and the sister of King Charles despite differences in religion.”

The Huguenot Migration in Europe and America, It’s Cause/Effect, Gilman

In Bearn “Between 1570-71 and 1599, under Jeanne d’Abret & her son Henry of Navarre, the mass was abolished and all parishes were required to conform to a Reformed church order. In 1599, the Edit of Fontainbleau ...permitting worship according to Roman rite in 12 specified localities... and in those parishes whose patrons had remained faithful to the old church.”

“Bearn... underwent a generation of enforced Protestantization.”

In 1621 Louis XIII enforced “subsequent edits ordering the restitution of all church land seized at the time of the Reformation, that Catholic worship was restored in every parish.”

The Huguenot Population of France, by Philip Benedict, p 71

Huguenots: “In 1571, 2150 churches with 10,000 members; in 1581, it was...
200,000. In 1598, 27 years later, the Huguenots were reduced to 706 churches.

The Huguenot Migration in Europe and America, It's Cause/Effect, Gilman

Massacre of Huguenots on St Bartholomew’s Day. ...The massacre extended to all of France. Estimates of dead reached to 70,000 or more. This date was followed by a royal edit to kill all Huguenots in France. Many fled from France in any way possible in order to gain asylum and safety. They went to England, Holland, Switzerland, Germany, & South Africa as well as to America.”

A Survey Of American Church Records, vol II Minor Denominations, Kirkham

“...a massacre of all the Protestants who could be found both in Paris and in the provinces. 10,000 Huguenots perished.” “In Rome, Pope Gregory XIII had a special Mass of thanksgiving said in celebration of the murder of the Huguenots.”

“Suddenly deprived of its leadership, the Huguenot movement could have shriveled up... It did not. The Huguenots merely reorganized with new leadership, the up and coming middle-class of France.”

Rev Herbert L Stein-Schneider, , “A Brief History of the Huguenots”

St Bartholomew’s Day Massacre - “The day of the plot to exterminate all Huguenots”

“...the Queen of Navarre; her son Henry; the princes of blood; and the principal Huguenots, went to Paris to celebrate the marriage [of Henry and King Charles’ sister] Aug 18, 1572.”

“...The King, having called the council in the Queen Mother’s chambers, ...it was agreed that Admiral Coligny and all Huguenots, except the King of Navarre and the Prince of Conde, should be slain. ...And by so foul a design, the Huguenots were invited to Paris for the marriage festivities so that the Catholics might, in one vile sweep, utterly annihilate the Huguenot people. The Huguenots were deceived:...”

“At 10 P.M. ...With the ringing of the great palace bell, the slaughter began.

“Such pillage, destruction, fire, murder, and mutilation has never been equaled... Seven hundred houses were pillaged, 5,000 persons perished in Paris alone.

“It lasted 7 days, ...During this time there were murdered near 5,000 persons by divers sorts of death, ...amongst others, some 600 gentlemen.

“Neither the aged, nor the infirm, nor children, were spared. [many] cast into the river.”

“The river ran red with blood. Nor was the event limited to Paris, for it spread to the provinces. ...man’s inhumanity to man.”

“Henry of Navarre was spared the massacre, but was held in ‘protective custody’ at Paris. He succeeded in escaping in 1576.”

The Huguenot Migration in Europe and America, It’s Cause/Effect, Gilman

La Rochelle Siege of Rochelle - “Lord says, ‘I regard this defense as the most happy incident which occurred to the Huguenots for it gave them time and courage and served notice that they would succeed or be annihilated.’ A short time after this, Charles IX died.”

The Huguenot Migration in Europe and America, It’s Cause/Effect, Gilman

France “Henry III, so called, King of Poland, succeeded his brother Charles IX...”

The Huguenot Migration in Europe and America, It’s Cause/Effect, Gilman

France “Henry the III, either because of compassion of from memory of the vile persecutions, in 1576 restored the rights of the Huguenots, and restored the heredity titles of the nobles. But, in 1589, Henry III was assassinated because of his toleration,...”

The Huguenot Migration in Europe and America, It’s Cause/Effect, Gilman

France “Charles died in 1574. He was succeeded by Henry III who was assassinated by the Guise in 1589 Since there was no male heir, the crown fell to his nephew, Henry of Navarre, leader of the Huguenots.”

Rev Herbert L Stein-Schneider, , “A Brief History of the Huguenots”

France “...in 1589, Henry III was assassinated because of his toleration, and three civil wars then followed. He was, after an intense struggle, to be succeeded by Henry IV, Henry of Navarre. Educated a Protestant, and the Protector of the Huguenots, he now abjured his religion and became a Catholic”

“He was more interested in women and in the social graces than truly in the Huguenot cause.”

The Huguenot Migration in Europe and America, It’s Cause/Effect, Gilman

France Henry IV – of Navarre led the Huguenots in many battles.

The Huguenot Migration in Europe and America, It’s Cause/Effect, Gilman

France “Henry tries to take the throne with the help of the Huguenots armies. ...Henry can not take Paris... in order to be crowned king, Henry must be its master. Thus, on July 25 1493 Henry of Navarre declares that ‘Paris is worth attending Mass.’ Or something to that effect and ‘converts’ to Catholicism. He is crowned king of France under the name of Henry the IV...”

Rev Stein-Schneider, , “A Brief History of the Huguenots”

France Item 23. Meschers, for the protestant church at Meschers:

“The protestant inhabitants said place offer to the commissaes the seven pieces attached (Attachments not in archives.) to demonstrate that prior to 1596 they had established the
of their religion in said place, which they did in a barn that they were renting.

“[A Record of the Protestant French Temples, 1665 & Recommendations of What to Do With Them” Cote TT 265; items 19-24, translated by Kenn Garner

[The reason these items were kept is that all Taxes were paid to the Catholic who in turn paid the Protestants expenses. See 1598 Apr 13 akrc]

1598 Apr 13 France Edit of Nantes – “This edit gave ‘perpetual and irrevocable’ liberty of conscience, free exercise of religion, churches of their own and their own ministers; also their own judges and garrisons, and paid for their own troops. The state also guaranteed salaries to their ministers. This Edit was sent to Parliament and registered February 25, 1599. (Sully’s Memoirs)

The Huguenot Migration in Europe and America, It’s Cause/Effect, Gilman

“Edit of Nantes, signed at Nantes, France. This edit assured protection to (Protestant) Huguenots, with liberty of faith and conscience.”

Kirkham A Survey Of American Church Records, v II Minor Denominations,

“...the Reformed Church can hold services in certain French cities and on lands of over 3500 noblemen of the Reformed faith. They must pay their taxes to the Roman Church, but the Catholic Bishop has to pay the pastor’s salaries and other expenses of the church.”

“...Huguenots received a certain number of fortified cities, where Reformed garrisons can be kept. ...a state within a state, with their own schools, hospitals, democratically elected Councils, their own churches & their own army.”

Rev Stein-Schneider, , “A Brief History of the Huguenots”

“The publication of this royal decree was followed by the speedy return of prosperity to France. ...Under the Edit, which secured to the Protestants of France the enjoyment of their civil and religious rights, public confidence soon revived, and trade and manufacturers began to flourish.”

1598-1597 La Trimouille And in the year 1598 they acquired a house – in the place of which, with a hall donated to them by the lord de La Trimouille in 1597, they built the temple which they still use at the present time. Because of this according to article 16 of the Treaty of Nantes, the Sieur de Ceron had no pretext to condemn their right to worship as he had done. ...”

National Archives in Paris, France, “A Record of the Protestant French Temples, 1665 & Recommendations of What to Do With Them” Cote TT 265; items 19-24, translated by Kenn Garner

[Note: Saintonge is an old time name of a province in France, oldest spelling is Xaintonge. The area is now in the province of Charante-Maritime. These names are often interchanged. The Lamoureux, laTour, Masse’ & Mercereau records mention the following cities in that province Moeze, Meschers, La Rochelle, St George de Didonne, Cozes, St Froult, Royan. We should also look for records from Bordeaux & La Rochelle. akrc]

1596 Before Cozes, France Item 24: providing proof for the church at Cozes before 1596.

“A Record of the Protestant French Temples, 1665 & Recommendations of What to Do With Them” Cote TT 265; items 19-24, translated by K. Garner

[Some one needs to look through these records for our Lamoreaux & Masse & Mercereau]

1599 Feb 25 France Edict of Nantes -. This Edict was sent to Parliament and registered February 25, 1599. (Sully’s Memoirs) There were no longer restrictions in office nor burial laws.”

“France was now at peace.”

Huguenots under Henry of Navarre – “...attained that which they had fought for – religious liberty and religious toleration. Their church was under the protection of France, and they experienced social and political equality.”

The Huguenot Migration in Europe and America, It’s Cause/Effect, Gilman

1599 France In Bearn “Between 1570-71 and 1599, under Jeanne d’Albret & her son Henry of Navarre, the mass was abolished and all parishes were required to conform to a Reformed church order. In 1599, the Edit of Fontainebleau ...permitting worship according to Roman rite in 12 specified localities... and in those parishes whose patrons had remained faithful to the old church.

In 1621 Louis XIII enforced “subsequent edits ordering the restitution of all church land seized at the time of the Reformation, that Catholic worship was restored in every parish.”

The Huguenot Population of France, by Philip Benedict, p 71

1600’s

1603 Nov 8 France “On the eighth of November, 1603, a commission was granted to a Huguenot gentleman of Saintonge, Pierre du Gua, sieur de Monts, authorizing him to possess and settle ...North America.”

1608 France “…trade with the New world,… Many merchants of Rochelle and other ports were actively engaged in it,… p 84

Charles W. Baird, History of the Huguenot Emigration to Am
1608 About prob Saintonge, France Josue' Mercereau is born.  
This Josue' is listed as a general.
  Archive record by Mrs D.A. Lamoreaux, Provo, Utah
  N Y Genealogical & Biographical Rec 27:195

1610 May France Henry IV of Navarre is assassinated he is succeeded by his son, Louis XIII, 9 years old who's mother is Catholic. She reaffirmed the Edict of Nantes.
  "However, [Cardinal] Richelieu determined to break the back of the Protestants. He began by laying siege to La Rochelle from land and sea...13 weeks with out bread – the fortified city fell. Of an original 18,000 Huguenots, not 5,000 survived.
  "...with the death of Henry, ...persecution and disintegration. ...in 22 years of peace, the Huguenots had lost their organization. They no longer had leaders with-in the army; they no longer had princes, nobles, or even sympathizers in the ruling church. P 17
  "Louis XIV, ...set about on the most terrible persecution of all time. First, the Edict was revoked by the King. Then followed the persecution. The Huguenots no longer had fortresses, cities, nor organization. Twenty years had passed under the protection of the King, Henry IV, They were like lambs before the wolves. 800,000 perished in galleys, prisons, or by the noose. There was no relief, no hope."

1614 France "About this time, it is related, a French Protestant, engaged in a fishing expedition in these waters, was driven by stress of weather into Massachusetts Bay, and was cast ashore." p 130
  Charles W. Baird, History of the Huguenot Emigration to Am.

1616 About prob Saintonge, France Daniel Masse' is born [Estimated from his children’s birth & etc.]

1617 France "The ‘provincial councils’ were composed of the men of note of each province, charged to watch over the rights & privileges granted to the party...transmitted a succinct statement to the ‘deputies general,’ charged to obtain from the king, redress for their grievances. ...The general assemblies were held very irregularly. They were sometimes preceded, and sometimes followed, by political provincial assemblies.” “The Edit of Nantes permitted these general assemblies; but upon the express condition, that they should be authorized by the king. With out that authority, they lost their legal character, and were reputed seditious. From the promulgation of the edit of Henry IV till the year 1629, nine general assemblies were held....But those of La Rochelle in 1617, ...1619, ... 1620, were irregular and illegal. The last degenerated into a revolutionary assembly, and gave the signal for the civil war, which cost ‘the reformed’ all their political liberties.”
  "While Henry IV lived, they did not overstep the limited circle marked out for them; but under the reign of Louis XIII they constituted themselves into sovereign assemblies...and provoked disturbances and rebellion.” p 37-8
  M. C Weiss, History of the French Protestant Refugee..., 1854

1620’s France "...Protestant militant response to threats, ...to their position, combined with the crown’s eagerness to reduce the military danger posed by a large number of fortified garrisons in the hands of an organized minority of uncertain loyalty, gave rise in the 1620s to a series of civil wars which saw the full force of the king’s armies brought to bear against the leading Protestant citadels. ...Huguenot population of the Midi and Center-West was shaped by the force of these events, especially in the cities.”
  The Huguenot Population of France, by Philip Benedict, p 51

1621 France In Bearn; In 1621 Louis XIII enforced “subsequent edits ordering the restitution of all church land seized at the time of the Reformation, that Catholic worship was restored in every parish.”
  The Huguenot Population of France, by Philip Benedict, p 71

1621-22 Montpellier, France “Montpellier ...the number of Protestants living in the city had been substantially reduced by siege during the revolt of 1621-22 and by plague in 1629.” p 3
  Philip Benedict, The Huguenot Population of France, 1600-

1621-22 France “...many Norman ministers thought it prudent to flee to England.”
  Philip Benedict The Huguenot Population-France 1600-1685,

1624 France "In 1624 Louis XIII chooses as his Chancellor and alter ego ...Cardinal Richelieu. ...determination...to do away with the political power of the Huguenots ...civil freedoms are whittled away one by one.... Finally ...the siege to Montpellier and to LaRochelle.”
  Rev Herbert Stein-Schneider,”A Brief History of the Huguenots

1628 La Rochelle, France About 50 miles north of Meschers, where Andre’ lived, lay the port of La Rochelle
<table>
<thead>
<tr>
<th>Date</th>
<th>Place</th>
<th>Event &amp; Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1628-1629</td>
<td>La Rochelle, France</td>
<td>“…after the often violent fluctuations in size experienced by many Huguenot communities over the course of the latter 16th century, the years from 1600 to 1685 formed a period of calm during which the Protestant population evolved along lines essentially similar to those of France as a whole. Exceptions might exist, notably the dramatic fate of La Rochelle brought to light by Louis Perouas, but this was surely as extraordinary a case, tied to that city’s tragic experience during the siege of 1628-29.”</td>
</tr>
<tr>
<td>1629</td>
<td>Montpellier, France</td>
<td>“Montpellier…the number of Protestants living in the city had been substantially reduced by siege … and by plague in 1629.”</td>
</tr>
<tr>
<td>1635-36</td>
<td>France</td>
<td>Metz “…1635-36, when the plague wiped out 20% of the congregation at a stroke.”</td>
</tr>
</tbody>
</table>
| 1638       | About prob Saintonge, Fr. | Jean Mercereau is born son of Josue’ Mercereau  
Later he marries Elizabeth Dubois. He is listed later as a Captain. |
| 1642       | About prob Saintonge, Fr. | Suzanne Masse’ is born dau of Daniel, Masse’  
She married Pierre Quillet on 28 Sept 1681.  
She died in child birth, 22July 1682, age 40.  
She is listed at her death as the dau of Daniel Masse p 10 |
| 1642       | About prob Saintonge, Fr. | Elizabeth Dubois is born. She later marries Jean Mercereau  
She died on Staten Island, NY, NY.  
Archive record by Mrs D.A. Lamoreaux, Provo, Utah  
N Y Genealogical & Biographical Rec 27:195 |
| 1643       | France          | Louis XIII died – “Louis XIV succeeded his father and during his minority, the Queen was appointed Regent. The edict of Nantes was again confirmed by the Regent in 1643. In 1652, the King confirmed it again when he reached his majority. Yet, „, the influence of Cardinal Mazarine …he made the firm resolve… to destroy the Huguenots. (M. Aigan)” |
| 1649       | France          | Charles I, of England is beheaded. Prince of Wales takes title of Charles II.  
Charles II, “…you shall receive as much liberty as you have ever received under any of my predecessors.” His brother James II, later king, followed his example.  
Weiss, M. Charles., History …French Protestant Refugee …Edit of Nantes to Our Day, vol 1 |
1652 About prob Saintonge, France Jeanne Masse' is born, dau of Daniel Masse'
She married Elie Pasquinet. They had 3 children
"The Masse' & Mercereau Families" by Kimball S Erdman, Family Group Archive page, Kimball S Erdman p 10

1653 France "In many southern French towns with substantial Protestant population, the local consulat was divided between Huguenots & Catholics according to a numerical formula roughly linked to each confession's strength. Here matters of immediate political import, so much so that after Montauban's population was decimated by the terrible plague of 1653, the city's ministers wrote..." for their church members to move to the area to maintain the balance.

The Huguenot Population of France, by Philip Benedict, p 1

1654-6 About prob Saintonge, France Pierre Masse' is born, son of Daniel Masse'
"The Masse' & Mercereau Families" by Kimball S Erdman, Family Group Archive page, Kimball S Erdman p 10

1655 About prob Saintonge, Fr. Daniel Masse' is born, son of Daniel Masse'
Family Group Archive page, Kimball S Erdman

"In the first half of the 17th century there could be counted in France 806 churches, divided into 16 provinces, 62 conferences: ...The third, [province] in which were comprised Saintonge, the Angoumois, l'Aunis and les Iles, was divided into 5 conferences; those of Aunis, of Saint-Jean-d'Angely, of Iles, of saintonge, and the Angoumois...The 6th, containing Poitou, comprehended the three conferences of Upper Languedoc, Middle Poitou, and Lower Poitou... The national synod, which met 29 times in the space of 100 years. The first was held at Paris, in 1559; the last at Loudon, in 1659."

M. Charles Weiss, History of the French Protestant Refugee from..., 1854, p 36-

"Among the first of these repressive measures, was a decree depriving pastors of the privilege of preaching in the annexes, or out-stations, ...prohibited the singing of psalms in private houses, ...Children were enticed or carried off from their homes, to be educated as Roman Catholics."

Charles W. Baird, History of the Huguenot Emigration to America, p 180

1655-1658 Cozes, Saintonge France Records for French Reformed Church in Cozes; records for baptisms are kept at the Salt Lake Family History Center. The manuscript, translation from Old French into English and index, is available at the Salt Lake Family History Center. The record covers a time period from 3 Jan 1655 through 13 Oct 1658. A larger record was found in 2007.

[Baptism records of the French Reformed Church of Cozes, Saintonge, France are available. Some of these were found, copied and translated by Kenn Garner in 1988. Kenn went to the National Archives in Paris, France and found these under the Manuscript section #Cote [code] MS 284. The manuscript, translation of a partial record was found in 2007.]

[There are several Lamoureux and de La Tour names. There are no Masse or Mercereau names listed]

Lamoureux Adult names:
André Lamoureux is godfather to Marie Begouin dau of Pierre & of Margueritte Renouleau, 9 Dec 1655
André Lamoureux presents Jeanne Mioleau, dau of Pierre Mioleau & Jeanne Lamoreaux for baptism, 6 May 1657, along with Anne Pasquier.
Daniel Lamoureux presents Jean Gouin, son of Jean Gouin & Jeanne Lamoureux for baptism, 19 Aug 1657, along with Marie Lamoureux.
Jean Lamoureux presents Marie, dau of Pierre Dugua & of Suzanne Gailhard for baptism 9 Dec 1655
Along with Elisabeth Goguet
Jeanne Lamoureux is also father of Jeanne listed below (Dugua name appears in both events)
Jeanne Lamoureux, wife of Jean Gouin
Jeanne Lamoureux, wife of Pierre Mioleau
Marie Lamoureux
[One Lamoureux child is listed:] Jeanne Lamoureux, chr on 6 Jan 1657 dau of Jean Lamoureux & Marie Dugua.
[No witnesses listed.]

De La Tour Adult names:
Anne de La Tour [see below Daniel de La Tour child]
Daniel de La Tour [see below both de La Tour children]
Marie de La Tour, wife of Paul Coyeaud, son Charles Coyeaud born & baptized 20 Mar 1655
Child presented by Mathieu Charles Gouin & Esther Ryvolland.
Marie de La Tour, wife of Paul Coyeaud, son Jacques Coyeaud baptized 15 Oct 1656
[No witnesses].

Two de La Tour children are listed:
Daniel de La Tour, chr 4 Feb 1657 son of Daniel de La Tour & Jeanne Meurai
Witnesses: Daniel Cojeaud & Anne de La Tour
Jean de La Tour, chr 13 Oct 1658, son of Daniel de La Tour & Jeanne Meuriol
[Adults would have to be born before about 1640.]

[NOTE. Some things we know from this record: Lamoureux & de laTour lived here about the time Andre' & Suzanne were born. There is a Jean Lamoureux & Marie Dugua having children at this time. There is an adult...]

1500FrHuguenot2 acr 7/5/2011 update Page 15 of 48
<table>
<thead>
<tr>
<th>Date</th>
<th>Place</th>
<th>Event &amp; Source</th>
</tr>
</thead>
</table>
| 1658       | Before of Moeze, Saintonge, Fr. | **Jean Mercereau** married **Elizabeth Dubois**  
Archive record by Mrs D.A. Lamoreaux, Provo, Utah  
*Y Y Genealogical & Biographical Rec 27:195* |
| 1658       | Jan 6 of Moeze, Saintonge, Fr.  Josue’ Mercereau is born, son of **Jean Mercereau & Elizabeth Dubois**  
Later he marries Marie Chedaine in NY.  
He died 23 May 1756, 98 years, 5 months.  
Archive record by Mrs D.A. Lamoreaux, Provo, Utah  
*Y Y Genealogical & Biographical Rec 27:195* |
| 1660       | About of Moeze, Saintonge, France  **Elizabeth Mercereau** is born, dau of **Jean Mercereau & Elizabeth Dubois**  
Later she marries **Pierre Masse’**  
Archive record by Mrs D.A. Lamoreaux, Provo, Utah  
*Y Y Genealogical & Biographical Rec 27:195* |
| 1660       | About prob Saintonge, France    Madeleine Masse’ is born dau of **Daniel. Masse’**  
She later married Jean Roy. They had 1 child born in NY.  
“The Masse’ & Mercereau Families” by Kimball S Erdman,  
Family Group Archive page, Kimball S Erdman  
“Suzanne, Jeanne, Pierre and Madeline [Massé] are listed as brothers and sisters when they  
appear as witnesses at each others marriages and christening of children.”  
Family Group Archive page, Kimball S Erdman |
| 1660-1670  | France                             | Protestant “...population in 1660-1670 breaks down by categories  
as follows:  
Northern Big cities  47%  
S Southern big cities  60%  
N. small towns  48%  
S small towns  51%  
N rural  31%  
S rural  11%  
*The Huguenot Population of France*, by Philip Benedict, p 19 |
| 1661       | France                             | “At the death of Mazarin; Louis XIV begins, in 1661, his reign, the longest in  
French history. He dies in 1715.”  
P 9  
“Though the Edit of Nantes was made ‘irrevocable’ by Henry IV, Louis XIV simply  
suspends one provision of the Edit after the other. Destruction of churches, defense of  
Pastors to correspond with each other, defense for Protestants to hold wide variety of  
professions and offices, are among the many vexatory edicts which concern the members of  
the ‘RPR’.”  
“The next step is religious terror....”  
Rev Herbert Stein-Schneider, *A Brief History of the Huguenots*  
“it was no political necessity, then demanding a change in its treatment of them, that  
impelled the government, upon the death of Mazarin, to enter upon that course of vexatious  
restriction and oppression which culminated, a quarter century later, in the Revocation of  
the Edict of Nantes. The Huguenots were inoffensive to the state, and positively important to the  
material interests of the country. The king had confessedly no better servants than they.... France  
had no more peaceable, moral, enterprising citizens. ...Louis XIV, like his predecessor, had  
pledged his word, upon ascending the throne, to maintain the provisions of the Edict of Nantes  
irrevocably. But already, the doctrine had been broached and advocated, that this perpetual edict  
was to be held binding only so long as the occasion for its existence might last. It by any means  
the heretics in whose behalf that edict had been prepared, should be induced to renounce their  
errors, then the law would become inoperative, and might properly be revoked. To bring about  
this result, the king, inspired by the clergy, bent all his energies. A series of measures, designed  
to hamper and repress, and more and more to intimidate and discourage the Protestants  
throughout the kingdom, was entered upon by the government.  
“In 1661, a decree of the Council fixed the age at which Protestant children might lawfully  
renounce the faith of their parents, at fourteen years in the case of boys, and at twelve in the case of  
girls. Subsequent decrees... finally fixed the age of conversion at seven years.”  
Charles W. Baird, *History of the Huguenot Emigration to Am*  
1500FrHuguenot2  
akrc 7/5/2011 update  
Page 16 of 48
**1662 about of Moeze, Saintonge, Fr Jean Mercereau is born, son of Jean Mercereau & Elizabeth Dubois**

*Footnote mentions “lists of Protestant churches existing in 1603, 1620 & 1626 & of those closed between 1656 & 1685” [See this book for references of records available.]*

The Huguenot Population of France, by Philip Benedict, p 14-15

**1663 Nov 3** Cozes, France  **Andre’ Lamoureux is born to Daniel Lamoureux and Marie Touchay**

Christened 25 Nov 1663

Registers of the French Reformed Church, Cozes

**1663 Nov 25** Cozes, France  **Andre Lamoureux b. 25 Nov 1663, son of Daniel Lamoureux & Maria Touchay, godmother was Martha Touchay.**

“Andre fils de Daniel Lamoureux & Marie Tougay sa Femme presente au baptesme par M jean Gouin, royal sgt & Martha Toucgay Ne le previous ..” [3 Nov. 1663]

“Sunday evening 25 Nov 1663 were baptized --- Andre son of Daniel Lamoureux and Marie Touchay his wife. Presented for baptism by Mr. Jean Gouin, royal sergeant, [he was married to Jeanne Lamoureux] and Marthe Touchay [she is Marie’s sister]. Born 3 Nov 1663.

“Daniel Lamoureux, godfather at one of the early christenings, which stated he (Daniel) was the son of Jean Lamoureux - Daniel who is the father of [our] Andre b. 1663. This extends our pedigree two generations beyond Andre who md. Suzanne LaTour, from the Cozes registers” Isabelle’s notes

Cozes, Charente-Maritime - Baptemes 1656-1688, (collection de partemental) LDS film #1860585, item #5. MFHC, June 2007 – translated by Kenn Garner

Also available are:

- Eglise reforme de Meschers – sur-Gironde (Charente-Maritime) LDS film #1860879, item 2-4. MFHC, June 2007
- & Eglise Catholique Saint-Pierre, Cozes, Charente-Maritime, LDS film #1874057. MFHC, June 2007

**Meche, S., France  **Andre Lamoreaux (Shipmaster) was born in 1660 [1663] in Meche, Saintonge,France. Saintonge, a short distance from Bordeaux, is presently known as Meschers, Charente Maritime, France.”

“A Line Of Descent,” Carl William Smith, page 1

“Lamoureux, Andre, originally from La Corberaie de Lusignan, he left the Catholic church about 29.6.1678, along with two others. Denization given at London on 22.6.1694, for Andre and his wife, Suzanne LaTour and their daughters Elizabeth and Judith. He was from Meschers and Judith was baptized in Bristol on 5.7.1689, as was a son, Daniel, 1695. They moved to New York in 1700.”

The Gold Book, Vol IV, handwritten, by Jean Rivierre, found by Allen Steele <AllenSteele@compuserve.com

[We found records of our Lamoureux & de laTour christened in Cozes. Cozes is about 5 miles up river from Meschers’. No record of the name found in Meschers’, yet.. Very few records available.]

“Along the Gironde, on the southern shore of Saintonge, are the seaport towns and villages of Royan, Meschers, Saint Palais & Saint Georges.

“Meschers, a village of eleven hundred inhabitants, was the home of Andre Lamoureux, shipmaster: of Jacques Many and his brother...”

“Andre’ Lamoureux, maitre de navire, cy-devant demeurant a Meche’ en Xaintonge, ou il etoit Pillotte; et Suzanne Latour sa femme,’ presented their son Daniel for baptism in the French Church, Bristol, England, January 7,1693. An older son Jacques, had died in March 1689. Andre’ and his family were in New York as early as May 15, 1700, and his descendants resided in that city and in New Rochelle.”

Charles W Baird, History of the Huguenot Emigration to America, v II, p 37

“On page 1949 of volume IV, Andre Lamoreaux is listed as one of the persecuted Huguenots (known in French as the ‘religionnaires’) who left his country in search of religious freedom. It gave some brief information about Andre’s family: date of denization (citizenship) for Andre, his wife Suzanne and children Elizabeth and Judith in Britian on 22.6.1694; the date of Judith’s baptism in Bristol on (date not legible); the date of Daniel’s baptism in Bristol on (date not legible); the family’s departure for New York in 1700 and the added information that Andre was originally from La Corberai de Lusignan and that he converted to Protestantism, with two others, on 29.6.1678 and that he lived in the town of Meche.

“Two others by the name of Lamoureux (Pierre & Charles) are mentioned adjacent to this information about Andre but there is no indication that these people are related in any way. One may assume that they were brothers, cousins or otherwise related. Pierre is listed as from the nearby town of Saint Sawaiant.

“In volume X of the Gold Book, there is a note about where references to Andre were found:
HSL stands for Huguenot Society of London and it is unknown where one may find the “Reg. Ancestors/55” but since it is in English …

“…Lusignan, …the first town of any significance southwest of Poitiers, … ‘La Corberia de Lusignan.’ … a small cluster of homes out of town about 2 kilometers called ‘La Corberai.’”

“…” ‘La Corberai,’ south of Lusignan on the road to Couhe. Indeed it was a cluster of several farms and family homes [1999] just a few fields away from and almost within sight of the town of Lusignan. We talked to one of the residences … They said ‘La Corberai’ could simply have been the name of a house.”


“The other book was ‘Biographical Sketches and Index of the Huguenot settlers of New Rochelle,’ …”


“…” Huguenot costume of the day – Black clothing with white apron and bonnet for the ladies, black suit with white shirt on the men. A special item in the room was the collapsible rostrum which the Huguenots carried with them when presenting a church service in the forest of other location.”

Allen Steele, “My Pilgrimage to Meschers – Andre Lamoreaux’s Hometown,” Rootweb.com

1665 abt of Moeze, Saintonge, Fr

Daniel Mercereau is born, son of Jean Mercereau & Elizabeth Dubois

Later he marries Suzanne Marie Doucinet.

Archive record by Mrs D.A. Lamoreaux, Provo, Utah

N Y Genealogical & Biographical Rec 27:195

[The following is an investigation of Protestant churches in Meschers & Cozes 1665.]

1665

Item 19 Opinion of the Catholic commissar Item 20 Opinion of the (Huguenot) commissar

Item 21, Meschers, (left column) item, the destruction of the temple, barring of the practice of said religion, and the restoration of the cemetery to the Catholics. (right column) the protestant Commissar is of (the opinion that said religionist be maintained in their worship and use of the temple and cemetery.

Item 22, Cozes, (left column) item, demolition of the temple, barring of worship and restoration of the cemetery (to Catholic) (right column) The protestant commissar is again of the opposite opinion.

“The above items are from a document dated simply 1665 and is a list of the cities in Saintonge that have organized protestant churches. (Meschers & Cozes are listed, while St George Didonne is not. …In the left-hand column are recommendations from a Catholic official, and in the right-hand column, the recommendations of his protestant counterpart.”

“The following two items are from a document dated 22 Apr 1665, wherein several protestant churches of Saintonge give proof that protestantism had been established in the several communities prior to 1600, in accordance with article 16 of the Treaty of Nantes. (Which article stipulated that Huguenots could only worship in towns where churches had already been established. They were not allowed to spread to new locations.) A certain Sieur de Ceron had claimed that the Huguenots had started new churches along the Gironde in violation of the Edict.”

National Archives in Paris, France, “A Record of the Protestant French Temples, 1665/Recommendations of What to Do With Them” Cote TT 265; items 19-24, translated Kenn Garner

[NOTE: The Catholic commissioners recommended that the temples be destroyed in 1665. Were they destroyed then? What happened to the records kept there all these years listed? I WANT THEM.]

1665 Apr 22

Saintonge

“The following two items are from a document dated 22 Apr 1665, wherein several protestant churches of Saintonge give proof that protestantism had been established in the several communities prior to 1600, in accordance with article 16 of the Treaty of Nantes. (Which article stipulated that Huguenots could only worship in towns where churches had already been established. They were not allowed to spread to new locations.)

A certain Sieur de Ceron had claimed that the Huguenots had started new churches along the Gironde in violation of the Edict.”

National Archives in Paris, France, “A Record of the Protestant French Temples, 1665
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<tr>
<th>Date</th>
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</tr>
</thead>
<tbody>
<tr>
<td>1666 Dec 9</td>
<td>Ch-Mar, France</td>
<td>Susanne de LaTour is born to Daniel Delatour &amp; Jeanne Meurail – Xaintonge, France.</td>
</tr>
<tr>
<td>Has Cozes, Charente-Maritime – Baptemes 1656-1688, (collection de partemental) LDS film #1860585, item #5. MFHC, June 2007.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1666 Dec 19</td>
<td>Cozes, Ch-Mar, France</td>
<td>Susanne de LaTour is christened – Xaintonge, France</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;Du Dimanche au matin 19 Decembre 1666 A este baptize Suzanne fille de dessund Daniel DelaTour fils et de jeanne Meurail presente au baptesme par henry Martineau &amp; Suzanne Biton. Born 9 Dec 1666.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sunday morning 19 Dec 1666 was baptized --- Susanne daughter of the deceased Daniel Delatour and Jeanne Meurail. Presented for baptism by henry Martineau and Susanne Biton.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Cozes, Charente-Maritime – Baptemes 1656-1688, (collection de partemental) LDS film #1860585, item #5. MFHC, June 2007.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Or Eglise reforme de Meschers – sur-Gironde (Charente-Maritime) LDS film #1860879, item 2-4. MFHC, June 2007.</td>
</tr>
<tr>
<td>1668 Jan 1</td>
<td>Moeze Saintonge,Fr</td>
<td>Paul Mercereau is born, son of Jean Mercereau &amp; Elizabeth Dubois.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paul stayed in England when family went to NY.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Archive record by Mrs D.A. Lamoreaux, Provo, Utah</td>
</tr>
<tr>
<td></td>
<td></td>
<td>NY Genealogical &amp; Biographical Rec 27:195</td>
</tr>
</tbody>
</table>
|            |                      | "An old protestant parish register covering the period 1666 to 1682 for Moeze, Saintonge, France found and translated by K S Erdman."
| 1668 Jan 8 | of Moeze, France     | Paul Mercereau is christened, son of Jean Mercereau & Elizabeth Dubois.     |
|            |                      | Archive record by Mrs D.A. Lamoreaux, Provo, Utah                          |
|            |                      | NY Genealogical & Biographical Rec 27:195                                   |
|            |                      | "An old protestant parish register covering the period 1666 to 1682 for Moeze, Saintonge, France found and translated by K S Erdman."
| 1670 Nov 6 | of Moeze Saintonge, Fr| Marie Mercereau is born, dau of Jean Mercereau & Elizabeth Dubois.          |
|            |                      | Later she marries Jean Latourette.                                          |
|            |                      | Archive record by Mrs D.A. Lamoreaux, Provo, Utah                          |
|            |                      | NY Genealogical & Biographical Rec 27:195                                   |
|            |                      | "An old protestant parish register covering the period 1666 to 1682 for Moeze, Saintonge, France found and translated by K S Erdman."
| 1670 Nov 9 | of Moeze Saintge, Fr | Marie Mercereau is christened, dau of Jean Mercereau & Elizabeth Dubois.   |
|            |                      | Later she marries Jean Latourette.                                          |
|            |                      | Archive record by Mrs D.A. Lamoreaux, Provo, Utah                          |
|            |                      | NY Genealogical & Biographical Rec 27:195                                   |
|            |                      | "An old protestant parish register covering the period 1666 to 1682 for Moeze, Saintonge, France found and translated by K S Erdman."

[Note: Ancestral File May 1994 adds this child, Martha: 1674 about, Martha Mercereau born, dau of Jean Mercereau & Elizabeth Dubois of Moeze, Saintonge,
Under the reign of Louis XIV – “...the Protestants were stricken in the daily exercise of their religion, in the education of their children, and in the discipline of their families. The system of persecution was connected with the plan of destroying the Protestant republic of Holland. In 1672 when everything was prepared for overwhelming the United Provinces, Louis XIV addressed a manifesto to the Roman Catholic powers, attributing the war to his ardent desire for extirpation of heresy. But it fortified Protestantism in Europe, for it concentrated the forces of Holland in the hands of The Prince of Orange....”

“...Louis XIV did not hate the Protestants ...This absolute and haughty monarch, showed himself so much the more savage as he saw himself disobeyed for the first time. He believed that by surrounding them with dangers, ...with a network of obstacles, of severe privations, daily injustices, he should gain his end in tiring out their patience and overcoming their obstinacy”  

p 82-3

Weiss, History of the French Protestant Refugee from..., 1854, [Louis XIV put ridicules restraints on the people and Reformed Churches. Children could be enticed away for the slightest reason. Roman Catholics could not convert to Protestant. People were given bribes and tortured to get to recant. Then the church was to be torn down if any came back into attendance. Books were seized and burned. Courses of instruction were disallowed at Protestant Colleges; Hebrew & Greek, Philosophy, etc. Mid wives & surgeons were not allowed to work. Book sellers and printers were ordered to recant or close up shop. Taxes, almshouses & treasuries were controlled by the Catholics. Church registers were taken away. Pastors were only allowed to work in one area for a few years at a time.]

1671  Acadia [Canada] “Still another body of settlers, consisting of some sixty individuals, came over in the year 1671. All these colonists were from La Rochelle and its vicinity.”
“...the names of Acadian families, believed to have some over at this period, are names of Protestant families of Aunis, Saintonge, and Poitou.”
“Such as Alain, ...Beaumont, Blanchard, ....LaTour, ...Robin,...” “Charles de la Tour...”


Witnesses: Jaques Fussy & perrette Le Clerc.
“Rolls ot the names of infants baptized in the French Church of Delft since 9 Feb 1620,” LDS Film #117519, section 95 (4th Item.)

1676-78  France “During his travels in France between 1676 & 1678, John Locke ...asked the people he met about the situation of the local Huguenot community. The entries in his diary show a particular interest in possible changes in the number of Protestants.
“In many southern French towns with substantial Protestant population, the local consulat was divided between Huguenots & Catholics according to a numerical formula roughly linked to each confession’s strength. Here matters of immediate political import...”
“Locke did not just ask about the number of Protestants. He was also curious about their religious practice and moral behavior, especially whether or not they could truly be said to be “reformed.”
He at one point wrote “The Protestants live not better than the Papists.”

The Huguenot Population of France, by Philip Benedict, p 1& 2

1677 About  prob Saintonge, Fr Catherine Lamoreaux is born.  
[Date estimated because she had a child in 1697.]

1678 June 29  France  Lamoureaux, Andre, originally from La Corberaie de Lusignan, he left the Catholic church about 29.6.1678, along with two others.”

Gold Book of Protestants of Poitou, Vol IV, handwritten, by Jean Rivierre, Livres d’Or des Protestants du Poitou Persecutes pour la Foi, found Dec 1999, by Allen Steele <AllenSteele@compuserve.com

“On page 1949 of volume IV, Andre Lamoureux is listed as one of the persecuted Huguenots (known in French as the ‘religionnaries’) who left his country in search of religious freedom. It gave some brief information about Andre’s family: ...and the added information that Andre was originally from La Corberai de Lusignan and that he converted to Protestantism, with two others, on 29.6.1678 and that he lived in the town of Meche.

“Two others by the name of Lamoureux (Pierre & Charles) are mentioned adjacent to this information about Andre but there is no indication that these people are related in any way. One may assume that they were brothers, cousins or otherwise related. Pierre is listed as from the nearby town of Saint Sauvant.

“In volume X of the Gold Book, there is a note about where references to Andre were found: HSL/XVII and Reg. Ancestors/55. HSL stands for Huguenot Socitey of London and it is unknown where one may find the “Reg. Ancestors/55” but since it is in English ...”
### Event & Source

**Allen Steele, “My Pilgrimmage to Meschers – Andre Lamoreaux’s Hometown,” Rootweb.com**

*Note: Is this our Andre? Where wasAndre' at this time? What is Jean Riviere’s source for this info? I want to see it!*

"Many persons had come to reside in La Rochelle within the last thirty-three years. Many remembered no other home. They were bond to the place by countless ties of interest, of habit and of affection." v 1, p 269

**Baird, History of the Huguenot Emigration to America.**

<table>
<thead>
<tr>
<th>Date</th>
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<th>Event &amp; Source</th>
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<tbody>
<tr>
<td>1681 before</td>
<td>of Meschers, Saintonge, Fr Jean Mercereau dies.</td>
<td><strong>Wife, Elizabeth, was a widow when child, Elizabeth, got married and when they left France.</strong> An old protestant parish register covering the period 1666 to 1682 for Moeze, Saintonge, France found / translated by K S Erdman.</td>
</tr>
<tr>
<td>1681</td>
<td>France</td>
<td>&quot;...the number of Huguenots living in France on the eve of the first great dragonnades in 1681 at ca. 730,000.&quot;</td>
</tr>
<tr>
<td>1681</td>
<td>France</td>
<td>1681 was called the year of the dragonnades and marked the beginning of the last big exodus. Dragonnades refers to practice of housing soldiers with local residents where there were no forts for that purpose. During the Huguenot disturbances the soldiers of the foulest sorts were housed in the homes of the Protestants and given free will to abuse as they wished. This was done hoping to “convert” the Protestants. Only the old, the sick, and those unable to find passage were left in France as late as 1685.</td>
</tr>
<tr>
<td>1681 Apr 29</td>
<td>of Moeze, Saintonge, France</td>
<td><strong>Pierre Masse marries Elizabeth Mercereau</strong> &quot;...Elizabeth ...the 29 of April [1681] ...the first of Jean Mercereau’s children to marry... She had chosen her widowed mother, Elizabeth of the Dubois family and her brother Jean to present her.” **Pierre [Masse]...had chosen [his sister] Jeanne and her husband Elie Pasquinet to be witnesses.” **&quot;...the wedding was performed by pastor Morin...” “Forefathers of David Burlock Lamoreaux, Part I, The Masse &amp; Mercereau Families” by Kimball S Erdman. And - An old protestant parish register covering the period 1666 to 1682 for Meschers, Saintonge, France found / translated by K S Erdman.</td>
</tr>
<tr>
<td>Date</td>
<td>Place</td>
<td>Event &amp; Source</td>
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</tbody>
</table>
| 1681 July 28 | France                    | “By an edit signed at Hampton Court, on July 28, 1681, he declared that he considered himself obligated in honor and by his conscience to succor the Protestants persecuted for religion’s sake. ...he granted them letters of naturalization, with all the privileges necessary to the exercise of their commerce and trades,...” ...
|            |                            | “…the greater the intolerance displayed by the government of Louis XIV, the more earnestly did the English nation pronounce itself in favor of the persecuted religion.” | Weiss, M. Charles., History...French Protestant Refugee ...Edit of Nantes to Our Day, vol 1 |
| 1681 Sept 28 | of Moeze                   | Suzanne Masse daughter of Daniel Masse marries Pierre Quillet                  |
|            |                            | [from My old time line]                                                        |
|            |                            | prob "The Masse’ & Mercereau Families” by Kimball S Erdman                    |
|            |                            | An old protestant parish register covering the period 1666 to 1682             |
|            |                            | for Moeze, Saintonge, France found / translated by K S Erdman.                |
| 1681 ???:   | prob Saintonge,           | **Andre’ Lamoureux & Suzanne De la Tour** are married...                      |
| see 1683-4 | France                    | [Based on when children were born & etc.] See also 1683-4                   |
|            |                            | Bristol Church records say Andre’ was “Formerly of Mesche”                   |
|            |                            | [NOTE: I wonder where Andre’ & Suzanne were married. Maybe in the temple at Meschers or Cozes. Both areas had a temple as late as 1665 – and probably later. If the proof of the existence of these temples before 1600 was accepted, they were supposed to be allowed to continue.] |
| 1681 England|                           | “Voluntary Collections: ...contributions for the ‘poor refugees’ were four in number: from 1681, 1686, 1688, & 1694 onward, alms flowed in from all the parishes ... The fortunes of these collections paralleled the misfortunes of French Protestantism. ...the accounts of the dragonnades, & the horror of persecution... In his capacity as head of the church, the king issued, ...a brief calling upon his people to show compassion. ...The funds raised were ....distributed by the representatives of the Savoy and the Reformed Church.” P 222 |
|            |                            | The Huguenot in England Immigration and Settlement c 1550-1700, B. Contret    |
| 1681 Oct 5/7 | London, Eng               | **Lommeau, Andre’,** seaman (marinier) from La Tremblade by way of Dover 1681 5/7 Oct, 7/6: 30 Nov., 5/ - Total 12/6 (A, B) |
|            |                            | [This looks suspiciously like our Andre!]                                    |
|            |                            | [He was given money in Oct & Nov 1681. He is not listed with a wife or children. Did he bring a group over then go back for his family? Our Andre knew how to write. His name is always correctly spelled. Is this someone else, a relative?] |
| 1682 Jan 25 | Moeze, Saintonge, France  | Elie Masse son of Pierre Masse’ and wife Elizabeth Mercereau is christened -. Godfather, uncle Elie Pasquinet. |
| 1682 Paris  |                           | “The year 1682 brought increasingly bad news from Paris. The King and his councilors were continuing their vigorous campaign to forcibly convert the Huguenots and deprive them of all rights and privileges This was causing such a flood of refugees that special efforts were being made to stem the immigration. Bands of troops were stationed in the marshes of the west coast and paroled the villages. Those caught were forcibly converted, imprisoned, or killed.” |
### Event & Source

“Increased persecution put an end to record keeping at Moeze toward the end of the year.”

[La Rochelle records were taken into Holland by the minister. Marie Masse’s records were found there.]

“The pastor Morin... remained as long as he could be of use. But with the revocation of The Edit of Nantes in 1685 all hope for the Protestants of France was swept away. All churches were seized and demolished, all services stopped, all children to be brought up as Catholic, and all adults forcibly converted. Although immigration was forbidden, it was the only answer. Pastor Morin set the example as he with a small group fled to religious freedom in England.”

Elizabeth and Pierre Masse could no longer avoid the question. ...secret preparations were made for escape. Nearly all of the family were of the same inclination so it became a joint project....The group consisted of Pierre and Elizabeth, their son Elie, a new born child [Marie was christened in La Rochelle on 7 Mar 1684.] Pierre’s sister Madeline, Elizabeth’s mother and brothers and sisters. They had prearranged for a small boat to meet them in the marshes and by early morning were on a Huguenot fishing craft on the way to England. ...The great migration left a dying region. ...the parish priest of Royan, an important town south of the Seudre River declared ‘all our young people have gone away, all we have left are old people and children.’ Hardest hit of all were the villages between the Seudre and the Charente Rivers.”

“Pierre and Elizabeth Mercereau Masse and their relatives settled in England for a short time but the opportunities to begin a new life in the colonies of the New World were more enticing.”

“The Masse' & Mercereau Families” by Kimball S Erdman, p 6

[Where did Kimball get each specific piece of information? How much of this is proven? What is supposition? We know they went to NY. What do we really know about how they went and how they felt about going?]

[Kimball’s source list states: Histoire des Souffrances du Sieur Elie Neau, at State Archives in La Rochelle, France contains info about Moeze and a list of "refugees from the vicinity. Here we find references to Elizabeth Dubois, widow of Jean Mercereau and Pierre Masse". This record is the first source for the child Marie Masse.

[Another of his sources is an old protestant parish register covering the period 1666 to 1682 for Moeze, Saintonge, France found and translated by Kimball S Erdman.. akrc]

<table>
<thead>
<tr>
<th>Date</th>
<th>Place</th>
<th>Event &amp; Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1682 Apr 11</td>
<td>London</td>
<td>“Lamoureux, Charles, of the Savoy with w.,2 chn. 1682 11 Apr, to go to Ipswich</td>
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<td></td>
<td></td>
<td>8/- (B). [...] ‘of the Savoy’...implies that he was a member of the London Huguenot</td>
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<td>‘Conformist’ congregation, …it conformed to the Liturgy of the Church of England...”</td>
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<td></td>
<td></td>
<td>“French Protestant Refugees Relieved Through The Threadneedle Street Church,</td>
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<td></td>
<td>London 1861-1687, by Hands &amp; Scouloudi, Huguenot Society of London, vol XLIX, p</td>
</tr>
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<td></td>
<td>118.</td>
</tr>
<tr>
<td>[Note: Charles &amp; Marie are in Delft Holland baptizing a child in Jan 1683 &amp; Dec 1685 &amp; witness Jan 1686. They were in Delft at least 10 years.]</td>
<td><strong>Where did they go after that? What happened to them?</strong></td>
<td></td>
</tr>
<tr>
<td>1683 Jan 24</td>
<td>Delft, South Holland</td>
<td>Baptized, Marie L’Amoureux., Daughter of Charles L’amoureux &amp; Marie Brou</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Witnesses: Jaques Prieur &amp; Anne Mousinet.</td>
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<tr>
<td></td>
<td></td>
<td>“Rolls of the names of infants baptized in the French Church of Delft since 9 Feb 1620,”</td>
</tr>
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<td></td>
<td></td>
<td>LDS Film #117519, section 95 (4th Item.)</td>
</tr>
<tr>
<td>1683-4</td>
<td>France</td>
<td>Andre’ Lamoreaux &amp; Suzanne de LaTour were probably married about this time - unless they had other children that we don’t know about – probably in Meche’ Santonge, France.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[They were married when they left France. The LaTour family was mostly from St George de Didon. They may have been married there. Andre is said to been from La Corberaie de Lusignan [see also 1681]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[This date is figured from the age of their oldest known child, Elizabeth, &amp; her children.]</td>
</tr>
<tr>
<td>Meche, France</td>
<td></td>
<td>“Among the early fugitives from this suicidal act of persecution was Andre Lamoureux, a shipmaster and pilot of the small port of Meche (now Meschers,) province of Saintonge (now Charente Inferieure), near the mouth of the Gironde and a short distance below Bordeaux. &quot;</td>
</tr>
<tr>
<td>1684 Mar 7</td>
<td>La Rochelle, S,</td>
<td>Marie Masse’ born to Pierre Masse’ and wife Elizabeth</td>
</tr>
<tr>
<td></td>
<td>France Mercereau</td>
<td>France Mercereau is christened. - [La Rochelle records were taken into Holland by the minister and are indexed in the Leiden Index.]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Leiden Index of Huguenot records, Film #199955 SLC-LDS-FHC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Who was the Minister???]</td>
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<tr>
<td></td>
<td></td>
<td>[This is the last record I have of Pierre &amp; Elizabeth Masse’ in France.]</td>
</tr>
</tbody>
</table>
| 1684-1687  | Saintonge, France | In a history written by Audibert Durand, Minister of Saintonge, it says the population in the area around Saintonge had stabilized by 1684 and the large
immigration was finished before that time: with one exception. There was one large group of 600 people who left in 1687.


[Note: were the Lamoreaux as well as the Masse families gone from the area before 1684? Marie Masse’ was born in Saintonge in Mar 1684 – records taken into Holland. It would explain why no children were listed for Andre’ & Suzanne on the fugitive list and Elizabeth was born prob 1684. That would also fit the statement that Suzanne was an expectant mother!
If they left that early, WHERE DID THEY GO?]

"Andre Lamoreaux, so tradition said, a successful ship builder and owner in the little coastal town of Meschers, Saintonge, near Bordeaux, France, had, with his wife Suzanne Latour, an expectant mother, hurriedly embarked with a few relatives and friends one dark night in his own ship, reaching the shores of England early the next morning, where they were without question permitted to cast anchor. It was a rare privilege to thus be under the protecting wings of England’s sovereign king."

"The Life Story of David B Lamoreaux", Edith I Lamoreaux

Concerning those who may frequent the islands for purposes of trade, they may be tolerated, but without any exercise whatsoever of their religion.” They were also not allowed to settle in the islands.

Baird, History of the Huguenot Emigration to America, p 216-217

1685 before France

"The Reformed Religion was entirely banned, the churches pulled down, the ministers banished under pain of death, and the Huguenots told to conform or go. As a result, the only public religion in France was now the Catholic Church." (Quick’s Synodicum)"

"I saw that dismal tragedy which was at this time acted in France. (Bishop Burnet at the time a visitor in France.) M, de Louvoy hit upon the scheme of quartering Dragoons in the homes of the Protestants and to conduct all sorts of insult short of rape and murder. This was begun in Bearn. Large numbers now complied. ...and when these deeply religious people refused, the pent-up fury of the Church, the clergy and the dragoons conducted unbelievable persecutions.”

"...Men and women of all ages were entirely stripped of all belongings, except the clothes on their back and were driven from place to place, in exile ...The women were carried into nunneries; starved, whipped, and barbarously treated. They were forced to sign documents rejecting Calvin and Luther. ...This cruelty exceeded all written history in its ferocity and over so long a time..."

"Guards were placed along the roads and frontiers of France to prevent escape. Men were sent to the galleys, women to the monasteries.”

"Although their churches were leveled, their ministered banished, their libraries seized and burned, the people were not allowed to leave the country under pain of death. Little children were forced in the Established Church and taught to hate their parents and Protestant friends. (Burnet) Any semblance of refusal was punished by dungeon, galley, or gallows.”

"The priests... claiming that the Huguenots had brought it upon themselves, that they had tried to destroy the Church and even France itself. That they were heretics and even blasphemers against God. While the Huguenots, worshiping in secrecy, prayed for their persecutors’ forgiveness, ‘for they know not what they do.’"

The Huguenot Migration in Europe and America, It’s Cause & Effect, C. M. B Gilman

"No other fate was so dreaded. Even the galley-slave viewed the sentence of transportation to the islands of America, as a doom far more terrible than his own. The populations...were made to believe that the conditions of persons sent to the French islands would be one of utter misery and degradation. They were to be held as slaves, and subject by the planters to the same treatment with their negroes and their cattle. ...not only friendless, but reduced to a hopeless and cruel captivity.” “...separated from the rest of mankind, in a state worse than that of a slave,...” “...a system of peonage, attended with many of the worse features of slavery.”

"It is not to be supposed ...the transportation of large numbers of the Huguenots, to serve as slaves in the colonies. It was undoubtedly for the purpose chiefly of intimidation ...All conceivable pains were taken to intensify the impression of horror... Those who had withstood every other effort to shake their firmness, were now driven by hundreds to the sea-ports. The miseries of the journey were aggravated in every possible way. Parents and children, husbands and wives, neighbors and friends, were carefully separated... Companies of soldiers escorted the wretched travelers,...giving the procession the aspect of a gang of criminals. ...many ...at the sight of the ships... their hearts failed them. Those who persevered, were the wonder and admiration of their brethren.”

“The new
converting & Source
converts’ were shipped with the rest, and fared no better than their more resolute brethren.”
“The miserable fate of these exiles awakened a profound sympathy among the Protestants throughout France and in all Europe.”

“Between… Sept 1686 and the beginning of year 1688, as many as ten vessels sailed from Marseilles, most of them bound for Martinique, and carrying over 1000 Huguenots, men and women.”

“...I inquired... how it happened that they were going to America. They replied in tones of heroic firmness, Because we will not worship the beast, nor fall down before images.”

Baird, History of the Huguenot Emigration to America, p 219-222

1685 Before France prob Saintonge Jean Mercereau must have died before wife, Elizabeth and children left for England and NY.

Meche, France

“Among the early fugitives from this suicidal act of persecution was Andre Lamoureux, a shipmaster and pilot of the small port of Meche (now Meschers,) province of Saintonge (now Charente Inferieure), near the mouth of the Gironde and a short distance below Bordeaux. “

A.J. Lamoureux, “The Lamoureux Record, 1919” in YesterYears Also in The Lamoreaux Record, 1939, Harold Dane L’Amoureux,

1685 About WHERE?? Elizabeth Lamoureux daughter of Andre’ Lamoureux and Suzanne de la Tour born.

[This date is gauged on when she had her children.]

[Note: the fugitive list lists NO CHILDREN in 1687! Was she born in Holland or Elsewhere?]

[About 5% of the general population could read and write. About 50% of the Huguenots could read. ...]

[Masse’ / Mercereau Family leave France


...as tradition recalls, Philadelphia was the destination of the Masse and Mercereau families but storms drove the ship into New York Harbor. ... the families decided to remain here.”

‘Pierre and Elizabeth settled with a number of other Huguenots on Staten Island ... The rapid growth of the French speaking communities in the vicinity stimulated the formation of the French Church of New York City.”

“As the French population increased rapidly from the flood of Huguenot refugees, a new church was needed. A fine stone structure was erected on King Street (now Pine Street).”

[This was before 1719.]

[Child, Elizabeth Mercereau, was already married to Pierre Masse, 1681 Apr. 29, in France. This record indicates that they came to NY with this group. Their children were born in France 1682 &1684; NY 1689-1696.]

“Forefathers of DBL part 1 The Masse’ & Mercereau Families” by Kimball S Erdman

“The children went to England in 1685. All, except Paul, sailed for Philadelphia. In consequence of distress of weather, the ship was obliged to put in at New York. ... Their mother died in this country and was buried in the French Church Yard on Staten Island.”


quoted in “Latourette Annals in America,” L.E. Latourette [81?]

NOTE: [The Masse’ and Mercereau family were in America 10 or 15 years before the Lamoureux family came. Jeanne Masse’ married Daniel Lamoreaux in 1719.]

[Elizabeth Dubois Mercereau was about 42 when she came to New York. She is listed as a widow.]

Other sources for Elizabeth Debois Mercereau from Kimball S Erdman:
1. Protestant Church Record, Moise, France
2. Collect. Of Huguenot Society of America, vol 1
3. French Church of NY
4. Histoire Des Soufffrances, De Sleur Elie Neao, [Archive, La Rochelle, France

“Elizabeth [Mercereau] and Pierre [Masse] ... slipped out of town to avoid the suspicion of the few Catholics now in the village. The group consisted of Pierre and Elizabeth, their son Ellie, a new born child, Pierre’s sister Madeline, Elizabeth’s mother and brothers and sisters. They had prearranged for a small boat to meet them in the marshes and by early morning were on a Huguenot fishing craft on the way to England.”

‘Pierre and Elizabeth and their relatives settled in England for a short time but the opportunities to begin a new life in the colonies of the New World were more enticing.

“The Masse’ & Mercereau Families” by Kimball S Erdman

"Joshua & John Mercereau are listed as early settlers of Union, Broome Co, N Y. On p 116
<table>
<thead>
<tr>
<th>Date</th>
<th>Place</th>
<th>Event &amp; Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1685</td>
<td>New Jersey</td>
<td>Mushrow (?) Joshua (Mercereau) 1697</td>
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<tr>
<td></td>
<td></td>
<td>Jean (John) Latourette 1691</td>
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<td>Pierre (Peter) Latourette</td>
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<td>David Latourette</td>
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<td></td>
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<td>Jean (John) Mercereau 1685</td>
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<td></td>
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<td>Joshua Mercereau 1685</td>
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<td></td>
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<td>Paulus Mercereau 1685</td>
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<td></td>
<td></td>
<td>Daniel Mercereau 1685</td>
</tr>
</tbody>
</table>

Army, Morgane, (Le Guine), (Leguine), (Seguine(*)), Jurney, Teunise, 

1685 The Revocation of the Edict of Nantes

"The major migration of Huguenots to America began in the latter part of the seventeenth century when Louis XIV, ... renewed large-scale persecution of the Protestants in his kingdom. In 1685 the Sun King, who incorrectly believed that few heretics remained in his domain, set off an exodus of about 200,000 Huguenots from France by revoking the Edict of Nantes. Many of the refugees went temporarily to England and then proceeded to the American colonies."

"Many Huguenots, whatever their former station, escaped with nothing save their lives, and suffered great deprivations in exile..."

"...everyone, at the court, then believed that Protestantism was annihilated in France. The king shared the general delusion, and hesitated no longer to strike the last blow. On 22d of October, 1685, he signed, at Fontainbleau, the revocation of the Edict of Nantes." [He had to prove no need of it because a former French King, Henry IV, had made it irrevocable.]

"The principle provisions of the revocatory edit were the following: The Protestant temples were to be demolished, and the exercise of their religious worship was to cease as well in private houses as in the castles of the nobles, on penalty of confiscation of property and personal arrest. The ministers, ...were to be warned to leave the kingdom, within 14 days, on pain of being sent to the galleys. Protestant schools were to be closed , the children who were born after the publication of the edit were to be baptized by the priests of their parishes, and brought up in the Roman Catholic faith. A term of 4 months was granted to Refugees, wherein to return to France and apostatize; that time expired, their property was to be confiscated. Protestants were formally prohibited from leaving the kingdom, and carrying their fortunes abroad, at pain of the galleys for men, and confiscation of their property and personal arrest for the women."

"The worship of the protestant religion was forbidden on board ships of war and merchant vessels. Severe penalties were decreed against those seamen, who should favor the escape of the Huguenots."

"...the punishment of death was decreed against those who should take part in the 'assemblages of the desert,' or in any other exercise of the proscribed religion."

"all those who hated servitude, hastened to flee from the soil of France. They set out disguised as pilgrims, courtiers, sportsmen with their guns upon their shoulders, peasants driving their cattle, porters rolling before them their carts, ...they appeared to carry bales of merchandise, footmen dressed in the livery of the rich lord, or soldiers returning to garrison. The richest hired guides, who, ... assisted them across the frontier. The poor set out alone, taking impracticable roads, traveling only at night, passing the day in forests, in caverns, and sometimes in barns, where they remained concealed under heaps of hay until the return of darkness might permit them to continue their journey with safety. The women made use of some artifices. They dressed themselves as servants, peasants, nurses; they wheeled barrows, and carried hods and burdens of all kinds. ...The Protestants of the maritime provinces escaped on board French, English, and Dutch merchant vessels. The masters of these ships hid them under bales of merchandise, or heaps of coal, or in empty caskets placed among full ones. ...The fear of being discovered and taken to the galleys, caused them to endure all these sufferings. Persons brought up in every luxury, pregnant
women, old men, invalids, and children, rivaled each other in constancy in hope of escape from their persecutors. They trusted themselves in open boats, and attempted sea voyages, the very thought of which at another time would have made them shudder."

"Fortunately for the refugees, those who were charged with the guarding of the coast, did not always faithfully execute the orders of the king. Whether through compassion or avarice, they often contributed to the escape of the fugitives."

M. Charles Weiss, History of the French Protestant Refugee from... p 99-102, 109

1685 Oct 18 France "...king of France signed revocation of the Edit of Nantes, terminating the political hopes of Huguenots as a part in France and protestantism in general. At this time and later about 500,000 Huguenots leave France to enter other countries in Europe & America."

"Edit of Fontainebleau (which revoked all concessions of the Edit of Nantes) was signed by Louis XIV."

A Survey Of American Church Records, vol II Minor Denominations, K Kirkham, p49

1685 France "At the beginning of 1685 hardly any provision of the Edit of Nantes remains in force. Also, long lists of 'conversions' are brought to the king who has them counted: There are more conversions than there even were Protestants in the kingdom! Louis XIV jumps to the conclusion: since there are no ;longer any Huguenots in France, there is no longer any need to keep on the books any law concerning them. Thus Louis revokes, with the stroke of his pen, the irrevocable decree. That was on Oct 18 1685." P 10

"The Revocation of the Edict of Nantes drove the Huguenots 'underground.' Many escaped, but even more among them were unable to leave. Those who stayed endured unspeakable hardships.

"Deprived of their civil rights, non-persons before the law, illegitimate in birth, deprived even of a daylight funeral, they could not hold elected office or pass on an inheritance. Possession of a Bible or Psalms book was punishable by years of prison. Those arrested during an illegal church assembly were banished to the rowing of galleys for the rest of their lives. Ministers were simply executed. [This persecution went on for many years before 1687.]

"Yet many of these men and women could have integrated Society easily: All that was required was to attend Mass and to sign a piece of paper. Many refused and suffered in silence."

"...Lafayette obtained from Louis XVI on Nov 7, 1787, the 'Edit of Toleration'...

Only two years later, in 1789, the French Revolution brings total and unconditional freedom to Huguenots: and suddenly several hundred thousand of them 'surface' ... A century of systematic persecution had been unable to eradicate them!"

Rev Stein-Schneider, A Brief History of the Huguenots, p 11

"Following the Revocation all Huguenot ministers were given a fortnight in which to leave the kingdom but others were forbidden to follow then under penalty of the galleys and the confiscation of their property. Terrible consequences ensued; the Protestants had no longer civil rights, their marriages were regarded as null, ...The property of all who were proven heretics was confiscated and a great number of ministers were executed." P 61

"At the time of the Revocation, they [The Huguenots] were estimated at about two million of the best and most substantial people of France. By this act of bad faith and sixty years of persecution that followed, France lost the flower of her population... driven into exile, thousands were killed or died from hunger and exposure." P 73

C. E. Reaman, The Trail of the Huguenots in Europe, the U.S, S Africa & Canada

"...since the best and greatest part of our subjects of that Religion have embraced the Catholic Religion. And inasmuch as by this means the execution of the Edict of Nantes, ...remains useless,..."

Baird, History of the Huguenot Emigration to America, v 1 p 257

"Following the revocation of the Edit of Nantes, there occurred the greatest migration of peoples in the history of the world. More than 600,000 went to Holland, Belgique, England, Ireland, Austria, Russia, South and North America." P 1

"What happened to the Huguenots who remained in France? Well, all marriages not performed by priest became concubinal, and all children bastards with no rights. And now since their churches had been destroyed, their marriages were performed in the open fields and became known as 'Marriages in the Desert.' As late as 1726, priests with soldiers, broke into the homes of Protestants, seized the children and forced them into Church Schools operated by monks and made their parents, Huguenots, pay for their Catholic education. If the children escaped, their fathers paid an enormous fine or died in dungeons."

The Huguenot Migration in Europe and America, It's Cause & Effect, C. M. B Gilman

"...Emile G Leonard ...suggested... that the Reformed community bore a degree of responsibility for it's ultimate fate in the France of Louis XIV... by too many compromised with the monarchy and le monde. ...the community was 'spiritually sick' until... ‘the
**Date** | **Place** | **Event & Source**
--- | --- | ---
1685-1687 | Saintonge, Fr | **MOST PROTESTANTS LEFT THE AREA OF SAINTONGE, FRANCE 1685-87**

“For the protestants of Saintonge, the sea was the great liberator from persecution. They were a race of mariners, and their reputation had traveled far. It was for them that the pasteur Gaultier of La Rochelle wrote, ‘la Surete du Navigage,’ a manual of prayers for mariners.”

[One says] “...ask God to pardon strange impetuosities which lead them to swearing and blasphemy.”

[Another] “...prayer of a Huguenot Captain: ‘Do not suffer that I do any impure thing that would dishonor me, and which would prejudice those under my charge,...And suffer that with true courage and careful diligence I do always that which every man who commanded must do: showing a good example to those under my charge, in adversity as well ass in prosperity. And instead of ever abusing my power, may I always remember that they are men, like unto myself, and that it is in common nature that we labor, I do lead them as I should, and they, to obey with good hearts.”

“Such men would not cover before the priests, and recognize the religion of the King. The emigration was considerable, for the exercise of the Huguenot religion had been forbidden even aboard merchant vessels. Captains could be sent to the galleys for permitting Huguenot worship on board these ships. (Ordinance of 25 Oct 1685) Foreign vessels prepared for the exodus, and ‘pilotes lamanuers’ unceasingly ferried fugitives to the waiting ships. These were the greatest contributors to the evasion of the Huguenots (from the region). An ordinance of 20 Nov 1685 expressly forbade pilots to ‘transport any person, of any rank, condition, or religion to foreign vessels in the rodes (off-shore anchorage) of the kingdom without having first advised the officers of the Admiralty and having received written permission from said officers. Penalty: 500 lb fine.’”

“These were vain obstacles, nothing would stop the exodus of the Huguenots from France. The entrance of the Gironde, and its difficult passes, were frequented constantly by the hardy mariners of Saintonge, who had commerce with Holland, and who took measures to escape the persecutions (in France.)”

“Thus it happened that France lost so many good citizens who took with them to neighboring nations the secrets of their industries, and gave these nations, more importantly, an elite group of men and women of faith who had only the fear of God in their hearts.”

National Archives in Paris, France, Cote TT 265; Has several items in it. This is part of one entry translated by Kenn Garner. Notes and theories are Kenn’s and Isabelle Cluff’s.

According to the Introduction to “The Register of the French Church of Bristol & “etc from the Huguenot Society of London v 20; page xxiii & xxvi, there were 28 persons in the Bristol Church records from Meche, Saintonge: Amiel, Bedoq, Benoiso, Bilbaud, Blondet, Bureau, Coutturier, Fume, Godet, Guiton, Herault, Lamoureux, Lierure, Maux, Picolet, & Viconette.

There were 18 from La Rochelle: Bouquet, Bourdet, Challes, deCroix, Gay, Goizin, Henel, Huertin, Mercier, Moreau, Peloquin, & Prou.

The records also state that there were 64 in the weaving trade and 42 in the Seafarers out of 156 of the original settlers. “…these were all of the artizan class.”

Seafarers include “Maitre de Navire”-11; Marinier – 23; Matelot – 4; Pilote de Marine – 4.

“While the Port of Bristol afforded full occupation for these we can hardly imagine that they dared to trade with France: but the rest of the ocean was open to them, ...we hear of one who sailed to Barbados;

“The Register of the French Church of Bristol & “etc from the Huguenot Society of London v 2

1685 Dec 19 | Delft, South Holland | Baptized, Elizabeth L’Amoureux, Daughter of Charles L’Amoureux & Marie Brou
Witnesses: Lambert Renda & Elizabeth Halamou (Habouie).

“Rolls of the names of infants baptized in the French Church of Delft since 9 Feb 1620,” LDS Film #117519, section 95 (4th Item.)

1686 Jan 27 | Delft, South Holland | Baptized, Françoise, Daughter of Francois Buson & Catherine Andries.
Witnesses: Charles Lamoureux & Francoise Lychaud.

“Rolls of the names of infants baptized in the French Church of
A Spy in Meschers, Cozes and St George de Didonne

The following entry contains a report of a planned exodus from the Meschers, Saintonge area presented by a spy in Holland. This route from Meschers to Bordeaux is probably the route that André', as a pilot, must have taken on an almost daily basis.

From the National Archives in Paris, France, Cote TT 265, translated by Kenn Garner, item #30

1686 France About 1686 “…correspondents of a miserable spy… who penetrated the secrets of the Huguenots and delivered them to the French embassy (in Amsterdam). These… permit the reconstruction of the enterprises of the Huguenots who fled the terrible persecutions of the French clergy. …a few lines relative to Saintonge, and more particularly, Royan.”

The Spy” … in contact in Amsterdam with unsuspecting Saintongeais who kept him informed of the efforts of the resolute inhabitants of Saintonge to leave France. ‘I can assure you,’ he wrote, ‘that all of these people of Saintonge will either leave or parish; they prefer to die, rather than remain in France. They will search for every opportunity to escape.’”

“…J Thomas of Royan …owned an auberge (an inn) where fugitives gathered to make the necessary preparations. …He did not cease to voyage between the Gironde River, England, and Holland, carrying emigrants, and was so successful that Tillieres [the spy] wrote …of the ‘highway of Thomas’.” “…he wrote on 22 Jan 1686: ‘…They are to go to a place called Cozes in Saintonge, which is two or three leagues from Royan. From Cozes, they are to go in the night to a village called St George de Didonne, which is one league from Royan. When the boat is at St George, a signal will be given by the person who will have informed these people 5 or 6 days before. There is no harbor at this St George. Very few boats stop at this village. People leaving from Cozes are to join those from the area of Jarnac.”

The Spy,””…knew all the details… He wrote, ‘As we spent the last four days finishing the plans for departure of the boat for St George, I was not able to inform you sooner of the final plans…”

“The ship is a 200 ton vessel. It is to go to Bordeaux on commission for French merchants there, and here in Holland, Here is the itinerary: The vessel will send a man ashore who speaks both Flemish and French. This man is to debark at a place called Meschers, one league from St George, with a letter for the brother of this Lys, who lives at Dort (in Holland?) whom I told you of; This letter contains no real information, and is only a signal to the brother that the carrier can be trusted and will inform this brother of all the final plans, The messenger will then stay in Meschers where the Huguenots will be hidden. The vessel will arrive in Meschers during the daytime. If all goes well, and the people are ready, the boat will take on several tons of “wine” during the night. 1500FrHuguenot2

Anniv 7/5/2011 update  

Page 29 of 48
Two large rowboats will be dispatched. The Huguenots will be brought from the woods to Meschers in wagons. Each rowboat can carry up to 30 people, so in 5 or 6 trips, a lot of people can be ferried to the ship. They have agreed on 2 pistols (a coin worth approx. 10 francs) per person (as the price for passage). Every two persons under the age of 12 will pay for one. There will be 4 cannons on the vessel, 20 pair of pistolettes, and 20 muskettas. They left yesterday... in 3 or 4 days they will be here.”

“...the fugitives were warned as they approached St George and were able to return to their homes safely.”

This same spy warned of other planned exodus attempts but the merchants of Bordeaux complained of interference with their trade and the spy was soon out of business. Mes. J. Thomas of Royan, made many more trips. One arrived in England on 27 June 1686.

National Archives in Paris, France, Cote TT 265; Has several items in it. This is part of one entry translated by Kenn Garner.

Notes and suppositions are Kenn’s and Isabelle Cluff’s

“...the miserable exiles secreted themselves under baled of merchandise, in empty casks, or amid heaps of stores; and if secure means of transport were not at hand, an open boat or skiff of a fisherman was eagerly coveted for the performance of some hazardous voyage.”

David C. A. Agnew, Protestant Exiles From France, Vol 2, p 312

Another example of the urgency and danger of the Huguenot’s in leaving France says that “Daniel (Bonnet) and his wife were attempting to reach the French coast with two small children concealed in the paniers of a donkey, covered with fresh vegetables. The mother having warned the children to keep silence no matter what might occur, they were overtaken by a gendarme who demanded to know what the paniers contained. The mother replied, ‘fresh vegetables for the market.’ As if doubting her words, the rough soldier rode up to the side of the donkey and thrust his sword into the nearest panier; exclaiming as he rode away, ‘Bon voyage, mes amis.’ The agony of the parents may be imagined until the soldier was out of sight, when the panier was immediately opened and one child was found to have been pierced through the calf of his leg.” The child had not made a sound.


Not every one in France was bad. “…large numbers of the Catholic french would not carry out the orders and actually aided, together with French officials, the escape of the Protestants and large numbers went with the Huguenots, having lost their faith in their own church and government.”

C. M. B. Gilman, The Huguenot Migration in Europe and America, It’s Cause & Effect

Item 32 “It is a copy of an abjuration made by Jacque de Latour of St George de Didonne on 21 Oct 1713.”

“St George de Didonne is [probably] the hometown of the de Latours. There was a temple in Meschers, and the protestants of St George attended this church.. Perhaps that is how Andre’ and Suzanne met. (The temple in Royan had been closed by the nobility in that city. We had previously thought that our people had attended church in Royan.) Andre’ may have moved …to Meschers in order to become a pilot. At the time, Meschers was the principle harbor at the mouth of the Gironde, a shallow river, with ever changing sandbars. Every ship traveling up river to Bordeaux had to take on a local pilot who knew the shifting channels of the river. This is probably the type of pilot Andre’ was, rather than a harbor pilot, or ‘high seas’ pilot.”

National Archives in Paris, France, Cote TT 265; Has several items in it. Item 32 from volume 42 of the same bulletin, page 420. translated by Kenn Garner.

[Notes are Kenn Garner’s and Isabelle Cluff’s.]

One source says: “Lamoureux, Andre, originally from La Corberaie de Lusignan,”]

[Note: the fugitive list lists NO CHILDREN in 1687! Was she born in Holland or Elsewhere?] 

[About 5% of the general population could read and write. About 50% of the Huguenots could read. ...]

[This same spy warned of other planned exodus attempts but the merchants of Bordeaux complained of interference with their trade and the spy was soon out of business. Mes. J. Thomas of Royan, made many more trips. One arrived in England on 27 June 1686.]

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Meche, France

“Among the early fugitives from this suicidal act of persecution was Andre Lamoureux, a shipmaster and pilot of the small port of Mesche (now Meschers,) province of Saintonge (now Charente Inferieure), near the mouth of the Gironde and a short distance below Bordeaux. * A.J. Lamoureux, “The Lamoureux Record, 1919” in YesterYears Also in The Lamoureux Record, 1939, Harold Dane L’Amoureux,

1687 before Mesche’, Fr. Andre’ Lamoureux, me de nauire, was a pilot from Mesche’ “Andre’ Lamoureux, me de nauire, cj devant ‘a Mesche’, en Xaintonge, ou il estoit pilote de nauire;”

[Andre’, a master of a sailing ship, was, before, from Mesche’ in Saintonge, where he was a sailing pilot.]

“Andre’ Lamoureux, cap. De nauire, cj devant de Mesche’,”

“Andre’ Lamoureux, maister de nauires, Cy-devant a Mesche’, , en Xaintonge ou il estoit pilote”
SHIPS PILOTS of FRANCE 1680s

Pilots boarded and led the large Ocean Ships up the treacherous rivers of the city ports. One person describes his feelings of waiting for a pilot to guide them safely up river. He says, out in the ocean, the captain felt secure in what he did. However, as they neared the mouth of the river, they lowered their sail to slow their progress so they would not be drawn into a dangerous situation... We "...began to look for a pilot. We found that the water had changed from it's deep ocean blue and was already contaminated by the light muddy water. ...and then when the pilot boat came alongside and the pilot got on board there came in with him a feeling of security and satisfaction. He was an assurance of safety and seemed a sort of amphibious animal to convey us from the dangers of the deep to the security of the terra firma."

Fredrick Percy, An essay written on the ship "Jersey" about 1850

[The Giround River that Andre' navigated was especially treacherous. It went from near the port of La Rochelle to the busy city of Bordeaux. The sandbars and "Roads" were constantly shifting. The ocean going ships had to have a pilot to navigate the River. The pilots and ship captains all were supposed to keep logs. There must have been some record of his entering ports, boarding ships... Where are these records now?]

The earliest written shipping laws were from France about 1680. From these precise piloting laws we know something about Andre’s character. In the book Ships, Ports and Pilots, by, Roger, Clancy, the following rules were in force:

Pilots in France in the 1600’s were under strict laws and governing boards. There were articles and acts saying they had to be at least 25 years of age and must own their own “shallop.”

The pilots were licensed and strictly regulated, examined and received before the officers of the Admiralty. The exams covered “The fabrick and working of ships... courses of the tide... currents, shelves, rocks, and other impediments.”

Pilots had to be familiar with the rivers, ports, and harbors where they were established. They must have their own shallops in good condition. If found drunk, they were fined and suspended for a time.

The articles of the sea laws also covered wages earned based on weights of vessels, which is how they are still set. They also said no promises made in danger of shipwreck were binding.

Pilots of the day boarded and led the large ocean vessels up the treacherous rivers to the city ports. They had to be honest, intelligent, and trustworthy. Shipwrecks were damaging to the port as well as the ship. Waterways could become impassable. Pilots also had the responsibility to keep the ‘roads’ on the river marked. They had to maintain buoys and sea markers showing shifting sand bars and wrecks.

Laws were strict. If a ship was run aground, movement thru the waterways was dangerous and sometimes impossible. Also laws of salvage allowed others to claim goods from shipwrecked vessels. Therefore strict punishments were set forth for running a ship aground. The sea laws said if a pilot ran a ship aground by accident, he was “whipped and forever deprived of employment.” If it were proven to be “maliciously and designedly” done, he was “punished by death, and his body hung upon a mast that shall be planted near the place of the shipwreck” and left there.

Roger Clancy Ships, Ports, & Pilots, pages 37-42

"The Huguenot religion had been forbidden even on board merchant vessels. Captains could be sent to the galleys for permitting Huguenot worship on board their ships. Foreign vessels prepared for the exodus and "pilotes lamaniuers’ unceasingly ferried fugitives to waiting ships. These were the greatest contributors to the evasion of the Huguenots... Nothing would stop the exodus... the entrance of the Gironde, and it’s difficult passages, were frequented constantly by hardy mariners of Saintonge, who had commerce with Holland, and who took measures to escape the persecutions.”

Charles W. Baird, History of the Huguenot Emigration to America.
[I am not sure of this source. The quote is in my old writings.]

One reason the Huguenots held out so long in this area is "...because of the remoteness and inaccessibility... the protection of the marshes and freedom of the sea, the resistance of its Protestantism was unbroken, and from the early days of Reformation to the Revolution..." this area was a constant stronghold for the Huguenots in France It also gave protection to those who tried to leave. The coast was full of natural caves along the shore that hid the fugitives. “Fugitives were able to find means to escape... the refugees found ready helpers in the freemen of the sea.”

Records of French Church of Bristol, England is also found here.

[NOTE: I wonder if Andre’ like many other Protestant pilots who risked their lives on numerous trips helping others get away, ferrying them to waiting ocean ships?? or if he had help with his escape from other seamen visiting the area.]

Roger, Clancy

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“James I, like Elizabeth, favored the French Protestants.” P. 232
“The successors of Elizabeth showed themselves as benevolent to the unhappy exiles as that great Queen. James I wrote to them immediately on his accession to the throne, ... 'I will protect you,' he said, 'as is the duty of every good prince to defend those who have abandoned their country for their religion's sake. It is my desire to defend you, as the Queen, my sister, renounced the wide world over, ... Wherefore, if any one shall dare molest you, I will so punish him, that he shall have no desire to return to his offence.'" P. 241

Weiss, History of the French Protestant Refugee from ... 1854

16?? France to England? Andre' Lamoreaux & Suzanne de la Tour leave France.

Andre' Lamoreaux & Suzanne de la Tour & a sister left France.

Fugitive list: code tt 265, page 288

"...it is permissible to presume that Andre Lamoureux was a man of exceptional strength of character and influence. The fact that he was a pilot on the dangerous coast of western France is evidence of the first, and the frequent appearance of his name in the records of other members of the colony warrants the second conclusion. Suzanne Latour, his wife, was apparently a woman of the same type, for both at Bristol and in New York her name frequently appears in the records, and she was able to educate her children to some degree in spite of the lack of school opportunities."

A.J. Lamourex, “The Lamoureux Record, 1919” in YesterYears Also in The Lamoreaux Record, 1939, Harold Dane L’Amoureux,

Andre must have been an educated, trusted citizen, and by Pilot Laws, not a drunkard. We have his signature in Church registers in Bristol, we know he could read and write. The Huguenots were loyal productive citizens. They wanted to remain French. As a pilot he had to have had his own ship. He also associated with many ship captains, shipmasters, etc. Therefore, He must have had easy access to passage out of France and employment when he arrived in another country.

[Who did they leave behind? According to our record they took “a sister’ with.]

[All this leads me to believe he left before the Revocation; some time, perhaps, between 1680 & 1685. Or maybe 1687 when King James promised more freedoms to Protestants. Huguenots had been leaving for a hundred years. The only source we have for a date of his leaving is the Fugitive List and it only says before 1687. My question is how many years before that and where did they go? At the denization his children are listed at “born in foreign parts.” DID they go somewhere before England? Amsterdam was a seaport. They may have settled there of else where.]

THE FUGITIVE LIST SAYS, IN PART:

“Item 25 through 29 are from a list of protestants from Saintonge, dated 1687.”

"Column headings:
Names of Fugitives, Place they came from, Goods they owned.
(Disposition of property.)"

Item 26 “Andre’ Lamoureux des Meschers Suzanne de la Tour
Su?e soeure (his sister) there is about
200 pounds worth of goods
the furniture was sold for
28 pounds 5 sols

[There is one more part to this same entry:]
Jeanne D....... . of St George de Didonne
..estienne Lamerox ?

Item 27 Pierre Dela Tour, mariner of St George de Didonne
& Jeanne Michenet, his wife left goods in Meschers’

Item 28 Marie de la Tour, widow of Jeremie Roux of St George de Didonne

Item 29 Maie Gruelieu, widow of Jean de Latour, and 3 children of St George de Dionne

“Protestant Fugitive List from Saintonge”, Dated 1687
French National Archives COTE TT 265, item 25 thru 29
Copied and Translated by Kenn Garner, 1988

[NOTE: No children are listed for Andre & Suzanne. In some entries on the same page, children are listed. Is the list incomplete how well did the claimant know the family? Or were the children born in another country, like Holland or Dutch West Indies? I gave the complete fugitive list to the Mesa FHC 1990’s to be translated and catalogued. I need to check & see if it is there.]

[NOTE: Who claimed their property? Was it some family member? Some enemy? They didn’t know a lot about him, no occupation, no name for his sister, no children listed. What would we find out about Andre’ & Suzanne if we knew. Can we find out? Are there land records of the period?]

[Note: 200 pounds seems like a lot of goods at the time. Did this include land, animals, buildings? 28 pounds for furniture; what was this. Some refugees left less, some much more. The value estimations were often low. Items were purchased/valued at a low price. There was always the fear the people would return and reclaim their goods.]
1687 before France to England  Andre' Lamoreaux & Suzanne de la Tour left France. Andre’ was a “successful ship builder and owner” in Meschers and he together with “his wife, Susan Latour, an expectant mother, hurriedly embarked with a few relatives and friends one dark night in his own ship, reaching the shores of England early the next morning, where they were without question permitted to cast anchor.” p 2

Edith I Lamoreaux, “The Life Story of David Burlock Lamoreaux”

Andre’ & Suzanne left “dinner on the table and candles burning” Family Tradition

[Was this in case they were found so they could say they weren’t really going? OR Was this because they were in a great hurry, running for their lives?]

“The Lamoreux family originated in France and was of noble Huguenot blood. …a member of that devoted Huguenot band who suffered persecution and exile from the land of their birth. So sudden was their departure on account of the great peril that threatened their lives that they left the lights burning in their houses and fled at night, leaving their large estates to be confiscated by their persecutors…”

Portraits & Biographical Record of Orange Co., N.Y 1895, under the name of Charles Clark, p 795; Found in the Orange Co, Monroe, NY free library; by Valerie Reynolds, jreyno1920@aol.com - email, 29 may 2001

1684-1687 Saintonge, Fr In a history written by Audibert Durand, Minister of Saintonge, it says the population in the area around Saintonge had stabilized by 1684 and the large immigration was finished before that time: with one exception. There was one large group of 600 people who left in 1687.


[Note: Andre & Suzanne were said to have left with a small number of their friends on Andre’s ship ?not? with a large group??]

1687 France Fugitive list was made up by people in France’s La Rochelle area claiming property left by exiling Huguenots. It states that Andre’ & Suzanne Lamoureux and a sister had left France some time before 1687.

"Protestant Fugitive List from Saintonge", Dated 1687
French National Archives COTE TT 265, item 25 thru 29
National Archives in Paris, France, “A Record of the Protestant French Temples, 1665 & Recommendations of What to Do With Them” Cote TT 265; items 19-24, Copied and Translated by Kenn Garner, 1988

A letter from Deputy Mayor of La Rochelle, France
LE DEPUTE-MAIRE DE LA VILLE DE LA ROCHELLE
À Monsieur David KENDALL MARTIN
Mouse Hill
West Chasy
NEW YORK 12992 - U.S.A. -
Lettre du 22 mars 1967

Monsieur,

J’ai l’honneur d’accuser réception de votre lettre, visée en objet, par laquelle vous collicitez des renseignements d’ordre généalogique concernant Monsieur LAMOUREUX et son épouse Suzanne DELATOUR.

Les Recherches ne concernant pas exclusivement notre commune, il a fallu s’adremer à divers endroits pour essayer d’obtenir le plus de précisions possibles à ce sujet.

MESCHERS, petite commune, ne possédait pas de temple, souls ont pu être consultée quelques registres des paroisses voisines : de SAUJON où on principe se rendaient les protestants de MESCHERS il ne subsists que les registres des amées 1679 et 1692, de ROYAN l’année 1679 où il n’a été retrouvé aucun acte concernant la famille LAMOUREUX.

Par contre, il nous ét bien possible de vous confirmer que vos ancéres étaient bien originaires de notre région puisque dans un état des religéonnaires fàgitife, connrvé aux Agchives nationales à PARIS, cous la cote tt 265, page 288, en lit :

“MESCHERS. André LAMOUREUX et Suzanne DELATOUR – Bicne valant 200 livres et moubles valent 28 livres 5 sols “.

Cet état n’ét est déailleurs pas date avec précision, main il semble qu’il seil postérieur à l’année 1685.

En regrettant de ne pouvoir vous reiseigner plus officialement, veailies -----, Monsieur, nes – lutations distinguées.

P. LE DEPUTE MAIRE,
L’Adjoint déléguée,

Translation by Yevette Lamoureux
Sir,

I have the honor of acccusing reception of your letter inquiring genealogical information concerning Monsieur Lamoureux and his wife Suzanne Delatour.

The researchers not concerning exclusively in our town, and in view of obtaining as much precisions as possible, it was needed to write to different places, on the matter.

Meschers, a small town with no temple, only neighboring parishes registers were consulted: de Saujon where in principle, the Meschers protestants used to go, only the 1679 to 1692 registers remains, from Royan, no trace of a document concerning the Lamoreaux family for the year 1679.

On the other hand, it is possible for us to confirm that your ancestors were well originated from our region because in a Religious Fugitive Statement kept at Paris National Archives, under code tt 265, page 288, we read: Meschers. André Lamoureux and Suzanne Delatour - Belongings worth 200 pounds and furniture worth 28 pounds 5 sols.

This statement, not being precisely dated, seems to be posterior to the year 1685.

In regretting for not being able to inform you more effectively, please accept, Monsieur, my distinguished salutations.

P. The Deputy Mayor
The Assistant Delegate.

[I think that “posterieur a l’année 1685” means behind 1685 or after 1685.
Check it out in French.]

A letter to David Kendall Martin from Deputy Mayor of La Rochelle, France, 22 Mar 1967

[I have copies of original French & English translation.]

The Deputy Mayor seems to have done some research looking for Andre’ & Suzanne. This letter also states...

“Meschers, a small town with no temple, only neighboring parishes registers were consulted; de Saujon where ‘on principe’ the Meschers Protestants used to go, only the 1679 to 1692 registers remains, from Royan, no trace of a document concerning the Lamoureux family for the year 1679.”

[There was a temple in Meschers.]

A letter to David Kendall Martin from Deputy Mayor of La Rochelle, France, dated 22 Mar 1967

[There was a parish in Meschers! I don’t know why the Deputy Mayor didn’t search there for records. The temple was destroyed in the 1600’s. The records may not have been available to him. Many of the Huguenot records were destroyed and many were taken to other parts of the world when the ministers were exiled. akrc]

Item 21, Meschers,
(left column) item, the destruction of the temple, barring of the practice of said religion, and the restoration of the cemetery to the Catholics.
(right column) the protestant Commissar is of the opinion that said religionist be maintained in their worship and use of the temple and cemetery.

Item 22, Cozes,
(left column) item, demolition of the temple, barring of worship and restoration of the cemetery (to Catholic)
(right column) The protestant commissar is again of the opposite opinion.

National Archives in Paris, France, “A Record of the Protestant French Temples, 1665 & Recommendations of What to Do With Them” Cote TT 265; items 19-24, translated by Kenn Garner

“The above items are from a document dated simply 1665 and is a list of the cities in Saintonge that have organized protestant churches. (Meschers & Cozes are listed, while St George Didonne is not. …In the left-hand column are recommendations from a Catholic official, and in the right-hand column, the recommendations of his protestant counterpart.”

“The following two items are from a document dated 22 Apr 1665, wherein several protestant churches of Saintonge give proof that protestantism had been established in the several communities prior to 1600, in accordance with article 16 of the Treaty of Nantes. (Which article stipulated that Huguenots could only worship in towns where churches had already been established. They were not allowed to spread to new locations.) A certain Sieur de Ceron had claimed that the Huguenots had started new churches along the Gironde in violation of the Edict.”

National Archives in Paris, France, “A Record of the Protestant French Temples, 1665 & Recommendations of What to Do With Them” Cote TT 265; items 19-24, translated by Kenn Garner
<table>
<thead>
<tr>
<th>Date</th>
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<tbody>
<tr>
<td>1687 May 9</td>
<td>New York</td>
<td><strong>Item 24:</strong> somewhat similar to item 23, but providing proof for the church at Cozes...</td>
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<td><strong>Petition of the French Protestants of New York.</strong> ...The French Protestants humbly supplicate ... they are infinitely obliged to the King for having so much goodness for them... special advantages... that Merchants, Masters of Vessels, and Others who will settle in this Country, may have the privilege of trading, going and coming in &amp; to all places in America...”</td>
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<td>Petition granted July 1687 see page 426-7</td>
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<td>**Documents Relative to the Colonial History of the State of New York... vol III, p 419-420, John R Brodhead, agent.</td>
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<tr>
<td>1687 Sept 25</td>
<td>Bristol, England</td>
<td><strong>Item 24:</strong> somewhat similar to item 23, but providing proof for the church at Cozes...</td>
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<td>**The register of the Huguenot congregation of Bristol, from its formation in 1687 to the close of the century, abounds in names...” p 158 Board, C.W., History of the Huguenot Emigration to America, vol II</td>
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<td>“That of Bristol, so numerous and frequented早已 at its commencement, that it was too small to contain the crowd of religionists, who thronged the nave, and even the benches, round about the altar. The members of that church, established in 1687, were natives for the most part, of La Rochelle, Nantes, and the province of Saintonge, of Poitou, and of Guienne.”</td>
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<tr>
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<td></td>
<td>Weiss, M. Charles., History ...French Protestant Refugee ...Edit of Nantes to Our Day, vol 1</td>
</tr>
<tr>
<td>1687 France to England</td>
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<td><strong>Item 24:</strong> somewhat similar to item 23, but providing proof for the church at Cozes...</td>
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<td>**It is most striking that the main influx across the Channel came not in 1685 or 1686 but in 1687, after James [King of England] had published his Declaration of Indulgence promising his subjects liberty of conscience and free exercise of religion.”</td>
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<td>“For those escaping by sea from south-western France ...England was an obvious destination. Once uprooted, many refugees were prepared to migrate more than once... At Bristol, 4 of every 5...from Aunis, Saintonge, &amp; Poitou.”</td>
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<td>“James II became more obstinate in his blindness. ...of the perfect triumph of Catholicism in France. (He was a Catholic and had hopes that the Protestants to recant when they got to England. He received monies from Louis XIV.) But the arrival of so many thousands of fugitives, with the narrative of their sufferings, which flew from mouth to mouth, exaggerated by rumor, and greedily swallowed up by a people, whose own laws were daily violated with strange audacity,...” p 257</td>
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<td>“Although James II no longer regarded the refugees but as his secret enemies, and the allies of the Prince of Orange, he felt himself constrained to continue to them the protection which he had promised them in the first instance. The richest had taken themselves, for the most part, to Holland. Those who passed over to England had, generally, little fortune. ...considerable sums were the property of a small number of great families. The greater part of the fugitives arriving in extreme distress, James II authorized collections in their favor... about 200,000 pounds sterling... 'the Royal Bounty' or beneficence royale.”</td>
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<td>“Its first report bears date from the month of December, 1687, and was printed on March 19th of the following year. It contains valuable information as to the numbers and quality of the refugees who profited by the generosity of the English people.” p 258-9</td>
</tr>
<tr>
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<td></td>
<td>Weiss, History ...French Protestant Refugee ...Edit of Nantes to Our Day, vol 1</td>
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<td>“The Royal Bounty for the French Protestant refugees consisted of money raised throughout the United Kingdom for distribution among the necessitous exiles.” [Some of the refugees received some money to get started. This group included some of the French Royalty who had never been raised to work:] “The Huguenots were always celebrated for their industry and self-reliance, and many of them for inventive genius or skill...”</td>
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<td>Agnew, David C. A., Protestant Exiles From France, p 58</td>
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<tr>
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<td>[There's more here.]</td>
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</tbody>
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|            |             | “During the years1686, 1687, and 1688 the consistory of the French Church of London, which met at least once a week, ...almost entirely in receiving confessions of repentance from those who, after abjuring their religion to escape death, had eluded the vigilance of their persecutors, and hastened to find, on a more liberal soil, the power of
Jacques Lamoureux, son of Andre' Lamoureux & Suzanne de la Tour was born.  "Andre Lamoreaux, so tradition said, a successful ship builder and owner in the little coastal town of Meschers, Saintonge, near Bordeaux, France, had, with his wife Suzanne Latour, an expectant mother, hurriedly embarked with a few relatives and friends one dark night in his own ship, reaching the shores of England early the next morning, where they were without question permitted to cast anchor. It was a rare privilege to thus be under the protecting wings of England's sovereign king."

"The Life Story of David B Lamoreaux", Edith I Lamoreaux

NOTE: If Suzanne was expecting when she left France they must have gone some where else first. OR MAYBE THIS WAS JACQUES, & HE WAS NOT BORN IN FRANCE?? The fugitive list was written in 1687 and says "no children." The record of her first child baptized in Bristol was Dec 1689. They left France before 1687. First Bristol record was Judith's birth Dec 1689. Last Bristol record was Dec. 1695. First NY record was May 1700. Where did they go? To NY? to Holland? To the West Indies? or where?  [Edith Lamoreaux's record has usually proven to be right, even if it is not always in chronological order. We just have to figure out what was meant by the things she said. She heard the story from Andre's 2nd great grandson, John McCord Lamoreaux. He may have know the story so well that he left out important details... Or maybe in that many generations details were lost. Our Lamoreaux ancestors didn't seem to write down their stories. akrc]

"...the Dutch were an open-minded people. The trans-ocean trade brought more than profit: it made windows into the mind," wrote the historian J. H. Plumb, and this was certainly true when it came to religious tolerance. "Although Calvinism is the principal religion, ... in Amsterdam alone there are every day 12 to 14 masses secretly read." "Amsterdam, a haven for all sects, thrived on this attitude of easygoing tolerance."

A Sweet and Alien Land, the Story of Dutch New York, H&B, Van der Zee

[Early French Huguenot settlers in the New World wanted to remain French. One story says they requested their local leaders to petition their government in France to support and finance them in building up a Protestant settlement in the colonies. A letter was send and it's answer was intercepted saying basically, 'NO! We did not kick the Protestant out of France to support them in a new land. Catch them and deport them back to France to be punished.]

[Find this source - Prob Protestant Am.]

Huguenot migration "...principally they came to New Netherlands. From Gravesend they crossed to Flatbush and then to found New Rochelle across the Sound. They came to Princess Bay, Staten Island and spread out across the Island..."

"...Huguenots followed the routes of Dutch penetration, because ...the Huguenots were happiest with the Dutch people."

The Huguenot Migration in Europe and America, It's Cause & Effect, C. M. B Gilman

New York, NY "Governor Dongan gave encouragement to the immigration of French Protestants and Irish into New York Province. In 1688, French Huguenots erected a church on what is now Marketfield Street." p 179

The Iconography of Manhattan Island 1498-1909, I.N. P. Stokes
The Huguenots in Bristol, England

Events that relate to their French days.

[See 1690LamroEngHug England timeline for more details.]

God works in mysterious ways to prepare a path for his people. Part of what led England to be Protestant was a King who had to change his churches to get a divorce. Then in 1665 there was a Great Plague and in 1666 a Great Fire, London had suffered a great reduction in their population, and work force. The political climate and space was right.

The Huguenots were first drawn to London. ... "The earliest of the new Huguenot settlements were established at Ipswich and Rye in 1681, within months of the first dragonnades. By the end of the century, many other French communicates existed. All of these had their own ministers and congregations." _p 38

Robin D Guynn, _Huguenot Heritage_

"Toward the close of the seventeenth century, the French Refugee separated themselves from Walloon church, and formed a new society of which Pierre Richard was the first pastor.

Weiss, M. Charles., _History ... French Protestant Refugee ... Edit of Nantes to Our Day_, vol 1

"If the Pope may maintain so many thousand adulterers, harlots, Jews, and enemies of the cross of Christ, why may not Queen Elizabeth receive a few afflicted members of Christ which are compelled to carry his cross. If it be no fault in him to receive so many servants of the devil, why may not Queen Elizabeth receive a few servants of God --"

"Jewel's Works, Parker Society, vol w, pp 1148-9" quoted in

David C. A. Agnew, _Protestant Exiles From France_, Vol 1, p 11

... "Accompanied by his wife, Suzanne LaTour, and two children, Elizabeth and Jacques, he [André Lamoreaux] made his way to Bristol, England. With which port the sturdy shipmasters of western France had established a thriving trade. The records of the little French church which the fugitives promptly organized in Bristol shows that the colony maintained itself there for many years."

"A Line Of Descent," Carl William Smith, page 1

"It had been estimated that almost two million Huguenots fled France. For the most part they did not establish large French-speaking culture islands within other peoples... Huguenots chose to let themselves merge with the culture and economic life of their newly adopted lands, accepting the ways and modes of their new homes with eagerness."

"Assimilation of the French refugee into the body politic of England came about through the use of the English Language, by intermarriage, and a lack of desire to remain an isolated group."

Reeman, C. Elmore , _The Trail of the Huguenots in Europe, the United States, South Africa and Canada_. p.10 & 83

"The French church registers consist mostly of baptisms and marriages from the late sixteenth to the late eighteenth centuries; the Huguenots were not particularly interested in recording burials, and did not normally maintain their own burial grounds..." p 180

"Three other sources of information are abjurations, reconnaissances, & temoignages. ... reconnaissances and temoignages can be of the greatest value in providing information as to the date of arrival of a new refugee and the place from which he had come. ...expected to bring his temoignages or certificate of sound doctrine and good behaviour, when he applied for admission to a new church. After... 1685 there were no Protestant churches in France to provide such certificates, and consequently refugees could only make their reconnaissances or professions of faith in the church to which they went. ...Along with temoignages may be found records of first communion, commonly received around the age of 16 in Calvinist churches." p 181


"About 1700 there were 35 French churches in London and suburbs, 11 of these in Spitalfields. The French church in Threadneedle Street was the oldest in London and the one to which refugees reported for recognition. Threadneedle Church received the Huguenot Calvinists while the French Episcopal Church in Savoy received Protestants of the Lutheran persuasion.

" New settlements required new churches such as Bristol, Exeter, Plymouth, Stonehouse, Dartmouth, Barnstable, and Thorpe-le-Soken. In many of these congregations the refugees were seafaring people: captains, masters, and sailors from Nantes, Saumur, Saintonge, and La Rochelle."

R. C. Elmore , _The Trail of the Huguenots in Europe, the United States..., p. 80-81

"Exposed sometimes to annoyance and injury, as their skill and thrift excited the jealousy of native artisans, the strangers enjoyed for the most part the favor of the people among whom they had some to dwell, and found England a sanctuary both for their temporal interests and for their religion."

"...The contribution thus made to the industrial, the intellectual, and the religious strength of people was of incalculable worth."

Charles W. Baird, _History of the Huguenot Emigration to America_, p

[NOTE: Bristol is called a “New settlement”... The people came later there – 1687. akrc]

"Bristol... The marriages and baptisms that occurred among these friendly exiles, were occasions of special interest. It was a Huguenot fashion, very characteristic of that warm-hearted and cheery race, to honor such domestic solemnities by large attendance; and even during their..."
<table>
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<td>[The first record of Andre’ &amp; Suzanne in England. We know they left France before 1687. We don’t know how much before that they were here. Where were they?]</td>
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“persecutions in France, the danger of detection and punishment did not prevent them from assembling at such times in companies far beyond the limit set by the law, which restricted the number of ‘assistants’ to twelve, and those only the nearest of kin.”

“This little colony of refugees composed a select and favored group. They enjoyed the patronage of the Bishop of Bristol, Sir Jonathan Trelawney… one of seven prelates whose resistance to James the Second precipitated the Revolution of 1688. [Is this rebellion why Andre’ left England?] It was this good bishop’s influence, doubtless, that procured for the refugees of Bristol the privilege of using as their house of worship the beautiful church known as St. Mark’s, or the Guant’s Chapel.

[Baird, *History of the Huguenot Emigration to America*, vol II p 158]

According to the Introduction to “The Register of the French Church of Bristol & “etc from the Huguenot Society of London v 20; page xxiii & xxvi, there were 28 persons in the Bristol Church records from Meche, Saintonge: Amiel, Bedag, Boise, Biilbaud, Blondet, Bureau, Coutturlier, Fume, Godet, Guiton, Herault, Lamoureux, Lierure, Maux, Picolet, & Viconte.

There were 18 from La Rochelle: Bouquet, Boudet, Challes, deCroix, Gay, Goizin, Henel, Huertin, Mercier, Moreau, Peloquin, & Prou.

The records also state that there were 64 in the weaving trade and 42 in the Seafarers out of 156 of the original settlers. “…that these were all of the artizan class.” Seafarers include “Maitre de Navire” - 11; Marinier – 23; Matelot – 4; Pilote de Marine – 4.

“While the Port of Bristol afforded full occupation for these we can hardly imagine that they dared to trade with France: but the rest of the ocean was open to them, …we hear of one who sailed to Barbados;”

“The Register of the French Church of Bristol & “etc from the H Society of London v 2

The people of the first generation, about the first 40 years, stayed stubbornly French. The ministers in the French Churches of England and especially Bristol, kept detailed records. They were very precise in recording dates and parentage. Places of origin and relationships were included. This may have been because they had hopes of returning to France one day. “It would seem as if the hope of one day returning to France, where these registers would be required to establish their identity or parentage, lived on in the hearts of the first settlers, but with them it died away.” These registers also record the Huguenot tradition of extended family support at important events.

Preface to the Registers of the French Episcopal Church, Bristol, England

“In the 16th & early 17th centuries Huguenot refugees often hoped to return home when conditions improved…”

“Their French background could hardly have been more effective in preparing the Huguenots for a refugee environment. They had never been anything other than an exposed minority. …They were used to living in fear, and their survival depended on the development of inner certainty and fortitude. We have seen that they were not a microcosm of French society as a whole, but were mostly artisans or bourgeois. They possessed, therefore, commercial and craft skills and an unusually high degree of literacy. Such assets were portable; they could readily be taken from country to country… they were welcomed in many parts of Europe and the wider world, and for good reason: they blessed the lands that adopted them with commercial advantages as well as with a rare combination of integrity and determination.”

P 26


Great numbers of French refugees had been content with simple toleration, because they did not wish to cast off their French citizenship. They lived in hope that a good time was coming when their native country would receive them…”

Then new battles and legislation proved to the exiles that it may not happen in their lifetimes. They soon assimilated into the population of their new homes so well that by the time most of them left for the New World they had no visible French in them.

Agnew, David C. A., *Protestant Exiles From France*, p 58

“Other French colonists, whose places of birth are not recorded, emigrated about this time [1650-60] to New Amsterdam, by way of Holland.”

Baird, *History of the Huguenot Emigration to America*, p 176
**Travel In France & England about 1700:**

“They have several ways of traveling in England, and the prices are all fixed. The post is under a good regulation throughout and the horses are better than those in France. There are coaches that go to all the great towns by moderate journeys, and others which they call Flying Coaches that will travel 29 leagues a day and more; but these don’t go to all places. They have no Messageries de Chavaux as in France, but you may hire horses for what time you please. The sea and the rivers also furnish their respective conveniences for traveling. I say nothing of the wagons, which are great carts, covered in, that lumber along very heavily; only a few poor women make use of this vehicle.”

[This section gives more details on houses & children, etc.]


**1693 July 16 New York**

Two Mercereau children, re-solemnized their marriages in America Josue’ Mercereau to Marie Chadaine & Marie Mercereau to Jean LaTourette [She died 1733 Fresh Kill, Staten Island]

Father Pierre Massé was a witness.

History of the Huguenot Emigration to America, Baird vol II p 99

see also Rec of French Church of NY at Fresh Kill, Staten Island

“Apparently the marriage here mentioned … was to confirm ("solemnize") their [former] marriage in France at a time when Huguenots were deprived of civil rights. More over, their certificates had been lost and record destroyed.”


Many Mercereau marriages are listed in mid & late 1700’s in NY

“Names of Persons for whom Marriage licensees were issued by the secretary of the Province of New York previous to 1784. #974.7 V25m

“John and Marie were married first in France in 1684 by a Huguenot minister. After the revocation of the Edict of Nantes, the marriage was of no further legal effect inasmuch as all Huguenots were denied civil rights, and later, a decree of King Louis XV expressly declared that all marriages and baptisms by Huguenot ministers were null and void. Church records were destroyed together with Huguenot temples. Jean and Marie fled to the new world ca. 1689 and reached Schenectady, N.Y. 8 Feb. 1690. They moved to New York in 1700.”

“The LaTourette Family” Including Mercereau

**1693 Dec 24 Bristol, England**

Daniel Lamoreaux son of Andre’ Lamoureux & Suzanne LaTour born [This Daniel died before Nov 1895.]

Records of the French Church , Bristol, England

**1694 Jan 7 Bristol, England**


 Registers of the French Episcopal Church , Bristol, England, p 6

[This Daniel died before Nov 1895. See birth of 2nd Daniel]
1694 June 22  Bristol, England  Andre’ & Suzanne Lamoureaux & 2 children are on Denization list. "born in foreign parts” is written on the page. “Andrew Lamoureaux, Suzanne, his wife, Elizabeth and Judith, their children.”

[Note: No son Daniel is listed. He probably died before this?]

"Denizations at Bristol, Eng." found in the Publications of the Huguenot Society of London vol XVIII, 1911 (942.1/L1 B4h Vol 18), p 235

Lamoureaux, Andre, ... Denization given at London on 22.6.1694, for Andre and his wife, Suzanne LaTour and their daughters Elizabeth and Judith. He was from Meschers and Judith was baptized in Bristol on 5.7.1689, as was a son, Daniel, 1695. They moved to New York in 1700.

The Gold Book, Vol IV, handwritten, by Jean Rivierre, found by Allen Steele <AllenSteele@compuserve.com>

[To do business on England soil you had to be British. This also showed that they had given up on being able to go back to France. Andre had probably been out of France for 7 years.]

“Any bill to give foreigners a share of the Englishman’s right was unpopular with the City of London,... [and other places] And, so Naturalization had to be doled out to individuals by letters-patent from the King, and by Private Acts of Parliament." “…Provided they live and continue with their families in this our kingdom of England, or elsewhere within our dominions.” [King James II added a condition that they must receive the Holy Communion... trying to convert them to his church, but it was removed.] [See Agnew, vol. 1 p 40-50? for denization lists. Many NY people listed... Daniel Jandein, Elie Neau, etc.]

David C. A. Agnew, Protestant Exiles From France, Vol I & 2

[Many people waited to be naturalized till they got to NY] “…to provide a simpler mechanism for naturalizing the great numbers of religious refugees...qualified by a 7 years residence in any colony, ...upon their taking the prescribed oaths…”

The Huguenot Society of London, Publications of, vol XXIV 24, 1921;

"Naturalization of Foreign Protestants in America, W Indies, Colonies, Pursuant to Statute 13 George II"

“...a third class of persons... ‘denizens’ who held an intermediate status between subjects and aliens. This distinction was lost in practice when the 1870 Naturalization Act allowed aliens to acquire and bequeath land freely.” P 2

“...denizens were not Englishmen. Like subjects they had access to property, but in other respects they remained separate, in a class of their own, and had to meet heavier fiscal pressure. ...Their offspring, when they had been born in England, were technically English, but they had not been cut loose from the many ties still linking them to the immigrant communities. ...the ‘native born’ encountered the increasing suspicion of the Establishment.” P 53

“...individual refugee, of every rank and class, often uprooted, bereft of means, in search of work. ...the refugee ‘for the true Faith’ was far from idle and entered the work force, ...sought to avoid the necessity of prolonged assistance to the poor…” P 8

“...the typical refugee of the 1860s. He was exhausted when he arrived in England, having survived a good many perils; ...separated from his family, and very often he had been driven by threat to recant his Protestant faith, though he was ready to retract as soon as possible. England offered him ...either remain faithful to the Calvinist discipline ...the Threadneedle Street temple in the City of London, ...or opt for the French-speaking Anglicanism as it was practiced at the Church of the Savoy, Westminster, or else ...attend the services in the nearest English parish ... or ...one of the free churches,...” or Dutch. P 12

“...the majority of immigrants deserted the refugee community at the second generation, or perhaps sooner.” P 18

“Belonging to the community was in no way automatic, but involved in each case a negotiation in which ‘letters of testimony’ were required, originally issued by the refugee’s Church at home,...” p 20

“1574 the London Common Council forbade tradesmen to take as apprentices anyone who was not the son of an Englishman,... the second generation immigrants... were English by birth but still foreigners...” p 62

B. Conttret, The Huguenot in England Immigration and Settlement c 1550-1700

1695 Mar 25  Bristol, England  Andre’ Lamoureux’ witness to Bedog-Roy Marriage


Registrar of the French Episcopal Church, Bristol, England

[NOTE: tisseran = weaver; beaufreure de l’espoux = brother-in-law of the groom, because of the ‘x’; tisseran
<table>
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| 1695 Nov 29| England     | **Andre’ & Suzanne Lamoureux**’s first Daniel, must have died so they also named their next child, *Daniel*. [He must be buried in Bristol. FIND HIM.]
|            |             | [Were there more children who died?]                                             |
| 1695 Nov 29| Bristol, England | **Daniel Lamoureux**, son of Andre’ Lamoureux and Suzanne LaTour born          |
|            |             | [This is their 2nd son Daniel.]                                                 |
| 1695 Dec 1 | Bristol, England | **Daniel Lamoureux**, son of Andre’ Lamoureux and Suzanne LaTour is baptized.  |
|            |             | (1695 is not part of the record but is at the top of the page. DK Martin)     |
|            |             | Registers of French Episcopal Church of Bristol, Hug Society London, v 20     |
|            |             | [Last record of Andre’ & Suzanne Lamoureux in England. They are not in NY till 1700.] |
| 1696? About| France      | Elie Neau was captured by French Privateers, as was our Andre’, but he was taken back into France, where he was held for five years in galleys, prisons, and dungeons. When pitted by his captors, he replied, “Sir, do not pity me, for could you but see the secret pleasures my heart experiences, you would think me happy.” “...we continued all four in the other pit for some time without seeing any light at all; but at last they gave us leave to have a lamp while we ate our vitals. The place being very damp, our clothes were rotten by this time; but God was pleased to have mercy upon me, ...and another of my fellow sufferers ...The Lord broke our fetters... We left two of our companions in that dreadful pit, and about 370 others on board the galleys, where they glorify the name of God with unparalleled courage and consistency.” After his release, he says he writes his account, “To comfort ...the faithful servants of Jesus Christ, and to confound the Emissaries of Satan, who would fain make the world believe that there is no persecution in France.”  |

**Huguenots in Zuid-Holland**

“Holland,... became a haven of refuge for the Huguenots.”

Rev Stein-Schneider, *A Brief History of the Huguenots*, p 13

“Amsterdam was the adopted home of ...several ...families that eventually removed to New Netherlands. No city of Holland drew to itself greater numbers of the Walloons and French, than Leyden; ...many of the French Protestants had chosen this town as their home.”

“The magistrates of Leyden had granted the use of the same church to the French and the English strangers.”

“Their children were exposed to many temptations in a large city; the laxity with which the Sabbath was observed...”

Charles W. Baird, *History of the Huguenot Emigration to America*, p 152-155

[Many of the early Huguenots, Walloons, left France and went to Holland. There is a Leiden Index of records of the Huguenots both in Holland and some of the records that were taken out of France by the exiled ministers that ended up there in Holland. Some La Rochelle records can be found there.]

In Holland, we have the following Lamoureux names showing up between 1672 & 1698:

Jeanne Lamoureux, (married to Pierre Lallement;) Marie Lamoureux; Charles Lamoureux, (married to Marie Brou); Catherine Lamoureux, (married to Daniel Jandin); Elizabeth or Isabeau Lamoureux, (married to Claud Bessonet.)

All except Jeanne are tied together as witnesses to each other’s children.

[Reaman says some of the wealthiest people and some of the best sailors went to Holland. Did Andre go there first? Why did they choose Bristol? Was it other people who went with them? WHY? Many people went to Zuid-Holland –South Holland; including the well to do, ministers, the seafarers and a Lamoureux or two. The Dutch were very sympathetic with the exiles. Amsterdam was a seaport Andre’ was a seaman. Andre’ must have had dealings with Dutch seamen as a pilot in France. Several Lamoureux names are found in Holland. There are two five year spans of time that we don’t know for sure where Suzanne & Andre are...1684-1689, depending on how early they left France, and 1695-1700, England to N Y. Did they all go to England and Holland together? Did they go someplace else? Or were there just no main events to witness. We depend heavily on church records to know where they were, and when.]

1696 March 11 | Delft, Holland | Catherine Lamoureux witness Catherine, daughter of Samuel Bou
**Date** | **Place** | **Event & Source**
--- | --- | ---
1696 May 22 | N Y City | **Jeanne Masse‘ born to Pierre Masse‘ and wife Elizabeth Mercereau**
Records of French Church of New York (de Nouvelle york)

*Note: This couple also baptized a daughter, Ester, here in 1695.*

1696 July 5 | N Y City | **Jeanne Masse‘ daughter of Pierre Masse‘ and wife Elizabeth Mercereau**
is Baptized

Records of French Church of New York (de Nouvelle york)

“The Masse‘ & Mercereau Families” by Kimball S Erdman

“...Jeanne Masse ...the daughter of Pierre Masse & Elizabeth Mercereau. She was presented for baptism on July 5, 1696 by Daniel Lambert & Suzanne Dousinet.”

Smith, Carl Wm., “A Line Of Descent, French Huguenot Émigré, André’ Lamoreaux

1696 Aug 15 | Delft, Holland | **Catherine Lamoureux witness: Catherine, Daughter of Pierre Ferre‘ & Jeanne Rouy (Roy) Baptist other witness is Jean Gabeau**

“Roll of infants baptized in the French Church of Delft, Holland since 9 Feb 1620” Film #117519 SLFHC

Witnesses: Charles Lamoreaux & Marie Brou.

[Note: This couple also baptized a daughter, Ester, here in 1695.]

1697 Apr 6 | Delft, Holland | **Baptized, Charles, Son of Daniel Jandin & Catherine Lamoureux.**
Witness: Charles Lamoureux & Marie Lamoureux.

“Roll of infants baptized in the French Church of Delft, Holland since 9 Feb 1620” Film #117519 SLFHC

LDS microfilm #117,519 Registers of the French Speaking Church at Delft, South Holland Baptisms 1620 - 1811

(Also in the Delft South Holland records are entries for Charles Jandine’s maternal grandparents and for whom Charles Jandine was named. Isabelle)

1698 July 11 | Delft, Holland | **Marie Catherine Jandin baptized, daughter of Daniel Jandin & Catherine Lamoreaux Witness Jean Robin & Catherine Angier.**

“Roll of infants baptized in the French Church of Delft, Holland since 9 Feb 1620” Film #117519 SLFHC

[Last record of Catherine in Holland - Daniel here in Aug 1698.]

(Isabelle Cluff’s note: “The Registers of the French Church of NY City list the christening of 5 additional children for Daniel Jandine/Jandin/Jandi and Catherine Lamoureux

Jean Jandein ---Chr16 Nov 1701
Daniel Jandein---born 27 Nov 1703 Chr. 16 Jan 1704
Estienne (Stephen) Jandein born 6 Jan 1706 Chr 23 Jan 1706
Anne Jandein born 14 Mar 1708 Chr 26 Mar 1708
Madeleine Jandein born 20 Aug 1710 chr. 9 Sep 1710”)

1698 Aug 24 | Delft, Holland | **Daniel Jandein witness baptism of Jean Charles, son of Claude Bessonnet & Isabeau Lamoureux. Other witness is Suzanne Valois.**

[Note: This couple also baptized a daughter, Ester, here in 1695.]

“Roll of infants baptized in the French Church of Delft, Holland since 9 Feb 1620” Film #117519 SLFHC

(Also in the Delft South Holland records are entries for Charles Lamoureux and wife Marie Brou, who are Charles Jandine’s maternal grandparents and for whom Charles Jandine was named. Isabelle)

1698-9 | Delft, Holland | **Catherine Lamoreaux & Daniel Jandein leave Holland.**

[In London, Mar 1699-1700: In NY, Oct 1699-1700.]

“The city of Leyden in Holland early became the refuge of great numbers of Huguenots,... looked to America... Leyden became an emigration center.” P 118

“The founding of New Amsterdam, usually supposed to be by the Dutch and Baltic people was largely by Huguenots under Dutch auspices,...Manhattan Island had become a trading post for Amsterdam firms and so when the first shipload of Huguenot emigrants came they did not come as strangers for French families had been there for years,” p 119

Reaman, The Trail of the Huguenots in Europe, the United States... S A & Canada.

**THERE WERE MANY REASONS FOR LEAVING ENGLAND AND HOLLAND**

England subsidized the Huguenot immigration with liberal gifts from the Crown... From 1670 on, however, the onslaught of great masses of refugees makes the economic opportunities for the new wave of Huguenots rather scarce at best. Europe can no longer absorb them: opportunities
abroad, in the new British Colonies on the American Continent, beckon to them.”
Rev Stein-Schneider, “A Brief History of the Huguenots,” p 13

“James II afterwards forbade the officers of his garrison from receiving any alien therefore into their companies. This prohibition was aimed at the French religionists… His desire to remove them from his kingdom.”
Weiss, History … French Protestant Refugee … Edit of Nantes to Our Day, vol 1

“… coming to Colonies and settling there is not as simple a matter as we might imagine it today. Money, and a lot of it, was needed for those who wanted to come as free agents rather than indentured servants. One needed not only to pay for the ocean fare on the pier, but also the money for the land, which was payable in advance, in England. … Artisans needed rent money and raw material for their trade. The language also constituted a certain barrier for the new immigrant. Unless the Huguenot could make himself understood in English, there was little opportunity for him in trade …

“…relatively few isolated Huguenots attempting the voyage toward the new shores. Multi-family groups, who were able to raise or borrow the money are much more frequent.”
Rev Stein-Schneider, “A Brief History of the Huguenots

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| 1699-1700  | London,  | Daniel Jandein received denization (citizenship / naturalization as a British citizen papers (preparatory to coming to America) on 11 March 1699/1700 at London, England. Denization was granted “to distressed Protestants, all aliens born; with a proviso to live in England or elsewhere in the King’s dominions, with a clause inserted permitting them during residence to be masters of ships.” Isabelle Cluff “Letters of Denization and Acts of Naturalization for Aliens’ in England and Ireland, 1603-1700” Edited by William A. Shaw, Litt.D. 1911 (LDS Film #324,513, Item 2) “…to discover some place unto them, though in America, where they might live and comfortably subsist,” and at the same time “keep their name and nation.”
| 1699-1700  | England  | “I might have remained in France,’ wrote Gabriel Bernon, the refugee, in his old age, ‘and kept my property, my quality, and my titles, if I had been willing to submit to slavery.”
| 1695-1699  | NY City  | Daniel Jandein was the son of André Lamoureux, a native of Meschers in Saintonge. His mother was Suzanne La Tour. Daniel was born in 1695 in Bristol, England, but the family was in New York City in 1700. Daniel married Jeanne Masse, daughter of Pierre and Elisabeth (Mersereau) Masse and moved to New Rochelle by 1726, which he left after 1732 for northern Westchester County and finally the present

[Did André & Suzanne speak English or Flemish? André’ must have had dealings with Dutch seamen as a pilot in France. How did he do business in England? He did read and write in French. He signed his name as a witness on church records. Did Suzanne? She signed with an “L” on a record in 1720. Their son Daniel spoke and wrote French and at least some English. He kept his business records in French. He wrote his children’s names in English. Some of our family name’s ordinances were done and recorded in Dutch Reformed Churches in NY. akrc]
Suzanne de Labrecque Lamoreaux witnesses a baptism … French Church Records of French Church of New York (de Nouvelle York) p 72

[First NY record. Five years after last record of Andre’ & Suzanne Lamoreaux in England.]

“A married, woman or widow, at times used her maiden name…” eg Suzanne de la tour.


An old Huguenot custom required the presence of numerous relatives and friends, on such occasions [ie. marriages & baptisms]

History of the Huguenot Emigration to America, Baird vol II p 99

[Suzanne (LaTour) L’Amoureux … fled her country to England at age 16]

[I THINK NOT ??? Andre had to have been at least 25 to be a pilot. See Ships Ports & Pilots, by Clancy]

[English records say she had at least 2 “foreign” born children before she came to Bristol.]

... had some education

[? Did Suzanne speak English? Was she educated?
She signed her name as an “L” in 1720.]

... was confident enough to express her views to the town council and the governor in New York. [Does this refer to the petition to the governor for the release of Andre?] Most likely she went to the Governor to obtain the release of impressment papers. [I want proof of this.]

The following information was sent to me by Duane L’Amoureux in a letter to april coleman, 1991. He said his brother had done research and found the information he was sharing. He didn’t give any sources for his info. I would like to check early New York records to see sources & prove accuracy of this info. Many details of the Lamoreaux Family as it moved up the Hudson River, in this same letter, have been proven true. Some details that seem to be mixed up. Someone needs to check this out for original sources… & then let me know what they find. akrc]

I need sources for the following:

“Suzanne is also shown very often as an active person. I understand in the English Records from New York, which are now in London, Suzanne appears before the town council requesting (demanding?) a better education for the children. Andre first appears in the Civil Records of New York as a resident of Brooklyn in 1701” [Is this assumed because of this one 1700 record? If not I want the other records!]

[Suzanne [LaTour] L’Amoureux … fled her country to England at age 16”

[English records say she had at least 2 “foreign” born children before she came to Bristol.]

... had some education

[? Did Suzanne speak English? Was she educated?
She signed her name as an “L” in 1720.]

... was confident enough to express her views to the town council and the governor in New York. [Does this refer to the petition to the governor for the release of Andre?] Most likely she went to the Governor to obtain the release of impressment papers. [I want proof of this.]

[Who did present the petition to Gov. Cornbury in 1706? I WANT THE CIVIL RECORDS!]

“She made sure her children were educated.”

[True, we have Daniel’s account book. He wrote in French and some in English. And both of the daughters signed their own names to the French Church Records in New York.]

“A L’Amoureux Family History as we Approach 300 Years In America,” Duane L’Amoureux in a letter to akrc, 1991

[FIND: Old New York records. Look for Suzanne on city records.]

[First record of Catherine in NY, three years after last Holland record. Catherine Lamoreaux & Daniel Jandin & family were in Holland 1696-1698, at least. (See Leiden Index, film #199852) They left Holland before 1701. She may be Andre’s sister that left France with them. Did Andre’ go there, too? Andre’s England records end about the same time Catherine’s Holland records begin. Merchant men did a lot of business with the Dutch. And both, Andre & Catherine were in New York by 1700-1701.]

During this summer there raged in the city an epidemic [of typhus?] so severe ...many of the people fled into the country and Lord Cornbury himself retired to Jamaica, Long Island. [Losee were on Long Island.]

The Iconography of Manhattan Island 1498 * 1909.
... every Sabbath day, the people assembled from twenty miles around, from Long Island, Staten Island, New Rochelle, and other points for public worship. Every street near was filled with wagons as early as Saturday evening, and in them many passed the night and ate their frugal Sunday repast, ... named 'L'Eglise du St. Espirit' (The Church of the Holy Spirit) ... Pine Street..." "the church reached its highest point of development ... 1690 to 1750, declining in the next half century, largely because of the Revolutionary War."

**The French Blood in America, L. J. Fosdick, Baltimore, 1973.**

**Daniel Janden** is in east ward, 2 adult male 16 - 60; N Y City

**Daniel Janden** is in east ward, 2 adult male 16 - 60; N Y City

1 female 16-60, 1 male & 1 female child under 16. West Ward

Daniel Janden is in east ward, 2 adult male 16 - 60, 1 female 16 -60, 3 male children, 1 female child. p 612

**Daniel Janden** is in east ward, 2 adult male 16 - 60, 1 female 16 -60, 3 male children, 1 female child. p 612

Documentary History of the State of New York, by E. B. O'Callaghan, Albany, 1849. [Contains entire 1703 census of New York City, I HAVE THIS.]

**Documentary History of the State of New York, by E. B. O'Callaghan, Albany, 1849. [Contains entire 1703 census of New York City, I HAVE THIS.]**

**History of the City if New York, David T Valentine, 1853**

**History of the City if New York, David T Valentine, 1853**

**Records of French Church of New York City, New York p 99**

The gold Book says (Jan 1, 1703) "At this period it was still usual to reckon New Years Day in the old style as falling on 25 March and not on 1 January. Entries of temoignage in MS. 20 at first usage the old method but at times indicated the new: ...Here the printed date is amended to indicate the contemporary method of showing the 'old' & 'new' style,..." e.g. -1703/4


"At the time the spelling of proper names, like the spelling of words in general, was far from being as definitely fixed as it is now. Not only so, but members of the church consisted of 'Normands, Picards, Rochelers, Poitevins, Xaintongers, ...' &c., and all these provinces then still retained some of their peculiarities of speech and writing. In identifying the names of persons, too much stress must not, therefore, be laid upon exact correspondence in the spelling."

**Introduction to the "Registers of the births, marriages, and deaths of Eglise Francoise a la Nouvelle york from 1688 to 1804"; Rev Alferd V Wittmeyer, edit.**

"...indulgent consideration of the difficulty of spelling out of names. Letters, i, m, n, and u, separately and combined, and also the letters c and t, may have been sometimes blundered, the old style of penmanship not sufficiently distinguishing them. The documents are in Latin, the Christian names have usually the termination of the dative;..." [Latin or Dutch, or French]

David C. A. Agnew, Protestant Exiles From France, Vol 1 & 2

Elie Neau was captured by French Privateers, as was our Andre', about 10 years earlier, he was taken back into France, where he was held for five years in galleys, prisons, and dungeons. This could have happened to Andre' also. "...we continued all four in the other pit for some time without seeing any light at all; but at last they gave us leave to have a lamp while we ate our vitals. The place being very damp, our clothes were rotten by this time; but God was pleased to have mercy upon me, ...and another of my fellow sufferers ...The Lord broke our fetters... We left two of our companions in that dreadful pit, and about 370 others on board the galleys, where they glorify the name of God with unparalleled courage and consistency."

After his release, he says he writes his account, "To comfort ...the faithful servants of Jesus Christ, and to confound the Emissaries of Satan, who would fain make the world believe that there is no persecution in France."

David C. A. Agnew, Protestant Exiles From France, Vol 2 p 32-37

1720 May 29 New York City Daniel, 1st child, of Daniel & Jeanne Lamoureux baptized. Father Daniel Lamoreaux & [Grandmother] Suzanne Latour Lamoreaux were witness,

She signed with an "L". Jean Moulinars was minister.

Records of French Church of New York City

Daniel's hand made account book.

[This is the last record of Suzanne. When did she die? Where is it recorded?]

[The child's Grandfather Andre' was not a witness. Was he gone to sea or already dead?]
Bibliography

Please excuse the many forms sources are written.

This time line took years to compile and I don’t want to take time to standardize them.

MPL= Mesa Public Library  
FHC = Family History Center either Salt Lake or Mesa  
ILL = Inter Library Loan

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Correspondence between Don L Prillman & M Delafosse. A State Archivist, La Rochelle France

A series of letters on research on Masse/Mercereau lines dating from the 1950’s.

Three Mercereau sources are listed He says they are filled with errors and omissions.


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Garner, Kenn, translator, “Baptism records of the French Reformed Church of Cozes, Saintonge, France” found, copied and translated by Kenn Garner in 1988. Kenn went to the National Archives in Paris, France and found these under the [code] Manuscript section #Cote MS 284. This record includes a “List of Protestant Temples , 1665 & Recommendations of What to Do With Them.” And The Fugitive list from Saintonge with other records. The manuscript has been translated from Old French into English and indexed and is available at the Salt Lake Family History Center. The record covers a time period from 3 Jan 1655 through 13 Oct 1658.

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<tr>
<th>Date</th>
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<tr>
<td>Lamoureux, A.J. &amp; A.J.</td>
<td>Lamoureux Records, Oct 1919 (I have a copy of this.)</td>
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<tr>
<td>Lamoureux, Daniel &amp; Daniel's</td>
<td>&quot;Lamoureux Family Record, 1919&quot; found in YesterYear Magazine</td>
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<tr>
<td>Leiden, Zuid-Holland, Netherlands, Huguenot Records, Film # 199955 SLC-LDS-FHS, Index of Huguenot records from Holland and those brought from France when the ministers escaped. Records of LaRochelle are here. [These are very valuable Huguenot records containing indexes of people from Holland &amp; France.][Other records were taken out of France by ministers, into Virginia &amp; etc.]</td>
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<td>Letter to Capt Miles from His Excy Eduard Viscount Cornbury Fort Anne, NY Harbor, 1706: NY Colonial Manuscripts, Vol 51 p 125B, NY State Archives [I have a copy.]</td>
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<tr>
<td>Letter to Isabelle L Cluff, dated 1976 from Putnam Co Hist Society Lambert's Map on file at Columbia Univ, Library NYC. I have a copy of the map - akrc</td>
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<tr>
<td>A letter to Andrew J Lamoureux from Mrs A L Stock; a g-dau of James &amp; Martha C Lamroux dated 12-16-1919. &quot;List of Protestant Temples, in Saintonge, France&quot; 1665 &amp; Recommendations of What to Do With Them.&quot; found, copied and translated by Kenn Garnar in 1988. Kenn went to the National Archives in Paris, France and found these under the manuscript section #[code] Cote MS 284. This record includes The Fugitive list from Saintonge with other records.</td>
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<tr>
<td>Martin, David Kendall, &quot;Current View of Daniel Lamoreaux&quot;, Feb 1974: New York. David did extensive research on Andre' &amp; Daniel. He has been a very valuable source of research in New York. His help with the &quot;Pirate Letter&quot; is greatly appreciated. DFM, Mouse Hill, West Chazy, New York, 12992.</td>
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<td>&quot;Names of Persons for whom Marriage licenses were issued by the secretary of the Province of New York previous to 1784. §974.7 V25m</td>
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<td>National Archives in Paris, France; 'Baptism records of the French Reformed Church of Cozes, Saintonge, France, found, copied and translated by Kenn Garnar in 1988 under the [code] Manuscript section #[code] Cote MS 284. The manuscript was translated from Old French into English and indexed and is available at the Salt Lake Family History Center. The record covers a time period from 3 Jan 1655 through 13 Oct 1658.</td>
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<td>New York Area Key Chronology by ?? from Phoenix Capitol Library.</td>
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1500FrHuguenot2  akrc 7/5/2011 update