A timeline and document list of Daniel Lamoreaux and Jeanne Massé

Our Lamoreaux, Masse’ & Mercereau Family

Our Mercereau / Massé Family were in New York by 1689
Our Lamoreaux Family was there by 1700

The Huguenots – Late 1600’s- Early 1700’s - England and New York
Much is included about New York and New Rochelle

For previous Lamoreaux in France, Holland and England see “Andre and Suzanne Timeline”
Several families from the same area went into Holland before coming to America. DID WE?

[Please be kind as you read this. It was created as a labor of love for these wonderful people who are my ancestors. It is not professionally done. It was written so that I could list and evaluate all the sources available to me. My Lamoreaux people didn’t write their own histories so, like many of you, I have tried to piece them together. The stories are awesome. I share this with everyone so they won’t have to rediscover anything I have spent valuable time finding. My hope is that others will also share and we can discover a more complete and accurate story of our people’s lives.]


In a letter to H D L’Amoureux dated 21 Sept 1954, Kim Erdman says:

“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. ...had 2 children before they immigrated, one of which was Elie Masse, chr. 23 Jan 1682. The other was born during the persecutions and there is no record. [We found her records from La Rochelle preserved in Holland Huguenot records.] PierreMasse 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, Madeleine, and Jeanne.

“...Huguenots tended to travel and settle in the company of their friends and relations.” P 183

“Protestants being ‘people of the book’, the reformed churches always stressed the need for education. It was in the best Calvinistic tradition that both Walloons and Huguenots were concerned to educate refugee children and made important contributions to English schooling; ...there were many men of letters among the refugees. ...All education in the early modern Europe had a strong religious bent, and Protestant refugees were ideal teachers of foreign languages to Englishmen.” P 80


“...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

“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

[This may have been how Andre was able to leave France and go to England. He may have had business dealings with the English and/or Dutch merchant ships, etc.]
“In modern history there is probably no other story quite so tragic as that of the so-called Huguenots of France. ...their emigration from France was the good fortune of colonial America....”

“They have touched every nation in Christendom....” “The Huguenots are a product and integral part of Protestantism.” "...they were foreigners here in colonial America.”


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“Collections of the Huguenot Society of America, Vol I....”

“ Registers of the births, marriages and deaths of the Eglise Francoise a la Nouvelle York from 1688 to 1804 edited by the Rev. Alfred V Wittmeyer....

“4 periods – 1st 1628 date of 1st French services in New Amsterdam, to 1688; 2nd, to 1750; 3rd from 1750 to 1804 and the 4th to the present time. 1st period – slow formation of the society; 2nd period society reaches the highest point of it’s development, and the materials for it’s history are abundant; 3rd period it declines rapidly, largely in consequence of the trouble caused by the revolution until at the beginning of the 4th period....”

“...1688 brought Huguenots in great numbers – via Holland, England, West Indies, South Carolina, Mass. New Rochelle then formed, 1689 – some 200 French families in NYC. To become qualified to trade – denization acquired.”

Records of the French Church of Staten Island, LDS Film #509,193 item #7

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“The records here published comprised only the still existing baptismal, marriage and death records of the Huguenot church of New York from 1688 to 1804, together with a few other records belonging to the New Rochelle “Annex.” ...but they are incomplete even for the period for which they profess to cover. This is more particularly true of the marriage and death records. ... [some lapses seem to be for illness of the recorder] Others, finally, seem to be wholly due to negligence. ...Many of the records of this church must therefore be sought in the registers of other New York churches, especially in those of Trinity Church and of the Dutch Church. But, incomplete as they are, these records form a mine of inestimable value for genealogists:....”

“To render this publication as reliable and as valuable as possible, the records are here printed verbatim et literatim. Nothing has been added, nothing has been taken away, from them. ...old French ...even evident mistakes in punctuation, accentuation, ...single words and dates...In the same way, the order of the signatures, which is sometimes helpful in determining the relationship of the signers, has been strictly maintained. ...the relatives and friends of a couple usually sign the record of the marriage in two separate columns. ...the exact ‘marks’ of those who could not write their own names. At first these were very few, and this fact speaks well for the quality of the refugees who came here; but later on, when the means of education were scarcer and more difficult to obtain, they became more numerous.”

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

Found in Collections of the Huguenot Society of America, vol I

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Du Dimanche au matin 27 février 1656 ont este baptizes...[one of three baptism] Catherine Biset fille de Daniel Biset & Catherine Garnier presenteau au baptesme par Daniel Lamoureux fils de jean lamoureux & honnette fille Marie Touchay Née le i3 dud’mois de février 1656.

Daniel & Jeanne Timeline and Document List

1663 Nov 3  Near Meche, Saintonge, France

Andrew Lamoureux is born to Daniel Lamoureux and Marie Touchay

Sunday evening 25 Nov 1663 were baptized [one of three baptisms]... André son of Daniel Lamoureux and Marie Touchay his wife. Presented for baptism by Mr. Jean Gouin, royal sergeant, and Marthe Touchay.

Born 3 Nov 1663.

Registers of the French Reformed Church of Cozes, Charente-Maritime 1656 - 1668 (Baptemes 1656-1688, collection de parlemental)

[was originally spelled Xaintonge, France]FHL #1860585 Item #5

1663 Nov 25  Cozes, Saintonge France

André Lamoureux born to Daniel Lamoureux and Marie Touchay is baptized

Sunday evening 25 Nov 1663 were baptized [one of three baptisms]... André son of Daniel Lamoureux and Marie Touchay his wife. Presented for baptism by Mr. Jean Gouin, royal sergeant, and Marthe Touchay.

Born 3 Nov 1663.

Registers of the French Reformed Church of Cozes, Charente-Maritime 1656 - 1668 (Baptemes 1656-1688, collection de parlemental)

[was originally spelled Xaintonge, France]FHL #1860585 Item #5

In the christening record of Catherine Biset, 27 Feb 1656 our André’s father, Daniel Lamoureux is listed as: “Daniel Lamoureux, son of Jean Lamoureux,” Also listed is Daniel’s wife, the “honorable woman Marie Touchay,” — each infant is presented by both a male and female adult.

Marie Touchay is the female presenter, not the wife of Jean. See Andre’s christening record.

Registers of the French Reformed Church of Cozes, Charente-Maritime 1656 - 1668 (Baptemes 1656-1688, collection de parlemental)

[was originally spelled Xaintonge, France]FHL #1860585 Item #5

The Gold Book summarizes information available and says:

“Lamoureaux, Andre, originally from La Corberaie de Lusignan, he left the
1654-6 About prob Saintonge, France Pierre Masse’ is born, son of Daniel Masse’ “The Masse’ & Mercereau Families” by Kimball S Erdman, p 10

1658 Before of Moeze, Saintonge, France Jean Mercereau married Elizabeth Dubois Family Group Archive page, Kimball S Erdman

1660 about of Moeze, , Elizabeth Mercereau is born, dau of Jean Mercereau & Elizabeth Saintonge France Dubois - Later she marries Pierre Masse’ Archive record by Mrs D.A. Lamoreaux, Provo, Utah

1666 Dec 9 Ch-Mar, France Susanne de LaTour is born to Daniel Delatour & Jeanne Meurail – Xaintonge, France

1666 Dec 19 Cozes, Ch-Mar, France Susanne de LaTour is christened – Xaintonge, France “Du Dimanche au matin 19 Decembre 1666 A este bapteze Susanne fille de dessund Daniel Delatour fils et de jeanne Meurail presente au baptesme par henry Martineau & Suzanne Biton Nee ---- Née le IXe de ce mois. 9 Dec 1666 Masson Pathear Moreau FFF Seriber” “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. Born 9 Dec 1666.”

1681-4 ??? prob Méché Saintonge,France Andre’ Lamoureux & Susanne De la Tour are married about this time … [Gauged by the ages of their oldest known child, Elizabeth, & her children – unless they had other children that we don’t know about - ] Bristol Church records say Andre’ was “Formerly of Mesche”

1681 Apr 29 of Moeze, Saintonge, France Pierre Masse marries Elizabeth Mercereau “…Elizabeth …the 29 of April her [1681] …the first of Jean Mercereau’s children to marry... She had chosen 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.” “…the wedding was performed by pastor Morin…” “Forefathers of David Burlock Lamoreaux, Part 1, The Masse & Mercereau Families” by Kimball S Erdman And - An old protestant parish register covering the period 1666 to 1682 for Moeze, Saintonge, France found and translated by K S Erdman.

Elizabeth [Mercereau] 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... 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 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 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

[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]

1684 Mar 7 La Rochelle, S, France Marie Massé born to Pierre Massé and wife Elizabeth Mercereau is christened. - [La Rochelle records were taken into Holland by the minister and are indexed in the Leiden Index.]

Leiden Index of Huguenot records, Film #199955 SLC-LDS-FHC

[This is the last record I have of Pierre & Elizabeth Massé in France.] [Who was the Minister?? Morin]

1684-1687 Saintonge, In a history written by Audibert Durand, Minister of Saintonge, it says the
1685 About France? 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 1687 fugitive list lists NO CHILDREN in France! Was she born in Holland or Elsewhere?]

**Masse’ / Mercereau Family leave France**

1685 England to N Y


“...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.

“An 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 KS Erdman:

“The children of Elizabeth D Mercereau went to England in 1685. All, except Paul, ... Their mother died in this country and was buried in the French Church Yard on Staten Island.”


[quoted in “Latourrette Annals in America,” L.E. Latourrette [at age 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 Dubois 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 Souffrances, De Sieur 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 Joshua is listed as one of the first judges of Binghampton, Broome, N. Y.”

[These are probably children & g-children of our Daniel

**YesterYears Magazine, March 1968 p 16 [167] & 120 From a page copied for Isabelle Cluff from Alma Beasley, deceased.**

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

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

According to the Introduction to “The Register of the French Church of Bristol & “etc from the Huguenot Society of London v 20; page xxxii & xxxix, there were 28 persons in the Bristol Church records from Meche, Saintonge: Amiel, Bedoq, Benoist, Bilbaud, Blondet, Bureau, Cotturier, Fume, Godet, Guiton, Hauraat, Lamoureux, Lierre, Maux, Picolet, & Vicente.

There were 18 from La Rochelle: Bouquet, Boudet, Challes, deCroix, Gay, Gozin, Henel, Huertain, 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 Huguenot Society of London v 2

1685 - New Jersey

Mushrow (?) Joshua (Mercereau) 1697

Jean (John) Latourrette 1691
Huguenots of Staten Island

**Date** | **Place** | **Event & Source**
---|---|---
1686 | Staten Island | As early as 1686 two-thirds of the congregation of Staten Island seceded from the church of New York.
1686 about | France to England | "André Lamoureux, shipmaster and pilot of the port of Méché (now Meschers), a province of Saintonge (now Charente Inferieure) near the mouth of the Gironde just below Bordeaux, with his wife Suzanne Latour, and his children Elizabeth and Jacques, moved from France to Bristol in England as a result of the revocation of the Edict of Nantes. His name and that of his wife frequently appear in the records of the French Protestant Church in Bristol from 1689 until 1696."
1686 before | Mesche’, France | "André Lamoureux was a pilot from Méché, "André Lamoureux, maitre de nauire, et il estoit pilotte de nauire."

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**Notes from David Kendall Martin, Probably "The Lamoureux Record," A J Lamoureux:**

"Among the early fugitives from this suicidal act of persecution was André 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,

"...it is permissible to presume that André 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. Lamoureux, "The Lamoureux Record, 1919" in YesterYears Also in The Lamoreaux Record, 1939, Harold Dane L'Amoureux

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

FIND THIS REFERENCE

"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..."

New York City, 1664 - 1710 Conquest and Change, Archdeacon

"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." p 99-102, 109

M. Charles Weiss, History of the French Protestant Refugee from...
Daniel’s parents, André Lamoreaux & Suzanne de la Tour leave France before 1687.

André Lamoreaux & Suzanne de la Tour & a sister left France. France to England?

Fugitive list: code tt 265, page 288

“André” Lamoreaux, so tradition said, a successful ship builder and owner in the little coastal town of Meschers, Saintonge, near Bordeaux, France, had, 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. It was a rare privilege to thus be under the protecting wings of England’s sovereign king.

Edith Ivans Lamoreaux, “The Life Story of David Burlock Lamoreaux” p 2

[Spelling from original text.]

1680s

Méschê, France

André Lamoreaux & Suzanne de la Tour leave France.

[André, a master of a sailing ship, was, before, from Méschê in Saintonge, where he was a sailing pilot.]

André & Suzanne left “dinner on the table and candles burning”

Family Tradition

“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; Sent by Valerie Reynold, jreynol1920@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.

Bulletin de la Societe de l'Histoire du Protestantisme Francais, vol cxxxii

[Did they leave before and had children in another country??? Unlikely …OR were they with the large group leaving in 1687??]

1687

France

Fugitive list was made up, in 1687, by people in France’s La Rochelle area claiming property left by exiting Huguenots. It does not list dates of departure. It only lists claims on property left.

It states that André & Suzanne Lamoureux and a sister had left France some time before 1687.

THE PROTESTANT FUGITIVE LIST FROM SAINTONGE 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 “André Lamoureux des Meschers

Suzanne de la Tour

Suèe soeure (his sister)

there is about 200 pounds worth of goods

the furniture was sold for 28 pounds 5 sols

Protestant Fugitive List from Saintonge”, Dated 1687

French National Archives COTE TT 265, item 25 thru 29

Saints starts on page 273 –
André is on page 288 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

In a Statement kept at Paris National Archives, under code tt 265, page 288, we read: “Meschers. André Lamoureaux 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.”

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

1687 June

England

[André & Suzanne must have been in England at least by June 1687]

A 7 years residency in England or a colony was required before they could take out denization, which they did on 22 June1694 in Bristol, England - André & Suzanne Lamoureux & 2 children are on Denization list - all “born in foreign parts”

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

“Accompanied by his wife, Suzanne LaTour, and two children, Elizabeth and Jacques, he 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, p 795; Found in the Orange Co., Monroe, NY free library; Sent by Valerie Reynolds, jreynol1920@aol.com - email, 29 may 2001

1687 About

Where??

Jacques Lamoureux, son of André Lamoureux & Suzanne de la Tour was born.

<table>
<thead>
<tr>
<th>Date</th>
<th>Place</th>
<th>Event &amp; Source</th>
</tr>
</thead>
</table>
| 1687 Sept 25 | Bristol, England | “The register of the Huguenot congregation of Bristol, from its formation in 1687 to the close of the century, abounds in names…”  
Baird, C.W., *History of the Huguenot Emigration to America*, vol II p 158  

“...principally they came to New Netherl...”  
The Iconography of Manhattan Island 1498 * 1909. I.N. Phelps Stokes  

"...Huguenots followed the routes of Dutch penetration, because..."  
P 22  

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

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1688 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.”  
The Masses' & Mercereau Families by Kimball S Erdman  

1688 New York City “It has pleased God to visit this city and the country with a new kind of measeus, with sad after results, (recidiven).”  
Ecclesiastical Records, State of NY, Hugh Hastings p1492  

1689 Apr 29 New York City Daniel Massé' born to Pierre Masse' and wife Elizabeth Mercereau  
Later married Ester Fourret in NY.  
Records of French Church of New York (de Nouvelle york)  

The Masse' & Mercereau Families by Kimball S Erdman  

1689 May 5 New York City Daniel Massé' son 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  

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1689 New York “In 1689 New York City alone sheltered some two hundred Huguenot families, and their number and importance were increased for some time by the accessions which they received in subsequent years. Nor did their strength prevent them from being everywhere cordially welcomed.”  
Eglise Francoise a la Nouvelle yorke, Registers of the births, marriages, and deaths from 1688 to 1804; Rev Alferd V Wittmeyer, edit.; Found in Collections of the Huguenot Society of America. P xxi - xxii  

1689 Apr 29 New York City Daniel Massé born to Pierre Massé and wife Elizabeth Mercereau  
Records of French Church of New York (de Nouvelle york)  

The Massé' & Mercereau Families by Kimball S Erdman  

1689 May 5 New York City Daniel Massé' son of Pierre Massé and wife Elizabeth Mercereau Baptized  
Records of French Church of New York (de Nouvelle york)  

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Most of my notes are in brackets [ ] akrc
The Huguenots in England

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

"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 come 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, at that time second only to London in commercial importance... The registers of the Huguenot congregation of Bristol, from its formation in 1687 to the close of the century,... 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 chery race, to honor such domestic solemnities by large attendance; and even during their 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..."

"This little colony of refugees composed a select and favored group. They enjoyed the patronage of the Bishop of Bristol, Sir Jonathan Trelauney... 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. ... [See Bristol map & pictures of this church.]

Baird, C.W., History of the Huguenot Emigration to America, vol II p 158-9

[The first record of Andre’ & Suzanne in England is this in 1689. We know they left France before 1687. We don’t know how much before that they were here. Where were they?]

<table>
<thead>
<tr>
<th>Date</th>
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</tr>
</thead>
<tbody>
<tr>
<td>1689 Dec 12</td>
<td>Bristol, England</td>
<td>Judith Lamoreaux daughter of Andre' Lamoureux and Suzanne LaTour is born.</td>
</tr>
<tr>
<td>1689 Dec 16</td>
<td>Bristol, England</td>
<td>Judith Lamoreaux daughter of Andre' Lamoureux and Suzanne LaTour is baptized.</td>
</tr>
<tr>
<td>1690 Mar 19</td>
<td>Bristol, England</td>
<td>Jacques Lamoureux, son of Andre' Lamoureux and Suzanne LaTour Buried</td>
</tr>
</tbody>
</table>

[Jacques is said to have been born before they came to England? There is no record of him being born in England. Family tradition says two children were brought out of France.]

Travel In 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 travelling. I say nothing of the waggons, 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.]

David C. A. Agnew, Protestant Exiles From France, Vol 2, p 11

<table>
<thead>
<tr>
<th>Date</th>
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<th>Event &amp; Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1690 Jun 26</td>
<td>New York City</td>
<td>Ester Massie' born to Pierre Massie’ and wife Elizabeth Mercereau Records of French Church of New York (de Nouvelle york) &quot;The Massie’ &amp; Mercereau Families’ by Kimball S Erdman</td>
</tr>
<tr>
<td>1692 Oct 12</td>
<td>New York</td>
<td>&quot;...the Dutch minister, under date of October 12th, 1692, thus reports this event: “We must not omit to mention that the two French churches have been united, and that Dom. Peiret will perform service in the city for the most part, and Dom. Daille in the country all to be one church, and the income to be divided equally between them.” ...in 1692, and Mr. Daille’s people, practically left without any church, naturally found a home with the brethren in Markefield street.”</td>
</tr>
</tbody>
</table>
Annual visit to New Paltz was in 1692,... he was succeeded in New Paltz and on Staten Island by the Rev. David de Bonrepos... church attendance at Bergen, Hackensack, Staten Island and Harlem have fallen off, under the idea they can live without ministers and sacraments. Mr. Rou,... I know they have always been at war with them [their ministers], to begin from the time of Mr. Daille; and that the late Mr. Pieret, who was a worthy Minister, lived in torment among them... they have put their ministers out" p xxvi.

"On the resignation of Mr. Daille, Mr. Pieret again became sole pastor of the New York church. Mr. Rou says, he "live in torment among them." But these were not the only difficulties he and his congregation had to contend with. The French had now become a very important factor in New York politics"

Eglise Francoise a la Nouvelle york, Registers of the births, marriages, and deaths from 1688 to 1804; Rev Alferd V Wittmeyer, edit.; Found in Collections of the Huguenot Society of America.

1693 May 17 New York City Pierre Masse' born to Pierre Masse' and wife Elisabeth Mercereau Records of French Church of New York (de Nouvelle york)

"The Masse' & Mercereau Families" by Kimball S Erdman

1693 June 25 New York City Pierre Masse' son of Pierre Masse' and wife Elisabeth Mercereau Baptized Records of French Church of New York (de Nouvelle york)

"Batéme -Aujoudy dimanche 25e Juin 1693 aprés la priere du soir a Esté baptise en cette Eglise par Mr. Perret ministre pierre fils de pierre Massé et d'Elisabeth mercereau ne le 17e de ce mois presenté au St Bapteme par Jean Labourette et Marie suzanne doucinet parain et marraine.

Pierre Massé
Marque de Marie Susanne Doucinet

Peiret, ministre.

"New York French Church records, Staten Island, New York, 1694-1886," LDS Film #509,193 item 7

1693 Aug 16 New York City Daniel Mercereau, son of Jean, Marries Suzanne M Doucenet

"The Masse' & Mercereau Families" by Kimball S Erdman

Marriage – Aoutorduy Dimanche siste d'auo 1693 avant la priere du soir a Esté

Le mariage de Daniel mercereau et susanne Marie Doucinet, Le d. mercereau du bourg de Moise enxaintonge[Saintonge] au Royaume de france ddt la ditte Doucinet de la ville de la rosselle au d. Royaume aprés la publication de leurs annonces publiee par divers diuers dimanesses consecutifs sans oposition.

marque – du gr Doucinet

marque x de Elisabet dubois

V mercereau

marque

de susanne Ratier

Elie Massé

Ezechiel Grazillier

rené rezeau

Pieret, ministre.

"New York French Church records, Staten Island, New York, 1694-1886.

LDS Film #509,193.

[These witness entries are on two lines but they said:

marque x de Elisabet dubois Ve mercereau

marké de Marie suzanne Doucinet

[One of the next entries is a Jean dubois "du bourg d'abbert en Santonge" marrying a marie genouil, Oct 1693.]

"All persons desirous of entering the married state were obliged to appear before the Court of Justice, or the Ministers of the Church of their place of abode, where they had their fixed domicile for the last year and day, and to apply there, for three Sundays or Market Days, when publications of the banns were to be made in the Church or the Court House, or other places where the Court of Justice was held; and everyone who had any impediment to propose, was obliged to state the same in the meantime, on pain of being otherwise deprived of that right.

"These proclamations were designed to preserve the right of a third person; marrying in church being held to be only an external ceremony of a public confirmation introduced likewise for better security.

"As cases, however, might arise where it would be impossible to comply with the general law, provision was made for dispensing with such proclamations for legal and valid reasons, by consent of the government, or (some held) of the judge.

"From these provisions of law, Marriage Licenses – which are only dispensations from the proclamation of Banns took their origin in this country.

"When the Colony passed into the hands of the English, the practice continued to prevail; Marriage License issued by them, bearing date as early as 29th December, 1664, being found on record. Subsequently, the collating, to Benefices, granting Licenses of Marriage and Probate of Wills were declared in the Royal Instructions, to be exclusively reserved to the governor.

"The License was issued from the Provincial Secretary's office, and in return those obtaining it gave a Penal Bond in the sum of £500, that there was no "lawful let or impediment of Pre-Contract, Affinity or Consangunuity, to hinder the parties being joined in the Holy Bonds of Matrimony, and afterwards their living together as Man and Wife."

"There are forty volumes of these Bonds in the office of the Secretary..."

"Names of Persons for whom Marriage licenses were issued by the secretary of the Province of New York previous to 1784. #974.7 V25m Page IV-V

<table>
<thead>
<tr>
<th>Date</th>
<th>Place</th>
<th>Event &amp; Source</th>
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</table>
| 1694 June 22 | Bristol, England | Andre' & Suzanne Lamoureux & 2 children are on Denization list all "born in foreign parts" This required a 7 year residency.  
(1694 June 22.) Daniel De Bondt. [listed on previous page 'at Bristol'] John Croll. Peter Lucadou…. "born in foreign parts"
Richard Monck. Andre' Lamoureux, Susanna, his wife, Elizabeth and Judith, their children.  
Peter Bondecou, Peter Sneew…. [the list is continued.] [two other families are on this page, all others are single] "Andrew Lamoureux, Suzanne, his wife, Elizabeth and Judith, their children." [Note: No son Daniel is listed. He died before this OR was England born…?]  
Denizations at Bristol, Eng. found in the Publications of the Huguenot Society of London vol XVIII, 1911 (942.1/L1 B4) Vol 18, p 235  
[To do business on England soil you had to be British. This also showed that they had probably given up on being able to go back to France. Andre had been out of France for at least 7 years. The following record says they had to have a 7 years residency in England or a colony before they could take out denaziation, which suggests they left France in 1687.]  
"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 in France, Jan 2000 by Allen Steele <AllenSteele@compuserve.com>  
"…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 Bernard Contret, The Huguenot in England Immigration and Settlement c 1550-1700  |
Captain of a ship, comes from Meche her friend or his friend, plural, but not their friend, is witness to Bedog-Roy Marriage  
Register of the French Episcopal Church, Bristol, England  
[NOTE: tisseran = weaver; beaufere de l’espoux = brother-in-law of the groom, because of the ‘x’; tesseran = witnesses; soeur de l’espoize = sister of the bride; cousin par alliance = cousin by alliance; et Andre' Lamoureux, cap. De naire, cy devant de Mesche’, ses anis = Andre’ Lamoreaux, captain of a ship, before (front) from Meche’.  
NOTE: it doesn’t say born in Meche’ like all the others.]  |
| 1695 Nov 29 | Before England? | Daniel son of Andre’ & Suzanne Lamoureux. dies  
[Their first Daniel must have died because they also named their next child, Daniel.]  
[He must be buried in Bristol]  
[Were there more children who died here or in France?] [FIND HIM.]  |
| 1695 Nov 29 | Bristol, England | Daniel Lamoureux, son of Andre Lamoureux and Suzanne LaTour is born  
[This is their 2nd son Daniel.]  
Records of French Episcopal Church of Bristol, Hug Society London, v 20  |
| 1695 Dec 1 | Bristol, England | Daniel Lamoureux, son of André Lamoureux and Suzanne LaTour is born  
(1695 is not part of the record but is at the top of the page. DK Martin)  
Registers of French Episcopal Church of Bristol, Eng. P 9  
A.J. Lamoureux records the information as follows:  
DanielJeaneOnlyTmLn 6/6/2013 update printed 06/06/13 Page 10 of 40  
Bolding is mine - indicated my direct line ancestors and important events. Most of my notes are in brackets | J akrc
### Date and Place

<table>
<thead>
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</thead>
</table>

[Are they listed in 1695 or 1699? No André?]


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

| 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)

| 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

### NEW YORK CITY – 1690’S - 1700’S

“This Stoutenburgh in his ‘Documentary History of Oyster Bay’, says, ‘These early Dutch people in America were a home loving people and lived very much to themselves and intermarried much’. They were very much devoted to their children and kept them under the family roof; building additions to their homes when they married. They were good and loyal citizens and love their God and their country.

If the husband or wife died it was customary for the survivor to marry again, often within a month or two and the children from both marriages were gathered into one house. Sometimes a widower with a number of children would marry a widow having as many or more, and to these new ones would soon be added. There were of course, a great many deaths among the children but after the period of early youth, the chances for life were good and many reached extreme old age. Many men were killed in battle or accident.”

“In contracting marriages it was the fashion for two or more children of one family to select partners from children of some other family. Sometimes the parents took part in the promotion of these multiple family alliances.

“If a child died the parents had habit of bestowing its name on the arrival of the same gender and this was often repeated several times in case of a succession of early deaths. If either husband or wife died it was considered polite to name the first child of the new marriage after the departed spouse. The first son was almost always named for his paternal grandfather, and the second after his maternal grandfather and after these the uncles were honored. The girls maternal grandmother was first honored then the paternal grandmother and so on. This makes it comparatively easy for the genealogist to locate family names. Certain names were thus maintained through many generations.

“In the matter of spelling names each man spelled according to his fancy. Down to about the time of the Revolutionary War there seems to have been no fixed rule for spelling. …”

Van Cott, Annie A., The Female Ancestors of Losee Van Cott in America and Europe, Introduction, p. i

| 1697      | NYC       | Governor Fletcher is recalled partly for being too friendly with pirates. The Earl of Bellomont is commissioned. The Iconography of Manhattan Island 1498 * 1909, Stokes.

| 1698 Mar 13 | NYC       | Trinity Church was first opened for service. They had been using the fort. The Iconography of Manhattan Island 1498 * 1909, L.N. Phelps Stokes, NY 1915

| 1698      | NY        | A census of this year is mentioned. "Early History of the Sicard-Secor Family” by Gray NY G&B Record ’The earliest enumeration of the inhabitants of the Province of New York was made in 1698 ‘by high sheriffs and justices of the peace in each respective county’ at the direction of Governor Bellomont.

History of Westchester Co, NY. From Early Settlement to the Year 1900, chap XI

Shonnard, Frederic, & Spooner, W W,

| 1699      | New York  | Early French Huguenot settlers wanted to remain French. They requested their local leaders to petitioned their government to support and finance them in building up a Protestant settlement in the colonies. A letter was sent and its 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.’ “…so much animosity should exist between the English, French and Dutch. … they preferred ‘going to the Mississippi rather than submitting to Lord Bellomont.’ It will be remembered that it was at this time that some four hundred Huguenot families, anxious to make a final effort to retain their nationality, sent a memorial to Benvenu, the explorer, to be remitted to Louis XIV., asking to be permitted, under the sovereignty of the King of France, and in the enjoyment of freedom of conscience, to settle themselves on the banks of the Mississippi. It was probably to this noble project that the French of New York referred in their interviews with Mr. Bernon, and to

### Notes

Most of my notes are in brackets [ ] akrc

DanielJeanOnlyTmLn 6/6/2013 update printed 06/06/13 Page 11 of 40

Bolding is mine - indicated my direct line ancestors and important events.
which Pontchartrain, in the name of Louis XIV., made the unfeeling reply: "The King has not driven Protestants from France to make a republic of them in America." P xxx

Eglise Francoise a la Nouvelle york, Registers of the births, marriages, and deaths from 1688 to 1804; Rev Alferd V Wittmeyer, edit.; Found in Collections of the Huguenot Society of America.

The French in New York seemed to suffer for this disloyalty? "Mr. Peiret, accompanied by the chief members of the church, waited twice on Bellmont, requesting to be informed in what they had been proven themselves either disloyal or disrespectful to the King or to him, and protesting their entire innocence of such charges. Bellmont, who had in reality no reasonable cause of complaint against them, as in all they had done, or had proposed to do, they had simply exercised their undeniable rights as free citizens, was obliged to disavow his agent; but he revenged himself in a way scarcely worthy of one in his position: he at once suppressed the annual pension of twenty pounds which he had hitherto allowed Mr. Peiret. In a petition addressed to Governor Cornbury, for the purpose of obtaining redress in this matter, Mr. Peiret says: "Milord Bellmont in Conseil taking in Consideration how little both Mr. Vesey and yor petioner did receive from their Congregations for their Annual maintenance did order that a sume should be paid to them both out of the revenues of this Province every year as a help to themselves and family to keep." p xxx

Eglise Francoise a la Nouvelle york, Registers of the births, marriages, and deaths from 1688 to 1804; Rev Alferd V Wittmeyer, edit.; Found in Collections of the Huguenot Society of America.

"Paving of New York roads began in 1657 and continued throughout the last quarter of the century. Each householder was responsible for paving, at his own expense, a specific distance from his own door front towards the center of the street. Covered with good pebble stones, the new roads were graded to allow drainage into the waters surrounding the island. These pathways needed constant attention and periodic relaying; Beaver Street, for example, was paved four times between 1684 and 1701. The waterfront area posed special problems, and persons who lived on streets along the shore had to build wharves 30 feet broad between their property and the low water mark.

"The people of Manhattan drew their water from wells dug in the streets. ... Common Council designated well sites throughout the city and paid half of the expense of their construction. The inhabitants of the neighborhoods thus supplied with water paid the remaining costs, and a local resident was made responsible for maintenance of each of the stone wells.

"Clean, paved streets and available water assisted the authorities in their efforts to prevent and fight fires, the most grave threat to the growing city. ... For the tragic times when fires did start, the city required its householders to have water buckets available."


"By the West Indies, it was common at that day, to designate the whole continent of America. Jean de Laet, one of the directors of the West India Company, wrote a 'Description of the West Indies,' the third chapter of which, entitled 'Virginia,' included an account of New Netherland. "...from Holland to Virginia in the West Indies."

Charles W. Baird, History of the Huguenot Emigration to America, 1699 New York City


[FIND: Masse, Mercereau, Lamoreaux on any of these?] [Check court records for same.]

**DANIEL LAMOREAUX PARENTS & FAMILY GO TO NEW YORK**

1700 before 1699 New York

"Daniel L'Amoureux" - Meschers, Saintonge – before 1700 –

"Born in Meschers, Saintonge. [Not true. He was born in Bristol.]

"Died probably in Putnam County, N.Y.

"Daniel L'Amoureux" was a son of Andre L'Amoureux and his wife Suzanne La Tour. His parents fled to Bristol, England, before 1689, where on November 29, 1693 Daniel was born and later baptized in the French Church there. [This is an error. That first Daniel died. Ours was born in Bristol in 1695.]

"The family was in New York City by the spring of 1700, where the father, a shipmaster, was engaged in foreign trade. Daniel was a 'Freeman' in New York City on May 16, 1721, and was listed as a 'cordwainer.' He removed to New Rochelle before 1726, where he became a member of the English Church. Soon after 1732 he removed to Westchester County and finally into Putnam county, N.Y."

"(See Andre L'Amoureux)"

Huguenot Ancestors Represented in The Membership of The Huguenot Society of New Jersey, 1945, compiled by Dorothy W Taylor & 1956, compiled by Sara Morton Koehler; New Jersey

Their sources are listed as:

"Biographical Sketches and Index of Huguenot Settlers of New Rochelle,1687-1776"

"...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."

Charles W. Baird, History of the Huguenot Emigration to America, p 154-5

"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.’"

Charles W. Baird, History of the Huguenot Emigration to America, v 1, p 277
“God gave me the blessing of coming out of France, and of escaping the cruel persecution carried on there against the Protestants: and to express my thanksgiving for so great a blessing, I promise, please God, to observe the anniversary of that by the fast.” p 311

Charles W. Baird, History of the Huguenot Emigration to America, v 1,

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.

1700 (about) N Y City

André (Lamoreaux), having heard of the new land of America, many of whose colonists were subjects of King George III, decided to take his family and any friends who dared venture in his ship, across the great Atlantic, secure in the thought that they would still be under the protection of this great sovereign.”

The Life Story of David Burlock Lamoreaux”, Edith I. Lamoreaux, p 2

[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]

1700 N Y City

Daniel Lamoureux 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 Massé, daughter of Pierre and Elizabeth (Mersereau) Massé and moved to New Rochelle by 1726, which he left after 1732 for northern Westchester County and finally the present Putnam County.

Ship Passenger Lists, N Y & New Jersey (1600-1825), Carl Boyer

NY has always been the financial center of our country.

1700 New York

Other immigrants with earliest known dates, ...Daniel Mercereau, 1689; (Merceau)

Jacques Mary, 1692; ...André Lamoureux, 1700; ...the French citizens, shows that they were men of note in business and public life of the time.” P 222

From Rouen came ...Pierre Chaperon, ...

In 1703 the governor authorized ...a French and English school in the city of New York.” P 222


1700 May N Y City

Suzanne de Latour Lamoureux witnesses a baptism at the French Church Records of French Church of New York (de Nouvelle york) p 72

Baptême – Aujourd'hui mecredy 15me. de May 1700 monsr Peiret Ministre aprest la priere du matin a Batize Susanne Garnier nee le 4e de ce mois fille de Isaac Garnier Et d’Elizabet Doubled presente au St Bateme par Jean Coutant et Susanne de la tour parein et marine.

Jean Coutant

Isaac Garnier

Peiret, ministre

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

Found in Collections of the Huguenot Society of America, vol I

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

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

“A married, woman or widow, at times used her maiden name...” e.g. Susanne de la tour.


...the order of the signatures, which is sometimes helpful in determining the relationship of the signers, has been strictly maintained. A little inspection will show, for example, that the relatives & friends of a couple usually sign the record of the marriage in two separate columns. And this literal exactitude has been carried so far as to reproduce, as near as possible, the exact ‘marks’ of those who could not write their own names. At first these are very few, and this fact speaks well for the quality of the refugees who came here; but later on, when means of education were scarcer and more difficult to obtain, they become more numerous.”

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

Index to “New York French Church records, Staten Island, New York, 1694-1886 - LDS Film #509,193- lists:

Lamoureux (Lamoureau André 92:164; Catherine 85; Daniel 155; 155; Jeanne 155; Judith 147; Susanne 99

LATOUR (De La Tour) Marguerite 12 Susanne 72

CHAPERON Judith 158; Pierre 141 147; Marie 6

CHADEAYNE (CHADAINE) Blanche 229; Elizabeth 286; Ester 229; Henri 30, 229; Jean 24; Marie 13,30

There are many Mercereau & LaTourette entries listed.

The Dutch Church item #3 on the same film: LDS #509,193.

These seem to be the same entries as in “Registers of the births, marriages, and deaths of Eglise Francoise a la Nouvelle york from 1688 to 1804; Rev Alfred V Wittmeyer, edit.

“The French Reformed Protestant Church of New York, “Pine and Nassau Streets, Manhattan (was) organized (in) 1688 by Rev. Pierre Peiret as Eglise francaise a la Nouvelle York. Originated with occasional French services held in Church in Fort ... from 1628. Incorporated Feb 20, 1796. First services in private dwellings to 1689, when occupied stone church on Market Street (Petticoat Lane). Cornerstone of church laid July 8, 1704 by Lord Cornbury, ... Known as La Temple du St. Esprit. First clergyman, Rev. Pierre Peret, 1689-1704.

Inventory of the Church Archives of New York City, Reformed Church in America prepared by Historical Records Survey, WPA, NY Aug 1939 p 35

DanielJeanOnlyTmLn 6/6/2013 update printed 06/06/13 Most of my notes are in brackets [ ] akrc
It was in the year 1688 that the French first built a house of worship for their exclusive use. This was a very humble chapel on Marketfield Street, near the battery, and...

"It was here," says Dr King, "that 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, presenting a touching spectacle of purity and zeal.

"This house proved too small... a second and larger, a plain stone edifice nearly square, which was built in 1704, directly opposite the Custom House on Pine Street. ...The church in New York was named 'L'Eglise du St. Esprit' (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."

"Among the names of the members are such families as Quintard... Lamoureaux,..."

"For over 40 years Rev. Louis Rou was pastor of the French Church. In this period trouble arose over the absorption of the French Church in New Rochelle by the Episcopalians."

Also in "New York French Church records, Staten Island, New York, 1694-1886 LDS Film #509,193

[Susanne] Suzanne "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.]

Source:
"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.]

1700s

1702 - Queen Anne's War between the British and the French in North America begins.

1700 - 1749 Colonial New York Continuous fighting with the French & Indian pre-revolution War out of Niagara H. Swiggett

This resumed again 1754-1763

The Iconography of Manhattan Island 1498 * 1909, Stokes

1702 May NYC Edward Hyde, Lord Cornbury, arrived in New York to act as Governor New York City, 1664 - 1710 Conquest and Change.


"Gov Bellmont was succeeded by Edward Hyde, Lord Cornbury, a cousin of Queen Anne, but a man of bad morals and a spendthrift."

The Iconography of Manhattan Island 1498 * 1909, Stokes

New York New York Governor " Cornbury was appointed successor to Bellmont June 13, 1701; commissioned September 9, 1701; arrived May 3, 1702:

"Says Dr. Dix in his History of Trinity Church: "The Clergy" (of the Episcopal Church) "regarded his arrival as a great deliverance; and no wonder, considering the reign of terror which he found here. Letters are extant from the Rev. John Bartow and other Missionaries of the Venerable Society, graphically depicting the perils of the Church (of England) under the administration of Bellmont and Nanfan, and hailing the arrival of the new Governor as an auspicious event."

Ecclesiastical Records, State of NY, Hugh Hastings p 1489

[The fort was renamed "Fort Anne" by Cornbury for his cousin Queen Anne. It had been Fort Orange. Also later it was Fort William]

1702 June New York Gov Cornbury is commanded to "...cause Her Majesty to be proclaimed Queen of England, Scotland, France and Ireland, Defender of the Faith, Supreme Lady of the Province or New York and Plantations of the same... "

Ecclesiastical Records, State of NY, Hugh Hastings p 1492

1702 Summer NYC 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.

"...the hand of God that has gone forth against us in epidemical contagious sicknesses for more that the space of one year past, which greatly distressed us..." [smallpox?]

John R Brodhead, agent
Documents Relative to the Colonial Hist - State of New York... vol III, p 419-420

Most of my notes are in brackets [ ] akrc
<table>
<thead>
<tr>
<th>Date</th>
<th>Place</th>
<th>Event &amp; Source</th>
</tr>
</thead>
</table>
| 1702-1713  |            | “...the great mortality just then prevailing. More than five hundred had died in the space of a few weeks, and that very week about seventy had died.” [small pox?]
| 1702 June  | New York   | “...all the Gentlemen and Merchants of the City of New York cause Her Majesty to be proclaimed Queen of England, Scotland, France and Ireland, Defender of the Faith, Supreme Lady of the Province or New York and Plantations...” |
| 1703 Jan 13| NY City    | Andre' Lamourau witnesses Beau-Gaillard marriage at the French church in NYC.   |
| 1703/4 Jan 13 | New York City | Suzanne Lamoureux witnesses Beau-Gaillard daughter baptism at the French church in NYC. |

David Kendall Martin’s notes of French Church say:

“Mariage – Aujourd'hui mercredi 13. jour Janvier 1703 avant la priere à eté beny le marriage de Daniel beau et Ester gaillard par monsieur peiret minister de leglise.

Daniel Gaillard  Daniel Beau
André Lamourau  Ester Gaillard
Peiret min.”

“the signature of ANDRÉ LAMOUREUX as a witness
TO THE MARRIAGE OF Daniel Bueau on January 13th 1702/3, from the original records of the Eglise Francoise a la Nouvelle York, last owned by the French Church du Saint Esprit (111 East 60th Street, New York 10022) and now lost; a negative photostatic copy of these records is owned by the New-York Historical Society who provided the poor xerox copy of this portion of the records (below) from which the above facsimile was traced by Anne Kennedy Martin, June 1974.” [see 1720 May 29 for Suzanne’]

Letter from David Kindall Martin, Mouse Hill, West Chazy, NY

[André witnessed the marriage – Suzanne witnessed the baptism of the child.]

“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 p 118.


[Note Dec 1699, Mar 1699-1700 and Oct 1700... The New Year was celebrated in March so the months from Jan thru March are written as 1699-1700, to show which year it was.] [What age were freeman – what were the requirements?]

The French Reformed Protestant Church of New York, “Pine and Nassau Streets, Manhattan (was) organized (in) 1688 by Rev. Pierre Peiret as Eglise francaise a la Nouvelle York. Originated with occasional French services held in Church in Fort ... from 1628. Incorporated Feb 20, 1796. First services in private dwellings to 1689, when occupied stone church on Market Street (Petticoat Lane). Cornerstone of church laid July 8, 1704 by Lord Cornbury, ...”

Known as La Temple du St. Esprit. First clergyman, Rev. Pierre Peiret, 1688-1704. p 35

Inventory of the Church Archives of New York City, Reformed Church in America prepared by Historical Records Survey, WPA, NY aug 1939

1703 New York

“The edifice in Marketfield street having become too small in the meantime, Mr. Peiret and the Cosistory were authorized in 1703, by an act of the Assembly, to sell the property and to apply the proceeds, and such other contributions as members and others might voluntarily make for that purpose, to the erection of a new and larger church, and, if they thought proper, to that of a dwelling house for the minister.”

Eglise Francoise a la Nouvelle york, Registers of the births, marriages, and deaths from 1688 to 1804; Rev Alferd V Wittmeyer, edit.; Found in Collections of the Huguenot Society of America.

1703 NYC

The population of New York, city and county, was 4,436

The Iconography of Manhattan Island 1498 * 1909, Stokes
"In 1703 the governor authorized…a French and English school in the city of New York."


1703, NYC

CENSUS “...Original tax assessment rolls compiled in 1703 and a census taken in the same year...in addition to names, these lists provide the estimated value of the estate and number of bondsmen and dependents for the city’s householders and tenants...Independent residents or heads of households in Manhattan’s five central wards, the East, West, North, South, and Dock."

*New York City, 1664-1710 Conquest and Change*, Thomas J Archdeacon p 43

1703, NYC

New York City Census 1703: Lamoreaux

André Lamarue, listed as inhabitant of New York City; 1 male 16 - 60; 1 female 16-60, [Suzanne De la Tour]
1 male & 1 female child under 16. West Ward [Judith & Daniel]

Jandain

Daniel Janden is in east ward, 2 adult male 16 - 60, [Daniel & WHO?]
1 female 16 - 60, [Catherine Lamoreaux]
3 male children, [Charles-1697; Jean-1701]  [Who else? Another son B-Nov 1703]
1 female child under 16. [Marie-1698]

*Documentary History of the State of New York*, by E. B. O'Callaghan, p 612
Albany, 1849. [Contains entire 1703 census of New York City I have this.]

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

*Doc of NY, 1703 Census of NY* [DO I HAVE THIS?]

*Early New York State Records, 1663-1722*, Carol M Meyers LDS Genealogical Library, entered in 1966. US/Can 974.7 x28m

It then appears in either 1702 or 1703 they [André & Suzanne] purchased 32 acres of what is now midtown Manhattan. André is listed on the 1703 census as a resident of the west ward of New York (midtown Manhattan) with Suzanne, Judith and Daniel. We know he was still a ships master at this time, so it is likely the 32 acres of farm land was purchased to give Suzanne a better place to raise the children. The purchase price of 32 acres of Manhattan was 15 pounds. This was a fair amount of money, so we can infer they were reasonably well off. It also indicates the land was cleared, and probably had a house. (As far as I can tell, the 32 acres is part of the Rockefeller property which now contains the United Nations Building. It was on the north side of Broadway, which was the only road up there in 1703.)"

"A L'Amoureux Family History as we Approach 300 Years In America,"

Duane L'Amoureux in a letter to akrc, 1991

FIND LAND RECORDS!!!!

[André & Suzanne, born between 1687 & 1643; & Judith & Daniel, born between 1688 & 1695; where is Elizabeth? She would be at least 18 yrs. No Dujean listed in NYC census 1703. Was she in New Rochelle or etc? Janden would have probably been Catherine & Daniel. Since the name is not spelled precisely the info may have been given by Suzanne instead of André,??]

[Neighbors are D Graw, Riersie, Cure, Reed, Tinbrook, Lamarue, Harring, Burley, Burkley, Risoe, D Bois,; Only a few French in the neighborhood. p 620 [Very few people over 60!]

[See the map of NY Wards, 1703, in Lamoreaux Book.]

[This goes along with England records Judith was born in Dec 1689 – Daniel 1695. Andre & Suzanne, born between 1643-1687]

[Since the Lamarue name is not spelled precisely the info may have been given by Suzanne instead of Andre,??]

[Neighbors are, in this order: D Graw; Riersie, Cure, Reed, Tinbrook, André Lamarue, Harring, Burley, Burkley, Risoe, D Bois; very few French in the neighborhood.] p 620 [Very few people over 60!]

New York was divided into five wards; West, East, North, South and Dock Wards.

“The West Ward is the area located north of Beaver Street (which is north of Market Street) bounded on the east by New Street, (half way between Broad Street and Broadway), bounded on the west by the Hudson River. Originally the wards only went north to Wall Street. As the city expanded so did the East, North and West Wards.”

[Basically the West Ward included people living on Broadway? I think. See Map. I gather that the Dock Ward was the most affluent, North was the poorest, South was generally well to do and East and West were in between or mixed. akrc]

[There were] “Seventy-four individuals or heads of [French] families in 1703, distinguished primarily from the records of the Eglise du Saint-Esprit“

“French New Yorkers also married primarily within their own group. Not a single one of the 44 weddings which took place in the Eglise du Saint-Esprit between 1689 and 1710 involved a non-French person.”


[FIND THESE] "Tax rolls for July, September, and December 1703, and Feb 1703/4 estimate the value of the houses and estates, or simply the estates of slightly more than a thousand heads of families. These are found in the "Min(utes) Com(mon) Coun(cil), ... Klapper Library, Queens College, City University of New York"]

[Is this where D.K. Martin teaches or can he go there to research? It was on his postcard.]

“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 Françoise a la Nouvelle yorck from 1688 to 1804”; Rev Alferd V Wittmeyer.

Spelling: “…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. Agnue, Protestant Exiles From France, Vol I & 2

1703 New York

“Mr. Burroughs went with me to Vendue where I bought about one hundred Rheem of paper which was retaken in a fly-boat from Holland and sold very reasonably here - some ten, some eight shillings per Rheem by the Lott, which was ten Rheem in a Lott. And at the Vendue I made a great many acquaintances amongst the good women of the town, who courteously invited me to their houses and generously entertained me.

The Cittie of New Yorke is a pleasant, well compacted place, situated on a Commodious River which is a fine harbour for shipping. The buildings, brick generally, very stately and high, though not altogether like ours in Boston. The bricks in some of the houses are of dissoulers and laid in checkers, being glazed, look very agreeable. The inside of them are neat to admiration, the wooden work, for only the walls are plastered, and the Summers and Gist are planed and kept very white scower’d as so is all the partitions if made of Bords. The fire-places have no Jambs (as ours have) But the Backs run flush with the walls, and the Hearth is of Tyles and is as far out room at the ends as before the fire, which is Generally Five foot in the Lower rooms, and the piece over where the mantle tree should be is made as ours with jogners work, and as I suppose is fasten’d with iron rodds inside. The House where the Vendue was, had Chimney Corners like ours, and they and the hearths were laid with the finest that I ever see, and the stair cases laid all with white tile which is ever clean, and so are the walls of the kitchen which had a brick floor. They were making great preparations to Receive their Governor, Lord Cornbury from the Jeresyes, and for that end raised the militia to Gard him on shore to the fort”. They are Generally of the Church of England, and have a New England Gentleman for their minister, and a very fine Church, set out with all customary requisites. There are also a Dutch and Divers Conventicles as they call them, viz., Baptists, Quakers etc. They are not strict in keeping the Sabbath as in Boston and other places where I had bin, But seem to Deal with great exactness as far as I see or Deall with. They are sociable to one another and Courteous and civil to strangers and fare well in their houses”.

“The English go fasheonable in their dress. But the Dutch, especially the middling sort, differ from our women; in their habit go loose; were French muches, which are like a Capp and a head cover; the laced with the finest that I ever see, and the stair cases laid all with white tile which is ever clean, and so are the walls of the kitchen which had a brick floor. They were making great preparations to Receive their Governor, Lord Cornbury from the Jeresyes, and for that end raised the militia to Gard him on shore to the fort”.

“…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. Agnue, Protestant Exiles From France, Vol I & 2

1704 before Sept NYC

[At the death of their minister the heads of families signed a petition.]

(Signatures of heads of families to decisions at death of Rev. Peiret)

L. Bongrand        Daniel guillard       Josué David       Viencent Tillou        Elie pelletreau
Jean perlier       Jean Le cheuiller    Denis Richer      Jean faget            Jean Lafont
P. nontels         Nicolas Jamain       Estienne de Lancey f. Viencent Jean Calzalsi
Viencent Tillou    Daniel Nenard       Jean faget        Jean Lafont
Elie pelletreau    Daniel Nenard       Jean Calzalsi    J. garreauau        Thomas Bayeux
Elias neau anc.    Daniel Nenard       Augustus Grasset  rené Foucacht     Elias Boudinot
P. Bontecou        Daniel Nenard       P. Bontecou       Jean faget
Jean Magnon        D. Jandin
Isaac Garnier
P. Soumain
Pierre Morin
A. Bonia

The next entry says “Aujourduy dimanche dixieme de Septembre 1704, les chefs de famille etant assemblees avec le consistoire Sont demeurés d’acord qu’on Eceiroit par la premiere ordinaire a
<table>
<thead>
<tr>
<th>Date</th>
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<th>Event &amp; Source</th>
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<tbody>
<tr>
<td>1704</td>
<td>New York City</td>
<td>The French Church ([<em>Eglise du St. Esprit</em>]) was built &quot;on the north side of Pine St. east of Nassau.&quot;</td>
</tr>
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<td>The Iconography of Manhattan Island 1498 * 1909, Stokes</td>
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<tr>
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<td></td>
<td>&quot;The Huguenot Church on Manhattan Island ...was established in 1628, ...now known as Eglise Francaise du Saint Esprit. ...The early church was of stone and stood on The Broadway, bounded by Naussau, Maiden Lane, and Pine Streets. The burial ground, containing the mortal remains of the most important Walloons and Huguenots, has long since disappeared in the March of Progress.&quot;</td>
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<td></td>
<td>&quot;Daille established churches at Hackensack, Staten Island, and New Paalta. &quot;</td>
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<td>&quot;A second Huguenot Church was organized in 1688 at the site of the Produce Exchange (Bouding Green and Petticoat Lane). The minister was Pierre Peiret. In 1692, these two churches united. Daille took the circuit of churches; Peiret, the city Huguenot Church on Petticoat Lane. The growth was phenomenal. The Church outgrew itself by 1704, and on July 1, 1704, Lord Cornbury laid the cornerstone of the new Church at Pine Streets and a dwelling for the pastor.&quot;</td>
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<td>&quot;New Paalta Church ... Built in 1772 at the site of the Lafayette House. ...The Huguenots were absorbed by the Dutch Church.&quot;</td>
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<td></td>
<td>The Huguenot Migration in Europe and America. It's Cause &amp; Effect, Gilman</td>
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<td>&quot;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).&quot;</td>
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<td>&quot;The Masse’ &amp; Mercereau Families&quot; by Kimball S Erdman</td>
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<td>&quot;The sale of the old church was soon effected; the sum realized was largely increased by special subscriptions; and on July 8th 1704, Lord Cornbury laid the corner-stone of the new church, naming it Le Temple du Saint Esprit. This name does not seem, however, ever to have been used, the society continuing to be known as the Eglise françois a la Nouvelle York. This was that unique church edifice&quot;</td>
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<td>&quot;The church in Pine Street was finished towards the end of 1704; but Mr. Peiret, who had been the prime mover in its erection as he had been in that of the church in Marketfield street, did not live to see its entire completion. He died on September 1st, 1704...&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Eglise Francoise a la Nouvelle york, Registers of the births, marriages, and deaths from 1688 to 1804; Rev Alfred V Wittemeyer, edit.; Found in Collections of the Huguenot Society of America.</td>
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<tr>
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<td>&quot;...the new refugees, who left the kingdom, whether immediately after the revocation or after the fall of James II... Massachutes... New Oxford... Boston... The colony of New York was increased by so great a number of fugitives, that the French church of that city became for some time the metropolis of Calvinism in the New World.&quot;</td>
</tr>
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<td>M. Charles Weiss, History... French Protestant Refuge... Revocation of... Nantes - Our Day, vol 1</td>
</tr>
</tbody>
</table>

**NOTE:** Elias Neau's will written in 1722 mentions the following churches and ministers:

- The Church of England, called Trinity Church
- The French Church, being Refugees, residing in the city of New York - Rev. Mr. Daniel Bonnet, the present minister at New Rochelle
- Rev. Lewis Roux, minister of the French Congregation in New York
- Rev. Mr. Thomas Poyer, minister at Jamaica, on Nassau Island.
- Rev. Mr. Jenny, Chaplain to the Forces at Fort George, in New York
- Rev. Mr. William Vesey, Rector of Trinity Church
- The will of Elie Neau, see 1722 Aug 15
- Continuous fighting with the French (& Indian) War out of Niagara
- Paving was ordered laid, south end of Broad Street & about the dock & custom house. The Iconography of Manhattan Island 1498 * 1909, Stokes
- This fighting resumed again 1754-1763
- The Iconography of Manhattan Island 1498 * 1909, Stokes
- "Rev. Jacques Laborie.... His ministry in New York was of short duration, extending over not quite two years, from October 16th, 1704, to August 25th, 1706. His ecclesiastic views were not, apparently, satisfactory to his people, who "paid him his wages and discharged him." During Mr. Laborie’s brief ministry, nothing of special note occurred in the New York church; but during the four years’ vacancy which ensued, the French, ... were accused for the second time of treason against their adopted country. A certain ... master of the sloop ... pretended to have found on board, during a voyage he made in the latter part of 1706, some letters written in French ... This story, industriously circulated, caused the French great harm; and they at once appointed a committee, composed of Etienne de Lancey, Augustus Jay, Elie Neau, Abraham Jouneau, [more] ... to petition the authorities carefully to inquire into the whole matter. ... Lord Cornbury consequently issued an order, taken in Council, fully exonerating our refugees from the accusation brought against them; but not, of course, before their good name had greatly suffered from the wide circulation of so base and absurd a slander." P xxxvi
- Eglise Francoise a la Nouvelle york, Registers of the births, marriages, and deaths from 1688 to 1804; Rev Alfred V Wittemeyer, edit.; Found in Collections of the Huguenot Society of America.
- A second Huguenot Church was organized in 1688 at the site of the Produce Exchange (Bouding Green and Petticoat Lane). The minister was Pierre Peiret. In 1692, these two churches united. Daille took the circuit of churches; Peiret, the city Huguenot Church on Petticoat Lane. The growth was phenomenal. The Church outgrew itself by 1704, and on July 1, 1704, Lord Cornbury laid the cornerstone of the new Church at Pine Streets and a dwelling for the pastor." |
| 1705  | New York City  | The will of Elie Neau, see 1722 Aug 15                                     |
| 1700-1749 | New York | Continuous fighting with the French (& Indian) War out of Niagara H. Swiggett |
|       | pre-revolution | This fighting resumed again 1754-1763                                      |
| 1704-1706 | New York | "Rev. Jacques Laborie.... His ministry in New York was of short duration, extending over not quite two years, from October 16th, 1704, to August 25th, 1706. His ecclesiastic views were not, apparently, satisfactory to his people, who "paid him his wages and discharged him." During Mr. Laborie’s brief ministry, nothing of special note occurred in the New York church; but during the four years’ vacancy which ensued, the French, ... were accused for the second time of treason against their adopted country. A certain ... master of the sloop ... pretended to have found on board, during a voyage he made in the latter part of 1706, some letters written in French ... This story, industriously circulated, caused the French great harm; and they at once appointed a committee, composed of Etienne de Lancey, Augustus Jay, Elie Neau, Abraham Jouneau, [more] ... to petition the authorities carefully to inquire into the whole matter. ... Lord Cornbury consequently issued an order, taken in Council, fully exonerating our refugees from the accusation brought against them; but not, of course, before their good name had greatly suffered from the wide circulation of so base and absurd a slander." P xxxvi
| 1706  | West Indies   | Andrew Lamoureux, captain of a merchantman is taken captive by a French Privateer in the West Indies...He gets free and comes home to New York and is then impressed to... |
serve in the British Navy. Someone writes a petition telling of his plight and presents it to the Governor of New York. This happens between March 15 and May 4, 1706. The letter authorizing impressments on this ship was written 15 March 1706, André’s release letter was written on 4 May 1706. He was held on board less than two months.

1706 May 4 West Indies Andy Lamoureux, captain of a merchantman procures his release from a French between Privateer in the West Indies. 1706 March 15 "Andrew Lamoureux, "being lately master of a sloop was unfortunately taken by French Privateer in the West Indies, and having procured his release Shipt himself at Curasoa on board the Sloop Orange in order for his transportation hither, but that upon his arrival here he was impresst to serve on board her Maj-ties Ship Triton Prize"

"You are hereby required to re-lease the sd [said] Lamoureux from her Maj-ties sd ship and service..." 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 Referred to in the 1919 Record of L. Family

[Daniel would have been about 10 years old. Imagine his feelings having his father missing and then return...] [Last record of André’. See “The Pirate Letter”]

[This is the last record of André. When and where did he die? Where is it recorded?]

1706 Summer

“...there were traders...New York... men whose small sloops and schooners plied up and down the seaboard and into the West Indies. "...only to British ports and ship... only in British vessels" "Navagation Acts... stiff taxes... guaranteed markets, naval protection, and a network of credit."

The American Revolution, Eduard Countryman, p19-20

“Privateers ... were privately owned ships whose crew members had written permission ... to attack and seize any [enemy] ship during war. If the privateers were captured ... the sailors were supposed to be treated as prisoners of war ... without the necessary permission letter ... the crew could be tried for piracy. Privateer crews were allowed to sell the cargoes of ships they captured and divide the money among the sailors according to a prearranged formula. They also could keep the captured ships, outfit them for privateering, and put them to work."

Those Remarkable Women of the American Revolution, Karen Zeinert, p60

1706 May 4 Fort Ann, NY Andrew Lamoureux, ordered by Gov. Cornbury to be discharged from impressments in the British Navy.

“Order for the discharge of Andrew Lamarue, capt. of a merchantman, impressed,“ Indexed in Calendar of Historic Manuscripts in the Office of the Secretary of State, Albany, N.Y. part II

[This is the last record of Andrew. When and where did he die? Where is it recorded?]
<table>
<thead>
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<tbody>
<tr>
<td>1706 - 1710</td>
<td>New York</td>
<td>&quot;Ships from other mainland English colonies crowded New York in August but also maintained contact during the other months.&quot; New York City, 1664 - 1710 Conquest and Change, Thomas J Archdeacon, 1976.</td>
</tr>
<tr>
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<td>[FIND NEW YORK HARBOR RECORDS - André] may have been one of these MASTERS. The business he built up may have been what Daniel was keeping accounts for in his record. Many craftsmen, like cordwainers, sold other merchandise also. This may have been André’s business inherited by Daniel or it may have at least given him an inventory. ??? CHECK THIS OUT.</td>
</tr>
<tr>
<td>1708 Mar</td>
<td>NYC</td>
<td>Lord Lovelace replaces Gov. Cornbury as NY Gov. in Mar; he arrives in Dec. The Iconography of Manhattan Island 1498 * 1909, Stokes</td>
</tr>
<tr>
<td>1708 Dec</td>
<td>NYC</td>
<td>Lord Lovelace replaces Gov. Cornbury; he arrives in Dec. The Iconography of Manhattan Island 1498 * 1909, Stokes</td>
</tr>
<tr>
<td>1708 Dec</td>
<td>NY or New Rochelle?</td>
<td>Elizabeth Lamoureux Dusjean [daughter of André &amp; Suzanne dies. [Daniel’s sister]</td>
</tr>
<tr>
<td>1709 May</td>
<td>NYC</td>
<td>Lord Lovelace dies. Richard Ingoldsby fills in The Iconography of Manhattan Island 1498 * 1909, Stokes</td>
</tr>
<tr>
<td>1709 June 4-6</td>
<td>New York</td>
<td>&quot;The French Church at New Rochelle, per Rev Mr Bondet, to Col Heath… offering to conform to the Church of England. &quot; *...in full conformity with the National Church of England... trust of your candor, sincerity &amp; charity for the Refugee Protestants...&quot; Signed by 29 members of congregation. Ecclesiastical Records, State of NY, Hugh Hastings p 1751</td>
</tr>
<tr>
<td>1710 July 30</td>
<td>New York</td>
<td>&quot;... the Rev. Louis Rou, who officiated here for the first time on July 30th, 1710.&quot; p xxxv. The last considerable body of refugees had arrived in the same year as Mr. Rou; and the French church of New York, by these accessions from abroad, and its own natural growth, was then in numbers and wealth inferior to none, except Dutch. Moreover, the most cordial relations then existed between this church and the remaining churches of New York. &quot; P xxxvii. &quot;A year previous to Mr. Rou’s arrival, the French with the exception of two individuals, conformed to the Church of England. &quot;</td>
</tr>
<tr>
<td>1710</td>
<td>New York</td>
<td>&quot;...the very inaccurate census of 1710 [in New Rochelle?] is mentioned as ...”so unreliable that some have discarded it altogether. It seems that the census taker did not speak French and made many mistakes. p 313 Early History of the Sicasrd – Secor Family” by H.G. Gray</td>
</tr>
<tr>
<td>1710 June</td>
<td>New York, NY</td>
<td>Robert Hunter called as governor till 1719 New York City, 1664 - 1710 Conquest and Change, Archdeacon The Iconography of Manhattan Island 1498 * 1909, Stokes</td>
</tr>
<tr>
<td>1710 Aug 27</td>
<td>Baptisms from the Dutch reformed Church – witnesses</td>
<td>[Who?] Isaac Garnje, Elizabeth Doblets, Judith de Lamoure. Collections of the NY Gen &amp; Bio Society vol II Baptisms from 1639-1730 in the Reformed Dutch Church, NY</td>
</tr>
<tr>
<td>1711</td>
<td>NYC</td>
<td>In common council a market place is established. The Iconography of Manhattan Island 1498 * 1909, Stokes</td>
</tr>
<tr>
<td>1712</td>
<td>NY</td>
<td>A census of New York was taken in 1712... 8,840 people The Iconography of Manhattan Island 1498 * 1909, Stokes</td>
</tr>
<tr>
<td>1713</td>
<td>New York City</td>
<td>André’s Judith attending the Dutch Church. Elizabeth WHO? Daniel Lamoureux, apprentice as a cordwainer (boot maker) [age 17] [Who did he serve under?] [Why boots?] [See 1720 May 16] The probability of Daniel being apprenticed to a Dutch craftsman is very high. [In the 1701 election] ‘Of the 16 cordwainers who cast ballots 15 were... Dutch, John one was an Englishman.” New York City, 1664 - 1710 Conquest and Change, Archdeacon</td>
</tr>
<tr>
<td>1714 Oct</td>
<td>England</td>
<td>Queen Anne dies, George I is King The Iconography of Manhattan Island 1498 * 1909, Stokes</td>
</tr>
<tr>
<td>1714 Nov 24</td>
<td>New York City</td>
<td>Daniel Lamoureux witness Beau-Gaillard son baptism at the French Church in NYC</td>
</tr>
<tr>
<td>Date</td>
<td>Place</td>
<td>Event &amp; Source</td>
</tr>
<tr>
<td>------------</td>
<td>------------------------</td>
<td>------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>1716</td>
<td>New York</td>
<td>French Church - John Fontaine, passing through New York in 1716 attended services at the French church. States, &quot;The church is very large and beautiful and within it there was a very great congregation.&quot; He also speaks of a French club exiting in New York at that time.</td>
</tr>
<tr>
<td>1717-abt</td>
<td>New York City,</td>
<td>Pierre Chaperon son of Pierre Chaperon &amp; Elizabeth Remy, ... married Judith, daughter of Andre' Lamoureux. He was a member of the French Church of New York City 1717-1720, but was in New Rochelle as early as 1724, where he appears to have become a member of the English Church.</td>
</tr>
<tr>
<td>1718 June 29</td>
<td>New York City</td>
<td>Pierre Chaperone, son of Pierre Chaperone &amp; Judith Lamoureux, (daughter of Andre’) is baptized in the French Church.</td>
</tr>
<tr>
<td>1719 Jun 28</td>
<td>New York City</td>
<td>Daniel Lamoureux married Jeanne Masse; French Church of New York. [Andre's children married French. All Daniel's children married English.]</td>
</tr>
<tr>
<td>1720</td>
<td>Duchess Co, NY</td>
<td>Daniel &amp; Jeanne Lamoureux Settled in Duchess Co, New York in 1720</td>
</tr>
<tr>
<td>1720 May 18</td>
<td>New York City</td>
<td>Daniel, 1st child, born to Daniel Lamoureux &amp; Jeanne Masse’ This [son Daniel may have died unmarried.]</td>
</tr>
</tbody>
</table>
Daniel’s hand made account book. Found in the “NY Gen & Biographical Record” vol 104 (Oct 1973) as donated by David Kendall Martin. [See NOTE after 1751]

1720 May 29 New York City Daniel, 1st child, of Daniel & Jeanne Lamoureux baptized. [father Daniel Lamoureux & [Grandmother] Suzanne Latour Lamoureux were witness, She signed with a shaky “L”. Jean Moulins was minister.

Records of French Church of New York City
Daniel’s hand made account book.

“Baptesme – A la Nouvelle York le 29e de May 1720. Auiourd’hui dimanche aprest lacion du soir monsr Moulinars Baptise daniel lamourceux ne le 18e de ce mois fils de daniel et Jeanne lamoureux Pere et Mere presente’ au st Baptesme par Daniel la Moureux et Susanne lamoureux parrein et mareine.

J J Moulins. Pasteur

Daniel Lamoureux

“L” (the mark of Suzanne)
Registers of the births, marriages, and deaths of Eglise Francoise a la Nouvelle york from 1688 to 1804; Rev Alferd V Wittmeyer, edit.; Found in Collections of the Huguenot Society of America, vol I
Also in: Daniel’s hand made account book- see 1720 May 18.

“…the mark of SUSANNE (LaTOUR) Lamoureux as a witness to the baptism of her grandson, Daniel Lamoureux Jr., on May 29th 1720, from the original records of the Eglise Francoise a la Nouvelle York, last owned by the French Church du Saint-Esprit (111 East 60th Street, New York 10022) and now lost; a negative photostatic copy of these records is owned by the New-York Historical Society who provided the poor xerox copy of this portion of the records (below) from which the above facsimile was traced by Anne Kennedy Martin, June 1974.”
[see 1702/3 January 13, for André’s signature]
Letter from David Kendall Martin, Mouse Hill, West Chazy, NY
[Grandfather André was not a witness. Was he gone to sea or already dead?] [This is the last record of Suzanne. She would have been 50-60 years old. When did she die? Where is it recorded? We have no death or burial records of these people for several generations. Huguenots were not big on keeping death records. They must exist! Where are they?]

Daniel Lamoreaux’s hand made account book.

“The handwriting is good but the spelling is… phonetic. …not uncommon among even the educated in those days. The accounts and other entries show that he had as good an education as the average man of today, which may be considered a creditable attainment for those times.” “Schools were few, poorly equipped and feebly supported.” Family record written in French “… shows that the French immigrants must have preserved their own language with singular tenacity, and also that their association must have been largely restricted to their own people.” “…they (the Lamoureux family) spoke French for nearly 40 years after their arrival in America.”

AJ Lamoreux, “The Lamoreaux Record, A Study of The Lamoreaux Family in America”, 1939
[NOTE: 1720-1739] Daniel Lamoreaux kept his records in French. but wrote his children’s names in English, too.

Letter in possession of Isabelle Lamoreaux Cluff, from Harold Dane L’Amoureux of Boston to David Kendall Martin of West Chazy, NY stating: “Miss Helen DuBarry had a wealth of Lamoureux keepsakes at one time. What may have become of them I do not know. I have some of her correspondence with Judge J.J. Lamoree as early as 1908, also letters between her and A.J. Lamoureux and it was my good fortune to exchange several letters with her myself in 1939. She was the daughter of General DuBarry and lived at Fort Montgomery, NY for a number of years...Later she was at Annapolis, MD, and Coronado, California”

Also in: Daniel’s hand made account book. Also look in the Dutch & English gravesites.

“Huguenot Park, Staten Island, Richmond Co, NY ...Located not far from the site of the first French Church on the Island – not far from the old ‘Huguenot’ itself, and the old land grants and home sites on the eastern shore of the Island.”

“While down the road (Huguenot Avenue) short distance on Arthur Kill Road, is the very old Huguenot Burial Ground, surrounded by stone masonry walls.

“The first Huguenot Church on Staten Island was a log church, octagonal in shape. It survived until the American Revolution, when the British burned it…”

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

“The Huguenot Church on Manhattan Island ...was established in 1628, ...now known as Eglise Francaise du Saint Esprit. ...The early church was of stone and stood on The Broadway, bounded by Naussau, Maiden Lane, and Pine Streets. The burial ground, containing the mortal remains of the most important Walloons and Huguenots, has long since disappeared in the March of Progress.”

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

1721 Jan 4 New York City Judith Chaperone daughter of Pierre Chaperone & Judith Lamoureux (daughter of André) is baptized in the French Church


J: J: Moulins Pasteur.

Josue Quereau

Judith Quantein
Date    Place    Event & Source

1721 May 16 New York City Daniel Lamoureux is made a Freeman after apprentice, during Mayoralty of Robert Walker, Esqu.; He was "registered" i.e. he had served an apprenticeship of prob. 7 years? [He was trained, as a cordwainer (boot maker) [age 24.] Apprenticeship seems to have been a 7 year service. Cordwain= long boots made from goats skin]

"The Rolls of Freemen of the City of NY", NY Historical Society Collections 1885, p 101

"In 1695, after the return of political calm, the city expanded it’s electoral base by reducing the fee for purchasing a freemanship, which authorized it’s holder to carry on his business and to vote. ... the new fee was set at ninepence (9d.) for persons living in the city since 1686. But many New Yorkers were reluctant to pay even this modest charge, ..."

New York City, 1664 - 1710 Conquest and Change.


[What are the requirements for freeman besides the money? Is there an age requirement?]

[Daniel may have had to become a freeman after his father died for business purposes.]

[Did Daniel vote??? Are there records?]

1721/2 Jan 10 New York City André, 2nd child, born to Daniel Lamoureux & "Jeanne Massie"

[Later Andrew married Elizabeth Covert.]

"André Lamoureux fils de Daniel Lamoureux et de Jeanne Massie est né le 10 de Jeanvier 1721
(torn) Presante au Bapemre par Isaac quantain et Esther Massie parrain et Maraine le 17 de
Jeanvier 1721-2 Bapize par Monsieur Rouse ministre de La Nouvelle york"

Daniel's hand made account book. [I have a copy, akrc.]

and Westchester Patriots, Norman Davis, p 142

[Note: DK Martin notes from Doug Negus say: “Bapteme – Aujourd'hui mecredi 17ème de Janvr 1720/21 monsr Rou a
Baptisé andré la Moureux né le 18e de ce mois fils de daniel la Moureux et de Jeanne son
Espioue presente au St Baptesme par Isaac quantin et Esther Massé parrain et maraine.”

Registers of the Births, Marriages, & Deaths of the Eglise Francoise A la Nouvelle York from 1688 to 1804, rev. Alfred V Whittmeyer; Collections of the Huguenot Society of America vol. I (New York) 1886 (Baltimore 1968) this is how Harold?? listed his source for these records.

[NOTE: Dates were written in the old style. See Jan 1703/4]
**Daniel Jeane Only Tm Ln**

Bolding is mine - indicated my direct line ancestors and important events.

Most of my notes are in brackets [ ] akrc

---

<table>
<thead>
<tr>
<th>Date</th>
<th>Place</th>
<th>Event &amp; Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1723</td>
<td>Jamaica, on Nassau Island</td>
<td>To Rev. Mr. Jenny, Chaplain to the Forces at Fort George, in New York, to each A£5. [5 pounds]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>To the wife of Mr. Paul Droillet, and to Catharine Jandine, widow, each A£3.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>To Andrew Ebert and Daniel Mercherow, both of Staten Island, and to Mary Magon, widow, and to the children of my sister Susannah, wife of John Girote, of Boston, A£300. [300 pounds]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>To the children of my sister Rachel, wife of John Petell, of Boston, A£300. [300 pounds]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>To Rachel, daughter of my sister, Susannah Girote, and to Susannah, daughter of my sister, Rachel Petell, each A£30, and to her son Elias Girote, A£40. [40 pounds]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;I give the sum of A£50[50 pounds] for and towards the printing of 152 Hymns, composed by myself; which said sum of money I desire may be deposited in the hands of Rev. Mr. Lewis Row, minister of the French Church in New York, for the better effecting, and printing said Hymns in the French Language.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>I leave to Rev. Mr. William Vesey, Rector of Trinity Church, A£25, [25 pounds] and to Alexander Moore, of New York, A£20, [20 pounds] for their trouble in supervising this will.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>I leave all of my rest of my estate to my loving cousin Elias Grefeller, and Jude Robineau, and I will them executors.</td>
</tr>
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<td></td>
<td></td>
<td>Dated, August 15, 1722 - Witnesses, Anthony Byvanck, Elisha Bonett, William Huddeystone.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Proved, September 17, 1722.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Isabelle Cluff&quot; &lt;<a href="mailto:ilhc@home.com">ilhc@home.com</a>, Wed, 6 Sep 2000, Ancestry.com, Full Context of New York City Wills, 1708-28, Page 329</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[I think the Daniel Mercherow is probably referring to Daniel Mersereau --- son of Jean or John Mersereau &amp; Elisabeth Dubois.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[NOTE: The ministers of all the French Churches &amp; others are listed in this will.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Elias Neau's will mentions the following churches and ministers:</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>The Church of England, called Trinity Church</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>The French Church, being Refugees, residing in the city of New York -</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rev. Mr. Daniel Bondet, the present minister at New Rochelle</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rev. Lewis Row, minister of the French Congregation in New York</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rev. Mr. Thomas Poyer, minister at Jamaica, on Nassau Island</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rev. Mr. Jenny, Chaplain to the Forces at Fort George, in New York</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rev. Mr. William Vesey, Rector of Trinity Church</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[If we could find their records we might have a more complete record of our family. akrc]</td>
</tr>
<tr>
<td>1723 Dec 31</td>
<td>New York City</td>
<td>A colonial census is taken population of the city is 7,248</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Iconography of Manhattan Island 1498 * 1909, Stokes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>History of Westchester Co, NY, From Early Settlement...</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Shonnard &amp; Spooner</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Find our people on this.]</td>
</tr>
<tr>
<td>1724 Jan 12</td>
<td>New York City</td>
<td>Jean (John), 3rd child, born to Daniel Lamoreaux &amp; Jane Massee</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Jean married 1. Charity Davenport 2. Elizabeth Tice.]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;Jean Lamoureux fils de Daniel Lamoureux et de Jane Masse est ne le 31 de Decembre 1722</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Baptize par Monsieur Moulinar ministre de la nouvelle york&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Daniel's hand made account book. [I have a copy, akrc.]</td>
</tr>
<tr>
<td>1724 Jan 12</td>
<td>New York City</td>
<td>Jean (John), 3rd child of Daniel &amp; Jeanne Lamoureux is baptized.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Charles Foutre &amp; Maric Lambert witnesses.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Jean] Moulinars was &quot;Ministre de la nouvelle york&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Daniel's hand made account book. [I have a copy, akrc.]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>NOTE: [This is not recorded on the Church record at New York or New Rochelle. This may have been because of the difficulties in the New York Church. Also each of the entries in Daniel's book say done by the minister of so and so church not necessarily done at that church.</td>
</tr>
<tr>
<td>1723-1725</td>
<td>New York City</td>
<td>There is an unfortunate quarrel in the New York City French Church over church government. &quot;Which caused the withdrawal of a number of families, some of whom went to New Rochelle. Among these&quot; were Daniel &amp; Jeanne Lamoureux.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Lamoureux Record edited by AJ Lamoureux, Oct 1919, p 4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;The Lamoureux apparently sided with the Episcopal faction.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[The family may not have moved. They may have only attended church in New Rochelle. The church changed. The two ministers had been living and working together. In 1726 Moulinars, the minister &quot;eventually built up sufficient friends to meet Rou's unpleasantness&quot; and broke away from Rou, a &quot;proud, pleasurable and passionate man...&quot; and &quot;retired to New Rochelle... ministering to the little congregation of dissenters.&quot; The &quot;opposition including Etienne DeLancey of great wealth...&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(This info from &quot;New York French Church Records, Staten Island, New York, 1694-1886, LDS Film #509,193&quot;)</td>
</tr>
</tbody>
</table>

**French Church Division**

"... the adoption of the episcopal form of government, ..... Other Huguenot churches, especially that of New Rochelle, had already led the way in that direction;...the time for taking such a step had... not yet come; and the
elders and heads of families, declining to change the form of the church. ‘... we cannot change the form of government of our church. Not that we do not consider the Anglican Church a true church of Jesus Christ; but out of respect for our predecessors, who have founded and established [it]’” p.xlxi

“Another cause of decline, and perhaps the most important of all, was a strong disposition existing from the beginning among many members of the congregation to conform to the Church of England. This statement is particularly true of its ministers. Most of the earlier ones were episcopally ordained before coming here; and all of them, with few exceptions, regarded with favor the church which had received so generously their exiled brethren in England.”

“After Mr. Peiret’s death, Governor Cornbury endeavored to have the church conform, and Mr. Laborie’s dismissal was probably due to his sympathy with his protector’s efforts in that direction. The same cause, ... was at the root of the difficulties which arose during Mr. Rou’s ministry; and, ...Mr. Carle, ..., finally resigned in 1764, because the church refused to conform. Nor was this predilection for the Church of England confined to the Church. ... Laborie’s letter, just referred to, and which is, where he died in 1741, ministering to the little congregation of dissenters.”

“Mr. Rou & Mr. Moulinars lived and worked together until 1724, Rou, a man of learning but proud, pleasurable and passionate; Moulinars distinguished for his pacific Spirits, dull Parts, and unblamable Life and Conversation. Moulinars eventually built up sufficient friends to meet Rou’s unpleasantness. Rou went thru the courts and eventually the opposition including Etienne De Lanccey of great wealth and popular influence left the church. In 1726, Moulinars retired to New Rochelle... ministering to the little congregation of dissenters:”

“Notwithstanding Mr. Rou’s opposition to the call of an assistant, Mr. Moulinars and he lived and labored together on apparently excellent terms for a number of years. But their characters were entirely different, and their happy accord came to a violent end in 1724. ‘Rou,’ it is said, ‘was a man of Leaning, but proud, pleasurable and passionate;’ whereas ‘Moulinars, his colleague, was more distinguished for his pacific Spirits, dull Parts, and unblamable Life and Conversation’... the same differences existed between the two men in regard to their ecclesiastical views”

“...difficulties, envenomed by these differences of disposition and opinion, first formally broke out in the election for elders in 1724...” p.xlxi

Eglise Francoise a la Nouvelle yorke, Registers of the births, marriages, and deaths from 1688 to 1804; Rev Alferd V Wittmeyer

1724 New York “Mr Rou & Mr Moulinars lived and worked together until 1724, Rou, a man of learning but proud, pleasurable and passionate; Moulinars distinguished for his pacific Spirits, dull Parts, and unblamable Life and Conversation. Moulinars eventually built up sufficient friends to meet Rou’s unpleasantness. Rou went thru the courts and eventually the opposition including Etienne De Lanccey of great wealth and popular influence left the church. In 1726, Moulinars retired to New Rochelle... ministering to the little congregation of dissenters:”

“Mr. Rou & Mr. Moulinars lived and worked together until 1724, Rou, a man of learning but proud, pleasurable and passionate; Moulinars distinguished for his pacific Spirits, dull Parts, and unblamable Life and Conversation. Moulinars eventually built up sufficient friends to meet Rou’s unpleasantness. Rou went thru the courts and eventually the opposition including Etienne De Lanccey of great wealth and popular influence left the church. In 1726, Moulinars retired to New Rochelle... ministering to the little congregation of dissenters:”

“A year previous to Mr. Rou’s arrival, the French with the exception of two individuals, conformed to the Church of England.

“This event made quite a stir in the French church of New York, and ultimately led to a schism in both churches. Mr. Rou, who was no doubt friendly towards the English church, ‘refused to go thither [to New Rochelle] either to preach or administer sacrament, being persuaded that they [the dissenters] were not without a lawful pastor of their own, on whom he would not intrude.’ This conduct, so entirely correct under the circumstances, raised up for him ‘enemies amongst the most zealous and considerable of his congregation,’ who, afraid probably of being absorbed in their turn, encouraged in every way the New Rochelle dissenters to hold out. Meanwhile the number of the latter naturally increased, and Mr. Rou persisting in his refusal to interfere in the matter, his opponents finally succeeded in giving him a colleague, ‘tractable to their warm disposition.’ This was the Rev. Jean Joseph Brumeau de Moulinars, and his first recorded official act is dated November 12th, 1718; but he had apparently come to New York long before that, as he is already mentioned in Colonel Hunter’s letter, just referred to, and which is dated September 21st, 1710.” p xxxiii

“About the latter End of the year 1724, an unfortunate Dispute commenced in the French church, of which, because it had no small Influence on the public Affairs of the Government,”

“... The Persecutions in France, which ensued upon the Revocation of the Edict of Nantz, drove the, the Protestant subjects of Louis XIV into the Territories of other Princes. Many of them tied even into this Province: the most opulent settled in the City of New York, others went into the Country and planted New Rochelle, and a few settled themselves at the New Palz,...”

“...Election of a set of Elders ... dismissing" Rou.

“But many subscribers having afterwards withdrawn their names, the majority was then in favor of maintaining Mr. Rou. "...the Defendants, being fearful of a Decree, that might expose their own Estates to the Payment of Rou’s Salary, thought it advisable to drop their Debates, reinstate the Minister, and leave the Church.” P xli

“Mr. Rou was left in quiet possession of his pulpit and had his salary paid him; but...some of the most considerable persons of his congregation left the church... some private resentment...”

“Mr. Moulinars necessarily followed the example of his supporters in leaving the church, and in 1726 he retired to New Rochelle, where he died in 1741, ministering to the little congregation of French dissenters. Mr. Rou, thereupon, remained in peaceable possession of the New York church until his death, ...December 25th, 1750"

“...troubles which broke out in 1724, and it is from that year that the decline of the church really dates. But there were also other dissolving causes at work. The French language, which was used in all the services of the church, gradually fell into disuse; and the Huguenots of the second and third generations, understanding and speaking English better than French, naturally drifted into English speaking churches.”

Eglise Francoise a la Nouvelle yorke, Registers of the births, marriages, and deaths from 1688 to 1804; Rev Alferd V Wittmeyer
"Shortly after the conformation to the Episcopal Church, [1710? or later?] a schism arose ... The seceders erected a meeting-house, styled themselves The French Protestant Congregation, and remained violently opposed to their lawful pastors; ... Rev Pierre Stouppe ... writes: ‘Dutch and Lutheran families generally unite with the church when the service is performed in English, & they bring their children to be baptized by the French Ministers.’ New Rochelle, as well as Fordham, was considered within the spiritual jurisdiction of Westchester Village, then the only parish in the country. The French Church was named Trinity, and received, at the time, a charter from George the third, dated 1766."


"These early settlers, associating almost wholly with one another, held to their own language till nearly the middle of the century, if we may judge from the church records and their petition to have a French minister ..." [Speaking of the early New Rochelle settlers.]

"Early History of the Sicasrd-Secor Family" by H. G. Gray NY Genealogical & Biographical Record, v 66, Oct 1937

"The French language, which was used in all the services of the church, gradually fell into disuse: and the Huguenots of the second and third generations, understanding and speaking English better than French, naturally drifted into English speaking churches."

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

"Once English became the vehicular language of the Huguenots, they changed their church affiliation from their French speaking churches to American congregations. Most of them identified themselves with the Establishment Church in the Colonies, the Episcopal Church; a minority became members of the Presbyterian Church which is, like the Huguenots themselves, based on Calvinist Reformation."

A Brief History of the Huguenots, Rev Herbert L Stein-Schniedeir

"In the 1750’s participants in the Livingston-DeLancey dispute in New York City played upon the hostility between Presbyterians and Anglicans." [This seems to be a Dutch/English dispute as well as a church government dispute.]

New York City, 1664 - 1710 Conquest and Change, Thomas J Archdeacon

New York, William Burnet was Governor, "his transference to Mass. in 1728 was brought about by enemies whom he had made through interfering in a quarrel between factions in the French Church ... and by his stopping the French trade."

The Iconography of Manhattan Island 1498 * 1909, Stokes

[English government in NY wanted all churches to have a more Anglican church format.]


[Look for the Lamoreaux Name in the papers.]

1726 New Rochelle, NY "Daniel... L’Amoreux ...removed to New Rochelle before 1726, where he became a member of the English Church. Soon after 1732 he moved to Westchester County and finally into Putnam county, N.Y."

Huguenot Ancestors Represented in The Membership of The Huguenot Society of New Jersey, 1945, compiled by Dorothy W Taylor & 1956, compiled by Sara Morton Koehler; New Jersey

Lamoreaux family is listed as living in New Rochelle

New Rochelle Through Seven Generations, C H Augur, 1908.

(New/CAN 974.7277/NI 112a) SLC Family History Center of the Church of Jesus Christ of Latter Day Saints.

Daniel Lamoreaux family is attending church in New Rochelle

Daniel Lamoreux' account book in his hand. [I have a copy.]

New Rochelle, NY: Daniel Lamoureux was the son of Andre 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 Elizabeth Masse and moved to New Rochelle by 1726, which he left after 1732 for northern Westchester County and finally the present Putnam County.

Ship Passenger Lists, New York and New Jersey (1600-1825), Carl Boyer of the Church of Jesus Christ of Latter Day Saints.

In 1726, Daniel and his family are recorded as living in New Rochelle. Ten years later they were living near Philipsburg, New York.

Lamoreaux family is listed as living in New Rochelle. [Are there land or rent records?]

New Rochelle Through Seven Generations, C H Augur, 1908.

US/CAN 974.7277/NI 112a SLC Family History Center

Lamoureux, Daniel s/o Andre & Suzanne (Latour): b 29 Nov 1695, bpt 1 Dec 1695, Bristol England whither parents had fled, thence to NYC by 1700; m Jeanne d/o Pierre & Elizabeth (Mercereau) Masse; removed to New Rochelle 1726, to northern part of county [Westchester?] in 1732, thence to Putnam Co, NY; Had: Andrew...” p 142

Westchester Patriots, Norman Davis,

"It would seem that Daniel moved from New York City to New Rochelle about 1725...New Rochelle to Yorktown about 1734 [Bedford is very near Yorktown] and after Jeanne’s death about 1744 from Yorktown to Philipsburgh (Yonkers), and in 1753 to Ulster County, where we lose sight of him, but I still suspect he died there about 1754- but that is an open question."

Notes of David K Martin, in a letter to Isabelle, 1974

DanielJeanneOnlyTmLn 6/6/2013 update printed 06/06/13 Page 26 of 40

Bolding is mine - indicated my direct line ancestors and important events.

Most of my notes are in brackets [ ] akrc
**Date** | **Place** | **Event & Source**
---|---|---
| **In 1726, Daniel and his family are recorded as living in New Rochelle. History also proves that as a family, they spoke French for nearly forty years after their arrival in America. Ten years later they were living near Philipsburg, New York.**
| **The Life History of David B Lamoreaux** Edith Ivans Lamoreaux
| **Daniel Lamoreaux** was a cordwainer by trade. He moved to New Rochelle between 1724 and 1726. By 1736, he resided in Bedford, and finally in 1739, he was located in the western part of Westchester County, or the Southern part of Dutchess County. He made his home in Phillippse Manor.”
| **Smith, Carl Wm, “A Line Of Descent, French Huguenot Émigré, André’ Lamareaux, 1660-1706,”**
| **[The family may not have moved. The assumption that they moved seems to be based on church records. They may have had only attended church in New Rochelle. I need to see land records. The church changed. The two ministers had been living and working together. In 1726 Moulinars, the minister “eventually built up sufficient friends to meet Rou’s unpleasantness” and broke away from Rou, a “proud, pleasurable and passionate man…” and “retried to New Rochelle… ministering to the little congregation of dissenters.” The “…opposition including Etienne DeLancey of great wealth…” (This info from “New York French Church Records, Staten Island, New York, 1694-1886, LDS Film #509,193) [The “dissenters” are said to have been “violently opposed to their lawful pastors; …”. “New Rochelle,… was considered within the spiritual jurisdiction of Westchester Village, then the only parish in the country. The French Church was named Trinity,” (This info from; The French Blood in America, L. J. Fosdick) “the hostility between Presbyterians and Anglicans.”(New York City, 1664 - 1710 Conquest and Change, Thomas J Archdeacon)**
| **The Iconography of Manhattan Island 1498 - 1909, Stokes**
| 1726 Jan 9 | New Rochelle, W, NY | “Baptism of Madeline Chaperone daughter of Pierre & Judith L Chaperone
| "Ce dimanche 9 Janvier 1726 a la sortie du service Divine a ete baptise’ Madeline fille Pierre Chaperone a de Judith [Lamoreaux] sa femme nee le 22 Dec 1725 & presantee a St Baptesme por Mr Jean Badeau & Mrs Madeline Paroot, parrin & Marine
| Jean Badeau | Isaac Quantain
| Madl Paroot | Ambrose Scart
| "Records of French Reformed Church of New Rochelle, Westchester, NY 1726-1758 in French – 1759-1765 in English” - SLC film #17794
| "Chaperon, Peter s/o Peter & Elizabeth (Remu) of Rouen, Normandy, France, removed to London where Peter was bpt 2 Sept 1688; removed to NYC with parents, resided New Rochelle from 1724 on; m Judith d/o Andre Lamoureux
| Judith d/o Andre Lamoureaux
| p 48
| Norman Davis, Westchester Patriots.
| **New Rochelle**
| “At sixteen miles from New York, on the East River, some refugees of Rochelle founded [1689] an entirely French town, which received the name of New Rochelle. Too poor at first to build a church, …they used to set out on Saturday night for New York, travelling on foot during part of the night; and when, on the morrow, they had assisted at two religious services, returned during Sunday night to their humble dwellings. Happy and proud of the religious liberty they had conquered, they ceased not writing to France, to inform their persecuted brethren of the grace which God had shown them, and to persuade them to rejoin them quickly.”
| M. Charles Weiss, *History… French Protestant Refuge… Revocation of… Nantes - Our Day*, vol 1
| "New Rochelle, … on the Hudson River near the shore of Long Island Sound, … deeded in 1689 by John Pell of Pelham Manor to Jacob Leister, a prominent Dutch merchant of New York… had been bought for refugees from La Rochelle in France who left in 1681 and went to England, coming to America in 1689. … in 1709 it (the church) conformed to the English Church as then established by law in the New York Colony. Then there was secession by the ‘French Protestant Congregation’; Pastor Stoupppe was in charge from 1722 to 1760…”
| G. Elmore Reaman, *The Trail of the Huguenots in Europe, the United States, South Africa and Canada, 1966*
| "…John Pell… [gave] …six thousand acres as a place of settlement for the Huguenots… the Town of New Rochelle.
| "The Edit of Nantes, a degree granting a measure of liberty to the Protestants of France, … in 1598 by King Henry IV was…1685, revoked by Louis XIV… conditions of life in the French kingdom were made intolerable to most persons of steadfast Protestant faith…after 1685 the emigration grew… many of the Huguenots came to New York City.
| History of Westchester Co, NY, From Early Settlement to the Year 1900, p 174
| | [Contains good descriptions of each area in Co.]
| "The Huguenots of New Rochelle, New York, the only [group of people] still speaking French…” 1770’s
| Victorious in Defeat, W Brown
| [Isabelle’s note says, ‘This church was Referred to in 1753 as Trinity Church and in 1759 as The French Church.’]
| 1726 Sept 3 | New Rochelle, NY | Pitter, [Peter], Pierre, 4th child, born, Daniel Lamoureux & “Jeanne Massee” "est ne le 3 de Septembre 1726" [Peter married Phoebe Wood.]
| "Records of the French Church at New Rochelle
| Copied by LCH Cole (SLC film #017795)
| And Daniel’s hand made account book. I have a copy, akrc.
| "Ce demanche 2nd Octobre 1726 a ete batise Pierre Lamoureux fils de Daniel Lamoreaux et de Jean Masse sa femme ne le 3rd 7bre passe & presente au St. Bateme par Mr Pierre Sicard et Marriane Ranaud parrein & marriene. P. Stouppe

Witnesses: Pierre Sicard, Marriane Ranaud
Email from JoAn Schultz, 17 Sept 2000 - Elizabeth's is also listed in 1730.
FHL Film 0017794 From JoAn Schultz, Sept 2000

[Are they also listed on #0017795]

1726 Dec 2 New Rochelle, NY Pierre (Peter), 4th child, of Daniel Lamoureux & "Joane," his wife is christened by Mon. Setoup (Pierre Stouppe) "Mistre de La nouvelle Rochelle Angélique"

*Notes from Ralph Lamoree - says "Jeanne Marguerite MASSE"
No one else has 'Marguerite' - Where did he get it from?*

*Pitter fils de Daniel Lamoureux
Jeanne Masse est né le 3 de Septembre 1726 Presante de Bapteme par Pierre Sicar et Marriane Ravaux Parain et maraine le 2 doctobre 1726
Baptez par Monsieur Setoup Ministre de La nouvelle Rochelle Angelique"
Daniel's hand made account book. I have a copy, akrc.

[Daniel wrote the names in French & English. He was more comfortable with French.]
[Note the Angelique - "La nouvelle Rochelle Angelique"

"These Lamoreux are not in Dutchess County but rather in Westchester. I am reading LDS Film #0017794 which has some records of the French Church in New Rochelle. I am not researching this name and know nothing beyond this, but here are a couple of Lamoreux entries:


2. 2 Oct 1726. Pierre Lamoureux born 3 7bre, of Daniel Lamoureux and Jeanne Masse.

Daniel Lamoureux
Piter Secard Isaac Quantenanc ancien
Marie Ann Renaud Isaac Guion ancien

Email from JoAn Schultz, 17 Sept 2000 - Elizabeth's is also listed in 1730.
FHL Film 0017794 From JoAn Schultz, Sept 2000

[Are they also listed on #0017795]

Daniel Lamoreaux
Piter Secard Isaac Quantenanc ancien

Records of French Reformed Church of New Rochelle, Westchester, NY p 2
1726-1758 in French - 1759-1765 in English - SLC film #17794 from Isabelle

Pierre (Peter), 4th child, of Daniel Lamoreux & "Joane," his wife is christened by Mon. Setoup (Pierre Stouppe) "Mistre de La nouvelle Rochelle Angélique"

Witnesses; "Pierre Sicar(d) et Marriane Ravaux (Renaud)"
Daniel's hand made account book.

and "French Church of New Rochelle" LDS Film # 017795(or 4); SLC FHC

Daniel's sister Judith and Pierre Chaperon were at this church and had some of the same Godparents for their children. Judith attended the French and the Dutch churches. Many did - ministers were not always available at one or the other."

1727 England George II of Great Britain is crowned king.

1727 Dec 11 New Rochelle, NY "The third minister was Rev. Pierre Stouppe, A.M. He gives some interesting information in a letter dated Dec 12, 1727, about the early settlement of New Rochelle. He writes: 'The present number of inhabitants is about four hundred;... There are several French families settled within bounds of the settlement, who worship with the congregation. ...The Dutch and Lutheran families generally unite with the church when the service is performed in English, & they bring their children to be baptized by the French ministers. 'There was no school in the place, and the parents supplied the deficiency by instructing their children.'"


1728 Spring New York John Mongomerie succeeded Gov. Burnet

*The Iconography of Manhattan Island 1498 * 1909, Stokes

1728 Sep 20 New Rochelle, NY Elizabet, 5th child, of Daniel Lamoreux & "Jeanne," his wife is baptized by DanielJeaneOnlyTmLn

6/6/2013 update printed 06/06/13

Most of my notes are in brackets [ ] akrc

Bolding is mine - indicated my direct line ancestors and important events.
<table>
<thead>
<tr>
<th>Date</th>
<th>Place</th>
<th>Event &amp; Source</th>
</tr>
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<tbody>
<tr>
<td>1728 Dec 8</td>
<td>New Rochelle, NY</td>
<td>Elizabet, 5th child, born to Daniel Lamoureux &amp; &quot;Janne Massae&quot;</td>
</tr>
</tbody>
</table>
| 1730 Feb 12| Where?           | Jaque son of Daniel & Jeanne Lamoureux - According to David Kendall Martin's records, "Jacque was born 12 January 1730/1, and baptized (according to his father's family record) at the English Church in New Rochelle by 'Monsieur Setoup' on Feb 1730/1, sponsored by Jean Bonnet and Jeanne Quantain."
|            |                  | He died at Westerlo, Albany, NY, on March 1st 1891, aged 90 years. About 1754, he married Hannah Clemmens.                                               |
|            |                  | He probably lived, after his marriage, at Devenport's Corners in Philipstown, Putnam (then Dutchess) County, where in 1722 he was elected a fence viewer. In July and August 1774 he and his wife had two children baptized at the Reformed Dutch Church, Poughkeepsie, but I have found no further record of him until 1800. ...children married Dutchess County... 1780's or 1790's he probably remained in that area. He did not move to Albany County until after the Revolution... In 1786 Cockburn made a survey of the Van Rensselaer manor and listed... no Lamoureux..."
|            |                  | David Kendall Martin’s papers from Doug Negus, negus@nwidt.com                                                                                |
|            |                  | Daniel's hand made account book. I have a copy, akrc.                                                                                           |
|            |                  | "Jacque Lamoureux fils de Daniel Lamoureux et de Jeanne Massae est ne le 12fevrier 1730-31 Presente au Bapteme par Jean Bonnet et Jeanne quantainin Parain et Maraine Le 12 Jour de Septembre 1731 Baptize par Monsieur Setoup (Tetoup?) minestre de la nouvelle Rochelle Angliquane"
|            |                  | Daniel's hand made account book. I have a copy, akrc.                                                                                           |
| 1731      |                  | A colonial census is taken.                                                                                                                      |
| 1732 Nov 15| New Rochelle, NY | Isaac, 6th child, born to Daniel Lamoureux & Jeanne Massae' [Isaac Md. Hannah Conklin.] [There are Conklins in Philipstown.] "Isaac Lamoureux fils de Daniel Lamoureux et de Jeanne Massae est ne le 15 Jour  

Most of my notes are in brackets [ ] akrc

DanielJeanOnlyTmLn 6/6/2013 update printed 06/06/13
**Date** | **Place** | **Event & Source**
---|---|---
1732 Dec 31 | New Rochelle, NY | 

Isaac, 6th child, of Daniel Lamoreaux & Jeanne Masse is baptized by Mon. Setopu (Pierre Stouppe) “de La nouvelle Rochelle Aangliquane”. Witnesses; Isaac Quantanin & Susane Quantanin.

Daniel's hand made account book. See 1732 Nov 15

1732-3 | New York | Daniel Lamoureux was the son of Andre Lamoureux, ...married Jeanne Masse and
doughter of Pierre and Elizabeth (Mersereau) Masse and moved to New Rochelle by 1726, 

which he left after 1752 for northern Westchester County and finally the present Putnam County.

Ship Passenger Lists, New York and New Jersey (1600-1825), Carl Boyer

**Notes of David Kendall Martin in a letter to Isabelle Cluff, 1973**

Notes on James Lamoreaux born at New Rochelle, Westchester Co., NY on 12 Feb 1730 among David Kendall Martin’s papers say:

"Between 1732 & 1736, his family seems to have moved from New Rochelle to Bedford, Westchester County, and by 1739 had apparently moved to Philipsptuin, Putnam County, where they lived (based on a HISTORY OF PUTNAM COUNTY, by W J Blake) at Davenport's Corners near where stood the Old Highland Church, called St Philip's Chapel, about 4 miles north of Cold Springs. As far as we know, James Lamoreaux lived here until at least 1772, when he was elected a fence-viewer at Philipstown. Blake states that the Lamoreaux moved away from Philipstown before the Revolution, and states that about 1775 he moved to Albany County, where he built a mill at Coeymans Hollow and later bought a tract of land at Indian Fields Village. Munsell's AMERICAN ANCESTRY vol I (2887) pg 45 states that James Lamoreaux 1738-1815 (sic) settled at Rensselaerwyck and that the house he erected in 1760 was still standing. …I feel that the move to Albany Co was later…”

David Kendall Martin’s papers from Doug Negus, negus@auwild.com

"You might also be interested to note that in checking on our Tory ancestor’s land in New York, Robert finally ran down the listing about 14 miles from West Point and the adjoining land owner was Benedict Arnold in 1775 or 1776. This was Daniel's son Josué 1/9/1939 to about 1830. After selling or leaving the piece of land he moved to Canada to a 90 acre parcel which is just north of downtown Toronto. His grandfather, Andre, at one point also owned a piece of land on 42nd Street in New York. It appears to be very close to if not the land on which the U.N. is now standing. Oh, if our relatives only held on to their land another 250 years."

Duane Lamoreaux "letter written in 1978"

Sent to April in 1991 with his “300 years…” [Robert is his brother who did much of their research.]

1730 [after] | Philipstown, NY | Lamoreaux settled in Philipstown, after 1730, Duchess Co, NY (later Putnam Co) "Removed before the War." [?This would be Elisha and / or ?]

History of Putnam Co W J Blake

"Andrew Jackson Lamoureux wrote in 1919 that Daniel’s final location was in Philipses Precinct, Duchess Co, on lands belonging to the Philipsse Manor," evidently basing his opinion on W J Blake’s “History of Putnam Co, which states that “a man of the name of Lamoreaux settled thereabouts the same time” – that is after David Heustis in 1730. In 1939, when H D L’Amoureux republished A J Lamoureux’s work, he saw no reason to change this statement, but I feel this is an error. I have read the tax lists in the Duchess Co Supervisor’s Books from 1730 until they cease in 1779; there is no appearance of the name [Lamoureux] until June 1758 (the first entry after Feb 1758) when Daniel’s son John, appears in the Southern Precinct which later became Putnam Co. I believe John is the Lamoreux referred to by Blake; although Blake may have had in mind Daniel’s son Isaac, the longest resident of Duchess (ie Putnam) Co. of the family. Isaac arrived in 1761."

“Current View of Daniel Lamoureux”

David Kendall Martin, 2/1974, New York

Most of my notes are in brackets [ ] akrc
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<tr>
<td>1733</td>
<td>New York</td>
<td>Daniel Lamoreaux's record says they stayed in the New Rochelle Church till after Isaac was baptized 31 Dec 1732. After that they probably moved to Bedford a section cut into the south part of Cortlandt Manor. From Daniel's hand made account book.</td>
</tr>
<tr>
<td>1735-45</td>
<td></td>
<td>Great Awakenings - Itinerant preachers - religious reforms</td>
</tr>
<tr>
<td>1736</td>
<td>Bedford, NY</td>
<td>Daniel Lamoreaux family were living near Philipshurg</td>
</tr>
<tr>
<td>1736 Dec 26</td>
<td>Bedford, NY</td>
<td>Susanne, 7th child, born to Daniel Lamoreaux &amp; &quot;Jeanne Massse&quot;</td>
</tr>
<tr>
<td>1737 Jan 5</td>
<td>Bedford, NY</td>
<td>Susanne, 7th child, of Daniel Lamoreaux &amp; Jeanne Masse is baptized</td>
</tr>
<tr>
<td>1737</td>
<td></td>
<td>A colonial census is taken</td>
</tr>
<tr>
<td>1737 Dec 16</td>
<td>New York</td>
<td>In an Act passed by the Colonial Assembly, Putnam Co. was styled South Precinct.</td>
</tr>
<tr>
<td>1738</td>
<td>New York</td>
<td>Doctors visit ships in the Harbor to prevent epidemics of small-pox, etc.</td>
</tr>
<tr>
<td>1738 abt</td>
<td>Duchess Co, NY</td>
<td>Elizabeth Ogden is born, Duchess Co, NY</td>
</tr>
<tr>
<td>1738</td>
<td>New York</td>
<td>&quot;Under the lead of these evangelicals, churches were split into what are called 'Old Lights' and 'New Lights,' and for the first time all of the colonists were caught up in the wave of a common movement. There was intense bitterness mixed with emotions which broke congregations in twain, but when the excitement subsided about 1744, American religious life had undergone a profound change.&quot; Adams, James Truslow. The March of Democracy.</td>
</tr>
<tr>
<td>1739 Jan 9</td>
<td>New York</td>
<td>Josué Lamoureux is born to Daniel Lamoreaux &amp; Jeanne Masse</td>
</tr>
<tr>
<td>1739 Jan 9</td>
<td>New York</td>
<td>Josué Lamoureux is born to Daniel Lamoreaux &amp; Jeanne Masse</td>
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</table>

Daniel's hand made account book.

[This record seems to be incomplete, not torn. Minister and/ or place of baptism is given for other children. This one does not.] [This Josue later marries Elizabeth Ogden.]

Most of my notes are in brackets [ ].
**Date** | **Place** | **Event & Source**
---|---|---
1739-44 | Westchester Co, New York | Jeanne Lamoureux died between 1739 & 1744, age abt 43-48 buried in Westchester Co. Aaltie Storm's husband died in 1739
| | [Isabelle says in Philipsburgh] |  
1739 | Philipstown, NY (later Putnam Co) | Daniel Lamoureux family in Philipstown, Duchess Co, NY.
| | Duane LAmoreaux Letter 1991 | [This may be confused]
1741 | New York | *Eglise Francoise a la Nouvelle york* “... was thoroughly repaired in 1741; and on
| | Wednesday, August 24th, 1743, the anniversary of Saint Bartholomew's day, a stone, bearing the following inscription, was inserted in the front wall over one of the windows: "Aedes Sacra Gallor. Proto Reform. Fund: A. 1704, pertinus repar. 1741": that is, Church of the French Reformed Protestants, founded in the year 1704, and entirely repaired in 1741. Eglise Francoise a la Nouvelle york, Registers of the births, marriages, and deaths from 1688 to 1804; Rev Alferd V Wittmeyer, edit.; Found in Collections of the Huguenot Society of America.
1740-1770's | | The old (Lamoreaux) homestead was near the Old Highland Church, where the family lived from 1740 to the beginning of the Revolution.
1742 Dec 2 | Philipsburg, NY, now Yonkers | *Danneyl Lamppeua* is listed on the register of the Manor of Philipseburgh on the Hudson River. [These records were kept by Dutch; French names sometimes suffered in their spelling.]

**NOTE:** [There is a Philipsburgh & a Philipstown. Courtland Manor is between them. Philipsburgh is south; Philipstown is north. This may be Philipsburgh instead?]

*Note in the 1740 LamroNew York – there are 3 pages of info on Philips Paten & Cortlandt Manor & Putman County]*

"The portions of the county styled Yonkers and Philipseburgh at that period (1712?) were, respectively, the lower and upper division of Philipseburgh Manor."

The Mathysen-Bankers of Sleepy Hollow in NY G&B Record vol XL, 1909 as quoted by Isabelle... see FG for Daniel

Philipsburg is in the Philipse or Upper Patent given to Adolph Philips in 1697. Left to his nephew Fredrick in 1749. Divided when he died between his three children Philip, Susanna & Mary.

Early Settlers of Putnam Co NY F. C. Haacker, 1946

Joshua's son registered 2 Dec 1742, whom I believe is our ancestor. I feel Joshua was not residing in Yorktown, Westchester Co in 1783 when he left for New Brunswick. … I am caused to reconsider…"

Notes of David Kendall Martin in a letter to Isabelle Cluff, 1973

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"Grenville C Mackenzie (of Westport, Conn) in his manuscript, 'Families of Old Phillipsburgh' (pages unnumbered, copy in Westchester Co Historical Society Library) states; 'Joshua Lamoureux, son of Daniel and grandson of Andre... was born at Yorktown on Jan 9, 1739, enlisted in Capt Haight's Co of militia out of Capt Rogers' company 1760. He married Elizabeth Ogden, resided in Yorktown until 1783 when he went with his family to New Brunswick, Canada, and later lived in York Co near Scarborough.' I have never paid too much attention to Mr Mackenzie's statement That Joshua was born in Yorktown since I am quite sure that Joshua was not residing in Yorktown, Westchester Co in 1783 when he left for New Brunswick. … I am caused to reconsider…"

If Joshua was born in Westchester Co, which is certainly a possibility, my next question is; When did he remove to Dutchess Co? The answer to this question might shed a new hope on finding the marriage date and place of Joshua to Elizabeth Ogden."

Letter to David Kendall Martin from Isabelle Cluff, 1974

Daniel and Jeanne Lamoreaux's children were baptized at the French Church of NY, the New Rochelle Angelican Church and the Bedford Presbyterian Church. HINT; look for Josué's children in one of these churches in his areas. But his mother died early. He didn't have her influence. Where would Elizabeth have her children christened? Where were the other Lamoreauxs? Look in Sleepy Hollow and Kingston Records. Many from the New York Dutch Reform church went to Sleepy Hollow Church."

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"Andrew Jackson L'Amoureux [from Isabelle]
"The old (Lamoreaux) homestead was near the Old Highland Church, where the family lived from 1740 to the beginning of the Revolution.""
On the “Grantee & Grantor Index of Deeds (for surnames beginning with the letter L) 1718 – 1950 of Dutchess Co Land & Property” "Not a single Lamoreaux (of any spelling) appeared on the records until 1814 ... (as a land owner)?

In the mid 1700s [DK Martin] ...found John, Joshua, Isaac [Lamoreaux] etc. on Dutchess County tax rolls ...they were not land owners? Were they just renting or leasing? How else would they completely escape the index of deeds. I fully expected to find some kind of reference to my Joshua buying land around 1765 when ...on the first tax list. But there was no sign of him or his brothers on the deed index."

A letter from Isabelle Cluff to D K Martin – April 1974
“Grantee & Grantor Index of Deeds (for surnames beginning with the letter L) 1718 – 1950 of Dutchess Co Land & Property
[2 films from SLC. Isabelle searched them in 1974.]

Daniel Lamoreaux’s account book starts on p 11. On page 14 of this there is a history of several Lamoreaux’s at this time...

"An Andrew L'Amoureux at one time owned the house and farm at Tarrytown described by Washington Irving later as the home of Kathrine Van Tassel in the Headless Horseman of Sleepy Hollow."

Daniel Lamoreaux’s son Andrew seems to have inherited his father’s land.?? The account book information was copied from Harold Dane L’Amoureux who says he obtained it from Miss Helen DuBarry of Fort Montgomery, NY.)

Daniel’s hand made account book: I have a copy, akrc.

1740-1770’s New York The old (Lamoreaux) homestead was near the Old Highland Church, where the family lived from 1740 to the beginning of the Revolution.

Andrew Jackson Lamoreaux [from Isabelle]

1742 after Monroe, Orange, NY Lamoreaux are listed as early residence, (after) 1742, of Monroe, Orange, NY; [across the Hudson from Peekos Kill] [John Lamoreaux born 1723 died in Monroe, Orange, NY 1809. Peter Lamoreaux also died in Orange Co., Southfield, 1808.]

Gazetteer State of New York, J.H. French [I have parts copied.]

[Orange Co & Ulster Co are close. Shauangunk, where Daniel & Aaltie are listed is in this area. Lamoreaux families are listed in Orange Co. in Revolutionary War time.]

1743 Jan 10 New York Andrew Lamoreaux Married Elizabeth Covert. They are listed on the manor records. [He was later an attorney in Albany.]

Duane LaMoreaux Letter 1991

1743 Aug 24 New York Eglice Francoise a la Nouvelle york “was thoroughly repaired in 1741; and on Wednesday, August 24th, 1743, the anniversary of Saint Bartholomeu’s day, a stone, bearing the following inscription, was inserted in the front wall over one of the windowes: “Aedes Sacra Gallor. Proto Reform. Fund: A. 1704, penitus repar. 1741”; that is, Church of the French Reformed Protestants, founded in the year 1704, and entirely repaired in 1741.

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

1744 N America King George’s War between the British and French in North America begins

1744 New York “The frequent recurrence of dangerous epidemics” draw attention to “...the unsanitary condition of the streets...” p 197

The Iconography of Manhattan Island 1498 * 1909, Stokes

1744 Yorktown, NY Isaac 1st son of Andre Lamoreaux & Elizabeth Covert is born later Married Elizabeth [This grandchild of Daniel was born where Daniel moved to...WHY?] [Is this child listed in Daniel’s book? WHY?]

[Jeanne didn’t live long enough to see any of her grandchildren.]

1744 June Cortlandt Manor Daniel Lamoreux moved to Cortland Manor in the North part of Westchester, Co. [Why did he move? to be near family? To get married or after?]

Daniel Lamoreux was in the Cortland Manor.

[In 1744 Daniel Lamoreux was in the Cortland Manor.] [in the North part of Westchester Co.] “His son, Joshua, was in Westchester Co. when he enlisted in the militia in 1760...”

Current View of Daniel Lamoreaux” David Kendall Martin, 2/1974, New York

1744 June 9 SleepyHollow, NY “Daniel Lamoreux, widower of Jannitie Marsze, living on the Mennier of Cortlandt, and Aaltie Storms, widow of Fredreck Bancker, living in Philips Burgh.”


Daniel Lamoreux widower of Jannitie Marsze living on Mennier of Cortlandt married 2) Aaltie Storms widow of Fredrec Bancker, in Sleepy Hollow Dutch Reformed Church

Records of Sleepy Hollow Dutch Reformed also in Matthysen-Bankers of Sleepy Hollow in NY G&Banker Record vol XL, 1909 and; Church Archive record

1744 June 9 Sleepy Hollow, NY Aaltie was “living in Philips Burgh”, Westchester Co, New York.

Current View of Daniel Lamoreaux” David Kendall Martin, 2/1974, New York

Aaltie’s husband Fredrick Bancker died after 29 Aug 1739.

Matthysen-Bankers of Sleepy Hollow in NY G&Banker Record vol XL, 1909 and; Church Archive record

“Aaltie Storms was born on 20 Aug 1701 in Philipsburg, New York. Aaltie Storms, was the widow of Fredrick Bancker, of Philips Burgh, Westchester County, New York,...”
### Date | Place | Event & Source
--- | --- | ---
1745 | Phillipston, Putnam, N York | Daniel Lamoreaux's son Jean married Charity Davenport
1746 | New York | Thomas Lamoreaux, son of Jean (John) Lamoreaux & Charity Davenport
1748 Oct 30 | New York State | Daniel Lamoreaux's son Pierre married Phoebe Wood
1753 Oct 10 | Ulster Co, NY | Daniel & Aaltie Lamereie are listed as helping build church Shuangungk, Ulster -

**Notes for Thomas Lamoreaux:**
- Baptized New Rochelle, Westchester, NY.
- Married Keturah Tuttle
- Burial: Jackson Twp. Luzerne Co., PA
- See Thomas Lamoreaux Will

### Sources:
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- "Descendants of Henry Tuthill" From Colleen 12-2000
- "Descendants of Henry Tuthill" From Colleen 12-2000
- "Descendants of Henry Tuthill" From Colleen 12-2000
Josué Lamoreaux is listed as a tenant at Philipse in 1755 (Age 16-17?) or was this another Joshua? [There is more than one Lamoreaux farm in Philipstown.] [Ulster Co. is across the Hudson NE of Philipstown.]

[DK Martin has updated his comment about “It would seem that Daniel moved from New York City to New Rochelle about 1725... New Rochelle to Yorktown about 1734 (Bedford is very near Yorktown) and after Jeanne’s death about 1744 from Yorktown to Philipsburgh (Yonkers), and in 1753 to Ulster County, where we lose sight of him, but I still suspect he died there about 1754- but that is an open question.”]

[We now have new records of Daniel found at Shawangunk in Oct 1753 accer, “...at the time of his second marriage to a resident of the Cortlandt Manor, Westchester Co, NY, where I believe he died between August 1751 and March 1754, [see update] the dates between which the handwriting in his family record book changes from his hand to that of his son Andrew.”]

“Current View of Daniel Lamoreaux” David Kendall Martin, 2/1974, N York

[Last entry in Daniel’s account book as published in NY G&B says, “... the age of my father which is Daniel Lamoureux was born the twenty ninth of november in the year 1694 (or 5).’ Page is damaged. I think it may have been a record of Daniel’s death.]

A letter to David Kendall Martin from Kenneth Hasbrouck dated March 6, 1974 says,

“...the record specifically states “from Philipsburgh”; Daniel & Aaltie Storm, his wife; First members of the Shawangunk Church dated Oct 10, 1753

“Daniel Lamoureux is given as a first subscriber to the building of the church – this entry is not dated, however, it would have been between 1752-1755.

“I copied these records myself & according to the original. One would have to check at Kingston to see if he shows up there, however, I have a feeling that he came to Shawangunk from Philipsburg & joined the Shawangunk Church only. All good wishes, Kenneth Hasbrouck.” He says son Andre Lamoreaux continued on here.

A letter to David Kendall Martin from Kenneth Hasbrouck-March 6, 1974

“My theory at the moment is that Daniel never went to what is now Putnam Co., but stayed all his life in Westchester Co. I have looked over all the early Dutchess Co. tax lists and find no mention of the name from 1717 onward until later generations got there. Dutchess then included Putnam. The marriage of Daniel Lamoreux to his second wife: Aaltie (Storm) Banker took place on 9 June 1744 (Sleepy Hollow Church record) which is in Westchester Co., and she was widow of Frederick Banker of Philipsburg. THE TOWN BOOK OF THE MANOR OF PHILIPSBURGH (p.16) lists. The ear mark of a Daniel Lampepeua (sic) registered 2 Dec. 1742, whom I Believe is our ancestor. I feel Daniel probably died there between 1751 And 1754 (when the handwriting in the old family record changes)... (I wonder if the son who stayed in Westchester Co. ...might not have had the family farm and if its location might not have a family graveyard.”

Notes of David Kendall Martin in a letter to Isabelle Cluff, 1973

[Some of this info has been up-dated.]

[David Kendall Martin is in the process, 2007, of writing a book on the Lamoreaux family. He is checking and rechecking his data. I have included data that needs to be updated so that all data can be evaluated and so that we all know what everyone says. I have tried to include the latest and sources for each entry. akrc.]

A letter to David Kendall Martin from Cynthia Hurst Mar 1974? Says that she called the pastor of the church in Shawangunk to ask about Daniel & Aaltia: in the pamphlet, History of Township of Shawangunk, by Kenneth Hasbrouck: pp 36 list of subscribers is Daniel. “In addition, he said that after 1756 they were not listed as pew holders... NO other mention of any Lamoreaux of any name or Bankers – no cemetery listing either. So in 1756 Daniel would have been 61 – where in blazes did they go – or did he die – or where did Aaltie go – or where is her will????”

Cynthia also says, “...Joshua of Canada is the progenitor of the Mormon branch. Salt Lake City should have gobs on him. (Also in our 1939 HDL pamphlet)”

A letter to David Kendall Martin from Cynthia Hurst, Clintondale, NY, 1974

[Notes at the bottom of DK Martin’s page sent to me by Doug Negus; negus@nwidt.com say:

First members of Shawangunk Church (pronounced Shon-guh) southern border of Ulster Co., NY:

Daniel Lammerie & Aaltie Storm, his wife, from Philipsburgh; one of 1st churches to break off Kingston ... only church between NYC & Albany – names of first subscribers who were instrumental in the erection of the Church: (erection between 1725 & 1755) 10th from end of list: Daniel Lamoureux: . pp 36-37

His source: pamphlet, History of Township of Shawangunk, Kenneth Hasbrouck

1754 Mar

The handwriting in Daniel’s account book seems to have changed to Andreow’s (?) hand.

[Why? did Daniel just move? Did he die, age 59?]

Josué may have been left an orphan at age 14.

Daniel’s Hand written journal

1754

“In the History of Putnam County, New York, by W.S. Pelletreau, 1886, under ‘Town of Phillipstown and Phillipse’, Lot number 2 was first surveyed in 1754 and in a survey of 1769 same was in 8 lots. Owner of lot number 8 is given as Joshua Lamoreaux. The chapter goes on too say: ‘...
**Date** | **Place** | **Event & Source**
---|---|---
1754 | New York | Rev. Jean Carle, ...arrived here on July 27th, 1754, and was installed pastor of the church on the 4th of August ... preaches moderate Calvinism, ... In addition to his services in New York, he preached and administered the sacraments four times a year at New Rochelle, the dissident congregation of which had become, since the death of Mr. Rou, a simple "annex" of the New York church; and in both these places he soon succeeded in winning the esteem and love of the people. It was evidently his purpose to regain, as far as it as still possible, the position which the church had lost, and he spared no effort to attain that laudable end. But it was too late..."

Eglise Françoise a la Nouvelle york, Registers of the births, marriages, and deaths from 1688 to 1804; Rev Alverd V Wittmeyer,


Lot 4 ... Joshua Lamoureaux "...in Peeks Kill Hollow & from 4 to 12 miles from Peeks Kill Landing on the Hudson River". Duchess Co, [also listed on lot #51]

NY (later Putnam Co) [long time resident]

Early Settlers of Putnam Co, P C Haacker 1946

1757 | Philipse | Joshua Lamoureux is listed on Lot #51 owned by Col Beverly Robinson in the Philipse or Highland Patent. at the time it was in Duchess Co.

[Source? Is it Early Settlers of Putnam?]

1756 | New York | A colonial census is taken.

1756 | New York | Washington was lodged and kindly entertained at the house of Mr. Beverly Robinson, between whom and himself an intimacy of friendship subsisted, which, indeed, continued without change till severed by their opposite fortunes twenty years afterward in the Revolution."

(John Washington courted Mary Philipse. Robinson was married to her sister.)

History of Westchester Co, NY, From Early Settlement..., Shonnard & Spooner

Philip Patten "...Colonel Roger Morris, ...married Mary Philipse, for whose hand Washington himself is said to have been a suitor. "While in New York in 1756," says Sparks, "Washington was lodged and kindly entertained at the house of Mr. Beverly Robinson, between whom and himself an intimacy of friendship subsisted, which, indeed, continued without change till severed by their opposite fortunes twenty years afterward in the Revolution..." This was on the Philipse Patten – kitty-cornered from Joshua Lamoreaux.

P 348

History of Westchester Co, NY, From Early Settlement..., Shonnard & Spooner

1757 about | Philipstown? | Josué Lamoreaux Married Elizabeth Ogden in NY, [Probably Putnam Co, i.e. Dutchess,Philipstown ? He was about 18.]

[NOTE: The Lamoreaux brothers all married English wives. Each of Joshua's nephews in Canada gave the Ogden middle name to one of their children. This honors an honor given by the Lamoreaux family. Find who they were names after. Were these Elizabeth's brothers' names? Check for an Ogden family with these boys names.]

**Children of Daniel & Jeanne Masse Lamoureux**

"Of the second generation we have Daniel's [Lamoureux] nine children and the three children of his two sisters. This number is probably incomplete. We are certain of seven of the family name, one son named Chaperone, one son named Dusjean, two daughters of Lamoureux origin, and one daughter of the Chaperone origin."

"During Daniel's [Lamoureux] lifetime the family seems to have been kept well together, but after his death, perhaps influenced in some degree by the restlessness of the people just before the Revolution, his sons began to scatter. The Revolution introduced another disturbing element, sending two of his sons into exile. Only one of them remained near the old homestead, two went to Orange Co, and one (with two of Andrew's sons) to Albany Co. It was a period of comparative poverty, hard work, hard living, much ignorance, and large families. All of Daniel's sons, so far as I have records, had large families, the smallest 7 children, the largest 13. They were all typical pioneers, however, and they met the hardships of pioneer life bravely and cheerfully. When Daniel settled at Philipstown, he was in the backwoods, as I have said, for the Indians still lived in that vicinity, and hunting and trapping filled no small part of the settlers' regular life. His sons were accustomed therefore to the rough fare and simple wants of the backwoodsmen, and their outlook upon life was unquestionably that of the frontiersman who have done so much to make the early history of our country."


"His [Daniel Lamoureux's] son, Joshua, was in Westchester Co. when he enlisted in the militia in 1760 and his eldest son, Andre, who had married in 1743, Elizabeth Covert of Cortlandt Manor, was there in 1779, apparently in that part later know as Yorktown where he was in the census for 1790 & 1800, & where he died in 1809. It is my belief that this is where Daniel also had lived..."

"Daniel's [Lamoureux's] son, James, also seems to have married a girl from Cortlandt Manor about 1754."

"Current View of Daniel Lamoureux"

David Kendall Martin, 2/1974, New York
The 1776 ages of Daniel & Jeanne Lamoreaux's children were:
Daniel, 56; Andrew, 55; John, 53; Peter, 50; Elizabeth (who did she marry?), 48; James, 45; Isaac, 43; Susanne (who did she marry?), 39; Joshua, 37.

Daniel & Jeanne Lamoreaux's grand children (the ones I know of) ages were:
Andrew & Elizabeth Covert Lamoureux of Cortlandt Manor, Yorktown, Westchester, NY; Isaac, 32, md; John, 31, md; Elisha, 27, md Hill; Elizabeth (Drake,) 25, md; Andrew, 22; Daniel, 19; Peter, 15; Jesse, 13; Phebe, 10.

John & Charity Davenport Lamoureux of Cornwall, Orange Co, NY; or John & Elizabeth Rice: [Was Jane oldest?] Thomas, 32, md; Jane (Horton,) 28, md; Joshua, 27, ?md; John, 22; Susanna (later Prindle), 20; Elizabeth (later Lent), 16; Charity (later Davenport), 16; Martha (later Reynolds), 14; Isaac, 13; Phebe (later Prindle), 11; Robert, 7; Daniel, 5; Hannah, 2.

Peter & Phebe Wood Lamoureux of Orange Co, NY: Jane (prob Flourance), 27, Jane md; Isaac, 25; Joseph, 23; Luke, 20; Peter, 17; Suzannah (later Davenport), 15; Phebe (later Clark), 13; Jesse, 11; John, 9; Andrew W, 5.

James & Hannah Clement Lamoureux of Phillipston, Dutchess Co, NY: Daniel, 22; Aaron, 16; Peter, 12; William, 8; Catherine (later Smith), 5; James, 3; John, 2; George was born 1778.

Isaac & Hannah Tomkins Lamoureux of Phillipston & Hyde Park., Dutchess Co, NY: Andrew, 10; Mary (later Tompkins), 8; John, 7; Fanny (later Culver), 5; Timothy, 3; James, 2; Sarah (later Tompkins), 1; Susan (later Albertson), was born 1778; George was born 1780; Hannah (later Ostrom), was born 1784; Elizabeth (later Carpenter), was born 1786; Phebe (later Cornwell), was born 1789.

Joshua & Elizabeth Ogden Lamoreaux of Phillipston, Dutchess Co, NY & Westchester Co, NY. & NYC: James, 18; Susanna (later Waters), 16; Jerusha (later Earl), 14; Jemima (later Wright), 7; Joshua, 6; Andrew, 1; Isaac was born 1777; John McCord Lamoreaux was born 1779.

[Where are Aaltie's kids? Were they all raised together with the Lamoreaux children?]

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This was an after thought and some of the sources are taken from the text, as is, some are incomplete.

Some of this research was done when I was a teenager and wasn't documented well at the time.

Bibliography styles have changed and I have not updated the entries so, they are in a very mixed style.

I have tried, and still try, to find better references for all information. akrc

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[CHECK THIS OUT!]


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[David Kendall Martin is in the process, 2007, of writing a book on the Lamoreaux family.]

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If you have any information to add to this timeline or questions about anything listed here please contact me at the following addresses: April Coleman, aprilsancestry.com ; or email me at  < akcoleman1@yahoo.com >

akrc

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December 1999 to 28 May 2007

Most of my notes are in brackets [ ] akrc