

**GENEALOGY OF DESCENDANTS OF
CLAUDE LE MAITRE (DELAMATER): WHO
CAME FROM FRANCE VIA HOLLAND
AND SETTLED AT NEW NETHERLANDS,
NOW NEW YORK, IN 1652, PP. 4-229**

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Genealogy of Descendants of Claude Le Maitre (Delamater): Who Came from France via Holland and Settled at New Netherlands, Now New York, in 1652, pp. 4-229 by La Fayette De La Mater

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LA FAYETTE DE LA MATER

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GENEALOGY
— OF —
DESCENDANTS OF
Claude Le Maitre
(DELAMATER.)

WHO CAME FROM FRANCE VIA HOLLAND AND SETTLED
AT NEW NETHERLANDS, NOW NEW YORK, IN

1652

“Honor thy father and thy mother.”—BIBLE.

“Honor and fame from no condition rise,
Act well your part, there all the honor lies.”—POPE.

By La Fayette De La Motte



ALBANY
J. MUNSSELL'S SONS
1882

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Claude Le Maitre at Flatbush and Harlem in 1653, it will be interesting to notice some of the persons who have borne the name in Europe, whose relation to our family, our researches have not enabled us to define.

We have traditions and surmises and probabilities, but not records in these cases. It is believed records will yet be obtained which will be reliable and satisfactory.

There is evidence of the fact that Claude Le Maitre the ancestor of the Delamaters, to whom allusion has been made, descended from an ancient house in Brittany, the Lords of Garlaye. Their estate and house were in the parish of Dorval in the diocese of Nantes. It appears to have existed in the 13th century, and that the first records are of Arthur Le Maitre, Lord of Boisvert, in the parish of Aubrey, in the district of Nantes, who was Knight Chamberlain to John 2d, Duke of Brittany, between 1286 and 1312.

Members of the family were eminent in the military service, in the church, and the law, and held commands in various parts of France.

We find some of the name at Paris, some in Languedoc and some in Picardy; while Claude Le Maitre who was of the family of our Claude (and as believed, his grandfather) and allied to the Lords of Caumartin in Picardy, being a Protestant, was prosecuted, fined and imprisoned with others at Amiens in 1588, at the instance of the Catholic League.

In 1593 under the White Plumed Knight of Navarre, Henry IV, John Le Maitre was president of the Parliament of Paris, and was distinguished as enforcing the orders of Parliament against the Policy of the Duke of Mayenne. (See Guizot's 5th Vol., 62-63).

A few years later Antoine Le Maitre was born at or near Paris; who became an advocate in Parliament, and a savant of Port Royal. He was distinguished as an author, and for his learning and eloquence. He was born in 1608, and died in 1658.

Louis Isaac Le Maitre, a brother of Antoine, who is known by his nom de plume De Saaci (a transposition of the syllables of his name Isaac), was born 1618 and died in 1684. He was equally distinguished for learning and controversial powers, against the Jesuits.

He translated the Bible, and was eminent in the Port Royal establishment of which he was a savant. His support of the views of Jansenius against the Jesuits, caused his imprisonment for two

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INTRODUCTION.

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years in the Bastille. Upon his release, he resumed his labors, which he continued till his death.

Their mother was the eldest daughter of Antony Arnauld, an advocate at Paris, from 1680 till 1618. It is believed their father was the John Le Maître above noticed.

The Arnaulds were an old family of Auvergne which belongs to the nobility of the "Robe and the Sword."

By his defence of the cause of Henry IV, and by his powerful and successful defence of the University of Paris against the Jesuits in 1594, he drew on himself the hatred of the Jesuits; but remained till his death in 1618 in possession of his honors, and was esteemed the greatest lawyer of his time. He had twenty children, and these with his many grandchildren, many of whom were distinguished for ability, made a center of influence at Port Royal of much power. While our records are defective as to the relationship of these Le Maitres of Paris to those in Picardy, it will be noticed, they were cotemporary as to time, and that their sentiments were similar. The Jesuits supported by the Papal authority were too strong for the liberal element, though it made its impression on the age.

The celebrated Angelique Arnauld, a younger sister of the mother of Antoine, and Louis Isaac Le Maître, was a woman of great power at Port Royal.

While Claude and others of his family left France during this period of peculiar controversy, some of them remained; and we have notices in the cyclopedias of some, whose achievements made them prominent.

From the Languedoc branch, came Francis Xavier Le Maître who resided at Chambéry in Savoy, and was President in 1788 of the Senate of that country. His son Count Joseph Le Maître, having completed a course of legal studies at Turin, entered the magistracy Dec. 6, 1774, and on Jan. 28, 1788, became member of the Senate of Savoy, of which his father was president. Upon the invitation of Charles Emmanuel IV, of Sardinia, he repaired with his family to Turin in 1797, and was sent for many years as Minister Plenipotentiary for that kingdom to the court at St. Petersburg, where he won the confidence and esteem of the Emperor Alexander. He became at different times, Minister of State, Regent of the Grand Chancery of Sardinia and Chevalier of the Grand Cross of St. Maurice and St. Lazare. His writings were extensive and attracted much attention. He died of apoplexy in 1821.

Le Compt Rodolphe Le Maitre, was a son of the Count Joseph, and published an edition of his father's works, at Paris in 1851.

Xavier De Maistre a brother of Count Joseph, entered the military service, and in the revolution of the times he visited St. Petersburg, and held important military positions. He became a writer and attained distinction. His works "Expedition nocturne autour ma Chambre," "Prisoner de Caucase," and others have attracted much attention. He died at St. Petersburg, June 12, 1852.

Frederick Le Maitre born at Havre, July 21, 1800, achieved much success as an actor. His father was an architect, his grandfather a musician. The ninth volume of London Society, illustrated, 1868, devotes several pages to a narrative of his life and peculiarities.

Michael Maistarie (Le Maitre) born in France, of Protestant parents, settled in England at the revocation of the edict of Nantes.

He was educated in England at the Westminster school under Dr. Busby; and at Oxford whither he afterwards went; he obtained a warm friend and patron in Dr. South. He took his degree of M. A. in 1686, and from 1695 till 1699 discharged the duties of second master in Westminster school.

Resigning in 1699, he devoted the remainder of his life to literary pursuits. He died in 1747.

He was a learned and laborious scholar, and furnished useful notes to many classical authors, which he edited and furnished with valuable indexes. He was the author of several works (See 4th Vol. English Cyc. Biography).

It is claimed that Isaac Le Maire, a merchant of Egmont, whose son James born 1590, gave the name Le Maire, to the strait between Staaten Land and Terra del Fuego, belonged to the family Le Maitre; but there are no records at hand to determine this, and allusion is only made to the fact that such has been supposed.

Two vessels were sent out by a joint stock company, of which his father was a member, for the purpose of effecting a passage to the East Indies without doubling the Cape of Good Hope. The Dutch East India Co., had obtained a declaration from the States General, prohibiting vessels not belonging to the Company, from doubling that cape.

James Le Maire had charge of this as commissioner for the owners. Cape Horn was doubled for the first time, and the Strait bearing his name discovered and named.

Having premised so much in reference to these individuals and

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

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

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

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

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

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

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

It will be remembered that Protestants were forbidden to print

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

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

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

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

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

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

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

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

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

Jan, born at Flatbush, 1653.

Abraham, born at Flatbush, 1656.

Isaac, born at Flatbush, 1658.

Susanna, born at Flatbush, about 1660.

Hester, born at Harlem, about 1662.

Jacobus, the youngest born at Harlem, about 1665.

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

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

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

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

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

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