Daniel Wood, Steadfast and Faithful to the Convictions of his Heart.

by GGGrandaughter Marla LaRue Wood Webb

Daniel Wood, a son of Henry and Elizabeth (DeMille) Wood was born October 16, 1800, near Kingston, Duchess County, New York. It was the dawning of a new century, a glorious century of restoration. Unknown to the mother cradling him in her arms, this child, Daniel, would by his sacrifices and faithfulness bring a great blessing upon his father's and mother's house for generations to come and generations past.

Through this child's veins ran the blood of searchers of truth and seekers of the New Testament gospel of Jesus Christ with its restored blessings. Many of them had valiantly lived, died, and gave up home and country, in search of religious truth. This newly born child would become the means of helping these ancestors to partake on the blessings of restored gospel and priesthood of the Savior Jesus Christ. Now comes the unfolding of the tapestry of the life and mission of Daniel Wood.

Pre American Ancestors

When Julius Caesar invaded the area of the Netherlands and parts of Flanders and France in 57 b.c., it was the home of several tribes. These tribes included the Belgae, the Batavi, and the Frisil. The Roman Empire ruled the region for about 300 years. It is a tradition that the apostle Paul and other missionaries came to this area and taught the people there the gospel of Jesus Christ. After the decline of the Roman Empire, the Franks, a Germanic people, controlled the Netherlands. Charlemagne was the best-known Frankish King. After his death in 1814 a.d. the Frankish empire slit up. The northern part fell to the German Empire, and the southern went to France. In the 1300's and the 1400's through marriages, inheritances, and wars, the French dukes of Burgundy united the cities of the Netherlands. The Spanish Hapsburgs inherited The Netherlands in 1506. The religion of the day was Roman Catholic.

In the early 16th Century there began a religious crusade, which became known as the Reformation. The Reformation arose in protest against many Roman Catholic doctrines and practices. The spirit of inspiration rested on Wycliffe, Huss, Luther, Zwingli, Calvin, and others, causing them to rebel against religious evils of the day and to seek to make the Bible and other truth available to all who would receive such. The age of Renaissance and Reformation were part of the Lord's program preparatory to ushering in his great latter-day work.

In Belgium, Flanders, France, and the Netherlands, years before and during the Reformation, ancestors of Daniel Wood and others would meet together in "house meetings" to discuss the Bible, most of all the New Testament. Copies of it were rare, but the devoted knew whole sections of it by heart and would share what they knew with others. Undoubtedly, in the hearts of many there beat remembered truths past down from generation to generation by the traditions of their fathers who had been taught the true gospel by Paul and other missionaries of Christ. Soon the "devotees" were convinced from the scriptures that so called "Christendom" did not possess Christianity. These "devotees" the rank and file of the people sought their own way toward the light and truth.

Laurens DeMil born in Flanders about 1520, and living at St. Livens, Essche, near Aelst, in West Flanders, and his five sons and their families were of "The Brotherhood of Christians" or "Christian Brethren". These were known in history as "Anabaptists". This was the faith for which Laurens gave his all and for which his sons and their wives and children between 1585 and 1589 left their ancestral home and country for.

Anabaptists called themselves generally "Christian Brethren". Anabaptists believed that reformation was not enough. They were not interested in reforming the church, they were seeking for the restoration of the New Testament Gospel. They believed in separation of church and state, which at the time did not exist. They were given the name Anabaptists because they did not believe in infant baptism. They believed in adult or believers baptism and voluntary church membership. Images and crosses they abhorred in their meetings and in their private devotions. They rejected the literal interpretation of the sacrament (ecurists) holding them to be merely symbolical and in remembrance of Christ.

The Anabaptists were severally persecuted, because of their so called radical beliefs and their departure from the Roman Church, which was the Church of the land. Charles the V, Holy Roman Emperor and King of Spain, made an Imperial Edict that became the "Law of the Empire" in April 1529. It ordered the execution of all Anabaptists, men and women. In his personal domains Charles the V, heir of the Burgundian Netherlands, applied the "Law" with vigor. Thousands of Protestants were killed by the combined Spanish and Papal Inquisitions, of these two thirds were Anabaptists.

However, local authorities in other regions of the Netherlands, otherwise subservient to Spain and Rome, were so averse to carrying out these "Blood Laws", thus murdering their country men, that they repeatedly found excuses.

Following a revolt of the Netherlands against Spanish rule in 1566, Philip ,then King of Spain, sent the Duke of Alva to the Netherlands with an army of 10,000 Spanish Soldiers. These were picked men, veterans who had trained in all kinds of cruelty in wars with the Turks,

Moors, and American Indians(Inca). Alva carried out a reign of terror. His court for punishing suspected rebels and heretics became known as the "Council of Blood".

Protestants were summoned before this council upon punishment with perpetual banishment from the Netherlands and confiscation of their estates, if they should not appear. However, many of them did not appear, for if they did, they either lost their heads or were burned alive. Because of fear, the magistrates in the many cities at once began to show unusual zeal in enforcing the "blood edicts", especially against Anabaptists. When Alva was asked what to do with the imprisoned Anabaptists, the answer was, "burn the obstinate ones; behead those who repent!" Many executions followed. In spite of all this, and because of their belief in rights of religious freedom, the Anabaptists still held secret meetings. So many had to suffer death by fire that wholesale executions took place. In the town squares houses were built of straw and other flammables and the captured Anabaptists and other Protestants were locked up in them and burned alive. So as to prevent these simple Christians from praising God in their last agonies, as many had done before, their tongues were fastened with screws between the teeth.

On April 13, 1569, Pope Pius V, the same who helped instigate later the St. Bartholomew Massacre in France 1572, sent official congratulations to Alva for "his splendid work" in the Netherlands. He presented him with a hat and a gilded sword of honor.

As stated previously, many of the ancestors of Daniel Wood were among these people who were so severely persecuted. At the southwestern part of West Flanders on the French border, lay the city of Meenen. This was the birthplace of Grietgen Plovier, wife of "Antonis DeMill, one of Lauren DeMille's sons. She was born about 1516 and died at Haarlem, Holland in 1636. Grietgen is believed to be the daughter of Pieter Plovier. He was a baker of Meenen, who was burned alive in Antwerp as an Anabaptist on June 29, 1557. Pieter's brother, Lenaert Plovier, a woolen cloth weaver and later silk merchant at Meenen, was in 1557 an official silk taster there. One appointed to this office is required to take an oath swearing fealty to the Roman Church and Pope. In 1559 on re-appointment to that office, he, as an Anabaptist refused to take the oath for conscience sake . Persecuted, he fled to Antwerp, hoping to be lost in the large city. However , later he was captured and imprisoned in the Steen Prison, a notorious place in the history of these martyrs. He was later martyd in prison April 4, 1560, by being drowned in a wine barrel.

Another ancestral family, the Provoosts' were also touched by these "blood edicts". Charles V, Holy Roman Emperor and King of Spain, between 1528 and 1550 issued nine "blood edicts" against Anabaptists and other Protestants in the area of Flanders and the county of Burgundy. Of these edicts those on 1540 and 1550 stand out as the most cruel and the most effective. It is believed that during these "blood edicts" that the family of Guilliame Provoost was martyd. According to family tradition, Guilliame, a young man at the time, only escaped through the help of a colonel who was a friend. He escaped further north into the city of Antwerp. At Antwerp in early June 1556, he married Maria Karman/Karreman. She died before October of 1564, for on October 17, 1564, "Guilliame Provoest" and Maeyken Stevens were married. Another Provoost family tradition, which is not substantiated in any known records, states that Guilliame was a descendant of one of the oldest nobility in France.

Guilliame Provoost was a merchant and resided in the business quarter of the city. He and his wife belonged to the then secret Protestant movement. It seems they attended the underground Reformed Church named "De Brabantsche Olijfbergh" (The Brabant's Mount of Olives). But, to avoid the on going Inquisitions, they, as was the custom with many Protestants in this region and time, had their children baptized in the Roman Catholic Church of St. Walburgis in their neighborhood.

Guilliame was to spend his life passing through many scenes of religious and political persecutions. In August 1566 the Inconoclast took place in Antwerp. The interiors of the Roman Catholic churches were utterly destroyed, crosses and images were removed by militant Protestant groups. This brought to Antwerp, exacting and stringent measures of control and further persecutions. By April 1567, Protestant inhabitants were fleeing Antwerp in hour-long processions. The Provoost household however, remained in Antwerp, doubtless in hope of better times ahead; but soon that hope was dashed. A year later the whole country seethed with rebellion as a result of the severe persecution of the Protestants, high taxes, and shortages imposed or caused by the Spanish-ruled government. In 1572, full scale civil war broke out against the Spanish rulers, led by Prince William of Orange, who had been fighting the Spanish troops since 1568. This war was to last eighty years, 1568-1648, interrupted by a twelve-year truce, 1609-1621.

For four years the war left Antwerp relatively untouched. However, in late October 1576, the war activities came closer to the town. The Spanish armies fighting the rebels in the Province of Zeeland, just northwest of Antwerp had encountered many setbacks and were in anarchy. Loose bands of these soldiers began looting, burning and murdering without respect of person. They rampaged through Antwerp, setting over five hundred houses on fire and massacring nearly seven thousand inhabitants. After the massacre, the town government went over to the rebel (Protestant) side, but in 1585, after a long siege, the Spanish troops under the command of the Duke of Parma reoccupied Antwerp. Protestants were given four years to become Catholics or leave the city. After 1576, no further mention is made of the Provoost household in the Antwerp Records. Indications are that they went to Middleburg in the Province of Zeeland. Then between 1602 and 1604, Amsterdam became the hometown of the surviving members of the Provoost household. Guilliame Provoost on 28 August 1606, had his will recorded in Amsterdam. He died sometime after March 1607.

The Protestant reformation spread through the northern provinces of the Netherlands. The southern provinces (now Belgium) remained Roman Catholic. Many people thought the revolt of 1568, had no chance of success because Spain was the most powerful country in the world in the 1500's. In 1576, William, The Silent, Prince of Orange, persuaded the northern and southern provinces of the Netherlands to unite and drive the Spaniards from the country. Spain subdued the southern Roman Catholic provinces. But the northern Protestant provinces united and under the Union of Utrecht carried on the struggle. In 1581, the northern provinces severed all ties with Spain, and declared themselves the Republic of the United Netherlands. In 1609, a truce of twelve years was signed between the Netherlands and Spain. For twelve years the United Netherlands enjoyed freedom of religion and became a haven for protestants and seekers of truth from other lands, including the pilgrims of 1620. So here, too, we find the DeMilles, Provoosts, Van der Liphorsts, Van Brughs, and other kindred families of the ancestors of Daniel Wood residing.

As the end of the twelve year truce came near, many became fearful of renewed religious persecution. At this time the Dutch West India Company was colonizing in America. Some of the ancestral families were merchants who were part of the Dutch West India Company. Some left the Netherlands to colonize and make a new home and a new life for themselves in New Netherland, later to become New York. This is how the ancestors of Daniel, came to New Amsterdam (New York City) from the Netherlands and the British Isles in search of religious freedom and new opportunities. This colony under the rule of the Dutch Netherlands was again a haven of religious tolerance and freedom. It was here that many persecuted Protestants of varied nationalities gathered; The French Huegonots, the German Palatinates, and Protestants from the British Isles. It was here they found the freedom to worship and bright and glorious opportunities for liberties under the justice system of the Dutch.

Like the colored disk in a kaleidoscope, reflections of ones ancestors vary and the colors and patterns change and sparkle. Ever they group and regroup themselves and yet each depends and builds upon the other. To see and understand better the life and doings of Daniel Wood it is interesting to learn of his ancestors and the influences they may have given.

Early American Ancestors

The Provoost Family

Guilliame Provoost and Maijken Stevens had a son Wilhelmus/Guilliame Provoost Jr. who was baptized 12 January 1572, at Antwerp. He was a wine merchant in Amsterdam. He married Jenne Eerdewijns, daughter of Elias Eerdewijns and Jenneken Colpijns, March 2, 1603 at Dordrecht in the French/Wallone Church. To them was born a son they named David.

David Provoost was baptized August 11, 1611, in Amsterdam. However, in a history written by one of his grandsons, it is stated that he was born August of 1608. Family Tradition states that David Provoost came to the New Netherland in America, when he was 16 years old. He was most likely working with the Dutch West Indies Company, as it is stated, he came under the Obedience of the State General of the United Provinces and the West India Company. After a two years stay he returned again to Amsterdam in Holland. He married August 10, 1637, at Amsterdam, Margrieta Jellis, daughter of Jellis Jochems Ten Waert and Beicken Schuts. Her father, a tailor and a man of means, gave to her, his daughter, a nuptial Portion. This was the sum of fourteen thousand Gilders, Holland money, and seven hundred and fifty Gilders more a year from the Bank of the City of Leyden in Holland. This was called "Lyfe rents" (annuity), to be received during her life yearly. The records indicated that she did receive this every year through to the end of her life. Also in 1643, David Provoost gave to his friend Gillis Van Brugh, a power of attorney to receive an inheritance accruing to his wife by the decease of her uncle in France.

After his marriage, David Provoost persuaded his wife to go with him to live in the New World. He having been to New Netherland before, it was his desire to return and his persuasion prevailed. He had also made other trips to New Netherland during his stay in old Amsterdam. They, as a married couple, arrived in New Netherland in the year 1638. In 1639, David Provoost was an original grantee of a parcel of land on the present west side of Pearl, near Fulton Street; and where, for some time, he resided. This same year he was engaged in trade, which was his principal occupation, when he was not in the service of the government. He was in the employ of the Dutch West India Company for many years, his first official position being that of Commissary of Provisions and Tobacco Inspector.

Fort Hope, located at the mouth of the Conneticut River, was to become a foremost part of the military life of David Provoost. Historically, it was established at an early date where now stands the city of Hartford, Conneticut. Known also as The House of Good Hope. Its considerable population included a few French families sent there in 1623, when a shipload of Walloons arrived in New Amsterdam. Agriculture was engaged in, probably including the raising of tobacco. Far above and beyond the commercial importance of Fort Hope was the support it gave to the Dutch claim that by right of discovery and occupation the territory as far east as the Connecticut River was Dutch domain. Here the Dutch maintained against the English, a separate and independent government. However, the English often challenged this claim by awarding huge grants of land, including this area, for colonization. They established settlements here, in what they called New England.

In April of 1642, David Provoost was commissioned by the Governor, Director of that time, William Kieft; as the commander of a military expedition to retake possession of the Fresh (Connecticut) River. He was to strengthen the Fort. He accomplished this undertaking and he built a good strong fort and several houses before sending for his wife and children. He had under his command fifty to sixty soldiers. It seems that his wife and family would have been living at "Sea Brook on the Connecticut River" (Saybrook) as a child, David Provoost Jr. was born there November 20, 1642.

During David Provoost's long stay on the Connecticut River, there were critical periods when reinforcements of troops and ammunition were unobtainable. The most serious of these occurred during 1645, when the uprisings of the Indian against New Amsterdam succeeded in wiping out some isolated adjacent settlements. At about this time the English forces recaptured the settlements at the mouth of the Connecticut River and forced David Provoost's retreat upstream to Fort Hope, where he and his troops remained. It would appear that at the time of this crisis David Provoost was able to secure a way for his wife and five children to get to New Amsterdam.

While at Fort Hope, in September of 1646, an Indian captive having become liable to public punishment, fled from her English master at Hartford, and was protected by Provoost in the Dutch Fort. A requisition was made by her master and the magistrates for her return. David Provoost chose to deny or ignore this request., The Hartford authorities dispatched the *"Watch"* of the town to recover her by force. On returning to the fort from a visit to a Connecticut settlement, David Provoost was met by the *"Watch"*. This invasion, of what he deemed his just jurisdiction, was successfully resisted by Provoost. *"Who draws and breakes*

his rapier upon their weapons," and then withdrew into the fort, where he *"defended himself with impunity."* One can almost envision this dramatic event. David Provoost standing gallant with his sword drawn dueling, Musketeer like, until his sword breaks and he narrowly eludes his adversaries and escapes into the Fort. The Connecticut Commissioners, in complaining of this occurrence to Dutch Govenor Kieft wrote; *"Had he been slaine in this proude affront, his bloud had beene upon his own head."* Govenor Kieft, however, warmly approved the spirited conduct of his agent, telling the Commissioners of the Connecticut and New Haven colonies, *"that watches are appointed for the defence of townes against the violence of enemies, and not for the hinderinge of friends returne to their owne houses."* and to prevent mischief. *"It were good to commit such a trust to skillfull men, and not to ignorant boyes."*

It seems that David Provoost was both able and resolute in his position of defender of what he supposed to be Dutch rights. On another occasion he with four men forcibly seized some Dutch horses, which had been impounded *"for damage done in the English corne."* Needless to say the English were not happy with this. It is apparent that David Provoost did not have to much fear of the English. In May 1648, the General Court of Hartford having been informed that he and other Dutchmen had sold powder and shot to the Indians, ordered that if upon examination of the witnesses this should appear, that the penalties of the laws of the Commonwealth should be enforced against them. To which, in case of not subjecting themselves, "they shall be shipped for Ingland and sent to Parliament." Whether guilty or not, David Provoost unawed by the court, and fearless to personal danger, continued to visit Connecticut settlements.

After having had command of Fort Hope for nearly seven years, David Provoost desired that the Director Governor relieve and excuse him of that command and service. This release was granted. David Provoost continued ever to remain active and industrious in the colony of New Netherland. His name appears at the head of a list, February 1652, of the last board of *"Nine Men."* These *"Nine Men"* were the immediate precursors of the Burgomasters and Schepens. They were chosen representatives of the entire commonalty, and it was declared in their commissions that what *"they did should be the act of the whole people,"* they held their sessions in David Provoosts school-room. He was the second Notary Public in the City of New York. To these different vocations; he added, also, that of attorney and counselor, in which capacity in records he is often found attending the suits before the Burgomasters and Schepens. On the 23rd of May, 1653, Governor Stuyvesant and Council appointed him, and Johannes De Le Montagne and Govert Loockermans, commissioners, to attend the investigation of an alleged conspiracy of the Dutch and Indians against the English. The New England commissioners- with whom it was intended they should act - were informed by Govenor Stuyvesant that these gentlemen *"all joyntly in some measure understand the Dutch, English, and Indian speeches, encase any Dutchman, Englishman, or native, might be found that would stand to the accusations,"*and who could be particularly examined by them, in reference and according to the custom and laws of New Netherland.

David Provoost was a sergeant in one of the companies of the Brugher Corps of New Amsterdam in 1653, and in April of 1654, was made the first schout or sheriff of Breuckelen(Brooklyn). In May of 1655 he was styled *"Schout, or temporary Secretary"* to three Dutch towns, Breuckelen (Brooklyn) Amersfoort (Flatlands), and Midwourt (Flatbrush). This position he held until his death.

In a history previously mentioned, of David Provoost, written by one of his grandsons, it states, *"And I can't pass by but will here remark & insert a small encomium of what I have seen & learnt out of several old papers & writings, and also heard told and speak of by several old and lenient people some years ago, that the said David Provoost our grandfather was an extraordinary writer and penman, also perfect in orthography. It is said that none like him in the country at the time & had a liberal education: spoke Latin, French, & Dutch equal."* This grandson also comments that David Provoost died *"in the year of our Lord Christ One thousand Six hundred fifty seven, the twelfth day of May in the forty ninth year of his age, without any of the least braggadocio or pride."*

Benjamin and Elias Provoost, sons of David Provoost and Margrieta (Jellis Ten Waert) Provoost, were baptized as twins in the New Amsterdam Dutch Church on June 17, 1646. It was later shown by their marriage records at this church, that they were born while their father was stationed on the Connecticut. Benjamin at *"Hertford in N. Engeland"* and Elias at *"The House of Good Hope in New England"*, these being the same place.

Benjamin Provoost was a prosperous merchant in New York. He resided alternately at New York and Kingston, between which places he carried on a trading business. He married first Sarah Barents of Haarlem, Holland, June 11 1670. They had one son given the name David, baptized March 6, 1671. He died young. Sarah also died sometime in 1671, for Benjamin married Elsje Alberts of New York on November 5, 1671. Benjamin Provoost was one of the persons named in a Treaty of Peace renewed with the Indians at Kingston, February 11, 1678-9. His name also appears in the list of inhabitants of Ulster County, that took the oath of allegiance on September 1, 1689. Benjamin Provoost died sometime before May 8, 1725, when his will was probated.

Benjamin Provoost and Elsje Alberts had born to them a daughter, christened Maria, the 24th day of March 1689. Maria Provoost married Anthony DeMille, son of Isaac DeMille and Sarah (Van Sysen) DeMille, in the Dutch Reformed Church in New York City, April 16, 1706.

The DeMille Family

On September 19, 1653, Anthony DeMille married in the Dutch Reformed Church of Haarlem, Holland, with Elisabeth Van der Liphorst. She was a lady of Flemish origins residing at Haarlem. The DeMilles also belonged to a colony of Flemish refugees who fled to Holland from religious persecutions. In the Haarlem Art Museum still hangs an antique oil painted portrait of Maria (Van Brugh) Van der Liphorst, Elisabeth's mother. The picture is a group portrait of the Regents of the Haarlem Almshouse, painted in 1659 by J. Van Loo. The bride and groom, Anthony and Elisabeth (Van der Liphorst) DeMille were at the time of their marriage living in

the "Anegang", a narrow street still existing in Haarlem, Holland. His business as a grain merchant carried Anthony all over Holland and Zeeland. Their eldest child, Maria DeMille, was born at Amsterdam about 1654. The next child, Anna, was christened in the Dutch Reformed Church of Haarlem, August 21, 1657.

Elisabeth Van der Liphorst, wife of Anthony DeMille, had several relatives who were involved with the Dutch West Indies Trading Company and the colonization of New Netherland (New York). Her uncle Gillis Van Brugh was a shipping merchant who traded in furs with northern Russia and New Amsterdam(New York City). He was also a good friend of David Provoost, another ancestor of Daniel Wood, who also was involved with the Dutch West Indies Trading Company. Elisabeth's brother Lucas Pietersz Van der Liphorst had been in New Amsterdam (New York City) and had a tobacco farm on Long Island. Also her brother, Govert Van der Liphorst had business connections in the colony. These relations and especially the influence of Elisabeth's first cousin, Johan Gillisz Van Brugh and Johan Pietersz Van Brugh, were among the guiding cause of Anthony DeMille coming to New Netherland.

In the early spring of 1658, Anthony DeMille with his wife and their two children Maria and Anna, age four and infant child, sailed for America from Amsterdam, Holland. They embarked in front of the West India Trading Company's office at the very ancient Pael Huys, on the company's ship "DeVerguide Bever", or the Guilded Beaver". The beautifully remodeled Pael Huys of the time had a belfrey with a bell which tolled for incoming and outgoing ships and other occasions. It also had a time piece in its front wall. This spot for several generations had been one of the busiest spots along Amsterdam Harbor. The bridge in front of the office was usually crowded all day with people; merchants, sea captains, foreigners, protestant refugees, travelers, colonists; and friends and relatives of all these, either to welcome them or bid farewell.

From the Pael Huys the out going "Guilded Beaver" proceede toward the "Y" pronounced "EYE"(outer harbor), passing the Schreyers Hoeck, or "Weepers Point," from where a last farewell wave could be exchanged.

By 1658 great improvements had been made in ship building. The Dutch ships bound for North American shores had a few more comforts and conveniences than had the other earlier colonists ships of 1624. The trips were also made shorter in time, averaging about six weeks. Yet, it was still an ordeal sailing the open seas, rough or smooth, for six long weeks.

It can be imagined that on a beautiful morning in the middle of May 1658, that the Guilded Beaver glided through the narrows into the Great Bay of New Netherland, now New York Bay. On May 17th, the ship's passengers landed at the foot of Wall Street. The passenger list has been preserved in the Archives of the State of New York, at Albany. One of these listings reads: "Anthony de Mille, from Haarlem; wife and two children one 4 years old, and one nursing child.

After taking leave of the good captain, they started their life in the New World. New Netherland, and especially New Amsterdam, at this time for the last two years had entered into a period of progress and prosperity. The first Dutch -English war (1654-1656) had come to an end, and Cromwell's Navigation Act had been modified in favor of Dutch commerce. The last Indian invasion of New Amsterdam in 1655 was a matter of the past. The neighboring English

colonies though ever closer encroaching upon New Netherland, seemed to cause no serious trouble, but rather stimulated intercolonial trade and traffic. Pieter Stuyvesant became in 1647 Director General of the West Indies Trading Company of the New Netherland, (Govenor of New Netherland). During his administration (1647-1664) the foundations were laid for the future greatness of New York.

Anthony DeMille upon his arrival in New Amsterdam, had a number of friends and relatives there. Most of them from Haarlem who had business connections in Old Amsterdam. Elisabeth DeMille's first cousins were well established in New Amsterdam. Johan Pietersz Van Brugh was the contemporary of his first cousin Elisabeth and her husband Anthony DeMille. They had all lived together in Haarlem, at Amsterdam, and then in New Amsterdam, even after that city became New York. Their private and public lives were closely interwoven.

Johan Pietersz Van Brugh was a book keeper for the West Indies Trading Company in New Amsterdam. Very likely he knew more on the intimate business affairs of that company, both at home and in the New Netherland, than history may ever know. In 1663 he already scented the English design on New Netherland and in his business contracts he made reservation, in case of possible English seizure of that colony. This historical siezure took place in September of 1664. There must have been very valid reasons why he advised Governor Pieter Stuyvesant not to resist the English aggression. (Reading the history of New York helps to understand the intricate happen- ings of the time.) Under the English occupation he was captain of the Burgher Company or Militia of New York. He also served as Alderman. Then during the Dutch re-occupation, from 1673 until the end of 1674, he was *"Burgomaster of Nieu Orange"*. Which is equal to mayor of New York. Then when the permanent English occupation was five years old, in 1679, he became again Alder- man and a member of the Common Council.

On March 29, 1658, the Honorable Johan Pietersz Van Brugh married at New Amsterdam in the Dutch Reformed Church, Catherine Roelofs, daughter of the old and famous colonist, Roelof Jansen and Anneke Jans. Catherine was also the widow of the Honorable Lucas Rodenburg, who had died the year before in the Dutch Colony of Curacoa, off the coast of Venezuela. He was Lieutenant Governor of Curacoa with Pieter Stuyvesant as Govenor. Wedding presents were sent from Curacoa to the newly married couple at New Amsterdam. In the "Curacoa Paper" page 33, under the date 1658 can be read: "*memorandum of sundries sent to divers persons in New Amsterdam, viz.; salt, preserved, limons, paroquets and parrots, some of which were for Johannes Van Brugh, recently married to Lady Rodenburg.*"

Anthony DeMille and his family must have marveled at these tropical curiosities in their cousin's home, when they arrived there, less than two months after the Van Brugh's wedding. One can imagine four year old little Maria De Mille and her baby sister, Anna looking with curiosity at the parrots while wooden-legged Pieter Stuyvesant stops to smile at their wonder. There was a Dutch school of Latin in New Amsterdam. These daughters of Anthony DeMille, Maria and Anna, were in later years reputed as being eminent Latin scholars.

On December 7, 1659, Issac, the first son of Anthony and Elisabeth DeMille was born in the New World. Then followed Petrus (Peter), 12 October 1661; Sara, 30 December, 1663; and Anthony, 14 March, 1666. All but the youngest child were born under the flag of the Dutch

Republic. The last being born under the British Flag after the British occupation of New Netherland when it was re-named New York.

In June 1662, near Bowling Green on the Market Field, Anthony DeMille purchased his first house. The first De Mille home in America stood on the south west corner of Beaver and Whitehall Street. Anthony De Mille was a baker and a grain merchant at the New Amsterdam, New York, New Orange, and New York again. The city changed names three times during his life time. The English authorities during the first English occupation frequently consulted him on bread and grain questions. In 1673 and 1674, during the Dutch re-occupation of New Netherland the Honorable Anthony de Mille was "Schout (sherriff) of the City of Orange. He and his family were staunch friends of the House of Orange. William I of Orange was a hero to the Protestants of the Netherlands during the time of their severe persecutions. Like most New Netherland families, they were, only truly reconciled with the English occupation of the colony when in 1688, William III of Orange, stadholder of the Dutch Republic, and his wife Mary became King and Queen of England. Anthony DeMille held many offices in the growing community, namely; alderman,schout, market master,councilman, etc.

Anthony and Elisabeth DeMille were members of the Dutch Reformed Church. This church was built within the Fort Amsterdam. In the "Church-in-the-Fort", Anthony DeMille worshipped all the days of his life in America. Here the younger four of his six children and several of his grandchildren were christened. Here his sons and three daughters were married. The Dutch Reformed Church held a position of honor among the many Protestants. English, Dutch, Scottish, Irish, German, all had records preserved by this great institution. So much of the early people and history of New York has been recorded and preserved because of the meticulous and efficient Dutch. Thanks to them the geneologies and history of our pioneering and founding fathers of America are so available to us.

The repeated changes of old-world rulers of this colony gave the New Netherlanders a chance to wean themselves from Europe and to develope a character and ideals of their own, which survived every new change stronger. When England under the Stuart kings took over the colony of New York permanently in 1675, the New Netherlanders had to take an oath of allegiance to their new sovereign. Usually this had been mere formality which brought no abrupt changes to the lives of the people. This time, however, the New Netherlands began to forsee that this oath spelt little good for the future of religious and political liberties. This oath with a single omission of certain rights, had the potential to silently subjugate the citizens from freedoms many fled to America for.

On March 13, 1675, when the oath was presented to them, some of the most far seeing and influential New Yorkers made a reserve against it. *These eight men in number were: Cornelis Steenwyck, Johan Pietersz Van Brugh, Johan de Peyster, Nicholas Bayard, Wilhelmus Beechman, Aegiduis Luyck, Jacob Kip, and Anthony De Mille.* They all were descendants of the Netherland families whose fathers had felt the ravaging of absolutism and the Inquisitions. The spirit of their ancestors, of the Flemish Protestants, in a quiet , but no less determined way reasserted itself in these, their sons. They declared that they would take oath provided it should be worded so as to guarantee them and their fellow citizens confirmation of the conditions of *"Freedom of religion and exemption of military service."* The English Governor, Andros,

insisted that these men should take the oath in the form prescribed by him, or not at all, and that in the later case they "should be allowed to dispose of their properties, and settle elsewhere". Again these men protested, immediately Governor Andros had them arrested and imprisoned. They were charged with "formenting rebellion". When the trial came up. Johan de Peyster weakened by the wealth he had to lose, gave in, took the unaltered oath, and was acquitted. The other seven remained persistent. They were convicted of the "excuse " charge of violating the act of Parliament and for having traded without previously having taken the oath. This was an unproven charge against Anthony De Mille. All their belongings were declared forfeited. However, the sentence was never carried out, nor was any of their possess-ions confiscated. Records are silent on this matter. Perhaps public opinion or the influence these men had in their community caused the English authorities to take an approach of more caution. They may have begun to see the stuff of which Americans were made.

Anthony De Mille over the next decade still held offices of distinction in the colony. Far reaching events took place in England late in the year 1688. The English people, thoroughly tired of the Stuarts, with enthusiasm welcomed William III of Orange, stadholder of the Dutch Republic, as England's deliverer and champion of its freedom and Protestantism all over the world. On February 14, 1689, William and Mary were proclaimed sovereigns and crowned on April 11, 1689. Anthony De Mille must have been cheered by these glad tidings, so promising for the future of his descend- ants. He was just then in his last illness. Up to May 18th he attended council meetings in the city which he helped build, and which he loved and served. Feeling the end of his pioneer life approaching, he made on May 27,1689, his last will. This aged champion passed away under glorious auspices of the dawn of a new day. He was laid to rest in the grounds of which are still kept sacred as the Churchyard of Trinity Church, where his wife, Elisabeth Van der Liphorst) DeMille was also laid to rest, which is now in the heart of modern downtown New York.

Isaac DeMille, son of Anthony DeMille and Elisabeth (Van der Liphorst) DeMille, married at the Dutch Reformed Church December 17,1684, Sara (Joosten) Van Sysen. She was the daughter of Joost Carelsen Van Sysen, and his wife Christina, /Styntje Jans. Joost Carelsen Van Sysen came over from Holland and settled at New Amsterdam as a single man, before the year 1654. He seems to have arrived as a sailor or boatswain. Later he was a shipowner and shipbuilder. He was listed as a ship builder in partnership with Hendrick Lambertsen Mol. Their shipyard was located on the East River in Smit's Valley. The dwelling house of the family where most of their children were born, was also built there. Joost Carelsen Van Sysen and his wife Christina Jans were still living in their home in the East Ward of New York City in the year 1703, and were both at that time stated to be over sixty years old.

Isaac DeMille was the first born of the DeMille name in America. He was born at New Amsterdam in 1659, christened there December 7, 1659. Isaac became a carpenter and ship builder in New York City. He was not living within the city walls in 1686, when "Lists" were drawn up. It is assumed that he lived then in Smit's Valley, North East of the city walls. This is where his father- in -law had his shipyard. It was probably through the influence of his father- in -law, Joost Carelsen Van Sysen, that he became involved in shipbuilding. in 1686, he promis-ed to donate forty florins worth of carpentry work toward the building fund of the Dutch Reformed Church. Occasionally he contracted for public works for the City or Province. On May 17, 1700, he received payment for work done on the City Blockhouses. On November

27, 1700 the Provincial Treasurer paid him for work done in the building of the large vessel "Fortune".

Isaac DeMille and his wife Sara (Van Sysen) DeMille had eleven children. Six of these children died in infancy. The five surviving children all grew up and married. They were; Anthony, Christina, Isaac, Joost, and Petrus. On September 30, 1712, when his eldest son was already married and had a family, and when his youngest son was not yet ten years old, Isaac DeMille made his last Will and Testament. As he stated in the Will that he "being sick and weake in body", it is assumed he died in the year 1712.

Anthony DeMille, son of Isaac DeMille and Sara (Van Sysen) DeMille, was born in New York City, New York. He was christened there August 23, 1685. He married April 26, 1706, in the Dutch Reformed Church, to Maria Provoost. She was the daughter of Benjamin Provoost and Elsje(Alberts) Provoost. Her father was a merchant who carried on trading business between New York City and Kingston. Anthony DeMille and Maria Provoost DeMille had ten children. Maria died sometime before 1728 as Anthony DeMille married as his second wife, Mary Schamp, in November 1728.

Benjamin DeMille, son of Anthony DeMille and Maria (Provoost) DeMille was born in New York City and christened February 5 1710. He was named for his grandfather Benjamin Provoost. Benjamin DeMille married Elizabeth(Garretts) in New York City, sometime before 1741, when their first recorded child was born. To this union, eight children were born. Isaac and Garrett, two sons, of Benjamin and Elizabeth (Garretts) DeMille fought in the Revolutionary War. It is not found when Benjamin or his wife died.

Garrett DeMille, born August 12,1743, at Hyde Park, Dutchess County, New York, was a farmer in this county. He married about 1765, Magdelena/Lanah Emigh. She was the daughter of Lawrence Emigh and Anna Maria (Buck) Emigh. She was born July 8, 1750, in Dutchess County, New York, which was part of the Beekman Patenate.

Garrett DeMille is the "Garret de Milt," who, together with one "Isaac de Milt" fought in the American Revolution. He was among the enlisted men in the Dutchess County, New York Militia, under Colonel Abraham Brinkerhoff. He is also the "Garret de Milt" of Fishkill Town, Dutchess County, New York, listed in the first United States census of 1790, having then a wife and six children. His son Isaac, stated in 1865; "I have heard my father say that he was in the Revolutionary War; that he was all through it and that he was in some battles". This son Isaac, in 1865, still had the barrel of his father's musket; and his brother Freeborn DeMille, in Utah, then still had his fathers sword. Isaac , Garrett DeMille's son, also stated that his father was at one time a local Methodist preacher at Hyde Park, Dutchess County. Garrett DeMille and his family, between 1791 and 1794, moved to Colesville, Broome County, New York, where the youngest of his ten children, the twin brothers, Freeborn and Garrison lived. Garrett DeMille died suddenly from a severe stomach ailment, in the late summer or early fall of 1826, at the home of his son, Garrison DeMille, at Colesville, New York. At the approach of his death, he fell on his knees, saying he must pray for his children once more, and he died on his knees. Garrett DeMille and Magdelena Emigh) DeMille were the parents of Elizabeth (Betsy) DeMille christened August 7, 1779. She was married in 1797, to Henry Wood. She was to become the mother of pioneer Daniel Wood.

Freeborn DeMille, a son of Garrett , became an early convert to the Church of Jesus Christ of Latter-day Saints in New York. He and his wife; Anna Knight, daughter of Joseph Knight, embraced the gospel soon after the organization of the church, and did much to assist the Prophet, Joseph Smith , financially for the Church. Passing through all of the persecutions of the Saints from the beginning until their exodus to the Rocky Mountains they became pioneer colonizers in Manti, Sanpete County, Utah. Freeborn DeMille and his nephew, Daniel Wood, by his sister Elizabeth, pioneered the path that was to open the doors for the DeMille, Provoost, Emigh, and other allied ancestors, to partake in the blessings of the restored gospel of Jesus Christ,. Which gospel blessings they had been endeavoring and searching for through many generations of time.

The Emigh (Amey) Family

The Emighs (Amey) were descendants of Rhineland Palatinates. They came to America as emigrants from the ravages of the Thirty Years' War (1618-1648). This war had devastated the Rhineland which bordered France. The Thirty Years War was the culmination of the long struggle between Roman Catholics and Protestants that had resulted from the Reformation of the 16th century. The war was centered in the Holy Roman Empire. The imperial title was held by the Hapsburgs and the Empire was supported politically by Spain, which was ruled by another branch of the Hapsburgs.

Some of the countries in the empire were under the direct rule of the Hapsburg family. Most of the German states, however, were governed by rulers who were in theory subject to the authority of the emperor, but in reality had a large degree of independence. Many of the German states had Protestant rulers and chiefly Protestant populations. The Protestants states had become increasingly dissatisfied with the rule of the Catholic Hapsburgs, who made frequent attempts to reduce Protestant religious liberties within the empire.

In 1617. the Hapsburg Duke Ferdinand succeeded to the throne of Bohemia. His strong opposition to Protestantism and the action of some of his representatives in Bohemia alarmed the Protestant Bohemian nobility. In 1618-1619 they revolted against Ferdinand and elected Frederick as King and ruler of the German Palatinate.

Ferdinand, who became emperor and ruler of Austria in 1619, soon moved to repress the rebellion. He was aided by several Catholic states within the empire, united in a military association called the Catholic League. He also received help from Philip III of Hapsburg Spain. The Protestant forces were decisively beaten in November, 1620. Frederick fled, while representatives of the Emperor took control of the country. They suppressed the rebellion, and abolished Protestant religious liberties. Ferdinand also took the Palatinate from Frederick by force of arms and gave it to Maximilian of Bavaria, the leading ruler of the Catholic League. It was under these auspices that the Emigh family lived for generations. It seems that they were followers of the Reformationist Martin Luther.

The Lord never looses sight of the promises which he made to Abraham of old. It was no small group of the House of Israel which passed through the broken walls of Ninevah as the Babylonians battled the Assyrians. And again, the number exceeded one hundred thousand of those who later left the Rhine and French border to crowd into Holland and England and then to go on to America.

"Johan Nicolaes Eemig" was with the second Palatine party sailing from Holland to England, embarking May 23, 1709. A Reverend, Mr Ruperti, took charge of these Palatine emigrants for the Board of Trade when they reached London, under the reign of Queen Anne. From a letter written by a great grandson of Nicholas Emigh, Peter Lossing, is found the following information. This letter is to be considered family tradition or comes from information that was passed down from one generation to another. Most family traditions have a basis in fact but they can sometimes be distorted by personal supposition and interpretation. The information from this letter has been submitted in this history to agree with the known records and information of today. The letter was written November 20, 1831.

Peter Lossing's letter begins *"...thou hast a desire to enquire into the particulars that may have been transmitted to me orally or traditionally...respecting our forefathers in their transatlantic migration to the wilds of North America."* He then states that his great grandfather came from Germany - Nicholas Emigh - and was married on shipboard to a young woman named Catharine.

The records of the early Lutheran Churches of New York show that *"Johan Nicholas Emigh"* was his full name and the Kingston Dutch Church show that his wife was Anna Catharine Muller. That they were married on shipboard seems likely. They came to America in 1710, and their eldest child , a son according to lists, was born between 1710 and September 1712. He, Nicholas, *"brought with him, which I have seen, in the German language (excellent handwriting) a Certificate signed by the Pastor of the Lutheran Church of his membership and a testimonial very full in favor of his honesty and orderly life"*. This certificate was countersigned under the Great Seal of State by Ruperti- in Queen Anne's reign.

The Emigh's and other Palatinate emigrants were furnished with location of wild lands, the necessary tools, and three years provisions to begin with in the woods or wilderness. They were taken up the Hudson River to a place called the *"Camp"*, which was in the domain of Livingston Manor. However, they felt that Robert Livingston was a "mercenary commissary" who on their arrival offered them locations of land on his manor under 21 years lease or 2 lives with an annual rent lease- rendering them little or nothing better than vassals. They had very little intercourse with the Mother Country. But they, however, sent one of their members with a petition and memorial, stating their grievances and sent him to New York City, there to set the petition on a ship to England to lay the subject before the throne of England. This envoy was known to have arrived in New York , but was never heard of afterward. Most of these poor Palatine emigrants submitted to settle on Livingston Manor.

Nicholas Emigh, Hendrick Uhl, and one Miller, with their wives and such effects as they could carry, with a few tools of husbandry, determined not to succumb to such usage. They set

out through the wilderness and traveled 60 miles and made their pitch at the head waters of Fishkill Creek, in the clove between two mountains. This tract was obtained of the Natives. Peter Lossing states that his grandfather took up about 900 acres according to a later survey. *"These first few years they subsisted on what they could raise of grain and vegetables by the use of the ax and hoe and the kindness and hospitality of their only neighbors the aborigines. I have often heard my grandmother in feeling manner express her sense of gratitude to these people of the Desert, saying even - in her memory - and the account her father and mother had given, that they were very kindly helped in many ways with necessaries - without which they must have suffered much more grievously than they did- and charged her descendants to be kind to the few remaining descendants of this oppressed people- one the rightful owners of the valuable now Atlantic States."*

It seems according to this letter that these families lived to prosper and their land became good farmland producing much wheat. *"I need not say this family lived economically and worked very hard, old and young, male and female -no spirituous liquirs , no tea. I will mention one anecdote spoken of, that when a large crop of wheat was carried to the landing, the last load, one of the eldest sons concluded that day he meant to purchase a dram at the store- But when he went into the store for this purpose he looked round and saw a gimlet and concluded it would be of more service to him than 6 pence worth of rum."*

It turned out in the process of time that the land Nicholas Emigh squatted on was part of a patenate granted to Henry Beekman. He had to pay a fee for his land of 300 pounds. In a deed, dated February 3, 1800, Laurence Emigh (son of Nicholas), stated that the land being transferred was *"part of a large tract of land obtained by deed of gift, 6 May 1713, by Col. Henry Beekman of Kingston to his only son Henry Beekman Esq. of Dutchess County and was by him conveyed by two deeds, one bearing date 11 June 1735, the other 7 October 1745 to my father, Nicholas Emigh, of Beekman Precinct...."*

In 1740, Nicholas Emigh built a stone house in the Clove. This house was still standing in 1939. Incidentally, the records of the Early Lutheran Churches in New York City show that this house, Emigh's, was frequently used as a Lutheran Meeting Place. Johan Nicholas Emigh and Anna Catarina (Muller) Emigh raised a family of eight children. According to Peter Lossing, *"They all married and brought up large families of children generally very healthy... none of them ever married a second husband or wife. They all apparently died of old age nearly one after the other in the routine as they were born...they are now all gone, the way all living must."*

Laurence Emigh, born February 6, 1719, a son of Nicholas and Catharina (Muller) Emigh married Anna Maria Buck, October 5, 1742. She was the daughter of Martin Buck and Maria Gertrude Schmidt. Laurence Emigh and Anna Maria (Buck) Emigh were the parents of Magdelena Emigh who became the wife of Garret DeMille.

The Wood Family

From Derbyshire England, came John Wood and his brother William. John Wood settled in Ulster County, New York. He was a widower, his wife, Anna Alsop, having died. If any children were born to this couple, their record has not been found. Sometime after arriving in America, he married Hannah (Anna or Johanna) Hackelton or Heckleton. on 12 January, 1682. He became an early colonizer of New York, owning a saw mill near what is now Saugerties, New York. He was the first known Wood ancestor of Daniel Wood (1800) in America.

"John Wood (widower of Anna Alsop) born in Englelant (England),in Arbershire (Derbyshire) and resid. in Marmur (Marbletown) and Johanna Heglington j.d. born in Nieu Engelant, at Hardvold (Hartford), and resid. in Kingston. Married January 12,1682."

The name John Wood first appears in the Esopus (Kingston) records about a year earlier than his marriage entry, February 23, 1681. At the same time a record of William Wood is also found there. William removed to Hopewell *"in the Yorkshire tenth near the falls in Delaware River in West Jersey,"* before October 18, 1686.

On November 22, 1687, John Wood bought from Richard Hayes and his wife, Judith, a tract with a house and other buildings in Saugerties. Later, may 3, 1717, he acquired the right to build a dam, saw mill, and pack house at the falls of the Saw Kill.

Hannah Hackelton, wife of John Wood was the daughter of Hanna Wakeman and Francis Hackleton. Her mother was the daughter of Samuel Wakeman and Eliza. Samuel Wakeman, baptized September 25, 1603, in England, was the son of Francis Wakeman and Anne Goode, of Bewdley in England. He came to New England in America, November,1631, in the ship Lion, with William Peirce as captain. During the ten weeks at sea two children had died, one of them was an eighteen month old daughter of Governor Winslow, who was also on this voyage. The other child was a son of Samuel Wakeman. Another incident of tragic circumstances also occured on this voyage.The vessel, the Lion, while sailing upon the sea with sails up, there came a sudden and contrary wind. While endeavoring to help lower the sails a young boy was swept overboard into the wild waves. The sails still being set, the winds blew the ship, onlookers could only watch in agony and despair as the boy was lost. It is believed that the boy was a son of Captain Peirce. Because of the contrary winds, Captain Peirce had to take the Lion in to Boston Harbor. The ship arrived November 2, 1631. The passengers were given a warm welcome. People from near-by settlements brought a great store of food. Volleys were fired to welcome the passengers. Governor Winthrop wrote in his journal of New England history that *"the like joy and manifestation of love had never been seen in New England a great marvel that so much people and such store of provisions could be gathered together at so few hours warning"*. On November 11,1631, Winthrop wrote that *"we kept a day of Thanksgiving at Boston.*

Samuel Wakeman settled in Roxbury Massachusets, November 1631. He was made a freeman the seventh of August the following year. He was one of the founders of the first church of Roxbury. He removed to Cambridge and was a representative there at the May session of the

Court, 1635. He went to Hartford in 1636, was made constable at Newton and assisted in adjusting the bounds of the first settlement of Windsor and Wethersfield. He was a member of the Hartford Church.

In 1641, Samuel Wakeman joined an expedition which sailed under Captain Peirce to help relieve English colonists in the Bahamas' who were under oppression from the Spanish. The ship stopped briefly at Christopher's Island, where they heard that a great fleet of Spanish ships was abroad. Captain Peirce feared that the Spanish may have taken Providence Island. He advised the families on board who were going to this island, to return, offering to bear part of their loss of the voyage. It seems that they were unwilling to listen to the captain's advice. See-ing that they were determined to go on, William Peirce said,"Then I am a dead man." As the ship approached the island, Captain Peirce was alarmed when he saw no flag waving above the fort, nor any boat coming to meet them. As the ship had on board families, women, children, he sent them below decks. Captain Peirce and Samuel Wakeman together were maning the ship when they were fired upon. The two of them took cover, but were hit by a "great shot" and killed in this attack by the Spanish.

Governor Winthrop refers to this incident in his Journal of New England: "One Samuel Wakeman, a member of the Church at Hartford , who was sent with goods and to buy cotton, cast himself down by him (Captain Peirce) and presently a great shot took them both. Mr. Peirce died within an hour, the other (Samuel Wakeman) having only his thighs tore, lived ten days.

Samuel's death left his wife, Eliza a widow with four young children to care for, three daughters and one son. They were all young, for the church records of Roxbury inform us that he buried only one child, a son, at sea on the voyage to New England. His first born here by his wife Eliza was a daughter Elizabeth. Within four years Samuel Wakeman's widow had become the wife of one Nathaniel Willet. The estate was settled on Willet, except for 40 pounds to be paid to each of Samuel's children, Esburn, on his coming of age; and 20 pounds to be paid to each of his daughters; Elizabeth, Johanna, and Grace, when they should arrive at the age of 18. The receipts of Johanna and the others for their shares are to be found in the Conneticut Probate Records. All three girls had meanwhile married: Elizabeth,Joseph Arnold; Grace, John Kelly; and Hanna (Johanna) married Francis Hackelton.

"6 September 1662. I Hanna Hackleton, doe acknowledge to have recieved the full and just summe of twenty pounds, which was allowed me by the court, being the daughter of Samuel Wakeman, deceased. I say received by me from my father-in-law, Nath. Willet. Hanna Hackelton (Mark)"

"I, Elizabeth Wakeman, as also Hanna Hackleton, did hear that Francis Hackleton did acknowledge that he had received his full due, that was due to his wife, & halfe a crown more. Elizabeth Arnold (mark) Hanna Hackleton (mark)."

This Francis Hackleton whom Hanna had married was a brickmaker of North Hampton, Massachusetts. In 1661, he brought suit against Henry Cunliffe of the same place for slander, but did not appear to press it, and was fined costs. in the same year "Francis hackleton.. sued Alexander Edwards for 'wrongfully attaching his kiln of bricks', and was himself brought before

the court for 'breach of the Sabbath in working by carrying bricks at his kiln.' He was long a resident of the town."

After collecting his half crown plus his wife's legacey, Francis Hackelton fades from the picture. Hannah Hackleton turns up in New York City in the following dubious circumstance: "*November the 19th, 1667. Hanna Ackleton & Elizabeth Juwell beinge summoned in Court to give reason why they without license of the Governor & this Court, Contrary to the Lawes of this Government Are come to dwele within the Towne. Hanna Ackleton Replyed that she uppon hur first commong, hath obtained a License from the Honnable Mr. deLaval; but hath nothing to showe for the same. Elisabeth Juwele Replyeyed that she did not know of any such order. The honnable Court did order that the said persons should depart out of this place in 8 days time upon penalty of 5 lbs. Sterig & Corporal punishment.*"

At the time when the New York City authorities issued their harsh order, there was in the city or not far away from it, one Edward Wittaker, a soldier in the Duke of York's Regiment, recently of Captain Daniel Brodhead's company, who had received land in the Esopus (Kingston) for his services and had settled there. He lived for some years at Hussey's Hill but sold his estate there and moved to the valley of the Esopus Creek.

It was a troubled time in Ulster County History; a period of conflict and readjust-ment, as the English took over the government of New York from the Dutch. Tempers often ran high and brawls were frequent occurrence. Edward Wittaker was a true son of these times. It seems at times he had good impulses as shown by his signing a petition to Governor Andros, by the inhabitants of Esopus, so they might receive the service of a minister. He must have also been respected as a soldier, as he was one sent to Esopus for land promised them for services. Edward Wittaker, himself received some sixty acres and a home lot.

In some unknown way of events, Hanna (Wakeman) Hackleton and her young daughter were brought into the home of Edward Wittaker. Hanna as a servant and housekeeper. It is not possible today to realize the position of Hanna Wakeman and what occurrence and choices brought her to his home. We may not understand or comprehend the dispiriting circumstances that caused he to leave her home in New England, with her young child, this daughter of a respected New England Puritan. She, however found herself almost utterly in the power of the rough man who had offered her shelter.

We cannot justify, neither can we make judgement on the choices made by Hanna Wakeman. Judgement will be the Lord's. "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." In her troubled times with Edward Wittaker, Hanna remembered that there existed the humane and tolerant Dutch Court. There is found in the Translated Dutch records the following case of Hanna Hackleton vs. Edward Witteker:

"Complaintant complains that Edward Wittickar maltreats her, beating and pushing her, and often threatening to burn (Her) notwithstanding she has faithfully served him for four years, and he intends to throw her and her child out of doors when the cold winter is approaching, without wages.

"Eduard Wittaker says having paid her 180 stivers for 2 year, and during the balance of the time has suffered more losses by her than her service is worth, and that he has punished her for her evil tongue."

On another occasion, June 4, 1670, Hanna was before the Dutch Court in an investigation on the death of her infant child by Edward Wittaker. In the court case she states that six years ago she had been married to Francis Hackleton. She had been married to him for six year. *"Hanna Hackleton voluntarily declares that about six years ago when she was in a place called Hog's Island in New England, that she was with child having slept with another than her husband, and seven months later gave birth to a child and let it lay for two days, and after two days wanted to give it to the breast, and it died immediately after, and was secretly buried by my husband. And says that her husband induced her to do so, because he would not again live with her unless she promised to kill it, for which purpose, when being with child, she took several things so as to drive it off. And says that on account hereof she got into difficulties, and has been two years in prison at Hartford, and was again set free."*

"Interrogations made by the hononorable court to Hanna Hackleton:

1. *Whether she was with child before her marriage to her first husband, and what was his name? She had been married six years. Her husband's name was Francoys Hackleton.*
2. *By whom was she with child, and what was his name? Henry Fraesser.*
3. *After she had given birth to the child, where she put it down? Within or without the house? With in the house.*
4. *Whether she gave the child the breast right away or after it had lain sometime? That she fell asleep and only offered the breast the next day.*
5. *Whether she was punished for the committed crime in Hartford, or whether they set her free? She was long under arrest and a whole year in prison, and was made to sit on the gallow-stairs.*
6. *How long since did she have connection with Wittaker, and whether she has still connection with him, and whether she is again with child? Last summer a little before harvest, and says not having had any more connection with him since she was delivered of the last child.*
7. *How the child she had with Eduward Wittekar happened to die? It died with convulsions which many of the neighbors have seen.*
8. *Whether or not Eduward Wittekar promised to marry her, and he will marry her if she gets in the same condition as before.*

The honorable court orders Eduward Wittekar to take good care of Hanna Hackleton because he had brought her here, and has slept with her, and in the mean time acquaint the governor with the case."

A short time later Edward and Hanna were married (Though this is not recorded in the Dutch Church marriages) but subsequent Court entries speak of her as his wife. They did not live happily ever after. Is seems that there were many distressing times. A year or so later, one may read in Translated Dutch records: "Whereas Edward Wittikar has from time to time badly behaved against his wife, and she has made diverse complaints to the local court, as can be generally seen, he being on October 26, at the house of Mr. George Hall. Mr. George Hall spoke

to Edward Wittekar (asking him) why he treated his wife so badly, that he would ruin himself, whereupon Wittaker answered that he could do with his wife as he pleased, that nobody was to prescribe to him how to treat his wife, and thereupon George Hall said that sometime or another he would kill her, and that the Magistrates, and Officers would demand her blood. Thereupon Wittekar answered that he cared nothing about Magistrates or Officers. And Mr. Hall said what he did to the Magistrates, he did to the Governor, and the Duke of York, and he answered, "I shall do what I please."

"Thereupon Mr. Hall asked him why he went armed , every evening. Thereupon Wittaker answered that he wanted to do so." 'I shall tonight yet walk along the street with piston and gun, and let anybody if he dares take them away.' Whereupon he went home, and the same evening fired some shots."

In the records on New York during this period, there are indications that many of the English soldiers were of boisterouse nature and were taken to drink. This may have been some of the cause of Edward Wittaker's sometimes brutal and cold behavior. In the course of time, two sons were added to the Whittaker household. James baptized 24 April, 1675, and Edward, whose baptism has not been found recorded.

Another court record proves the Hannah Hackleton who married John Wood was the Wittaker boys' half sister, the child whom Hanna (Wakeman) Hackleton had brought with her from Hartford. This record concerns an occasion when Hannah Wood was called to testify, apparently, as to the behavior of her mother , Hanna, Whittaker's wife", in a slander suit involving Edward Whittaker as defendant. At this time Hannah Wood said that her mother had told her" she was weary of her life." According to the statements of a Mr. William Kelsoo of Marbleton, Hanna Whittaker was at this period suffering from the pangs of a truly New England conscience , and had confessed her misdeeds to him, said she "was a castaway." and expressed the fear "that the Lord would dame her soulle and would not have mercie upon her." This was taken from the Translated Dutch Records.

All three of Hanna's children showed honor to their mother by naming daughters after her. Time and perservance may have mellowed the stormy marriage of Hanna and Edward Wittaker. As they remained together as husband and wife until the death of Edward. This may be proven in the word of Edward Wittaker's will:

"Sick and weak in body," (Long religious preamble). "To my dear wife Hanna Wittaker, the Right third part of all my Real & personall Estate of what nature of kind Soever during her Naturall Life....."

Edward Whittaker died in the third week of January 1695. Hanna Whittaker died some time after. She was several times listed a sponsor of her grandchildren at their baptisms. The children of Edward and Hanna became prominent citizens of Ulster County, New York. It appears that they received the respect of their neighbors, as they Edward and James, were mentioned as witnesses and executors of many of the neighbors wills. In the will of William Legg dated June 5, 1710, can be found written "Friends and neighbors James Whitaker and Edward Whitaker" appointed executors. In the will of Hendrick Schoonmaker dated January 12, 1711/12, it is stated" Broder Egbert Schoonmaker and my friend and neighbour Edward

Whittaker" appointed executors. James Whittaker was listed as witness. These brothers were active in their community and held public offices. The descendants of these brothers became very numerous in Ulster County and elsewhere.

Johanna (Hackleton) Wood and John Wood had children whose baptisms and marriages are recorded in the Kingston Dutch Church Registers. Their son Edward was baptized 15 May 1698. His uncle Edward Witteker and Susanna Leg were listed as his sponsors. He was likely named in honor of his uncle, his mother's half brother. He married on the 17th of June 1722, Susanna Scott. She was the daughter of Scottish immigrant Patrick Scott and Margarie Wilden/Wilding. it is interesing to note that at the baptism of Susanna Scott, Susanna Leg was also listed as her sponsor. It appears that Susanna Scott was named in honor of Susanna Leg. Susanna Leg was also the wife of William Leg who named the brothers James and Edward Whittaker as executors of his will.

Edward and Susanna (Scott) Wood had a son Daniel Wood. Daniel Wood was christened the 12th of February 1738. A witness listed at the baptism was Daniel Wittaker, son of his grandmother's brother, James Whittaker. It seems that James Wittaker named his son Daniel after he fathers commanding officer, Daniel Brodhead, who was a friend to the Wittaker family. A supposition could be made that the honored name of Daniel" in the Wood family may have had it origins from this English officer.

This son of Edward and Susanna (Scott) Wood is the same Daniel Wood who was listed as a signer of the Articles of Association as a Patriot in the war of Revolution in Rochester, New York. He was listed as a corporal in the 2nd Ulster Militia. Daniel Wood was married on February 2, 1762, to Margaret Turner, a daughter of Jacobus Turner and Catherina Hoornbeck. He died at Rochester, Ulster, New York. According to an inquest September 4, 1796, at Rochester on the body of Daniel Wood, he died in a fit of falling sickness, when he fell with his face down in a ditch of water and drowned.

Henry Wood, son of this Daniel Wood and Margaret (Turner) Wood, was born July 8, 1777, in New York. He was born almost exactly a year from the day that Independence was declared from England by the thirteen colonies. Many of the battles of the Revolution were fought with the colony of New York. it was a prized colony whose possessions was sought after by both the English and the Patriots. Henry Wood grew to manhood as the young nation of the United States struggled to establish itself. It would be interesting to know what Henry may have thought of these times.

Henry Wood, after becoming of age, sought greener pastures and decided to make his home near Fishkill in Dutchess County, New York, where the wife he chose was born. He married Elizabeth DeMille, daughter of Garrett DeMille and Magdalena Emigh in the year 1797/1798, in Dutchess County, New York.

It was into this family that pioneer Daniel Wood was born in the year 1800. It was in the year 1803, when Daniel was three years old, that his father took his family and moved to Ernestown, Upper Canada.

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*This book was written by Marla LaRue Wood Webb, daughter of Denzel and Larue Wood, who is the son of Daniel Thomas and Susie Mae Walton Wood, who is the son of Daniel C. and Elizabeth Waddoups Wood , who is the Son of Daniel and Peninah Shropshire Cotton Wood. (She is a very effective,trusted genealogy researcher and family historian.)

Old Periodical Genealogical magazine. vol 2 1906
(William Wood of 1740 is Daniel Wood of 1738's Brother)

The Partiots are falling in line but when the British government employed savage Indians to scalp and torture the Patriots many of the Loyalists threw in their lot with their Patriot neighbors.

Among those who could not mingle in the revolution from the start was William Wood of Coxing in the town of Marbletown. Acting upon this situation,Levi Pauling reported him on the bach of his return thusly---

In Effigy

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William Wood
b. 17 July 1740
Son of Edward Wood (1698)
and
Susanna Scott

The close of the year found the leaders in the American colonies ready for and in favor of seperation from Great Britian. Although disappointments had succeeded each other they still clung to the hope that the British ministry would give ear to their appeals and remove the cause which had alienated them. America was still loyal to George the third.

With the beginning of the hostilities came a change of sentiment. Those on the Kings side who were wise aquienced and remained at home quietly pursuing their own affairs.

Hot headed partisans of the King resisted the prevailing sentiment and began to take sides openly. They came to be called Tories after the party in power in England. The Patriots were called Whigs after the party in opposition who had resisted the oppression of the government.

British troops were sure of a substantiating reward in solid money. Americans had to pay in deposited certificates. For money the Tories would betray their neighbors, bribe savages to kill and scalp women and children and apply the torch. William moved his family to get away from this terrible oppression.

Line of Ancestry added: John Wood b. 1650 Derbyshire England and Johanna Hackleton/Heckleton, son Edward Wood b. 1698 and Susanna Scott, sons Daniel Wood 1738, Kingston N.Y. (brother of William Wood b. 1740) , Henry Wood 1777 Rochester NY (son of Daniel 1738) Elizabeth De Melt or De Mille, son Daniel Wood 1800 Duchess NY , founder of Woods Cross, Utah