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MOUNT WASHINGTON AND ITS CAPTURE ON THE 16TH OF NOVEMBER, 1776.

FOUR of the military events of the American Revolution occurred upon the island of New York:—1st The landing at Kips Bay, and the occupation of the city, by the British army, on the 15th of September, 1776; 2d The action of Harlem Plains on the succeeding day; 3d The capture of Mount Washington two months afterwards, and the evacuation of the island, and 4th The victorious entry of Washington, on the 25th of November, 1783.

A century ago, the 16th day of November 1776, took place the storming and capture of Mount Washington, with its fort, garrison, armament and stores, by the army of Sir William Howe, who had been just made a Knight of the Bath for his victory, a few weeks before, at Brooklyn Heights. It was the first and the last great battle ever fought on the island of Manhattan since its settlement by Europeans. It was a terrible disaster to the American arms, and a heavy blow to the cause of the colonies. It gave to the British army and to England undisputed possession of the city and harbor of New York, the leading city and chief seaport of America; a possession which it was never after in the power of the colonies even to threaten successfully, much less regain.

It struck instantly from the then rapidly dissolving army of Washington nearly three thousand effective men. By the same blow, practically, Fort Lee, on the opposite side of the Hudson, with its guns and most of its stores, was taken, and New Jersey thrown open to the strong, well appointed, victorious troops of Howe, with nought to oppose them but the broken, dispirited, deserting, half clad regiments of Washington, dwindled down to less than three thousand men.¹ "In ten days," wrote Washington to his brother John Augustine, three days after the capture, "there will not be above two thousand men, if that number, of the fixed

¹Washington to Lee, 21 Nov. Force 5th series, vol. iii pp. 78-9. Letter of Matthew Tilghman. *Ibid.* p. 1053.

PIERRE DAILLÉ.

The first Huguenot pastor of New York brought a distinguished name to grace our annals. Jean Daillé, author of the *Apology for the Reformed Churches* (born January 6th, 1594; died April 15th, 1670;) was one of the most erudite scholars and theologians of his day. For more than forty years minister of the Protestant congregation of Charanton, near Paris, he exercised a vast influence as preacher, controversialist, and leader in ecclesiastical affairs. He left one son, who died in 1690. without male issue.

This honored name was a recommendation in itself; and it may have been as a kinsman of the great Daillé that our refugee was introduced to his cotemporaries in the New World, and enjoyed their marked consideration. But precisely how Pierre and his brother Paul stood related to their famous namesake has not yet been ascertained. It is thought that they may have belonged to a branch of the same family, seated at Châtellerault, in Poitou. That city, one of the strongholds of Protestantism in France, was the birth-place of Jean Daillé, and there one of his brothers lived, and left descendants. It is noticeable that several of our refugees were from Châtellerault. Louis Carré, principal among them, was related by marriage to the Dailié family. His coming to New York in 1688 may have been determined by the fact that Pierre was already settled here as pastor of the French church.

As early as the year 1652 the French refugees in and about New Amsterdam had become so numerous that the Consistory of the Reformed Dutch Church found it expedient to make special provision for their religious wants. Samuel Drisius was called from the charge of the Dutch congregation in London to assist Domine Megapolensis, and to minister to the French as well as to the English. Drisius preached for a while to the Huguenots and Vaudois settlers on Staten Island. His monthly visits to them, however, were probably discontinued after the first few years, owing to his protracted ill-health.

In 1682 Domine Henricus Selyns came from Holland to take sole charge of the Dutch Reformed Church of New York. With him, or soon after him, Pierre Daillé arrived here. An eminent authority states that he was engaged by the Consistory of that Church to come and preach to the French. This is altogether probable, as we find him at

once associated with Selyns and occupying his pulpit. The fact also that his brother Paul was residing, some years later, in Holland, leads us to think that the Consistory's call may have found him there. The first mention of him that we find occurs in a letter addressed by Selyns to Increase Mather and other ministers of Boston. He writes from New York, May 8-18, 1683:

"I am alone, and alone am ministering in sacred things to this and circumjacent churches; * * * except the reverend Domine Peter Daillé, who forsook France on account of persecution, and who preaches (to the French), and Domine Peter Van Zuuren, who proclaims the oracles of God in certain country places. These are men of pure life and faith. * * * We each, as long as we may, contend for true piety and religion, and whilst, alas! the world rages, and assaults the Church, pray that God may preserve it, and restrain those who would disturb its peace."

To Selyns we are indebted also for another and more particular notice of the Huguenot pastor, contained in a letter written October 21-31, in the same year, to the Classis of Amsterdam:

"Domine Peter Daillé, late professor at Salmurs, has become my colleague. He is full of fire, godliness and learning. Banished on account of his religion, he maintains the cause of Jesus Christ with untiring zeal.

The academy of Saumur, the most celebrated of the four great Protestant schools of France, was still in existence. But its downfall, which occurred two years later, was already foreshadowed by the fate of its sister academy of Sedan, destroyed by order of Louis XIV. in 1681. Saumur had been for eighty years "a torch that illuminated all Europe." Its course of instruction was very complete. There were two professors of theology, two of philosophy, a professor of Hebrew, and one of Greek, and a principal having the oversight of all. We do not know which of these chairs Daillé occupied; but as Saumur was noted for the care taken to admit to its corps of instructors none but men of tried and recognized capacity, the fact of his connection with this academy seems to bear out the statement of Selyns as to his learning.

Daillé was now not far from thirty-five years of age. His first wife, Esther Latonice, was probably living at this time. A few months after his arrival in New York we find him interested in the purchase of a plot of ground, perhaps the site of the "French minister's house" mentioned in the following summer. This plot of ground was situated "on the west side of the Broadway or street in the passage or lane that goes to the Halfe Moone." As Daillé was an alien, the purchase was made

for him by one Isaac Deschamps, "likewise known by the name of Saviat Broussard," who had long been a resident of the city.

Two congregations were already worshipping harmoniously in the Dutch church within the fort. The larger one was of course the Dutch Reformed congregation, numbering over three hundred communicants. Since the cession of the province to England in 1664, Anglican services had been conducted in the same building by the chaplain of the British forces. Between Domine Selyns and this chaplain, the Rev. John Gordon, very friendly relations seem to have subsisted. With their accustomed liberality, the Dutch Consistory now admitted a third congregation to worship in this sanctuary. The flock gathered by Daillé was the smallest of the three in point of numbers; but from the outset it comprised some of the leading families of the city; Paul Richard, Gabriel Minvielle, Nicholas Du Puis, Samuel Du Fuert, who had been members of the Dutch congregation, were regularly dismissed to join the new "French church;" while undoubtedly the Bayards, the Montagnes, the D'Honneurs, Francois Rombouts, and others, who remained in the church of their adoption, were frequently to be found among their Huguenot countrymen, listening to the impassioned oratory of the new preacher. Upon the return of Andros as Governor to New York, "understanding and speaking both Low Dutch and French," he attended the ministrations both of Selyns and Daillé. The French service was held during the intermission between the morning and afternoon services of the Dutch Church.

Daillé's parish was by no means limited by the bounds of the little town which lay at the southern end of the island of Manhattan. From Staten Island, from Bushwick, from Hackensack, from Harlem, the scattered families of Huguenots came to worship with their brethren in the city, and especially to be present on occasions of marked solemnity. Twice every year also Daillé took his journey up the Hudson river and the valley of the Wallkill to the Huguenot village of New Paltz, there to meet the Du Bois, the Hasbroucqs, the Beviere, the Doyans, the Frères, and Guimars, who had founded that distant settlement. In fact, almost the earliest trace of his ministry in America is to be seen upon the records of the ancient Reformed church of New Paltz, where it is related that on "the twenty-second of June, 1683, Monsieur Pierre Daillé, minister of the word of God, arrived in the New Palatinate, and preached twice on the following Sunday, and proposed to the heads of families that they should choose by plurality of votes an elder and a deacon, to assist the minister in the conduct of the church."

The brief notices of Daillé which have heretofore appeared (*Doc. Hist. of N. Y.*, iii. 1167; *Col. Hist. of N. Y.*, iii., 651, *note*) refer to some differences with his congregation, leading to his removal from New York to Boston. As to the nature of these differences nothing has been known. We have been curious to inquire into them, and are now able to present the principal facts relating to this subject.

Daillé had been preaching for two or three years in New York, when one Laurent Vandebosch, a Huguenot clergyman, made his appearance. He came from Boston, where in 1685 he was officiating as pastor of a small band of French refugees already gathered there. The magistrates and ministers of Boston seem to have found him a troublesome character. The burthen of his offense was that he demeaned himself haughtily toward his brethren; that he joined several persons in marriage without the usual publication of banns; and that when rebuked and threatened with imprisonment, he repeated this irregularity. Compelled to leave Boston, he came to New York; those who had watched his erratic course prophesying that he would be a cause of schism among the French here. So it proved; for, beginning with an act of interference with the Consistory of Daillé's congregation, Vandebosch ended by drawing off a large portion of the flock, and organizing a separate church, of which he became the pastor, on Staten Island. "Contrary to pledges given," writes Daillé, "and to all that is honorable and just, he has snatched away to himself two-thirds of the membership of our church residing in the country; so that our church which, before the coming of Vandebosch, was closely joined together, and, so to speak, one heart and one soul, is now rent asunder."

The division seems to have lasted some years; though Vandebosch's career on Staten Island soon came to an end. In 1687 he removed to Kingston; two years later he was suspended by Selyns and other ministers, and went to Maryland. The close of the separation seems to be indicated by Domine Selyns in 1692, when he reports to the Classis of Amsterdam that "the two French churches have been united." There can be no reason to doubt that this statement refers to the city and country congregations, temporarily estranged from each other through the intrigues of Vandebosch. Nothing indicates that any rupture occurred in the city congregation during Daillé's ministry, or that his relations to it ceased to be friendly previous to his removal to Boston. That removal, as we shall see, was due to other causes.

Pending this rural secession, the city church had grown to importance. Two considerable bodies of refugees had come to swell its num-

bers. The revocation of the Edict of Nantes on the twenty-second day of October, 1685, not only drove from France many thousand who had remained in the kingdom notwithstanding the severities which preceded that measure; but its effects were speedily felt in the French possessions in the West Indies, where hundreds of Huguenot families were settled. In 1687 several of these families arrived in New York. The names of Pintard, Le Roux, Robers, Bouteiller, L'Hommedieu, belong to this emigration. In the following year Louis Carré and others arrived from England, where they had first taken refuge, and where most of them had become naturalized as British subjects. With these additions the French Church of New York received new life and strength, and took the rank which it long held as a highly respectable corporation.

Near the close of the year 1687, Pierre Peiret, a Huguenot pastor, arrived from London and became associated with Daillé as his colleague; Peiret, who was the senior, officiating chiefly in the city, while Daillé continued to look after the members of the flock who lived at a distance. His half-yearly visits to New Paltz are still recorded; the last of them appears to have been made in April, 1694.

Meanwhile the refugees had left the Dutch church in the fort, and had built themselves a "temple" near by, in Marketfield street or Petticoat lane. New York has scarcely another street that retains so much of a quaint, antique character, as this short and narrow passage leading from Whitehall to Broad street. With no great effort of imagination we picture to ourselves the train of worshippers flocking to their sanctuary, Bible or Psalter in hand. In their own distant country not a solitary house remained where they and their fathers had sung and prayed. At Châtelleraut, the home of Carré and perhaps of Daillé also, the order was given to the Protestants, on the 15th of May, 1685, to demolish their church within a fortnight from that day. Of a hundred and sixty families professing the Reformed faith, among the wealthiest and most industrious of the town, only four persons remained, by the beginning of the following February, who adhered to that faith. The rest had fled from the kingdom, were lying in prison, or had been enrolled among the "converts" of the dragonnade.

The church in Marketfield street was occupied by the autumn of the year 1688. It stood on the south side of the street, about half way between Whitehall and Broad streets, upon a lot twenty-eight feet wide, and not quite fifty feet deep. A "common alley" over three feet in width on the west side was taken from the lot. The capacity of this modest building was increased four or five years later by the addition

of a gallery. In this church Daillé officiated occasionally in the Sabbath services, and at the Wednesday morning lecture. And here Peiret continued to preach until his death, which occurred in 1704, before the occupation of the new church in Pine street.

Daillé appears in a very favorable light in connection with the troubles attending Leisler's administration. Disapproving of the violent measures taken to support his usurpation, he "went to the Commander and exhorted him to meekness;" but both he and his colleague, Peiret, were roundly abused by the dictator, and were even threatened with imprisonment. Notwithstanding this, upon Leisler's downfall, the Huguenot pastor was active in the endeavor to prevent his execution. "If our three ministers," wrote certain members of the Dutch church in New York to the Classis of Amsterdam, "had done the same as Domine Daillé did, * * * who does not see that this murder could have been prevented?" For "when he was in prison, and condemned to die, he did all his devoir to dissuade Governor Slaughter from the execution, urging him not to let Leisler die." More than that, Daillé used his influence with the French in New Rochelle and on Staten Island to unite with him in petitioning the government on Leisler's behalf. For this he was cited before the Assembly, and narrowly escaped the punishment visited upon some others, who were imprisoned by order of the Council as promoters of disturbance.

Daillé's ministry in New York closed in 1696, when he was called to the French church in Boston. He appears to have returned to this city the next year, to take to himself a second wife. The marriage license of Peter Daillé, minister, and Seÿtie Duyshensh (?) is dated August thirteenth, 1697. He came to New York again in 1712, when, on the twenty-eighth of December, "after the morning sermon, Monsieur Pierre Daillé baptized Louis Rou, son of (pastor) Louis Rou and Marie Le Boyteulx, his wife." The sponsors were Louis Carré and Marie Fleuriau, two of the exiles from Poitou who had followed the Huguenot pastor—as we conjecture—to these shores.

His removal to Boston seems to have been due to the fact that the "country congregations" near New York no longer needed his services. Staten Island was now supplied with a pastor, De Bon Repos, who also succeeded Daillé in the charge of the church at New Paltz.

Released from these duties, he went to the scene of his last useful labors, where on the twenty-first of May, 1715, the faithful servant of God ceased from his self-denying work.

Daillé had lived to enter upon his sixty-seventh year. His third wife

(Martha) survived him. In his will no mention is made of children by this marriage, or by either of the preceding ones. He leaves the residue of his estate, after certain bequests, to his "loving brother Paul Dailé in Holland, and to his heirs and assigns forever." In the original document a blank space left after this brother's name is filled by a different hand with the words "*Vauglade, near Amersfort.*" Hocvelaken, a village four miles to the northeast from Amersfoort, is perhaps the place intended.

All the facts that have come down to us regarding this Huguenot pastor go to prove that he was a worthy representative of the race and order to which he belonged, and that he was honored with the esteem and confidence of good men in his day. The Boston News-Letter, announcing his death states, with more than usual discrimination, the virtues that endeared him to his countrymen, and to the community in which he lived so long:—

"BOSTON, May 23, 1715.—On Monday morning last, the 20th current, Dyed here the Reverend Mr *Peter Dailé*, Pastor of the French Congregation, aged about 66 years. He was a Person of great Piety, Charity, affable and courteous Behaviour, and of an exemplary Life and Conversation, much Lamented, especially by his Flock."

CHARLES W. BAIRD.