

# Journal of the Association of Philippe du Trieux Descendants

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## President's Note

Dear Members,

*I'm sure we were all hoping that by the time the fall Journal is published, the pandemic would be under control. I miss seeing my friends for lunch and going wherever I choose without thinking about if I will I be endangering my health. However, it does give us additional time to reflect on things that are important to us and things that interest us.*

*Our members all have at least one interest in common and that is our history and our place in it. Genealogy is not only a hobby, it is an addiction. The more you know, the more you want to find out.*

*I love doing this Journal as it gives me a chance to learn about our mutual history and better yet, share it with you. This issue highlights the Huguenots. Their story is full of adventure. I purchased a historical trilogy of the Huguenot history which includes Merchants of Virtue, Voyage of Malice and Land of Hope by Paul C.R. Monk. It is available on Amazon and Kindle. The story quickly draws the reader into a glimpse of what our ancestors endured. The characters become very real and you find that you don't want the third book to end.*

*(continued on p. 2)*

**Our sincere condolences to Wendy Truax Baker and her family (our late President Paul Truax's daughter) for the loss of her husband Kevin.**

**Wendy is the member who oversees our website .**



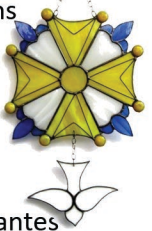
Association of Philippe du Trieux Descendants  
www.philippedutrieux.com



## Who Were the Huguenots?

The origin of the term is obscure, but it was the name given in the 16th century to the Protestants in France, particularly by their enemies. The word is pronounced either hyoo-ge-nat or hyoo-ge-no.

**Religion** - the impact of the Protestant Reformation was felt throughout Europe in the early 16th Century. Its greatest protagonists were the German Martin Luther and the Frenchman Jean Calvin. In France Calvinism penetrated all ranks of society, especially those of the literate craftsmen in the towns and of the nobility. There were eight civil wars in France between 1562 and 1598 - the Wars of Religion. During that time period, the kings of France vacillated between tolerance of Protestants and persecution of the religion. The Edict of Nantes gave the Huguenots religious liberty, but that was threatened by King Louis XIV who listened to those who thought the Huguenot minority was a threat.



**Persecution** - In the 1680s Protestants in certain parts of France were deliberately terrorized by the billeting of unruly troops in their homes ('the Dragonnades'). Finally, in 1685 Louis revoked the Edict of Nantes, while exiling all Protestant pastors and at the



same time forbidding the laity to leave France. To the considerable surprise of the government many did leave, often at great risk to themselves. Men who were caught, if not executed, were sent as galley slaves to the French fleet in the Mediterranean. Women were imprisoned and their children sent to convents. Many of the Huguenots abjured to Catholicism in order to escape persecution. Many signed the papers, but secretly did not reject their true beliefs.

*(cont'd on p. 2)*



(Members cont'd from p. 1)

(The following is the description of Jacob (one of main characters) seeing "New Amsterdam" as he sails into the harbor for the first time:

"The ship entered smoother waters while Jacob leaned on the balustrade, trying to peer through the dissipating mist at the configuration of New York."

Jacob further describes his view, "It was composed of a mismatch of Dutch-style buildings made of stone and brick, the windmill that presently stood as still as a sentinel on the west side of the promontory, and an assortment of vessels moored along the eastern side." He found it to be an odd blend of culture and architecture. "But this was the New World, after all, a new world he was growing accustomed to. It was a land of many nations where people were thrown together in the mutual hopes of a fresh start and a fair chance of success. He only hoped the sins of the Old World had not washed up on the shores of New York."

--Karen Vaina, President & Journal Editor

(Huguenots cont'd from p. 1)

**Migration** - About 200,000 Huguenots left France, settling in non-Catholic Europe - the Netherlands, Germany, especially Prussia, Switzerland, Scandinavia, and even as far as Russia where Huguenot craftsmen could find customers at the court of the Czars. The Dutch East India Company sent a few hundred to the Cape to develop the vineyards in southern Africa. About 50,000 came to England, perhaps about 10,000 moving on to Ireland. So there are many inhabitants of these islands who have Huguenot blood in their veins, whether or not they still bear one of the hundreds of French names of those who took refuge here - thus bringing the word 'refugee' into the English language. Because of the political climate of the time, in a Britain strongly suspicious of the aims of Louis XIV's France, and in fact about to begin a series of wars to curb those ambitions, the Huguenots, were on the whole, welcomed here.

### Where the Huguenots emigrated



- America 10,000
- Switzerland 22,000
- Dutch Republic 50 - 60,000
- NE Europe 2,000
- Germany 25-30,000
- Cape of Good Hope 400
- England - 40-50,000

Information from The Huguenot Society of Great Britain & Ireland and individual authors.

## Birthplace of Theodore Roosevelt

**a famous Huguenot describes his boyhood home in his own words**

"On October 27, 1858, I was born at No. 28 East Twentieth Street, New York City, in the house in which we lived during the time that my two sisters and my brother and I were small children. It was furnished in the canonical taste of the New York which George William Curtis described in the Potiphar Papers.



The black haircloth furniture in the dining room scratched the bare legs of the children when they sat on it. The middle room was a library, with tables, chairs, and bookcases of gloomy respectability. It was without windows, and so was available only at night. The front room, the parlor, seemed to us children to be a room of much splendor, but was open for general use only on Sunday evening or on rare occasions



when there were parties. The Sunday evening family gathering was the redeeming feature in a day which otherwise we children did not enjoy--chiefly because we were all of us made

to wear clean clothes and keep neat. The ornaments of that parlor I remember now, including the glass chandelier decorated with a great quantity of cut-glass prisms. These prisms struck me as possessing peculiar magnificence. One of them fell off one day, and I hastily grabbed it and stowed it away, passing several days of furtive delight in the treasure, a delight always alloyed with fear that I would be found out and convicted of larceny. There was a Swiss wood-carving representing a very big hunter on one side of an exceedingly small mountain, and a herd of chamois, disproportionately small for the hunter and large for the mountain, just across the ridge. This always fascinated us; but there was a small chamois kid for which we felt agonies lest the hunter might come on it and kill it. There was also a Russian moujik drawing a gilt sledge on a piece of malachite. Some one mentioned in my hearing that malachite was a valuable marble. This fixed in my mind that it was valuable exactly as diamonds are valuable. I accepted that moujik as a priceless work of art, and it was not until I was well in middle age that it occurred to me that I was mistaken." — Theodore Roosevelt



The pictures were taken after a \$3.7 million renovation, but kept historically accurate. The renovation was done mainly for safety and to comply with ADA. Article and pictures summarized from The Huguenot Society.



*One of our members submitted this. It's funny how people connect. On the surface, one would assume we do not have much in common. He is my son's age. We have had many very interesting conversations over the years. I've never met him in person, but the connection seems to bring something for both of us that is hard to explain. As you will see below, he is a wonderful researcher and writer. - Editor*

In the global pandemic of 2020, I like millions of Americans found myself sequestered and took many moments to reflect on the papers and photographs of various ancestors. Seeing the familiar faces of people I never knew, and fortunately because of the relationship with my maternal grandfather, I became familiar with his mother's family stories.

In 1869 St. Clair County, Illinois, my (3x's) great-grandmother succumbed to tuberculosis. In those days, there was no cure for tuberculosis, except that it was a death sentence. Tuberculosis, or consumption as it was called, was a disease that easily spread and like the Coronavirus, affected the lungs and respiratory system. It was through this grandmother, and her only child and son, Dirwin Williams (1865-1942), where my journey begins.

Prior to my grandfather's passing, he and his elder brother Frank researched our family lines as far as they could. The good fortune of where they left off, is where I rediscovered our forgotten heritage. When I made the connections of our Huguenots ancestry, I was ecstatic at this new-found prospect. During one conversation, Uncle Frank mentioned the names he heard in his youth, Runyan and Rigdon Quick, who incidentally were brothers and were the maternal uncles of our common grandfather, Dirwin Williams (my 2x's grandfather). Uncle Frank said that when he was a boy, his grandfather Dirwin, spoke of his childhood in Belleville (St. Clair County, Illinois) and St. Louis, and mentioned the various relatives and the two uncles he remembered meeting. The question is *what's in a name?* It so happens that a part of our heritage was staring them in the face. The boys' names, Runyan and Rigdon, were actual paternal and maternal surnames, but were bestowed as first names. The connection had always been there, in name, only it was never considered or questioned.

The Huguenots were a group I was familiar with, as I had read about them on my own before my discovery. Historically known as the world's first refugees, the term *refugee* is generally associated with the Jews who fled Europe during WWII, or in the contemporary context, the Vietnamese boat people. The term refugee is not only synonymous with our flight from persecution, but it is for

where the term originates as religious exiles, meaning "to seek *refuge*."

During my search through my data, I revisited the surname of an ancestor grandmother, Lucretia Quick, nee Runyan (1761-1810). Similar to the French du Trieux, the Runyan surname has seen various phonetic renderings. The first mention of the name Rongnion, was from a marriage license of Vincent Rongnion to Anne Boutcher, which is held in the New Jersey State Archives in Trenton.

From various documentation, Vincent was born between 1640-45, and was from the city of Poitiers, province of Poitou, France. Little is known about his life in France, but what is known is that he was a mariner, and in the First settlers of ye plantations of Piscataway and Woodbridge, olde East New Jersey, 1664-1714. Here is a brief description: "Vincent Runyon, The Huguenot, b. ca., 1640, d. ca., 1713, a First Citizen of Piscataway, of the French Protestant Faith."

Runyon family sources state, because of the harsh religious persecution of the Huguenots, Vincent fled to the Isle of Jersey, in the English channel, and it was there in or about 1665, that Vincent may have journeyed to the New World with the first colonial governor of the Province of Jersey, Sir Philippe Carteret.

In lieu of the marriage license, the document states: "Whereas I have received information of a Mutuall Intent and Agreement betweene Vincent Rongnion, of Poitiers, in France, and Ann Boutcher, daughter of John Boutcher, of Hartford, in England, to solemnize marriage together, for which they have requested my Lycense, And here appearing no Lawful impediment for obstruction thereof--- these are to require you or Eyther of you to Joyne the said Vincent Rongnion and Ann Boutcher in matrimony, and then to pronounce Man and Wife, and to make record thereof according to the Laws in that behalfe promised, for the doing Whereof this shall be to you or Eyther of you a sufficient warrant given by my hand and seal of the Province, the 30h day of June, 1668, and the 6th year of the Reigne of our Sovr'n Lord Charles the Second, of England, Scotland and Ireland, King, defender of the faith. To any of the Justices of Peace or Ministers within the Province of New Jersey. This couple were Joyned in Matrimony by me the 17th of July, 1668. Jas. (James) Bollen.

The important threads in this tapestry are not only the mention of Vincent's wife, Ann, but the name of her father, John Boutcher, and where they came from, Hartford, England. Supplemental information on Ann Boutcher, is that her narrative has been connected and said to be a descendant of the same family as Joan Boutcher (or Bouchierre) of

*(cont'd on p. 4)*



# Congratulations!!

**Amber Krumrie, Ferrisburg, VT  
Animal Science/Biography**

**The 2020 Philippe du Trieux  
Scholarship Recipient**

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Kent, a lady of distinction and piety, who was a Baptist and was burned at the stake May 2, 1550, within sight of the Canterbury Cathedral.

In the New World, "the Huguenot mariner in adjusting himself to the difficulties of a new environment seems at first to have turned to carpentry, for in a deed of purchase of land at Elizabeth Town in 1671 he records himself as a *carpenter*. In 1677 he purchased a farm of 154 ½ acres of land at Piscataway and thus at an early date became identified with this prolific cradle of New Jersey settlement. He died intestate in the year 1713." A little over one hundred years after the arrival of the du Trieux family, **one of Philippe's 3x's great-granddaughters, Sarah Stout-Hyde**, would marry Aaron Runyan, the grandson of Vincent and Ann Rongnion.

The romanticized version of American history is most often seen through the lens or paintings of handsomely dressed men or women, alighting from galleons, as if it were a Cunard cruise. Accommodations aside, the voyage to the New World alone was a journey in itself. Tempering my view by revisiting a part of our heritage, and reacquainting myself to the Huguenot plight, is something that has been an enlightening journey in the American experience. In retrospect, imagine though, being considered an outlier, or other, because you didn't share uniform beliefs or a faith that aligned with others? Regardless of how today being a Protestant is seen as something innocuous, I say, the mind reels when I think of such things. Whatever the case, the similarities between Vincent Runyan and Philippe du Trieux appear to be men who wanted to live freely, and to practice their faith and beliefs as they saw fit. As the descendants of French Huguenots, we are recipients of this inheritance which has not only been integrated into our cultural heritage, but which is our legacy.

- William F.

## Welcome New Members:

**Maryjane Findley, Asheville, NC  
Kate Forwood, United Kindgom  
Emily Lewis, Double Oak, TX**

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## Just a very few famous Huguenots \*

**Presidents:** George Washington, John Adams, John Quincy Adams, James Garfield, John Tyler, Theodore Roosevelt, Franklin Roosevelt

**Philanthropists:** Warren Buffett, E.I. DuPont, Howard Hughes, John D. Rockefeller, Sam Walton,

**Celebrities:** James Agee, Marlon Brando, Joan Crawford, Davy Crockett, Johnny Depp, Judy Garland, Tyrone Power, Keith Richards

**Literary Figures:** Daphne du Maurier, Damon Runyan, Henry David Thoreau, John Greenleaf Whittier, Henry Wadsworth Longfellow

**Other Notable Figures:** John Jay, Peter Mark Roget, Paul Revere, Tom Brokaw, Jessie du Forrest, Gustav Faberge, Jean Jaque Rousseau

*\*There are hundreds listed, but most people would recognize these names.*