For the Village:

The Story of Huguenot Street

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INTRODUCTION

"For the village." A simple statement actually written in French, as "pour le village" on a seventeenth century tax receipt, but it says so much more. It speaks about the many who committed to the shared cause of creating a new community and to preserving a unique and persecuted culture. Thanks to them, Historic Huguenot Street survives today as one of the most significant architectural collections in the country. Located on the banks of the Wallkill River in New Paltz, New York, in the shadow of the Shawangunk Mountains, this National Historic Landmark District is an enduring monument to the French-speaking Huguenots and Walloons who fled persecution to seek freedom and prosperity in the colonies.

Today Historic Huguenot Street is recognized as one of the oldest communities in America. It is a destination for historical tourism, a place of homecoming for descendants of the settlement's founders and a source of pride for the local community. With its seven eighteenth century stone houses, original burial ground and reconstructed 1717 church, the site draws thousands of visitors each year. This site, especially when viewed in conjunction with Locust Lawn, allows visitors to experience the history of New Paltz as it evolved from the seventeenth century to the present day.

While New Paltz has received much attention from scholars and local historians, this publication is the first to tell the story of the site's 330-year history. It traces the journey of the town's founding families from the fires of the Protestant Reformation to the founding of New Paltz in 1678 and through the significant events and phenomena in American history.

THE ROAD TO NEW PALTZ 1560 TO 1677

Although New Paltz was founded in 1678, its true beginning lies amidst the Protestant Reformation of the sixteenth century. This was a turbulent time throughout Europe and in the Spanish Netherlands, the ancestral home of the founders of New Paltz. The Spanish Netherlands encompassed all of modern-day Netherlands, most of Belgium and Luxembourg and parts of northern France. As the name implies, the Spanish Netherlands was occupied by Spain, which was then at the height of its power.

During the "Iconoclastic Fury" of 1566-1567, armed Protestants marched across the Spanish Netherlands pillaging cathedrals and monasteries, destroying Catholic artwork, attacking priests and sacking cities and towns. Recent research suggests that the ancestors of the New Paltz group participated in these uprisings. In one of these actions, Louis Du Bois and Francois D'oye (Deyo), and fifteen hundred other Protestants defaced a convent in the town of Steedvoorde.

In retaliation, Spanish forces executed or banished over one thousand Protestants, including Charles Hazebrouck, Jacques Broucq (Hasbrouck), Louis LeBlanc, Simon de la Haye, and Jacques Van Oye (Deyo). Other names that appear in the records of this rebellion include Guemart, De la Maitre, Demarest, Parmentier, De Vos, Leroy and Neue — all of which can be found in Ulster County a century later.

On January 6, 1579, the southern provinces of Hainaut, Artois and portions of Walloon Flanders recognized Spanish supremacy and abolished tolerance for Protestantism. In reaction,

the northern provinces rejected Spanish control and formed the United Provinces of the Netherlands. The resulting military conflicts, known collectively as the Eighty Years War, forced many to flee for their lives. Some of the future New Paltz group temporarily fled to England, but for the most part their activities during this tumultuous period remain unknown.

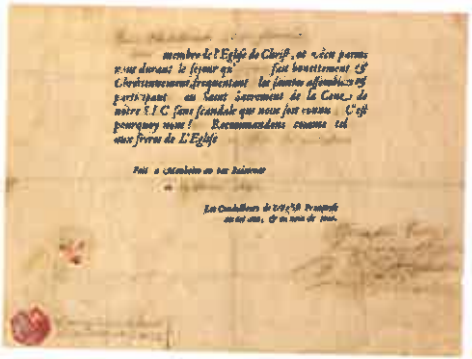
What is known, however, is that all of the future founders of New Paltz would temporarily relocate to southwestern Germany. The Palatinate, or Die Pfalz, had long served as a sanctuary for Protestants. Enticed by offers of tax concessions, exemptions from military service and other benefits, thousands of French- and Dutch-speaking Protestants made Die Pfalz their permanent home. As early as 1566, the town of Frankenthal, near Mannheim, had three Reformed Churches, one German, one Dutch, and one Walloon. Between 1567 and 1605 other groups of Huguenots and Walloons established other French-speaking communities in the region. Another major influx — which included the future New Paltz group — occurred during the years immediately following the Eighty Years War.

WHO WERE WALLOONS AND HUGUENOTS?

Both terms describe French-speaking Protestants. Huguenots were inhabitants of France while Walloons came from the Southern Netherlands, which encompassed today's Belgium and parts of present-day northern France. Though often described as Huguenots, the founders of New Paltz are more accurately described as Walloons.

Both Huguenots and Walloons were followers of Jean Calvin (1509-1564), the famous theologian.

From 1650 to 1700, references to several future Ulster County families can be found in the church and civic records of Mannheim and neighboring towns. A city map from Mannheim dated 1663 shows house lots owned by "Louys de Beviere," "Anthoine Du Boys," "Jean LeFebre," "Philippe Du Mont" and Anthoine Blanchant." Regional French churches record the baptisms of the future New Paltz group, including Abraham and Isaac DuBois, Anna and Pierre Deyo, Marie Freer, Marie Bevier (who died in infancy) and several of the children of Jean Hasbrouck. Upon arriving in America, New Paltz founders Jean Hasbrouck and his wife Anna Deyo brought with them a letter of recommendation from the French church at Mannheim. Louis Bevier and his wife Marie Le Blanc held a similar letter from their church at Frankenthal.



1672 letter of recommendation from the French Church in Mannheim, carried by Jean Hasbrouck on his journey to the New World

Two significant events darkened the outlook in the Palatinate and probably hastened the departure of some of the future Ulster County families (although one small contingent had already settled in America by that time). First, the bubonic plague, which swept through the region and elsewhere in Europe in the 1660s, proved devastating for the refugee communities in the Palatinate. In Mannheim alone, the plague killed one quarter of the French congregation. Impending war with France provided the Walloons with another reason to leave. Among the documents stored in the Historic Huguenot Street archives is a fragment of a letter from 1676 written in French and addressed to "My dear children" that discusses the capture of the town of Speyer by French forces: "By the capture of its city we

ARCHAEOLOGY AND NATIVE AMERICANS

Prior to the arrival of Europeans, small bands of Native Americans occupied the New Paltz area for thousands of years. The Warranawankongs and Waoranecks are the tribal bands most associated with Ulster County. The Dutch came to call the Native Americans of this area collectively "the Esopus" which is the term the tribes used to describe the place where they lived. The Esopus Indians are more broadly defined as members of the Lenape or Delaware Nation who spoke Munsee, a dialect of the Algonquin language. Excavations conducted at Historic Huguenot Street over the past decade by the Archeological Field School at the State University of New York at New Paltz under the direction of Dr. Joseph Diamond have uncovered evidence of dozens of features and thousands of artifacts created or used by the Esopus. These include storage pits, fire pits, burials, projectile points, pottery shards, mortars and pestles, and trade beads.

hoped things would go a little better. However, if peace is not made, we have nothing to expect in this quarter but all sorts of misery and poverty."

The Walloons traveled to the New World in small groups over a fifteen-year period. The first to arrive were Matthew Blanchan and his son-in-law Antoine Crispell, who, along with their wives and children, arrived at New Amsterdam on April 26, 1660 aboard De Vergulde Otter (The Gilded Otter). Although no description of this trip has survived, a diary of an unknown crewman during a later journey suggests that the ship's passengers were anxious about enemy ships and precarious weather conditions. Another of Blanchan's sons-in-law, Louis DuBois, also arrived around this time, although there is some debate as to the details of his crossing.

By the time of the Walloons' arrival in the New

Netherland, the Dutch had been established there for about thirty-five years. The colony was founded in 1624 by the Dutch West India Company for the purpose of acquiring beaver and otter pelts for sale in the Netherlands. The venture was never profitable, however, and the settlement's leaders found it difficult to convince the company directors in Amsterdam to furnish the colony with appropriate numbers of troops and supplies.

As Blanchan and Crispell disembarked at the Esopus (present-day Kingston), the community was in the midst of a three-year period of peace after the First Esopus War. On June 7, 1663, the Esopus Indians conducted a short, brutal surprise attack upon Esopus and Nieuwe Dorp (present-day Hurley) in what became known as the Esopus Massacre and the first engagement of the Second Esopus War. During the attack, the Indians took one man and 44 women and children captive and brought them to their fort, which was located several miles southwest. Among the prisoners were several Walloons, including the wives and children of Antoine Crispell, Louis DuBois, Matthew Blanchan, and Michiel Verree. Fortunately, the captives were rescued by an expedition of Dutch soldiers that followed.

On August 26, 1664 four English warships arrived in New York Harbor demanding the surrender of the colony. On September 8th, New Netherland officially became New York. The takeover of New Netherland, while bloodless, created new tensions that occasionally resulted in violence. One of the results of this conquest was the arrival of a contingent of English soldiers at the Esopus. On a number of occasions, soldiers were reported to have taken foodstuffs, liquor and livestock by force, and to have insulted, injured and imprisoned innocent men and women. These tensions were exacerbated by the brash Captain Daniel Brodhead, who tried to station soldiers within residents' homes against their wishes. When this bid failed, he then attempted, albeit unsuccessfully, to tax residents to pay for their boarding costs. Things came to a head in

early 1667 when the Dutch and Walloon inhabitants rose up in arms against the English soldiers, though an actual battle was avoided.

During the following court proceedings, several Walloons testified on behalf of the mutineers, whose position they supported. They accused Captain Broadhead of stealing brandy from Louis DuBois's tavern and of threatening Louis's, wife, Catherine, when she demanded payment from him. Both Louis DuBois and Matthieu Blanchan also testified against the English soldiers who attacked a Dutch civilian outside the DuBois home.

The population in the Esopus during the early 1660s probably numbered between 200 and 300 inhabitants, excluding the military garrison and the Native Americans. The number remained relatively stable until about 1675, but would grow considerably during the last quarter of the century. Before 1675 there were only seven French-speaking families who had baptized their children at Kingston, but by 1700 there were thirty-nine. Among the recent French-speaking arrivals were the relatives and friends of Blanchan, DuBois, and Crispell. These included brothers Simon and Andre LeFevre, brothers Abraham and Jean Hasbrouck, Louis Bevier, Christian and Pierre Deyo (father and son) and Hugo Freer.

New Paltz: The First One Hundred Years

On May 26, 1677 twelve men from these Walloon families met the Esopus Indians to negotiate the purchase of 39,683 acres that was to become the New Paltz Patent. The original boundaries of the patent contained a large part of present-day southeastern Ulster County, including New Paltz and portions of the towns of Esopus, Gardiner, Lloyd, Plattekill, Rosendale, and Shawangunk. In exchange for the land, the Walloons paid the Esopus Indians in goods that included domestic supplies, farming tools, clothing and blankets, wine, horses, tobacco and gunpowder. The terms of the contract also gave the Esopus the right to hunt within the patent. The purchase was officially approved later that year in a royal patent signed by Sir Edmund Andros, Governor of New York.

At New Paltz, these patentees built their village on the east bank of the Wallkill River. The location, which had been a Native American campsite for centuries, was situated above the flood level, near rich farm lands and wood lots. The settlers soon cleared the land for farming and constructed temporary dwellings. One such dwelling was discovered near the DuBois Fort during an archeological investigation in 2006. This underground "pit house" contained wooden walls and a stone hearth and is believed to have been built soon after the Walloons' arrival in New Paltz.

Within a generation the settlers would construct more permanent homes. These houses followed Dutch building traditions, but were built with stone instead of brick. They were typically one-and-one-half stories tall and contained a two-room plan arranged with the gable end of the roof oriented to the street. Significant

architectural features included kitchen basements, jambless fireplaces, double chimneys and casement windows. Many of the houses also included a feature known as an uitlaedinge, a shed-roof aisle that served as an external passageway between rooms on the main floor and contained the entrance to the cellar. Houses were surrounded by vegetable and herb gardens, Dutch barns and other smaller outbuildings, as well as wooden fences to contain livestock.

The DuBois Fort

A law enacted in 1698 mandated that all towns build a fortified structure to protect the citizens from any possible invasion. In 1705, Daniel Dubois built a one-half story house and added two portholes on the east end for defensive purposes. After Daniel died in 1731, his son Simon inherited the homestead and in turn passed the home to his son, Daniel, a Justice of the Peace. Daniel expanded the house in 1798 to include three windows and another half-story addition.

Daniel I. Dubois Jr. acquired the house in 1817 after the death of his Uncle Daniel. In the 1830s, the family added a half-story and carriage shed and converted the jambless fireplaces to English fireplaces with Franklin stoves in each room. The center wall of the house was demolished to create a hallway with stairs to the second floor.

Mary DuBois Berry inherited the house in 1853. Mary lived in Boise, Idaho for many years but retained ownership of the house until her death in 1902, when the house passed out of the family. From 1937 to through the early 1990s the house served as the popular "Old Fort Restaurant" under the ownership of Elsie Hanna Oates. Today the Fort houses as the Visitor Center and Museum Shop for Historic Huguenot Street.

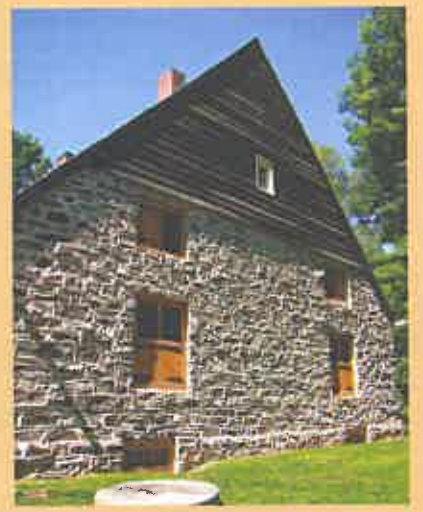
Land in the New Paltz patent was equitably divided into twelve parts, although extensive divisions were made over the next century to accommodate the growing population. The first divisions were made for house lots in the village and for farmland along the river, followed soon after by additional farmland, meadows for haying and pastures for livestock. Fields were planted in the region's two principal crops — peas and wheat. The farms sold these crops to Kingston merchants who in turn sold it in the New York markets.

Four account books kept by local schoolmaster-turned-merchant Jean Cottin show that area farmers traded crops, services, and animal pelts and furs to Cottin in exchange for imported products such as cloth, sewing supplies, ammunition, building supplies, spices and rum. Two other local merchants were Francoise Pierre Roggen and Johann Jacob Roggen, who emigrated to New York from Switzerland in 1749. For three decades the two brothers traveled from house to house making and selling shirts, breeches, stockings, handkerchiefs, sewing supplies, indigo, soap, wine and rum, tea, snuff and gunpowder. In return, they received bushels of grain and other payments in the form of cash or goods such as shoes (or shoe repairs), livestock, meat and butter.

In 1728 the townsmen created an elected body known as the Twelve Men (often referred to as The Duzine in local histories). This council held the power to survey and divide the lands and to protect the town's boundaries against encroachment by neighboring towns. As early as 1709 New Paltz began to litigate against its neighbors over these boundaries. In one dispute, New Paltz hired attorney Aaron Burr, the future U.S. Vice President, to argue their case. By the second decade of the nineteenth century, the responsibilities of the Twelve Men were fully absorbed into the town government, which had been incorporated with the State of New York in 1785.

In the town's early years the heads of the leading families often served both as members of the Twelve Men and elected officers. However, due to rapid population growth, the size of the

THE JEAN HASBROUCK HOUSE



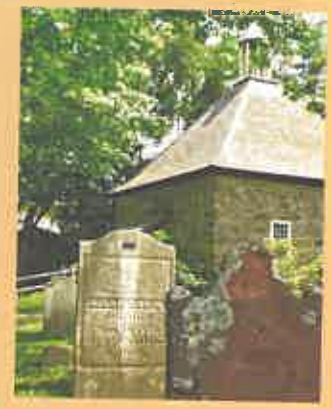
While tradition states that the Jean Hasbrouck House was built in 1712, research shows that the home, with its central hallway and four-room plan, was completed by Jean's son, Jacob, in 1722. Jacob and his wife, Ester Bevier, incorporated elements of an earlier house built on the site by the founder Jean Hasbrouck. They lived in the house with their children and Andre, Ester's disabled brother. The house later passed on to their son, Jacob Jr., and his wife, Jennetje Dubois, and then to his son, Josiah, and wife, Sarah Decker.

Josiah, a lieutenant colonel in the Revolution and later a U.S. congressman, replaced the Dutch casement windows with English sash windows and opened a store in one of the front rooms. Here he sold liquors, textiles, household supplies, and farm tools. In 1814, Josiah built a Federal mansion, Locust Lawn, a few miles to the southeast of New Paltz and moved there with his family, turning his ancestral home and store to his daughter Elizabeth and her husband, Josiah DuBois. By 1822 Josiah and Elizabeth DuBois built their own new house and rented the old homestead to a series of tenants, the first of which was Samuel D.B. Stokes. In 1899, the newly-formed Huguenot Patriotic, Historical and Monumental Society purchased the house and established it as a museum, a tradition that has continued to the present day.

town's government had increased to almost fifty officers by the end of the century. While members of the founding Walloon families continued to serve in important public positions, over time these positions were increasingly filled by more newly arrived families from different ethnic backgrounds.

By 1683 the New Paltz community had established a church and had begun receiving occasional services by Pierre Daillé, a Huguenot minister from New York. Until 1692 Daillé visited New Paltz twice each year to preach and perform marriages. In his

THE FRENCH CHURCH AND BURYING GROUND



The original stone French Church was erected in 1717, when it replaced the community's first church, a simple log structure built in 1683. This stone church, a one-story fieldstone structure with a bell tower, stood near the location of today's Family Association Center. A bell was purchased in 1721. In 1773, the congregation constructed a larger stone church up the street on the present site of the Reformed Church of New Paltz. The earlier stone church was dismantled. The stones were later used to build the community's first school.

In 1972, the Crispell Family Association and Historic Huguenot Street reconstructed the 1717 church, which now serves as a museum and a venue for weddings, concerts and special events. Next to the church is the Old Huguenot Burying Ground, which contains several examples of early American gravestone art, including the "Death's Head" and "Willow and Urn" styles. The earliest surviving gravestone is dated 1724, and the last stone is dated 1861.

absence, church elders and deacons recorded baptisms, marriages and deaths, and read prepared sermons and led the singing of psalms. David de Bonrepos, another Huguenot minister from New York, succeeded Daillé. He served until 1702, after which a twenty-year vacancy forced New Paltz to accept the authority of the Dutch Reformed Church. In 1731, Reverend Johannes Van Driessen, a Walloon who spoke both French and Dutch, came to New Paltz as the congregation's first regular minister.

Van Driessen's arrival sparked a dispute between the New Paltz church and the Kingston church that lasted forty years. Kingston viewed Van Driessen as illegitimate because he had been ordained by unsanctioned church officials in Connecticut rather than in the Netherlands. This dispute, known as the Coetus-Conferentie Affair, reflected a larger schism throughout the Hudson Valley and New Jersey that arose amidst a shortage of ministers. It also pitted theological conservatives bearing allegiance to the mother church in Europe (the Conferentie) against those arguing for more self-governance (the Coetus — pronounced SEET-us). A New Paltz group of residents led by Hendricus DuBois seceded in 1766 and formed a new church three miles to the south (near Libertyville) that supported the Conferentie cause. The "Owl Church" (named for the numerous owls that populated the area) encountered financial troubles and disbanded in 1774.

French, Dutch, and English were all commonly written and spoken in New Paltz throughout the eighteenth century. French was predominant during the community's early years. By mid-century most families were speaking Dutch or English. At least one community member mourned the loss of the French language. In his last will and testament written in 1719, schoolmaster Jean Tebanin ordered that, after his death, his "Bible be devoted to the service of the church for as long as the Word of God is preached or read in French, and if it turns into Dutch, the said Bible will be sold on behalf of the poor Frenchmen of the said church of New Paltz."

Later, others lamented the transition from Dutch to English in much the same way.

Until about 1750 the New Paltz community sought to retain their French culture through their children's education. One early account of educational efforts at New Paltz is the 1699 apprenticeship contract of Sara Freer. By this agreement, eleven-year-old Sara would work as a tailor's apprentice for David Debonrepos and Blanche Dubois. In return, Sara received room and board, and learned to read and write. Sara's situation was uncommon, however, and was caused by the untimely death of her father the previous year.

From 1689 to 1740 four successive French schoolmasters taught in New Paltz, where boys and girls learned writing, arithmetic and accounting. Boys also learned geometry as a precursor to surveying. The first schoolmaster in New Paltz was Jean Cottin, who hailed from Bohain, France. Cottin received his commission as New Paltz schoolmaster in 1689 along with a deed for land and a small house. Later Cottin became a successful merchant in Kingston and secretary for the Ulster County Board of Supervisors.

In 1696, Cottin was succeeded by Jean Tebanin, who served the community for over thirty years until his death in 1733. Brief references to two later French schoolmasters — Pierre Simon in 1736 and Jean Mechine in 1739 — and the survival of several student workbooks provide evidence that the children were being taught their lessons in French into the 1740s. Surprisingly, there is no indication of a Dutch schoolmaster at New Paltz. The first known English schoolmaster was Joseph Coddington, who also held the office of town clerk during the 1770s and 1780s.

Beginning midcentury, the character of New Paltz started to change. During the town's first seventy years, population was low, wealth distribution was generally equitable, and those in need tended to be members of the founding families, or other Huguenots or Walloons. From the 1740s to the early 1800s, however, the population increased dramatically.

At this time, New Paltz records show increasing numbers of non-French and non-Dutch names. In 1728 roughly seventy five percent of the households were headed by someone with a French surname while the remainder possessed Dutch names (except for one Englishman). By 1765 only sixty percent of the households were headed by individuals with French or Dutch names, while the rest were newcomers of English, Scottish, Irish, or German extraction.

The highly decorative, hand painted 1785 announcement of the birth of Elizabeth Hasbrouck

Many new residents lacked the financial resources of more established French and Dutch families. Increasingly, members of the New Paltz community sought help from the town government in the form of poor relief. At this time the primary responsibility for poor relief at New Paltz shifted from the church to the town government in the form of elected "overseers of the poor." These officials possessed the power to expend town funds to feed, clothe, house, transport, and bury the poor, as well as to pay for any necessary medical services. The overseers could apprentice orphaned or destitute children to landowners within the town and compel adults "who have no visible way of gaining an honest Livelihood" to work on roads or other town projects. In 1827, Ulster County constructed a poorhouse in New Paltz to house the growing numbers of persons in need, thus beginning a new era of poor relief under county management.

Until the early nineteenth century, the New Paltz economy relied on the use of slaves brought from Africa. The first record of enslaved Africans pertaining to New Paltz begins in 1674, when Louis DuBois bought two slaves at an auction in Kingston. By 1790,

seventy seven New Paltz landowners owned a total of 302 slaves.

Enslaved Africans were typically housed in basements, kitchens, attics or outbuildings of their owners' homes. According to recollections of the famous abolitionist Sojourner Truth, who in her youth was a slave in and around New Paltz, slaves slept "on straw laid on loose floor boards, which in turn rested on an earthen floor. The floor was often wet, and water could be heard sloshing under the floor boards." The majority of the slaves worked as field hands, construction laborers and household servants, although some became skilled craftsmen.

The institution of slavery in Ulster County, as elsewhere, created a society steeped in fear and enmity. While there is evidence to suggest that some whites maintained humane relations with slaves, the situation was, at best, a confusing one for master and slave alike. As one historian noted, "although sometimes she [Sojourner Truth] considered slavery cruel and prayed to God to kill all whites, she recalled, at other times she believed slavery right, adored DuMont [her owner] and confused him with God." Some frustrated slaves resorted to desperate acts of violence, and the existence of newspaper advertisements offering rewards for runaway slaves in Ulster County gives testament to the slaves' fierce desire for freedom.

The Manumission Act of 1799 ensured the gradual abolition of slavery in New York State. Upon attaining freedom, most former slaves settled in nearby cities such as Kingston, Poughkeepsie, Newburgh and New York. Some continued to live with and work for their masters or other local white families, while others unfortunately found themselves in the county poorhouse.

AN AMERICAN TOWN: 1777-1890

New Paltz, like all of America, was profoundly affected by the American Revolution. The New Paltz community — made up of small inland farmers with little to gain through trading with the English — contributed a significant portion of its male population to the Revolutionary cause. No fewer than 218 men from New Paltz signed the 1775 Articles of Association. They vowed to support efforts of the Continental Congress to preserve "our constitution" and to oppose "the several arbitrary and oppressive acts of the British Parliament, until a reconciliation between Great Britain and America ... can be obtained." Although no battles were fought in the immediate New Paltz area, there was intense revolutionary activity. The town produced uniforms and hosted meetings of the Ulster County Committee of Safety. At one meeting, a New Paltz merchant, Roelof Josiah Eltinge, was suspected of harboring pro-British sympathies. As a result, Eltinge spent eight years in prisons throughout the Hudson Valley and New England until his release in 1784. In another incident the local militia captured a small party of British sympathizers who entered the township on their way to meet the British Army. These "Tories" were sent to Fort Montgomery, where they were tried and sentenced. Several were hanged.

The majority of the fighting men from New Paltz served in the Third Ulster County Regiment under the leadership of John Cantine; others joined the First and Fourth Regiments. Many served in the invasion of Canada under Generals Clinton and Montgomery and defended attacks by British soldiers and Indian forces against the Hudson Highlands and nearby towns of Wawarsing and Rochester.

The Bevier-Elting House

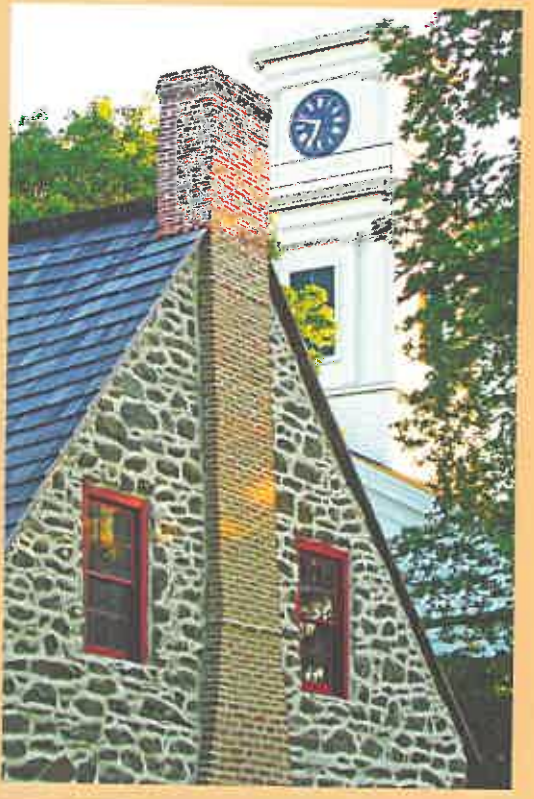
According to local tradition, the Bevier-Elting House was built in the 1690s by Louis Bevier. This first house was likely a single-room, one-and-one-half story structure with the gable end oriented to the street. A second room, with a cellar and a unique sub-cellar, was added to the east and a covered side passage was added to the north, perhaps by Louis before his death in 1720. Several of Louis's sons relocated to other nearby towns while his daugther Ester married and lived with her husband Jacob Hasbrouck in the Jean Hasbrouck House. Samuel Bevier inherited the house and added a third room by 1735.

Josiah Elting, a Dutch man, leased portions of the house and purchased it after Samuel Bevier's death in 1761. Josiah rented the house to his son, Roelof Josiah Eltinge and his wife, Maria Louw, who operated a store in the front room. Throughout the nineteenth century, the house was rented to tenants. Jesse M. Elting acquired the home about 1890 and lived there with his family until his death in 1903. Jesse's daughter, Lanetta Elting DuBois, used the house in summers until her death in 1961. In 1963, the Elting family deeded the house to Historic Huguenot Street for use as a museum.

After the Revolution, New Paltz continued to grow. In 1798 there were 379 dwellings in the town, as well as 22 licensed taverns, 15 school houses, 3 meeting houses, 13 gristmills, and 20 sawmills. New Paltz became home to more English families and new immigrant groups such as Irish, Scottish, and Germans, and later, Italians, many of whom settled in newly-formed hamlets outside the village.

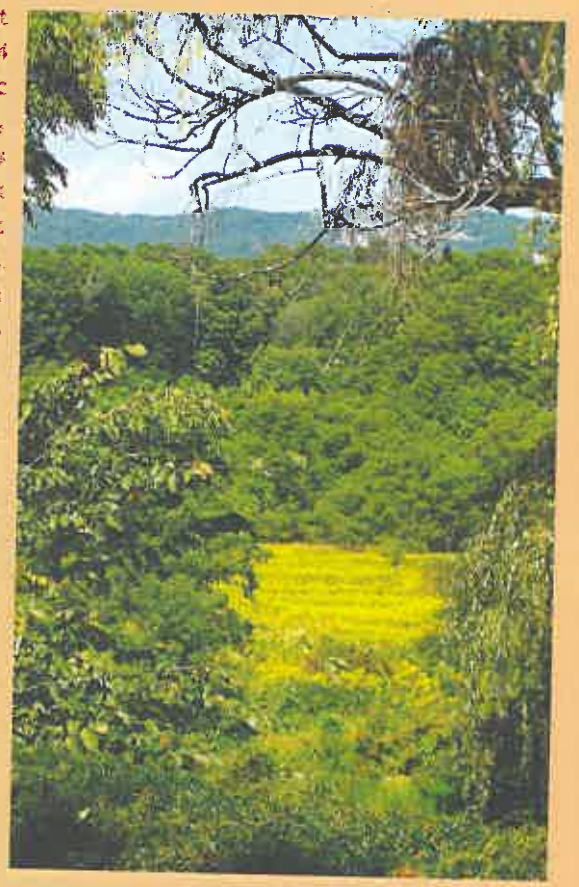
Above: The Abraham Hasbrouck House makes an excellent backdrop for the Olive Hasbrouck Whittier Memorial Garden, which is maintained by volunteers. Below: The low-ceilinged cellar of the Bevier-Elting House once housed slaves. The fireplace, with its massive lintel, features a stone baking oven. The unique sub-cellar below this room, which is reached through a trap door, was used to store vegetables, cider and beer.

Right: The steeple of the Reformed Church rises above the Abraham Hasbrouck House. The present-day church traces its roots back to the simple log church built by the founders of New Paltz in 1683. Below: Visitors walk by the distinctive stoop of the Jean Hasbrouck House with its sweeping roof. This house was once the hub of a small, thriving village farm. A small barn remains behind the house and the farm's former creamery is now a private residence. The foundation for a large Dutch barn also remains hidden behind this house.



Above: When the Huguenots and Dutch built their houses, they initially featured jambless fireplaces in the style prevalent at the time in the low countries of Europe. This jambless fireplace, found in the upper kitchen of the Jean Hasbrouck House, is one of only a few that remain from the eighteenth century. Below: The mid-twentieth century kitchen of the Deyo House is popular with visitors.

Right: The Harcourt Preserve, whose 54 acres adjoin Historic Huguenot Street, offers striking views of the Shawangunk Ridge. The Huguenot Path walking trail, which winds through the preserve, takes visitors through "the intervale," the first lands farmed by the settlers of New Paltz. Below: A refuge for the small group of settlers who founded New Paltz, the street remains a refuge from our busy modern world. A fresh snowfall accentuates the quiet and beauty of the French Church and burying ground.



Throughout the nineteenth century, most Ulster County residents remained farmers but changed how they farmed. They increasingly produced goods for outside markets and specialized in produce, dairy, raising livestock and light manufacturing. Others started new businesses such as mills, textile factories, hotels, taverns, groceries, blacksmith shops and hat-making shops.

Ezekiel Elting, a Huguenot Street resident, built a comfortable life for himself and his family through a variety of

THE EZEKIEL ELTING HOUSE

The grand Federal house at the south end of Historic Huguenot Street was built by Ezekiel Elting in 1799. Ezekiel, a prosperous merchant, took advantage of the clear view from the Wallkill River to show off his attractive new house with its symmetrical design, brick façade and gambrel roof.

Ezekiel died in 1842. His niece, Rebecca Elting, rented the house to a series of tenants. After Rebecca's death in 1869, the house passed to Jesse Elting, who lived there with his family until 1903. In the 1920s, the Elting family sold the house to DeWitt C. Seward, who boarded students from the neighboring Normal School. William and Ruth Heidgerd purchased the house in 1951. The Heidgerds, who were keenly interested in local history, restored the house back to its original form, removing alterations made by previous owners.

Today the house is commonly referred to as the LeFevre House because, in lieu of supporting their ancestral homestead, which stood near the Abraham Hasbrouck House prior to its distmantling in the late 1700s, the LeFevre Family Association generously supports the Ezekiel Elting House.

business ventures, including sawmills, gristmills and a general store operated out of his home. He also worked as an agent shipping area crops to New York for resale. Another entrepreneur was Moses Freer, a blacksmith renowned for the quality of the axes he produced, first in the nearby hamlet of Ohioville, then on Huguenot Street. Such business ventures were not solely the sphere of men, however; Mrs. John H. Abrams was described as "prepared to do all kinds of plain sewing and dressmaking at her residence, nearly opposite the Reformed Church in this village."

In 1832 Huguenot Street entered a new phase in its evolution as the site of the New Paltz Academy, the forerunner of today's State University of New York (SUNY) at New Paltz. The academy was formed from the New Paltz Classical School, which offered courses in reading, writing, arithmetic, Greek and Latin. Tragically, the wood-frame academy burned to the ground in February 1884. While rebuilding, the school changed its designation and became the New Paltz State Normal School. Under new leadership, the school sought to cultivate a new generation of schoolteachers. In April 1906 a fire destroyed the school for a second time. This ended the institution's presence on Huguenot Street. The first building of the new school, now known as "Old Main," was built three quarters of a mile to the southeast of Huguenot Street, where it still stands today amidst the 216-acre SUNY campus.

As the village grew in the nineteenth century, Main Street gradually replaced Huguenot Street as the most important business district in town. Huguenot Street became a neighborhood of tenant laborers. While some descendants of founding families continued to live in their ancestral homes, others moved away and/or leased their properties to renters. After Ezekiel Elting's death in 1843, his daughter Rebecca lived in a portion of their homestead while renting the remaining rooms out to boarders, including a twenty five year-old Irish laborer named James Fogery and two unnamed persons described only as "a female domestic and a druggist."

In 1860, Dr. David Vandyck rented several rooms in the house for his family and medical practice:

> *The subscriber would respectfully inform his old friends and the public, that he has located permanently at NEW PALTZ to resume the practice of Medicine and Surgery, and that he will be happy to give his attention to those who may wish to avail themselves of his professional services. Office and residence at the 'Brick House' next north of New Paltz Academy. DAVID VANDYCK, M.D.*

Similar tenant arrangements existed in other houses on Huguenot Street. In 1849 Levi Hasbrouck rented his ancestral home, the Jean Hasbrouck House, to Samuel D.B. Stokes and his family, as well as two farm laborers, one of whom was born in Germany. A later owner, Jesse Elting, leased the house and property to Albert Donaldson, a teamster who transported tourists and their baggage from the village train station to Mohonk Mountain House. Mary DuBois Berry inherited the DuBois Fort in 1853, but rarely lived there. During most of her adult life, she traveled. She also lived for a time in Boise, Idaho. In her absence Mary DuBois rented the house to members of the Elting family until her death in 1902.

National events also played their part in the development of New Paltz. In the archives at Historic Huguenot Street are one thousand local documents and objects relating to the Civil War. New Paltz, together with the neighboring towns of Lloyd, Gardiner and Plattekill, contributed over 550 soldiers to the Union Army. At least 100 never returned. These men, who fought and died to preserve the Union and end slavery, experienced both the horrors and the glories of war. They served in battles such as Gettysburg, Fredericksburg, Cedar Creek and Port Hudson and endured long marches, inclement weather, hunger, illness and primitive medicine. They traversed wondrous southern landscapes, served the Union

cause valiantly and forged friendships that would last a lifetime. Those that returned home were revered as heroes.

One topic that the soldiers never tired of writing about was the unique physical geography and culture of the South. Many of the New Paltz boys were stationed in Louisiana's Cajun country for the purpose of patrolling the lower Mississippi and its tributaries. The troops saw Cajun country as a strange and exotic world filled with even stranger people. Charles Ackert, a newspaperman turned soldier, wrote to his readership in New Paltz:

> *... I wish you could be with us now for a few hours, to take a peep at Old Dame Nature ... for gentle, lovely Spring has waved her life-inspiring wand, and the vegetable world has arisen from its slumbers ... The earth is everywhere carpeted with grass, while spring flowers and the white and red clover, add to its fragrance and beauty ... Yet we long for the snows and frosts of our own dear Northern homes, for the glad faces of those we love would lend its bleak scenes a beauty which no southern clime can ever equal.*

New Paltz women of all ages sought to "make war's horrors a little less horrible" for those who had enlisted. Women participated in organizations such as the Sanitary Commission, Women of America, Soldiers Aid Society and the Volunteers Aid Society. From this veritable army of supporters, grateful soldiers received letters and items such as mittens, quilts, socks, pillows and cases, medicine and food. By war's end, women found their efforts empowered them to take an active role in public life. Women also bore the pain of losing their husbands, sons and brothers in battle or to illness. While no words can convey the despair felt over such losses, items such as the Thanksgiving Diary of Jane LeFevre and the photograph of the battlefield grave of James H. Ayres provide us with grim reminders of the terrible consequences of warfare. Ms.

LeFevre's first entry in her diary speaks in stark relief of the grief families faced at the loss of their loved ones:

> *1864 Nov 24 Thanksgiving Day appointed by the President, Abram Lincoln. .... There are here for dinner, Father, Mother, Auntie, Isaac, Moses, Simon, myself. Peter and Ralph are at Terreborne Parish, Louisiana. Johannes is dead. His place at the Thanksgiving reunions will be forever vacant. He died at Winchester, VA Wednesday Nov 20. He was buried last Friday.*

The introduction of the Wallkill Valley Railroad into New Paltz was another significant event in the town's history. According to historian Carlton Mabee, the railroad was intended to "open the Valley to the world." This new means of transportation would also stimulate agriculture, create jobs, increase population, and encourage "civilization." The rail service allowed the farmers to transport produce and milk to markets while still fresh. The railroad also stimulated tourism and new businesses, such as dairy farms, hotels, guest houses, cement and brick companies. Homeowners made extra cash by renting rooms to summer boarders. Children grew up in awe of railroads and came to idolize railway workers.

The railroad created new travel opportunities for New Paltz residents, visitors to New Paltz and the Mohonk Mountain House, a popular luxury resort hotel which opened in 1869. High profile visitors included two presidents, Chester A. Arthur and Rutherford B. Hayes, and opera singer Ernestine Schumann-Heinck. As one local described the scene, "You'd see the train pull up and all these splendid people from New York City would get out and the horse and buggies would take them up to Mohonk." The railroad also brought the circus to town, much to the delight of local children.

Despite all this, the railroad failed to deliver on its ambitious promises. In 1880 the New Paltz Independent reported "there has

THE DEYO HOUSE

Chretien Deyo was referred to as "Granpere" in early town records because four of his daughters married other New Paltz Patentees, making him the literal grandfather of the entire town. The Deyo House was likely built around 1700 by his son, Pierre, as a simple stone structure eventually enlarged to include three rooms. After Pierre's death, the house passed to his son, Abraham, and his wife, Elsie Clearwater. Portraits of the next homeowners, Abraham A. and Margaret T. Deyo, currently hang in the foyer of the house. In the nineteenth century the tenants lived in the house until Abraham Deyo Brodhead and his wife Gertrude Deyo purchased it in 1889. Brodhead, mayor of New Paltz and prosperous businessman, sought to revitalize the Huguenot Street area through a dramatic expansion of his ancestral home and property. In 1894, the Brodheads commissioned architect Whether Beardsley to expand the stone house to a three-story Queen Anne style house which included a portico, a sleeping porch, and a whitewashed faux-fireplace. Electricity soon followed. The grounds were updated to include formal gardens, carriage trails, tennis courts and a fish pond. Later owners included the LeFevre and Wood families. In 1971 the Deyo Family Association purchased the house and donated it to Historic Huguenot Street.

been very little friendly feeling toward the Wallkill Valley Railway in this community, and as farmers put their hands down into their pockets to pay their taxes they have thought what fools they were to consent to the bonding of their town." The Independent blamed the railroad for tax increases which had "nearly or entirely ruined a great portion of the farmers in the town." Unsightly billowing smoke, loud mechanical noises and a series of terrible accidents resulting in death and injury further increased local resentment. The arrival of "hoboes," who camped in the woods along the tracks, was another unforeseen consequence of the railroad, and townspeople regarded them with a mix of suspicion and curiosity.

As the nineteenth century came to a close, New Paltz seemed poised for change. A new village government was established, telephone service and electricity were introduced and a trolley line between New Paltz and Highland was built. Still, with all these advancements, change came slowly to New Paltz and Huguenot Street during these years.

Dina DuBois, who spent summers living with her grandmother, Lanetta Elting DuBois, in the Bevier-Elting House, recalls that the house still did not have electricity in the 1950s. She fondly remembers the deliveries of ice, listening to music on the crank Victrola, playing Scrabble, Concentration and card games by kerosene lamp, and, of course, her personal favorite, playing hide and seek in the dark.

Dina also remembers her grandmother's story of President Franklin Delano Roosevelt's visit to Huguenot Street. Roosevelt had a lifelong passion for local history and his Dutch heritage. He frequently entertained foreign dignitaries by showing them the many historic sites throughout the Hudson Valley. In the summer of 1943 the president invited Queen Wilhelmina from the Netherlands to visit the old stone houses of the Huguenot Street. However, the popular Democratic president and his distinguished guest received a mixed welcome in this little rural community, which was at that

time a stronghold of the Republican Party. Dina recounts the story as told to her:

> *My grandmother was in the kitchen and she heard her cousin Bob Lasher call her at the door, saying 'Cousin Netty, Cousin Netty, come on out! President Roosevelt's here to see you!' and she called back and said 'Well if Churchill and Stalin are with him, I'll come on out!' Well she came out wiping her hands on her apron and sure enough, there was Queen Wilhelmina from Holland and President Roosevelt. .... when they were about to leave, she said 'President Roosevelt we're so honored that you came here to see our house on this street.' And he held out his hand to her, shook her hand and looked right in her eyes and said 'Mrs. DuBois, we didn't come to see this street and house, we came to see you!' And she sat a moment there and she thought, 'Oh, might I turn Democrat?'*

In 1924 Huguenot Street (or more precisely, Broadhead Avenue) became home to the Hinsberger Glass Factory. Joseph Hinsberger was known as a kind, generous employer. The factory specialized in luxury glassware, such as champagne and whiskey glasses, water tumblers, vases and chandeliers, all intricately hand-carved. They were described as "the best cut glass in Tiffany's." The business suffered a setback in 1937 when fire destroyed much of the company's inventory. However, Hinsberger and his employees carried on until the owner's death in 1951. Afterward, the building housed the New Paltz Coat and Suit Corporation. Historic Huguenot Street acquired it in 1965 through Harriet Deyo Spring's donation in memory of her father, Solomon LeFevre Deyo. In 1997, Ronald DuBois Grimm provided the financial support to connect the building to an adjacent house and add the Grimm Gallery, named in honor of Howard Hasbrouck Grimm. These alterations completed the re-purposing of a former glass factory into today's Deyo Hall.

LOCUST LAWN
THE HOUSES OF EVERT TERWILLIGER AND JOSIAH HASBROUCK

While the children of the patentees were building stone houses in New Paltz, a Dutch family began a new life on the banks of Plattekill Creek a few miles outside the village.

Evert Terwilliger was born in Kingston, New York in 1686, the son of Jan Evertsen, who had emigrated from Holland in 1663. Evert married Sara Freer, daughter of New Paltz patentee Hugo Freer. In 1738 Evert purchased land from Sara's father and built a stone house similar to those on Huguenot Street, with one-and-one-half stories, the gable end oriented to the road, and a side outlet that was later turned into a porch. Evert died in 1767 and left the house, farm, and sawmill to his son Jonathan, who later served as a first lieutenant in the New Paltz Militia during the Revolutionary War.

Circumstances changed dramatically for the family when Jonathan died in 1803 and his widow sold the homestead to Josiah Hasbrouck, who hoped to establish a grand gentleman's farm on the property. Josiah Hasbrouck was born in New Paltz in 1755 and lived in the town for most his life. He operated a store out of his ancestral home (the Jean Hasbrouck House) before purchasing the Terwilliger property. During the Revolutionary War, Josiah rose to the rank of

lieutenant colonel and later served in the New York Assembly and in the U.S. House of Representatives under presidents Jefferson and Madison.

In 1809 Josiah, his wife Sarah Decker, their 18 year-old son Levi moved into the Terwilliger house while their stately home, later known as Locust Lawn, was being built. After the new house was completed in 1814, the Terwilliger House became a tenant dwelling for laborers on the farm.

Locust Lawn represents a significant departure from the architecture typical in northern states at the time. Instead, it draws from building styles that were popular in Washington D.C. The large two and one-half story wood-framed house is defined by its central projecting pavilion, four tall attenuated pilasters, a federal doorway, and pediment attic rising above the roof. Inside, generously proportioned rooms, a wide central hall with faux marble walls complete the elegant picture.

Levi Hasbrouck (1791-1861), Josiah's only son, inherited Locust Lawn in 1821. That year Levi married Hylah Bevier (1795 -1874). Levi and Hylah furnished their house with ancestral pieces such as an eighteenth century Dutch kas (similar to an armoire). They also acquired fine furnishings locally and in New York

City such as chairs, tables, lamps, looking glasses, carpeting, fine china and silver.

Levi Hasbrouck was also a subscriber to the "American Art-Union," a cultural organization based in New York City whose mission was to promote American art. In 1850, Levi won a marble bust in the Art-Union's annual lottery. Entitled "Diana," by the sculptor Joseph Moser, today the Greek goddess of the hunt sits proudly in Locust Lawn's formal parlor. The Hasbroucks also commissioned the celebrated American artist Ammi Phillips to paint portraits of the family, seven of which hang in the house today.

Levi and Hylah had five children who lived to maturity: their son, Josiah and four daughters, Sarah Maria, Ann, Louisa and Laura. Levi and Hylah ensured that their children were all well educated. Their son and four daughters were initially taught by tutors at home, then received formal schooling from the newly established academies in New Paltz, Newburgh and Poughkeepsie.

Under Levi's direction, Locust Lawn became a prosperous farm of 385 acres that produced rye, oats, corn, wheat and apples. Cows, chickens, beef cattle and pigs provided dairy and meat for home consumption and sale, while a herd of sheep provided wool. A saw mill supplied lumber for the farm and for sale. Census records for 1820 indicate the presence of several white servants and twelve enslaved Africans, all of whom worked inside the house and on the farm.

LOCUST LAWN

When Levi Hasbrouck died in 1861 after a protracted illness, Locust Lawn passed to his only son Josiah (named after his paternal grandfather). Under Josiah's ownership the property fell into decline. Suffering from ill health and unhappy with the tedium of farm life, Josiah began to spend time away from New Paltz. He traveled to Florida in the winter of 1868-1869 and later lived in Sonoma County, California, where he hoped to pursue new business ventures.

Josiah's residency in California was cut short, however, when his mother Hylah died on January 20, 1874. Josiah returned

home once again to take care of the family farm. Seven years later Josiah, aged 52, married 29-year-old Margaret DeKay (nicknamed Maggie). Their first and only child, a daughter they named Hylah, was born in 1882. Tragically, Josiah died two short years later on August 11, 1884. The settlement of Josiah's estate was a long difficult ordeal, often placing his sister Laura and his widow Maggie in opposition about the division of the furnishings and the management of the family home. Disagreements led to a lawsuit between sister and widow that resulted in Laura purchasing Maggie's share of the property. Laura in turn left the house and farm to her nephew Hasbrouck Innis (1859-1932). His niece, Annette Innis Young (1885-1975), donated the property to Historic Huguenot Street, then known as the Huguenot Historical Society, in 1958.

This site, with the Terwilliger homestead and the grand home of gentleman farmer and politcian Josiah Hasbrouck, tells the story of the Dutch families who worked alongside the early Huguenots to settle a new land. It also offers a striking example of the success that the Huguenots and their descendants realized in America.

THE PRESERVATION MOVEMENT BEGINS: 1890 - 1950

In 1876 America celebrated its 100th anniversary as a nation. While many communities across the state celebrated the day with grandeur, New Paltz chose to mark the occasion in a reverential manner. The New Paltz Times reported that

> *The Fourth of July passed off very quietly in this village. In the early morning, however, Mr. Jacob Snyder rang the bell of the Reformed church while a salute of thirty-nine guns was fired by the gun squad under command of Capt. Geo. Drake. Stores closed at about 9 A.M. and during the balance of the day an almost Sabbath like stillness prevailed. [July 6, 1876].*

America's centennial arrived amidst a new interest in family and ethnic history. Descendants of the country's founders looked to preserve the memory and glory of their ancestors who had settled the American Colonies and fought in the American Revolution. They became alarmed at the rapid pace of change in their communities as a result of increased immigration and technological advancements such as the railroad and industrialization. Many yearned for the "simplicity" of the "olden days" and worked to protect their ancestral homes.

Newly formed heritage societies such as the Holland Society of New York, the Daughters of the American Revolution and the Society of Mayflower Descendants sought to preserve buildings, burial grounds, artifacts and other remnants precious to their family history and community. Ulster County and New Paltz were no

THE FREER HOUSE

The Freer House was built about 1720 by the son and namesake of the Huguenot immigrant Hugo Freer. The northern end of the house was built first and measured just twenty feet by twenty-five feet. After Hugo's death in 1732 the house passed to Rebecca Freer and her husband, Johannes Low. They added the southern room and wooden extension off the back before bequeathing the house to their son, Simeon Low. The 1798 tax assessment describes the house as having two rooms, four windows and a jambless fireplace. From 1828 to 1932, the house exchanged hands several times before Margaret Jamison bought it at auction for $700. Ms. Jamison removed the jambless fireplaces, divided the northern end of the house into two rooms and enclosed the rear kitchen addition. In 1943 Rev. John Foltette, a world-renowned Pentecostal minister and descendant of Hugo Freer, purchased the home, where he lived with his mother until 1955. He installed a modern kitchen and bathroom and constructed a fireplace in the northern room. Historic Huguenot Street purchased the home in 1955. It has been open as a museum since.

exception. The Ulster Historical Society (now the Ulster County Historical Society) was established in 1859. In New Paltz, residents kept genealogical scrapbooks, held reunions, and published histories and genealogies such as Ralph LeFevre's 1903 "The History of New Paltz and its Early Families." This book remains one of the most comprehensive historical works for the town.

In 1894, descendants of the town's founding families established The Huguenot Patriotic, Historic and Monumental Society, which has today become Historic Huguenot Street. The purpose of this organization was to preserve the architectural, archival and material heritage of their French and Dutch ancestors. Five years later the society purchased its first historic house, the Jean Hasbrouck House, to open as a public museum. In 1908, after years of research and debate, the Society erected and unveiled the Patentee's Monument in front of the Jean Hasbrouck House before a crowd of 500, including locals, descendants from afar and dignitaries from other historical societies in the Hudson Valley.

On June 3, 1924 the historical society partnered with the Village of New Paltz and the State University of New York at New Paltz to host "*The Pageant of New Paltz to celebrate the 246th Anniversary of the Coming of the Twelve Patentees*" and the 300th anniversary of the arrival of the first Walloon settlers in New York. The program included theatrical portrayals of the Second Esopus War and the signing of New Paltz Purchase, traditional music and dancing. The pageant was a massive community effort, involving thirteen committees: Scenario and Action, Music, The Old Street, Tickets, Finance, Costumes, Dances, Construction, Seating, Parking and Traffic, Village Square Festivities, Entertainment, Program and Publicity and Service (Boy Scouts).


CELEBRATION OF THE
250th ANNIVERSARY
of the
Granting of The Patent of New Paltz
The Founding of The Church
The Settlement of The Place
SEPTEMBER 29th and 30th, 1928

MEMORIAL HOUSE

Four years later the community held another pageant to celebrate the 250th anniversary of "the granting of the patent of New Paltz, the founding of the Church and the settlement of the place." Participants were entertained by open house tours, addresses by local dignitaries, the presentation of the Jean Hasbrouck Bible, music by

Maisenhelder's Band, "pantomime with topical ballad sung by Mrs. Kevan and a cock fight in Wyntje's kitchen, with the illegal element [gambling] eliminated." The event also boasted a "Dutch supper" including hutopt, cold slaw, pickles, ham, baked beans, pie, waffles, crullers, coffee, sweet milk and buttermilk. In the 1950s the pageants became regular annual festivals that drew several thousand visitors to Huguenot Street.

Today, many still remember the festival, then called Stone House Day. They also fondly recall the Native American dances performed by Al Douglas, the banging of the blacksmith's hammer, and the smell of roast beef and freshly baked biscuits wafting from the basement of the Reformed Church.

THE ABRAHAM HASBROUCK HOUSE

Daniel Hasbrouck, son of Huguenot immigrant Abraham Hasbrouck, built a simple stone house on the northern end of Huguenot Street in 1721. The house was sited on a pre-existing basement left by Daniel's father, Abraham. The house was a one-and-one-half story structure atypical for Dutch style. Normally, the gable side of the house faced the road, but in this case Daniel built the house parallel to the road.

Daniel lived in the house with his wife, Wyntje Deyo, and nine children. In 1728 he added a room to the north for his widowed mother, Maria. He added another room to the south in 1741. In 1779 Daniel's son, Isaiah Hasbrouck acquired the house. Isaiah passed away in 1801 leaving the house to his wife, Maria Bevier, who completed major renovations during her tenure. She added a wood-frame kitchen ell, removed the jambless fireplaces, constructed a new floor and stairway in the middle room, then added attic partitions and roof dormers.

The house remained in the family throughout the nineteenth century, although increasingly rented out to tenants. By 1918 it was owned by Ivar Evers, a noted local architect and painter. After Ivar's death in 1957, the house passed to the Reformed Church of New Paltz and then to Historic Huguenot Street. Thanks to the efforts of the Hasbrouck Family Association, the house is now open to the public as a museum portraying the building's eighteenth century character.

Creating Historic Huguenot Street

The work of the Huguenot Historical Society (HHS) was not all pageantry. In the 1950s, HHS quickly gained momentum under the leadership of a passionate schoolteacher named Kenneth E. Hasbrouck. He rallied the descendants of the town's founding families to purchase the houses and open them to the public as a collective museum, a feat that was achieved over a twenty-year period beginning in 1955.

During Hasbrouck's forty-year tenure, the Society, with the help of its newly-formed family associations, also established a research library, created two sancturies which preserved over fifty acres of historically significant lands, reconstructed the 1717 stone church and completed numerous building restoration projects.

During this period, the organization also developed a strong membership that helped the Society acquire an extensive collection of historic artifacts, manuscripts and photographs. Initially formed as family committees in 1894, the thirteen family associations have long imbued HHS with a genuine sense of family pride and responsibility. It is through the direct efforts of these family associations that HHS has been able to acquire and maintain this remarkable historic site and its collections for over one hundred years. The families devote countless hours of work producing family histories and genealogies that form the core of the story and interpretation of Historic Huguenot Street.

Today on the Street

Today, the organization founded in 1894 has grown into Historic Huguenot Street, which draws 15,000 visitors annually to explore the richness and of one of the oldest communities in America. A professional staff works to preserve the site's remarkable collection of buildings, manuscripts, artifacts and stories. Walk-in guided tours of the stone houses are offered six months of the year, with specialized tours and programs throughout the year. A diverse calendar of events makes Historic Huguenot Street an integral part of anyone's New Paltz experience. Each year children come to the Street by the thousands with their schools, parents and clubs. They learn firsthand about the Huguenots, the Walloons, the Dutch and Hudson Valley's role in American history. Descendants of the settlement's founders visit to share their family's special story with the next generation. Others use our library and archives for scholarly study and genealogical research. Many people, each in their own way, find meaning and inspiration in the lasting testament to the small but courageous group of Huguenots and the leap of faith they took so long ago.

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