

De Lannoy – le Mahieu Research. March, 2007.¹

By Jeremy Dupertuis Bangs © 2007

Introduction

For over a hundred years, genealogists have been attempting to trace the ancestry of the American Delano family, descendants of Philip Delano, who came to Plymouth Colony in 1621. B. N. Leverland, of Leiden's Municipal Archives, contributed a scholarly article in 1954 that presented most of what could be found in Leiden's archives regarding the family, "Het Geslacht van Jan de Lannoy (The Family of Jan de Lannoy)."² Leverland's article was inspired by a routine question sent to the Leiden Archives, requesting information about Philip Delano. He noticed that the information in Daniel W. Delano, Jr.'s book *Franklin Roosevelt and the Delano Influence* was inconsistent with what is found in Leiden's records.³ As Leverland commented about that book, "Comparison, however, of what is stated in the [first] two chapters with the data of the Leiden Municipal Archives indicated once again how dangerous it is to go to work in genealogy speculatively, and how desirable it is to check writers from past times on that point as far as possible."

The Leiden information that is known about the immediate family of Philip Delano and of his aunt Hester Mahieu is presented in my 1989 article, "The Pilgrims and Other English in Leiden Records: Some New Pilgrim Documents."⁴ This provides what had been discovered by Leverland and by Albert Eekhof, a Leiden professor who had carried out research in 1925 that he communicated to Walter James Harrison, who published it.⁵ (Eekhof's discovery was that Hester Mahieu, wife of Francis Cooke and aunt of Philip Delano, was a member of Leiden's Walloon church.) To the existing information presented by Leverland, I was able to add the discovery that on New Year's Day, 1608, Francis Cooke and his wife were among the communicants in Leiden's Walloon church who were admitted by letters of transfer. Francis Cooke and his wife, Hester Mahieu, had returned to Leiden, where they had been married in 1603, having spent some time in Norwich. They evidently left for Norwich on August 8, 1606, as a note in the Walloon library of Leiden (whose holdings are now in the University Library, Leiden), mentions their departure then with letters of transfer from Leiden.⁶ Their residence in Norwich is interesting because it could have brought them into contact there with John Robinson, who had been preaching in St. Andrew's Church, across the street from the church that was used by the Stranger congregation. ("Strangers" referred to non-English refugees, the French-speaking Walloons and the Dutch-speaking Flemish.)

¹ I should like to express my thanks to the Delano Kindred for their grant enabling me to do research in Lille and Tourcoing.

² B. N. Leverland, "Het Geslacht van Jan de Lannoy," *Ons Voorgeslacht, Orgaan van de Zuidhollandse Vereniging voor Genealogie*, 9, nr. 48 (July/August, 1954), pp. 79-85.

³ Daniel W. Delano. *Franklin Roosevelt and the Delano Influence* (Pittsburgh: J. S. Nudi, 1946).

⁴ Jeremy Dupertuis Bangs, "The Pilgrims and Other English in Leiden Records: Some New Pilgrim Documents." *The New England Historical and Genealogical Register*, 143 (1989), pp. 195-212.

⁵ See Harrison's article in *The Mayflower Descendant*, 27 (1925), pp. 145-153.

⁶ This is repeated from my 1989 article [note 2], p. 189. It is from Archive Correspondence nr. 1235, inquiry of Nov. 12, 1967, presumably answered by Leverland (who answered all correspondence about Pilgrim-related topics in this period, although all correspondence went out under the name of the Archivist, A. Versprille).

This material is also included in Ralph V. Wood's book, *Francis Cooke of the Mayflower*, to which I contributed a preface describing Leiden's Walloon community.⁷

From time to time in the last twenty-five years, one or two people have asked if further research in Leiden's archives might not turn up material that was overlooked in the past. There is, after all, a large number of people named Delano (and spelling variants). To be specific, 290 children named Delano were baptized in Leiden between 1600 and 1700. Between 1585 and 1700, 91 men named Delano registered their betrothals before being married in Leiden's Reformed churches (Dutch and Walloon Reformed), and a further 19 men and women named Delano registered their marriage intentions before magistrates in the city hall. The Delanos who availed themselves of civil marriage registration were Mennonites. There are no records of this sort (baptism and betrothal) earlier than what is indicated here. Moreover, all these records have been carefully studied. They will not provide further information about Philip Delano and his immediate family. Nor are there any indications in these betrothal and baptism records that would go beyond what is already known. (I suppose that the reason the document I discovered had been overlooked previously is that Leverland and Eekhof were not looking for Francis Cooke but were looking instead only for the names Delannoy and Mahieu. The 1608 communion record refers to "François Cooke et Esther sa femme, de Norwits.")

The Leiden information on all these people sharing the name Delano does not indicate that they are all related to each other, despite the grouping of some of them as distinct families. They might be related, but, if so, the connection must be several generations in the past, long before they became refugees. In later generations, the place of origin is naturally Leiden. For the first arrivals, however, it is generally places in the region around Lille that are named as place of origin. Two people named Delano, however, came from Bruges, one from Norwich, and one from Danzig (a Mennonite). These Delano refugees must have fled elsewhere from northern France before eventually coming to Leiden. Similarly, that Arnoult de Lannoy came to Leiden from Boulogne does not mean that his family was from Boulogne. He was called on December 28, 1618, to be one of the two ministers in the Leiden Walloon Church, and he had been serving the Protestant church in Boulogne before then.⁸ But the Leiden consistory noted that he was of Netherlandish background (the area around Lille was not part of France at this time but was a territory of the Low Countries).

Rather than expecting to find any more information in Leiden's archives, there remained the possibility of attempting to pursue hints from Leiden documents leading to places of origin now in northern France. This is the most important information about places of origin:

- When Hester Mahieu registered her betrothal to Franchoijs Couck in 1603, she was identified as a young woman from Canterbury. He was simply said to be from England.
- Interconnected references show she was the sister of Marie Mahieu, who married Jean de Lannoy.
- The betrothal record of Jan de Lano and Marie Mahieu, who became the parents of Philippe de Lannoy, identifies Jan as being from Tourcoing and Marie as being from Lille, seven miles south of Tourcoing.

⁷ Ralph V. Wood, *Francis Cooke of the Mayflower, The First Five Generations* (Camden, Maine: Picton Press, 1996, = General Society of Mayflower Descendants, *Mayflower Families through Five Generations*, vol. 12).

⁸ Leiden Municipal Archives, Secretarie Archief II, nr. 3359, Regsister der Kerkelijke Zaken B, 1615-1629, fol. 19-19 verso. Arnoult's sister, Marie de Lannoy married Jean Pesijn. Marie and Jean founded the almshouse that was built in 1683 on the location where John Robinson had lived. On that almshouse, see José Niekus and Cor Smit, *Van Bouwvallig Nest tot Bijzondere Huisvesting, 350 Jaar Jean Pesijnhof* (Leiden: Stichting Jean Pesijnhof, 2005).

- One of the witnesses to the betrothal was Jan de Lano’s father, Gysbert Lano.
- Other Leiden records indicate that Hester and Marie Mahieu’s sister Jenne identified herself as being not from Lille but from Armentières, a town ten miles to the northwest of Lille.
- Again, Leiden records show that their sister Anthonette was from Houpline, a village adjacent to Armentières on the east side.
- Another sister of theirs, Françoise, was identified in Leiden at her betrothal in 1611 as having come from Bondue, a short distance north of Lille and south of Tourcoing.

Research at Lille

The logical place to expect pertinent information from the sixteenth century to be preserved is the regional archives of the Département du Nord at Lille, as the tendency is to consolidate ancient archival holdings in regional archives where they can receive proper, climate-controlled care. Typically, only relatively recent archives, those still in common current use, are retained in local town halls. So I went first to the regional archives at Lille, where I learned that my assumption was correct – that they have the information relevant to Lille, Tourcoing, etc.

Delannoy

About a hundred years ago, Charles Cuvelier of Roubaix transcribed the baptismal, marriage, and burial records of the parish church of St. Christophe at Tourcoing, editing them alphabetically and producing several hand-written index volumes of the sort known as “répertoires.” In his entries he standardizes the spelling of the name as “Delannnoy.” In the volume “de Defretin à Delannoy de 1590 à 1800, baptêmes, Mariages, Décès, Paroisse Tourcoing,” on the twenty-second page of entries under the name “Delannoy,” I found the entry that follows:

Tourcoing Delannoy [p. 22 of that name]			
Prénom	Date du Baptême	Prénom du Père	Nom et Prénom de la Mère
Jean	09.05.1575	Guilbert	----- [blank]
Parraine	Marraine		
Christian, JeanClariche, Marie			

In the regional archives at Lille, no original documents of vital statistics (births, baptisms, marriages, death, or burial registers) that date from before 1793 are allowed to be handled. All have been photographed on microfilm. An index or concordance identified the film that contains the page from which Cuvelier had extracted the foregoing entry. Reading the entries I found the page, and this is a transcription of what I could read, differing slightly from Cuvelier’s spelling in his schematized extract:

[1575, May]

ix l Enfant guilbert de Lanoy

Jean {[one illegible word :] vEn depree [?]} p Jean Christien m
marie lariche

Thus Jean de Lanoy, son of Guilbert de Lanoy, was baptized on May 9, 1575, in the Roman Catholic parish church of St. Christophe at Tourcoing. Either his parents were still Roman Catholic or their Protestant views were kept secret. Calvinists did not reject their own baptisms that had occurred before they became Protestant. This attitude (against anabaptism) might have provided justification in dangerous circumstances for going along with having a child baptized according to Catholic ritual even when not agreeing with all aspects of it on theological grounds (such as the non-biblical rites of using salt and anointing with oil, of having the godparents swear, as stand-ins for the infant, the child's rejection of the devil, etc.) So it is impossible to conclude that the family was still Catholic in 1575 even though their child was baptized in a Catholic ceremony.



Baptismal Font in the Church of St. Christophe at Tourcoing

Notes about deciphering the text:

- -The first part, “ix,” is the date (9 [May, 1575]). The month is identified on a previous page, and the year is indicated at the beginning of the entries for the year, several pages earlier.
- -In the first line, after “ix” is the letter L, preceding “enfant”; one would now write “l’enfant” and add the word “de” (of) before the father’s name.
- -The father’s name “Guilbert” is the French form of the same name found in Dutch in the Leiden document, as “Gysbert.”
- -I was unable to read the word on the second line that begins the line to the right of the marginal listing of the name of Jean. This word might be the name of Guilbert de Lanoy’s wife, but no other baptismal entry on the page lists a mother’s name. When I was using the film, I asked the head of the study room if he could read the word. He could not. I then mentioned to him that Cuvelier had also been unable to read it and had omitted the word from his repertorium listing. However, having reversed the photocopy print from the microfilm, to have a positive photograph, I think that some letters are decipherable. The first letter is uncertain. It is probably a small V. An identical V is in the middle of the word “noeuville” six lines above the entry for Jean de Lanoy. After the V come four letters that appear to be “ende.” The “en” is nearly identical to the same letters in the word “Enfant” although the “n” is not certain, perhaps because of a spot bleeding through from the other side of the page. (Such problems make microfilms slightly unreliable because of visual shifts caused by photographic sensitivity to spots from the other side of pages that can more easily be understood in the original.) The “de” is identical to the same letters in “de Lanoy.” The final two letters are clear and can probably be read as “ee” being identical to the “e” form in “guilbert” and also in the “de” of “de Lanoy.” This does not suggest a word I know.
- -In the entry for Jean Delanoy, as in the other entries on the page, the letters “p” and “m” are abbreviations of “parrain” and “marrain” – godfather and godmother. This is written full out in some entries, as “parin” and “marin.”
- -I do not see anything to read as an initial “C” in the name of the godmother. Perhaps Cuvelier was aware of some family named Clariche rather than Lariche, so that he indicated what he thought must have been correct. But I do not know if that is what was meant. I see “lariche.”

The records containing this entry start with the year 1573. Most of the pages for 1573 and some for 1574, however, are so severely damaged that names cannot be read. The outer margins are missing, leaving only a triangular fragment of each page, wide at the top and narrowing towards a point about two-thirds of the original length of the pages. The damage becomes less severe in the pages for 1574, and the book is legible from 1575 on. But if there had been records of any sibling's birth in 1573 the page is now so incomplete that it cannot be discovered. There is no such entry of a sibling in 1574, nor are there any in later years. The volume covers the period November 19, 1573 (with some undatable earlier, fragmentary entries in the same year) through July 5, 1577. The next records are from 1594 to 1633, with another set beginning in 1630 and going to 1664, and another from 1656 to 1792.

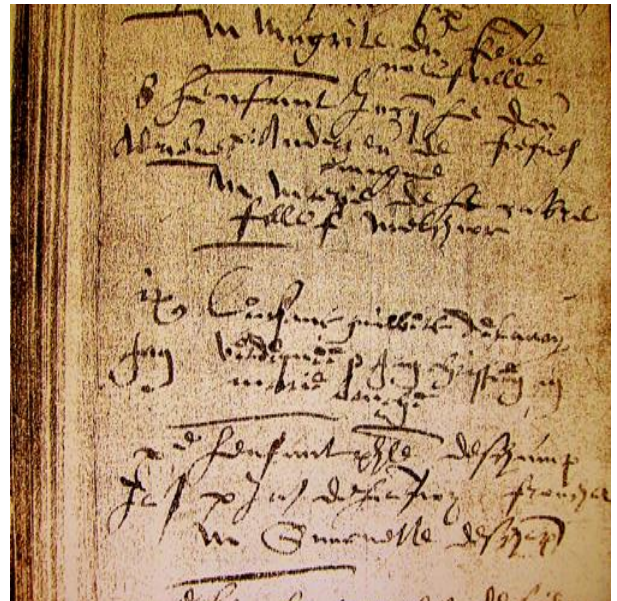
There is one register of communicants at Easter, ca. 1580 that is mentioned in a cross-reference. The call number is Bibl. Nr. 2 J 36-1. The item brought to me under that number was written by Cuvelier and did not contain references to Guilbert de Lanoy. The number for the microfilm that contains the baptismal entry for Jean de Lanoy of May 9, 1575, is: 1 Mi. 333 R 6.

Charles Cuvelier's repertorium covers all the preserved records of baptisms, marriages, and burials through to the complete modern records that start in 1793. He found no other references to Guilbert Delanoy.

That the records are preserved is purely due to good fortune. The volume was discovered stuffed into a wall in the tower of the parish church of St. Christophe at Tourcoing on December 4, 1897, when the tower was being partly taken down to be replaced by the present neo-gothic tower. This chance event underscores the randomness of preservation of early records. Baptisms were infrequently recorded before the end of the sixteenth century, and even when they were maintained, there is no certainty that they will have been preserved.

Because Guilbert de Lanoy is not mentioned further in the preserved documents, and his wife is not named, it is impossible to connect him with the various other people in Tourcoing who shared the same surname, although it is obvious that they must have been related to each other. It is possible that some day someone will recognize connections with relatives of Guilbert among the names listed in Cuvelier's repertorium. Because there are only a few people named De Lanoy in Tourcoing in the later sixteenth century, they are likely to have been closely related. The names are: Antoine Delannoy (1576, 1577), Gérard Delannoy (1574), [Gulbert, 1575, already mentioned], Guillaume Delannoy (1575, 1577), Jacques Delannoy (1575, 1576, 1577), Jean Delannoy (1574, 1575, 1576), Josse Delannoy (1573), Martin Delannoy (1575), Pierre Delannoy (1575), Siméon Delannoy (1575), and Victor Delannoy (1574). The gap between the records of 1577 and the next, from 1594, is too great to be sure that the same people are intended in later records as those bearing the same name (e.g. Pierre Delannoy) in the earlier records.

Paul Denis du Péage wrote an article in 1906 that indicates that a Jacques Delannoy, son of Gérard Delannoy, born at Tourcoing, moved to Lille where he acquired the rights of a bourgeois



Baptismal Record of Jean de Lanoy in the Church of St. Christophe at Tourcoing

in 1593, became an advocate (procureur) and died at Lille before 1641.⁹ This Jacques may be assumed to have been a brother of Antoine, whose birth in 1574 at Tourcoing is listed, giving the father's name as Gérard. Denis du Péage (on p. 119 of his article) asserts that a previous author, Poplimont, had been incorrect to connect this Tourcoing family to the noble Delannoy family covered in the earlier part of Denis du Péage's own article. There is not a bit of connection, he says, and this family was never ennobled. He does not include the reasons for his opinion in this article, giving simply his denial of Poplimont's claim.

It is my opinion that the Tourcoing family was probably descended from a younger son from the noble Delannoy family at some time in the now distant past, before the existence of reliable, connected document series. That could have been merely one or two generations earlier than the records began, or it could have been much earlier. There is a sequence of descent that was composed in 1699, and that forms the basis of claims of descent from Guillebert de Lannoy, chevalier, seigneur de Beaumont, who was alive in the second half of the fourteenth century. This list does not record collateral relatives. It is improbable that in all these generations there were no other sons with descendants carrying on the name, although not inheriting any titles. Therefore it is reasonable to suppose that the people living in this area ca. 1575 who were named Delannoy were related to each other. But the details of the relationship cannot be proven, because of the nature of the preserved documentation, which is inadequate for that purpose. The period around 1575-1600 is when fairly complete registration of baptisms, marriages, and burials typically starts. Coherent records before then are quite rare. The absence of documentation is sometimes misunderstood by people who think that the names that are known from random documentation before ca. 1575 come close to representing all people alive at the time. This can be problematic when people attempt to connect all known people with a surname, or, on the other hand, to assert that some cannot be connected merely because documentation of the connection is not at hand. While the absence of documentation means that a connection cannot now be established, it does not necessarily mean that no connection existed.

I suppose people named Delanoy (and the variant spellings) who are from the area of Lille and are recorded in the 16th and 17th centuries must be related to each other. One reason is that I do not think there is any other way they could share the name. The only alternative I can think of can be dismissed because of anachronism. That is the idea that people who had no surname were given the name "De Lanoy" when moving to cities from the village of Lanoy. But it appears that surnames were already in general use among Francophone families. In fact, the word "patronymic" means only "surname" in French, evidently because all fathers had surnames in the modern sense. One must assume that the French version of a "son-of" type of name had long ceased to be common. The form survives in names with the prefix "Fitz" – for "fils" – but this form is most uncommon in France. It is true that Napoleonic bureaucratic reforms included the practice of assigning surnames and putting an end to the use of Dutch and Flemish patronymics (for example, Pieter Jansz. i.e. Peter Johnson) that changed with the next generation. A son named Jan whose father was Pieter Jansz would be called Jan Pietersz (John Peterson) in this Netherlandish system. That system of patronymics was in use in Dutch-speaking areas and in the area of mixed Dutch and French language use that includes Lille / Rijssel. It has no French equivalent, however. The people we are studying named Delanoy pre-date the assignment of surnames by the government. Consequently it would be anachronistic to think that they might have acquired the surname "De Lanoy" simply by moving from that village to a nearby city. People named De Lanoy in the early

⁹ Paul Denis du Péage, *Recueil de Généalogies Lilloises*, I, *Sources Généalogiques et Historiques des Provinces du Nord* (1906, reprint 1997), pp. 88-121, «De Lannoy».

19th century might conceivably have been people from the village of Lanoy who had moved to a city, such as Lille or Tourcoing, and who received the surname without being related to the ancient family of the same name. That assumes, however, that there may have been some people ca. 1800 who did not have a surname of the modern sort (one that remained the same throughout several generations, from father to son. But that practice is not likely to explain earlier instances of the surname Delanoy. Taking these speculations into consideration, I think it is unlikely that people sharing the name in this area ca. 1600 were not related to each other, however distantly. At the same time, however, documentation is too incomplete to expect to prove what exactly the relationships were, in most cases.

DNA analysis might clarify the answer to this question, but only if it is possible to exclude the presence of adoptees or falsely attributed paternity in all previous generations of the people whose DNA is tested. Certainty on that problem seems elusive. Merely testing several people with a degree of cousin-relationship cannot exclude a questionable paternity in a yet earlier generation.

I have read that Franklin Delano Roosevelt was convinced that the Delano family was descended from the famous, noble Delanoy family that includes Baudoin de Lanoy, whose portrait (in Berlin) was painted by Jan van Eyck. I suppose this general idea may be correct, but at the same time I do not see any way that a specific genealogical connection can at this time be proved (nor can it be disproved, considering the uncertainty of DNA sources regarding false assumptions of paternity in the distant past). The point may be interesting, but it would not ipso facto mean that current people named Delanoy would have therefore some claim to nobility. Downward social mobility for younger sons is an obvious consequence of restricting inheritance of titles to eldest sons. The result is often the presence in later times of a lot of people with a famous name, some of whom fill positions of social significance in villages in the neighborhood of the family's early prominence. This is a well-known aspect of social history. In England it accounts for the so-called gentry. In France it accounts for the village notables sometimes identified as "petite noblesse."

MAHIEU - Le Mahieu

The Mahieu family was principally from Armentières, according to the Lille archivist who helped me. This is born out by the number of people of the name who appear in vital records in that town as compared to nearby towns, in the eighteenth century. Genealogists have chosen to use the form, "Le Mahieu" (which in France is alphabetized under L, not M). Jenne Mahieu, sister of Marie and Hester, listed Armentières as her place of origin. Her name, however, does not appear in the register of baptisms for Armentières, which begins in 1590 and runs through 1621). The record is microfilmed at Lille: 5 Mi 39 R 001. (The LDS microfilm number is: 1.133.311 (baptismal records, 1590-1611); 1.133.312 (records 1612-1640).

Marie Mahieu was from Lille, according to her own statement. Her name does not occur in Lille records, which start too late in any case.

Antoinette, another sister, was from Houpline, but her name does not appear in the preserved records. They start in 1608, which is too late. Six people named Lemahieu were baptized in Houpline starting in 1619 and going to 1706. (The records cover the period 1608-1737. I did not look at later information.)

Françoise, another sister, said she was from Bondues, where her name does not appear in the records, which start in 1610. In Bondues 17 people were baptized with the surname Le Mahieu (alternate spellings: Lemahieux, Lemahieu, Lemaieu). The first was in 1612, with the last being in 1736. In the same period there were 75 baptisms of people with the Delannoy surname.

To summarize, I found no further information about the family of Marie and Hester Mahieu, beyond what is known from Leiden records.

(Editor's Note: We thank Dr. Banks for kindly providing his photographs of the Baptismal Font in the Church of St. Christophe in Tourcoing and also providing a photograph of Jean de Lanoy's record of baptism.)