Chapter 1
A Place to Begin

The family historian has the option of beginning his history at any time in the past, be it yesterday or long ago. The biography of a parent or a grandparent is arguably of the greatest importance, being the closest in time and emotion. The genealogist is a more exacting creature, however, in that he strives to have his history begin as far back in time as is possible. This means that he writes of a people for whom he may be party to name and DNA, but feels no especial emotion beyond the indefinable tingle of connection.

The stories in this book begin in earnest in the Netherlands in the 1620s, a decade when the first verifiable ancestors of the Quicks of Colchester, were married. To place them in context I shall begin with a survey of the history of the world in which they lived. This will enable us to better understand those aspects of their lives for which we have only circumstantial evidence.[1]

The Netherlands, consisting of the provinces of Holland, Zealand and others, is a marvellous place to begin a family history. The country, in northwestern Europe with the North Sea to its north and west, Belgium to its south and Germany to its east, has a low elevation being in large part below the level of the sea. Netherlanders are famed for their ingenuity in reclaiming land from the North Sea and its conversion into productive farmland. Her people are a race whose aggressiveness in trade, toleration and acceptance of refugees can be traced to the middle ages. Netherlanders have sown their culture and their names throughout the world.

I want to go now to a time when the Netherlands as such did not yet exist, when she and what is called today Belgium were known as the *Low Countries*. In prehistory the Low Countries were inhabited by tribes of pagans—Frisians, Saxons and Franks—living in the northern parts of the Netherlands, Germany and France. They were a scrappy bunch who took objection to the Romans barging into their saltmarshes beyond the Maas and the Rhine Rivers. The Romans eventually gave up their efforts at conquest and went home. But before doing so they planted the seed of Christianity among these "barbarian" people.

During the middle ages the Low Countries evolved as a collection of small states or duchies, each under the control of a house of petty nobles. By strategic marriages and war the duchies were melded into provinces. In the 11th century (after the Vikings had come and gone) rough towns took shape where there was access to the sea. By the 12th century Flanders was growing wealthy from the weaving industry, as were the towns around the Zuider Zee from the fishery. It was the Dutch who discovered the process of pickling herring, and with this knowledge expanded their exports of fish, their trade in general and their merchant fleet to carry it. Dutch ships ferried cargoes in a great loop from Amsterdam to England to the Baltic ports and back again. Some traders grew rich enough to purchase freedoms or privileges from the nobility thereby forming a middle class. Each province developed politically and economically in its own distinctive fashion with the result that a sense of nationhood was slow to take hold.

This lack of a central control left the Low Countries vulnerable to outside interference. During the Hundred Years War (1340-1453) the Dukes of Burgundy, a branch of the French royal family, conquered the Low Countries and set up a court at Brussels. Under the Houses of Burgundy and Hapsburg the region enjoyed a hundred years of prosperity. A rudimentary democracy evolved during this period. Under the hegemony of the king the provinces came to be governed by bodies called "States" made up of elected representatives of the towns, nobles and clergy. Picked deputies of the states formed the "States General", a kind of cabinet that advised

1 For historical background for this chapter I am indebted to a series of works, among which are J.L. Motley, *The Rise of the Dutch Republic* (Harper, 1899), P.J. Blok, *History of the People of the Netherlands* (Putnam, 1900), and G. Parker, *The Dutch Revolt* (Penguin, 1979).

the king. King Charles V (1500-1556) forged the provinces into a single political unit. Born in Ghent, he spoke Dutch, and for the most part took the advice of the States General. Being also the king of Spain, the heir of his father Philip I, meant that by 1519 he was administering the Low Countries as a part of a much larger Spanish empire.

During Charles's reign the people in the northern parts of the Low Countries began to chafe under their Spanish overlordship. They objected to their taxes going to finance Spanish wars, the decline in status of the States General, and their lack of religious freedom. In 1517 Martin Luther burst upon the scene with his criticisms of the Roman Catholic Church. His teachings electrified northwestern Europe, reinforcing the Dutch desire for political as well as religious change. In 1520 Charles condemned the new heresy and ordered the first "protestors" burned at the stake.

In 1555 Charles abdicated to make way for his son Philip II. Philip II would his whole life be immersed in the worldview of the Roman Catholic Church and be little interested in living in the Low Countries or of making the effort to understand his subjects' concerns. In 1559, before leaving the Low Countries altogether for Madrid, he placed the care of the region in the hands of his half-sister Margaret, Duchess of Parma. Margaret governed under Philip's supervision ignoring the advice of the States General or the local nobility.

Tensions mounted in the 1560s as religion and politics became intertwined. Many Dutch who were influenced by the rising protestantism saw the priesthood as corrupted by good living and neglectful of holy duties. They symbolized for many the failures of the old religion and the faults of the present government. Attitudes of questioning and disobediance were amplified by the teachings of John Calvin, whose ideas were brought by Huguenots across the border from presentday Belgium. Even the nobles of the Low Countries were becoming more supportive of the people's grievances.

Soon to occupy center stage in the coming struggle is William, Prince of Orange, a man the Dutch revere today as the father of their country. Born in 1533 and raised at the court of Charles V, he was by 1560 at the height of his powers and the owner of large estates. He had also been a member of the now-defunct States General and a childhood friend of Philip II. By 1560 he was calling for gentle handling of the protesting "evangelicals".

By the summer of 1566 Calvinists worshipped more openly, and assembled in their thousands in fields and before city gates to listen to the new preaching. One of the doctrines promulgated was that images, so central to worship in Catholic churches for centuries defiled the House of God. To remove them therefore became a "sacred duty". In response many people in west Flanders rioted and attacked the churches, not just to remove the images, but to carry off booty. In response to this breakdown in public order Margaret ordered out her forces. Thus began the period of "the troubles".

Violence began in earnest when the iconoclasts (and protestants by association) were hunted down and punished. The punishments to be enacted were proclaimed on placards posted throughout the countryside of Holland in the summer of 1567. Preachers would be hanged, worshippers whipped. Thousands fled the country for England and Germany. A few of the unconventional formed fleets of pirates called "Sea Beggars".[2] Philip ordered the Duke of Alva, his most experienced disciplinarian, to effect his will by force. Alva arrived in the Low Countries in August 1567 leading an army of Spanish regulars.

This entry of Spanish forces into the Netherlands marks the end of the troubles and the beginning of the war for Dutch independence. In September 1567 Alva established the Council of Troubles to deal with cases of rebellion and to punish those identified as heretics and iconoclasts. In the next two years the court, dubbed the "Council of Blood", would execute 6000 people and confiscate much property. Numerous people with the surname "Quick", or other names very similar, were among this unhappy group. Ghyselin Quecke from Bailleul, a town in French

2 Dingman Versteeg, *The Sea Beggars* (NY, 1901). One Captain Quickel led a company of Spanish soldiers at Enkuizen in 1572. Ibid., 190-191.

Flanders, was decapitated.[3] These punishments, carried out in public for maximum effect, traumatized the population. Many nobles who supported the people were judged guilty in absentia of treason towards the state. The Prince of Orange, now among them, had formed an army of opposition.

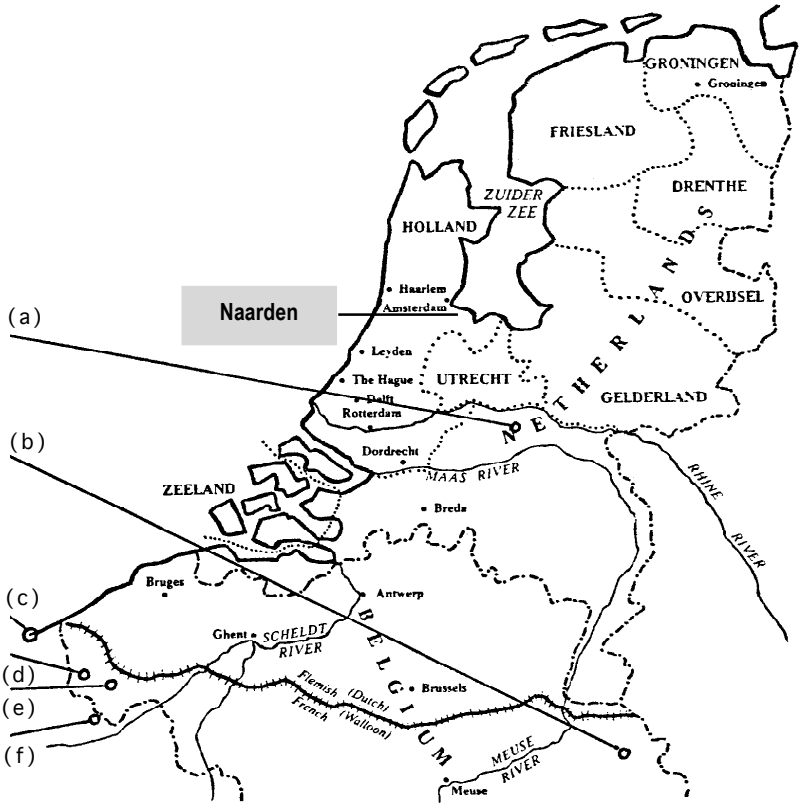

Figure 1. *"Quicks" who suffered from the Council of Troubles, 1567-1573 (footnote 3). Shown are the original provinces of the union—Holland, Zealand, Utrecht, Friesland, Gelderland and the area around Groningen. The provinces Drenthe and Overijsel came into existence later. Notice the open Zuider Zee (mostly reclaimed today) that in the time of the Quick family's emigration enabled ships to reach inland to Amsterdam.*

Notes: (a) to (f) indicate towns, mostly in the south, where "Quicks" were impacted by the Council of Troubles.

(a) **Tiel** Jehan Quaekel
(b) **Limburg** Willem Quack
(c) **Hondshoote (Dunkerk)** Gilles De Queekere
(d) **Poperinge** Jaene Quicq, ep. Bau, Jehan Le Josne, Pieter De Queekere
(e) **Ypres & Neuve-Eglise** Daniel De Queeckere, Guillame De Quicke, Franchyne Queekere soeur de Jaene, Jaene Queekere soeur de Franchyne, Queeckers, Jehenne, sp. Van Der Schaeghe, Jean, Queekere, Joos, Ed. Queekere, Josse, voir: Peronne
(f) **Bailleul** Ghyselin Quecke (Decapitated)

Spain would prove a formidable adversary and the struggle would be a long and bloody one. To carry our story forward I shall sketch only a few of the more important events. In 1572 both armies clashed on numerous occasions, with mutual successes and failures. Many towns opened their gates to the Prince of Orange's army. France was on the verge of declaring war on Spain,

3 A. L. E. Verheyden, *Le Conseil Des Troubles, Lists des Condamnés* (1567-1573) (Palais des Academies, 1961), 338. This reference lists original sources—for instance, Archives Générales du Royaume à Bruxelles, Conseil des Troubles, for information on Ghyselin Quecke. Among its 12,000 names are at least 14 residents of Naarden who were interrogated by the council between December 1568 and April 1569.

her traditional adversary, an event that would have aided the rebel cause. But the hope was dashed when Charles IX, who hated protestantism and its political implications, ordered the massacre of thousands of Huguenots throughout France. The Prince of Orange made for the safety of Holland while the Duke of Alva set about regaining the recalcitrant towns. In October and November Mechelen and Zutphen in the province of Gelderland were put to the sword. Then to encourage the hasty capitulation of other places in Holland he decided to make a special example of Naarden, a little town on the south shore of the Zuider Zee. What happened thereafter is told in *Motley's description of the Sack of Naarden*.

Motley's Description of the Sack of Naarden [4]

In November 1572 Don Frederic, the son of the Duke of Alva, led the Spanish army from Zutphen east to Amersfoort, on the way to Holland. He sent a company of troopers to the gates of Naarden to demand its surrender. The small garrison left there by the Prince of Orange wanted to capitulate, but the burghers refused.

The burgomaster Laurentszoon and a senator Gerrit traveled to Amersfoort to make terms, if possible, with Don Frederic. The army had already been ordered to move forward to Naarden, and they were directed to accompany the advance guard, and to expect a reply at the gates of their own city.

Don Frederic established his headquarters at Bussem, about two miles south of Naarden, and proceeded to invest the city. Senator Gerrit was then directed to return to Naarden and to bring out a more numerous deputation duly empowered to surrender the place. The deputation accordingly returned. They were met by Julian Romero, who informed them that he was commissioned to treat on the part of Don Frederic. He demanded the keys of the city, and gave the deputation a solemn pledge that the lives and property of all the inhabitants should be sacredly respected. The deputation surrendered the keys, and immediately afterwards accompanied Romero into the city, who was soon followed by five or six hundred musketeers.

To give these guests an hospitable reception, the housewives of Naarden prepared a sumptuous feast, to which the Spaniards did ample justice, while Romero and his officers were entertained by Senator Gerrit. As soon as this conviviality had come to an end, Romero, accompanied by his host, walked into the square. The great bell had been meanwhile ringing, and the citizens had been summoned to assemble in the Gast Huis Church, then used as a town hall. In the course of a few minutes five hundred had entered the building. Suddenly a priest, who had been pacing to and fro before the church door, entered the building, and bade them all prepare for death. The door was flung open, and a band of armed Spaniards rushed across the threshold. They fired a single volley upon the defenceless herd, and then sprang in upon them with sword and dagger. Within a few minutes all were dispatched. The church was then set on fire.

The town was then fired in every direction, that the citizens might be forced from their hiding places. As fast as they came forth they were put to death. Hardly any man or woman survived, except by accident. Shortly afterwards came an order to dismantle the fortifications. The work was faithfully accomplished, and for a long time Naarden ceased to exist.

The war did not end with the sack of Naarden, but continued for many years with hardly an interruption or decisive victory for either army. In 1579, after seven years of fighting, the seven provinces north of the Rhine River combined to form the "United Provinces", a grouping that would in time become the Republic of the Netherlands.

In the course of the war many players would enter and leave the stage. In 1584 the Prince of Orange was assassinated. This disaster, some twelve years into the war for independence, was assuaged when the rebels begin receiving the support of men and materials from Elizabeth I of England. As any student of English history knows Elizabeth had her own problems with Philip II. The United Provinces came briefly under English governance as a protectorate in the person of

4 Motley, 2, 419-423. I have omitted his more lurid passages.

the Earl of Leicester who took the title of Governor General. In 1588 Philip II flung his armada against England with disastrous results (at least for him).[5] With the ending of the protectorate, Maurice of Nassau, the Prince of Orange's second son, assumed the defence of the Netherlands. In 1598 Philip II expired and was succeeded by his son, Philip III. Finally, on 9 April 1609 a truce was signed—the "Truce of Antwerp". The battles would continue later, but the war for independence was essentially over. The line along which the combatants lay down their arms would become the border between the Netherlands and the future state of Belgium.

It could be said, then, that by 1609 the Netherlands had succeeded in throwing off the dual yokes of the Empire of Spain and the Roman Catholic Church. It had been a hard victory. Almost immediately her people burst forth with artistic, technological and commercial endeavors that became the wonder of Europe. Foreigners flocked to the Netherlands where they could find work and pursue their customs and religion without interference. (A situation presaging the United States of America two centuries later.) In the provinces south of the truce line, however, the opposite prevailed. Ancient industries lay ruined, many men were jobless and in a state of near-starvation. Thousands of Walloons and Flemings fled the region to find freedom of religion and all-important work in the north.

One of the towns to which refugees came was Naarden, and to which we now return. Naarden is in an area called the Gooi on the south shore of the Zuider Zee in the Province of Holland some twelve miles southeast of Amsterdam. The town has the shape of a star marked by a moat and a rampart. At this time the Gooi was a region of woods and sand dunes described by a contemporary as "an extension of Gelderland with its heaths and vast forests peopled with great flocks of sheep, wild boars, castles and legends".[6] By 1609 it was nicely recovering from the sack of 1572 boasting a number of fine buildings within its walls.[7] A new raadhuis (townhall) had been built on the corner of the Marktstraet (Market Street) and the Raadhuisstraet (Townhall street) in 1601. A visitor in 1609 described Naarden as fair and strong like a shop of weavers "whereas they make great aboundance of very fine cloath".[8] The gothic Grote Kerk (Great Church) in its center survived the Spanish sack. Originally called "St. Vitus" it was now taken over by the new Reformed church.[9] This church holds the first known records of our family.

A Willem Quick is known to have lived in Naarden sometime late in the 16th century.[10] According to a theory of Arthur Craig Quick, a genealogist who published a book on the Quick family, Willem or his father was probably a Scottish soldier who was garrisoned there during the protectorate of the Earl of Leicester.[11] The Earl of Leicester did lead an army of foreign

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5 Thomas Quicke from Devon pledged £25 in a large subscription raised by Queen Elizabeth I for financing resistance to the armada. T.C. Noble, *The Names of those Persons who Subscribed towards the Defence of this Country at the Time of the Spanish Armada, 1588* (London, 1866). Thomas Quicke was a member of the English landed gentry. *Genealogical and Heraldic History of the Landed Gentry* (Burke's, 1952), 17th ed., 2104.

6 P. Zumthor, *Daily Life in Rembrant's Holland* (London,1959), 25.

7 In 1233 the town was named by Gijsbrecht van Amstel. It lay some miles east of its present site nearer the shore of the Zuider Zee. In 1350 the town was moved to its present location, from which time date the earliest fortifications. Its present appearance dates from constructions in the period 1675-1685.

8 J.F. Petit, *The Low Country Commonwealth, 1609* (Da Capo Press, 1969), 106.

9 The original church was built between 1380 and 1440, and was damaged by fire three times in the 15th century. Its present shape dates from 1479. St. Vitus was the name of the original Catholic church. It was changed to de Grote Kerk by the Calvinists during the period of the iconoclastics. All Catholic records were destroyed at that time. Baptismal records of the Reformed Church commence in 1613.

10 ACQ, xxi, and no doubt correct in the light of the occurrence of the patronymic Willemsz in the family names.

11 I could find no record linking Willem in any way with the Scots or English garrisons in Naarden. Sources like *Marriage Contracts of Scotch Soldiers in Holland, 1574-1665* (in Dutch), and J. Ferguson ed., *Papers Illustrating the History of the Scots Brigade in the Service of the United Netherlands 1572-1782* (Edinburgh, 1899), though not the only sources on the subject, make no mention of any Quick.

mercenaries in the 1580s, and these men did pass through Naarden as they followed, then retreated from, the Spanish forces. But A. C. Quick seems to have assumed that "Quick" is a name foreign to the Low Countries, which it assuredly is not (he did not have the records of the Council of Troubles). We know as well that the first Scots or English garrison there predates 1585 by only a few years —too few to account for the existence there of other family members to be described presently.[12] A more likely explanation is that the man, if not of local origin, came north with his parents from the southern provinces during or just after the war for independence. In any case, A. C. Quick presented no documentary evidence in support of his assertion the family's origin is Scottish.

Figure 2. *Naarden from the air.*

One line of Willem Quick's descendants is known with some certainty, that of Gerrit Willemsz Quick. In A. C. Quick's words this man was

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The marriage and baptismal registers of Naarden usually refer to Englishmen as "Mr.". None of the Quicks was referred to in this way. If Tunis were English he would probably have been a member of the English Reformed Church of Amsterdam, for example, which he evidently was not. I could find no Quicks in Baptisms - Church Members, English Reformed Church Amsterdam, 1, 1607-1620 and 2, 1621-1627 on LDS114965. The marriage bann of a Fran (Joan - Jean?) Coúik was recorded on 26 March 1602. Amsterdam, Marriage Intentions, 410 (1602-1603) on LDS113185. These records are written in 17th century penmanship and are difficult for the non-scholar to decipher.

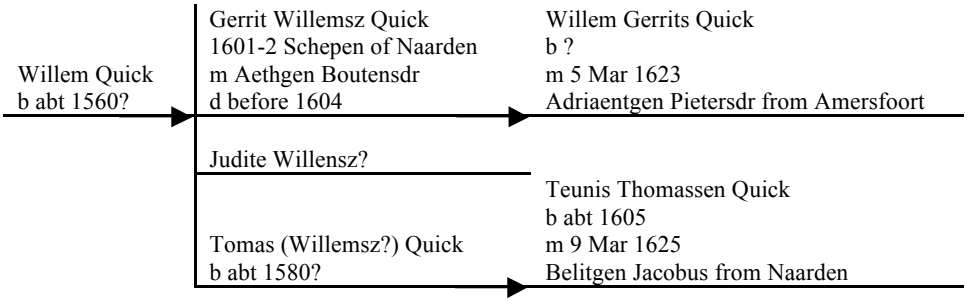
12 References to the garrisons in Naarden are few and not very informative. In June 1586 Leicester described the place simply: "but as Naarden stands well, so is it a poor town, yet strong, as all the rest that stand in dry countries..." Leicester to Burghley. S. Lomas ed., *Calendar of State Papers, Foreign, 1586-1587* (London, 1922), 21, pt. 2, 23. At that time there was a single company consisting of 230 men in the town. Ibid. 268.

> … in 1601 and 1602 a schepen of Naarden when he is mentioned as such in the schepen registers of Naarden (July 22 1601; fol. 234, and Jan. 20 1602; fol. 255). In both instances he made the statement that he had no seal (no coat-of-arms), and requested one of the other schepens to seal for him. He married Aethgen Boutendr, for under date of Sept. 25, 1604 (fol. 69) the Schepen Registers of Naarden contain the following entry: Appeared Willem Lamberts and Peter Jansz, appointed by the City Council of Naarden as "sequester mijsters", curators, of the insolvent estate (desolate boule) of the late Anthonys and Claesgen Anthonisdr, who transferred to Aethgen Boutensde, widow of the late Gerrit Willemsz Quick, a house and lot situated in the "Gasthuys-straet", between Jan Everts and Jan Gysberts Schuydt. Gerrit Willemsz. Quick was the owner of property in the same street, for on Jan. 5, 1600, he is mentioned (Schepen register, fol. 204 vo), as the owner of an adjoining property in a deed. A deed had been registered on Dec. 26, 1605 (fol. 97) whereby Jan Hermans Gracht conveys a parcel of land to Aethgen Bouten. Aethgen Bouten's surname was in all probability Tholl, for on Jan. 25, 1600 (Schepen Register, fol. 189) d'eersame (the honorable) Boudt Jacobs Tholl and Gerrit Willems Quick buy a parcel of land together. Boudt (Boudewijn - Bowdoin) Jacobs Tholl was a schepen of Naarden in 1598 and 1599. He is mentioned as such in the schepen registers of Naarden of these years. In 1599 he buys on Jan. 9, a house in the Gastheysstraet at Naarden (fol. 162).[13]

That Gerrit Willemsz was a son of Willem is indicated by his use of the patronymic "Willemsz", meaning *son of William*. Most members of this branch of the family used a patronymic of one form or other followed (if a surname was used at all) by "Qúick"—spelled exactly this way with a right-leaning accent stroke over the "u", like the French acute accent.

A Tomas (Thomas) Quick probably lived in Naarden at about this time. He was possibly a son of Willem (with the full name of Tomas Willemsz Quick). We can only infer his existence from the names of others. One Teunis Tomassen Quick, our first verifiable ancestor, who from his middle name was a son of Tomas, was born most likely in Naarden, and probably around 1605.[14] Teunis Tomassen was certainly a contemporary if not a close relation of Willem Gerrits Quick, son of the aforementioned Gerrit. Indeed, only two years separate the marriages of Teunis and Willem Gerrits Quick. These connections I describe somewhat conservatively as "possible" are sketched in Table 1.

Table 1. *Possible Naarden Connections, ca. 1560-1625.*



13 This information, quoted by ACQ xxi-xxii, was found by a Dutch researcher through a Mr. William J. Hoffman of New York City in about 1942. The name Boudoin is evidently of Walloon origin. The schout and schepens were the principal officials in every Dutch town. The latter were aldermen or magistrates of sorts who exercised both administrative and judicial functions. The former corresponded to a modern prosecuting attorney, though at times he served as sheriff and at other times he presided over the court.

14 This is an approximate date based partly on the date of his marriage, i.e. 9 March 1625. Great Church Register of Banns, Naarden, 418a, 69 on LDS115868. His baptism, if in Naarden, would not have been recorded.

Whatever his relation to the Gerrit Willemsz branch of the family, Teunis Tomassen was almost certainly of a branch of lower status. According to the records Gerrit Willemsz was a schepen, a kind of alderman, and therefore of the lower middle class. He would therefore have enjoyed an above-average standard of living. Teunis could neither read nor write. This might be explained if he was an orphan and raised a foster child by relatives.

The adult Teunis was a mason. He must therefore have been apprenticed with the support of a mentor, a person who was probably of the extended family. We therefore know a few of the events of his childhood, at least in general terms. Assuming he was apprenticed like most Dutch boys he began his training at the hands of a master mason at the age of about twelve. When his training was complete, at about sixteen, he appeared before the guild to demonstrate his proficiency. Having passed this examination he was issued a diploma and given the new name journeyman. Ordinarily after another period of several years he would be entitled to present to the guild an example of his craftsmanship. If judged favorably, this "masterpiece" would have enabled him to call himself master and to open a shop of his own. Many journeymen, however, rose no higher in rank as a new master was required to pay special dues to the mason's guild and to stage a banquet in honor of his examiners. These expenses were out of the question for many young hopefuls and for Teunis, presumably, as he remained a mason throughout his life and never made the rank of *master*.

Dutch Names and Their Pronunciation

Dutch names are difficult for the English speaker to pronounce; or at the very least the repetition of their literal pronunciation can be tedious. To improve readability I shall use anglicized spellings of some names except in records and footnotes. "Teunis" (pronounced "Too ness") will remain unchanged. For "Belitje" I shall use "Betty", for "Weyntje" "Wendy", "Geertje" "Girty", "Marike" "Mary" and for "Willem" and "Vim", "William".

Since we know he worked as a mason then we can describe his appearance with some accuracy. Bricklaying is hard, physical work, so he was strong and muscular. In time he would develop a round barrel-like build—the result of an early and lasting taste for "double-strength" Amsterdam beer. Like most Dutchmen he had a reddish-white skin. Like most Dutch men and women he was rather indifferent to his surname (to the despair of the genealogist). We shall see in Chapter 2 that the first record in which he is referred to with the surname "Quick" appears in 1654 in America, when he was already nearly fifty.[15]

Beer drinker though he was he wasn't unusual in this respect. Beer was the national drink of the Dutch and was consumed at every meal, between meals, at home and at the tavern. There were two kinds called simple and double according to alcoholic content. Double beer was drunk by men in the taverns. It was high in alcohol, intoxicated quickly and with lasting effect. Simple beer was drunk by men, women, and children everyday. Our people were also smokers; the drinking of beer was nearly always accompanied by a pipe or two.

15 RNA, 1, 269. That Teunis ignored his surname until well into middle age may imply a desire to dissociate himself from the Gerrit Willemsz branch of the family that remained in Holland (and whose subsequent history is unknown). It may be no accident that the names Gerrit and William, which are common Dutch names, do not occur in the American branch of the family for many generations hereafter. Of perhaps equal significance is that no other member of the extended Quick family in Holland is known to have emigrated to America.

The records imply that Teunis was at best an occasional churchgoer. As church records are important in the construction of a family history let us take ourselves back to a service in the Great Church in Naarden, say, in 1625 when he was twenty and contemplating marriage.

In Naarden, as in small towns everywhere, everybody knew everybody else—and their business. No doubt Teunis had known the van Vleckesteyn family for as long as he could remember. The father, Jacques (Jacobus) van Vleckesteyn, had lived there since at least 1608.[16] His daughters Belitje ("Betty") and Geertje ("Girty") had been born there.[17] On Sundays and special occasions the girls would dress in their provincial costume: white hood, stiff corselet around the waist, wide blue apron around the hips, bright red stockings and, yes, wooden shoes. This kind of image must have captivated Teunis. In 1624 or 1625 he asked Betty to marry him. To his surprise and relief she accepted.

A Service in the Great Church, Naarden, 1625

In the Great Church in Naarden there are two services on a Sunday, one in the morning and one in the afternoon. Each is of two hours. Summoned by the great bell parishioners take their places inside in family groups in their own rented pews. Long gone are signs of the Catholic Church. The interior is bare and very plain, walls limewashed, pictures and statues removed. The congregation is warmed up by the voorlezer (forereader) who rises from his special pew beneath the pulpit. Combining duties as comforter of the sick, schoolmaster and perhaps gravedigger, this man reads a passage from the Bible and sings a few verses from a well-known Psalm. Then as voorzanger (foresinger or precentor) he leads in the singing of another Psalm. During this singing the dominie emerges from the consistory and makes his way slowly up the aisle, followed solemnly by the elders and deacons. The dominie mounts the pulpit, and the seniors take their special seats to the right and left of it. As the Psalm ends everyone settles into his or her appointed place and quietens down. Then the service begins.

The litergy of the Dutch Reformed Church is now only decades old. The dominie opens with a votum, or invocation, and a salutation. Then he reviews and explains the Scriptures read earlier by the voorlezer. This he follows by prayer and perhaps another Psalm. Then comes the sermon, the highlight of the service.

The sermon in the Dutch Reformed Church is long, at least an hour in length often longer. The sermon is so long that an intermission is provided halfway through it to enable the worshippers to rise and stretch their legs. During this breather the dominie announces marriage banns, upcoming auctions, and orders the taking of the collection. He then continues the sermon and follows it with another—often called the "long"—prayer. The exhausting business is finally ended with the singing of another Psalm and the pronouncement of the benediction.

16 ACQ states on page xxii, "Jacques (Jacobus) Vleckesteyn is mentioned in the schepen registers on June 13, 1608 (fol. 269 vo.) May 1, 1612 (fol. 269) and May 18, 1612 (fol. 269) in connection with a declaration of indebtedness and two deeds". He guessed correctly that Vleckesteyn was Belitje's maiden name. For the proof he failed to cite see the reference in footnote 31 of Chapter 2. Vleckesteyn may be a corruption of Valkesteyn, the name of a one-time castle in South Holland a few miles northwest of Dordrecht. Built in the 14th century, it was demolished in 1825. Today it lies covered by the city of Rotterdam. A.J. Van der Aa, *Aardrijkskundig Woordenboek der Nederlanden* (Goorinchem, 1848), 11, 497-498. The names Valckenstein or van Valckensteyn are not uncommon in Holland. An Adam Valckenstein and a Roeland van Valckensteyn were "auditeurs" (spies) for the Council of Troubles. Verheyden, 11, 584. Jacques Vleckesteyn was almost certainly an immigrant from the south. The French usage Jacques implies Walloon origin.

17 As inferred from marriage and other records. The baptismal registers begin in 1613, too late to contain the names of Teunis and the Vleckesteyn children. As regards the girls' names, the suffix "je" means "little". Possible English equivalents of these names are "little Bett" and "little Gert".

It was the custom in Holland at this time for a betrothed couple to exchange rings. This meant that the rings might be purchased together or already be family heirlooms. With their rings on their fingers the couple would visit the dominie to inform him of their intentions. The dominie would enter the "contract" in the church register on a Sunday and announce the news to the congregation. Teunis and Betty's names were put down in the Great Church book on 9 March 1625 (footnote 14). On the following two Sundays their banns were read aloud. Evidently there were no objections.

Though neither Teunis or Betty came of wealthy families their wedding was probably conventional, held in accordance with local custom. The service was held in the Great Church at noon on a weekday so as to allow for a lively reception afterwards, undampened by sabbath prohibitions. Betty would have worn all the petticoats she owned for they were part of her dowry and a statement of her prosperity. On her head she wore a little crown, a family heirloom preserved by her mother. Had she come from a wealthy family her crown might have been an elaborate one, perhaps made of metal and embellished with precious stones. But being from a working class family hers was no doubt of pasteboard covered with silk she had embroidered with gold and silver thread. At the climax of the ceremony Teunis took the ring from his finger that Betty had given him and slipped it over her finger next the ring he had given her. Then they turned from the altar and formed up at the head of a little procession. Arm in arm they walked through the streets to the wedding feast awaiting at a local inn. On the way their friends goaded them repeatedly to kiss. I can hear the walls of the old town of Naarden echoing with the loud roars of laughter and the happy chatter of the wedding party.

Table 2. *Records of the Quick Family 1625-1634. The (days) of the week given here were added for the reader's information and are not part of the original records.*

Translation of Dutch Entry	Parents/Witnesses	Note	Date and Place
Marriage Contract			
Teunis Thomass, with Belitgen jacobus			9 Mar 1625 (Sun)
both young from Naarden		(a)	Grote Kerk Naarden
Baptisms			
Weyntgen	Teunis Thomass		23 Jul 1628 (Sun)
	Bele Jacobs		Grote Kerk Naarden
Jacobus	Antonij Tomasz	(b)	4 Jun 1634 (Sun)
	Belytje Jacobs		Nieuwe Kerk
	Judite Willems	(c)	Amsterdam

Notes
(a) "Both young" means neither was previously married.
(b) "Antonij" is a variation of "Teunis"
(c) Judite Willemsz, a witness, was in all likelihood Teunis's aunt (see Table 1).

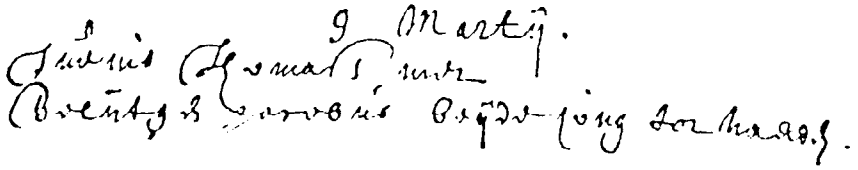


Figure 3. *Facsimile of the Marriage Contract of Teunis Thomass and Belitgen jacobus in de Grote Kerk, Naarden, 9 March 1625.*

9 Marty
Teunis Thomass, met
Belitgen jacobus, beyde jong tot Naarden

From various threads of evidence it appears Teunis and Betty's first decade together was one of few luxuries. There is no record of them owning their own home (in contrast to Gerrit Willems Quick). Quite possibly for most of those years they lived in Betty's father's house.[18] We shall see in the next chapter that Betty's father, at least at one stage in his life was in debt, and was therefore unable to assist his new son-in-law financially.[19] Advancement for illiterates like Teunis is difficult in any age, and was especially so at this time, with industry being tightly controlled by guild regulations.

But Teunis and Betty had no control over starting a family. Two children were born to them during this period. Their first, a girl whom they named Weyntgen (Wendy), was baptized in the Great Church on Sunday, 23 July 1628. Their second, a boy whom they named Jacobus, presumably after Betty's father, was baptized in de Nieuwe Kerk (New Church) in Amsterdam on Sunday, 4 June 1634.[20] Six years separate the births of Weyntgen and Jacobus, a fact implying the family was living in Amsterdam in 1634 and also that some of their children, born in the intervening years, died in infancy.

Due to the facts that to all appearances Teunis and Betty were poorer than average and somewhat rootless, they were likely candidates for "overseas adventure". In the early decades of the 17th century the Netherlands was evolving into a maritime power of the first importance, driven by an economy unshackled by the ending of the war for independence. Amsterdam was now the economic capital of Western Europe. In 1602 the Dutch East India Company had been formed to compete with the Portuguese for far eastern trade. In 1609 the company sent the Englishman Henry Hudson to find a northwest passage to East India. Hudson failed in this endeavor, but in September of that year he did explore a great river in North America he named the Mauritius after Prince Maurice (now called the Hudson). Soon afterward, when the company lost interest in the northwest passage, independent Dutch entrepreneurs exploited Hudson's knowledge by sending their own ships to the new land to trade with the local *wilden*, or Indians, for beaver skins, a much sought after commodity in Germany and Russia for the making of hats. The trade was dangerous but irresistibly lucrative.

Then in 1621 trade was interrupted temporarily with the resumption of war with Spain. Once again Prince Maurice led the armies of the Republic. In 1625 on Maurice's death the leadership passed to his brother Frederick Henry. In this year, when our Teunis and Betty were married, wealthy groups looked again across the seas for ways to invest their surplus capital.

The single most important influence in Teunis and Betty's lives is to be the Dutch West India Company (WIC). The company was formed on 3 June 1621 to operate in the western hemisphere much like the Dutch East India Company already operated in the eastern hemisphere. It was governed by a board of nineteen directors called the "Heeren Nineteen" and organized into five town chambers, the Amsterdam chamber being the most important. In 1624 the company established a trading post at the present site of Albany, New York, and named it Fort Orange. Between 1624 and 1626 many protestant Walloons, refugees from the embattled southern provinces, were settled there. In 1626 a foothold was also established at the southern end of Manhattan Island called New Amsterdam. The region as a whole, from the tip of New Amsterdam to the wilderness beyond Fort Orange, was called New Netherland.

The responsibility for New Netherland lay in the hands of a six-man committee of the

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18 Their names do not appear on the schepen registers in regard to property. A chronic housing shortage affected working class conditions in the 1630s.

19 Belitje later assumed her father's debts. For further information regarding these debts see footnote 18 of Chapter 2.

20 The baptismal records of Weyntgen and Jacobus can be found in Baptismal Registers of de Grote Kerk, Naarden, 418a, 221 on LDS115868 and Baptismal Registers of de Nieuwe Kerk, Amsterdam, 41, 318, respectively. Judite Willems may have been related to the Willem Willemss, who according to ACQ, xxii, married Geertgen Jacobus Van Vleckesteyn, Belitje's sister, on 14 November 1616. (I could not find this record.)

Amsterdam Chamber. One of this group was Kiliaen van Rensselaer, an Amsterdam jeweller. Van Rensselaer was a well-known figure in the Gooi, as he owned an estate called Rensselaerswyck in Gelderland twenty-five miles east of Naarden. Being a jeweller did not prevent him from being interested in husbandry and agriculture, both in the Netherlands and in Dutch settlements overseas. Under his direction advertisements were posted throughout the countryside of Holland and meetings of public information held in Gooi villages and elsewhere. In 1637 two people who obviously came under this influence were our Teunis and Betty. The couple at some stage took the barge canal to Amsterdam to consult with company officials.

Historians are of the opinion that conditions in Holland at this time were generally good and its citizens were mostly content with their lot and had little incentive to leave and settle permanently in far away places. Conditions of intolerance that drove groups like the Puritans, dissenters and Quakers out of England or the Huguenots out of France, did not exist. We have to reach to explain why Teunis and Betty and others like them would think of leaving home. The most likely explanation is that it was undertaken with the expectation of economic improvement and then return, not unlike the acceptance of an expatriate contract in a foreign country today.

People seeking employment with the WIC had to appear with their wives and children for an interview at the company's headquarters, the West India House near the Harlemmer Straet (Harlem Street), at those times when the Amsterdam Chamber sat in session. This was on Tuesdays and Thursdays at three in the afternoon. If judged suitable they were issued with a contract specifying the conditions of their employment—whether freeman or bondservant, farmer or artisan and so on. A freeman customarily paid his own way to a colony and once there moved about at will. The conditions of a bondservant (the only option open to Teunis no doubt as he would have lacked the passage money) were more restrictive. The "City of Amsterdam" gave a cash advance to pay the bondservant's passage and the transport of his goods. For a six-year period of the bond the servant was assured of a daily measure of provisions and a small salary. The salary of a bondservant mason is not known, but it would have been less than the wages of a free mason, which came to about twenty guilders a month and a hundred guilders a year for board. Teunis was made to understand that during the period of his bond he was to be at the company's exclusive service and risked dismissal if he engaged in private work. At the end of that time he could, if he wished, remain in New Netherland as a freeman.[21]

The two of them must have discussed these conditions in private and with the people in Naarden they respected. On a day they would long remember in the years to come, Teunis scratched his mark in the company's great ledger. Betty cosigned. The two returned home to tell their friends (and Betty's father) of their decision. In August they arranged to store their possessions in a safe place for the time of their return. Towards the end of the month and with their children in hand, they passed through the Amsterdam Gate of the old town of Naarden and out along the barge canal to the capitol to catch the ship. They were going to a place people called "the New World". To them it meant simply the prospect of an economic advantage, an experience from which they naturally assumed they would some day return.

21 Many records of the Dutch West India Company were destroyed, these contracts among them, presumably. Records for the crucial period 1623-1636 are known to have been sold for scrap paper in Amsterdam in 1821! Company contracts for this year (1637) are also apparently lost.