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The Holland Society of New York was organized in 1885 to collect and preserve information respecting the history and settlement of New Netherland by the Dutch, to perpetuate the memory, foster and promote the principles and virtues of the Dutch ancestors of its members, to maintain a library relating to the Dutch in America, and to prepare papers, essays, books, etc., in regard to the history and genealogy of the Dutch in America. The Society is principally organized of descendants in the direct male line of residents of the Dutch colonies in the present-day United States prior to or during the year 1675. Inquiries respecting the several criteria for membership are invited.

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Cover: A recreation of the cover of the July 1971 issue of De Halve Maen. This was the cover design for each issue of the magazine from 1962 to 1978.
Editor’s Corner

As one ages, forty years increasingly does not seem like a particularly long time span. This is especially true in the study of history and nations. Yet, if one discounts the fifteen-month 1673-1674 interregnum, the Dutch administration of New Netherland lasted approximately forty years. Nonetheless, within this relatively short period from 1624 to 1664 the Dutch laid the foundation of a culture that continues to influence the mid-Atlantic region to this day.

The past forty years have also witnessed a revolution in New Netherland scholarship. From World War I until the late 1960s political events resulted in a virtual “dark age” in New Netherland studies. Two wars during which the United States allied with Great Britain ensured the promotion of a pro-English historiographic bias. The Dutch colonial period in America became thus either invisible in historiography or considered of little consequence for a good portion of the twentieth century. Those interested in New Netherland were left largely to rely on the works of pre-World War I scholars. The sole light brightening this bleak intellectual landscape was The Holland Society of New York. This issue of de Halve Maen looks back forty years, when Members of The Holland Society initiated a renaissance into the study of the Dutch settlements in North America.

On October 8-10, 1971, The Holland Society of New York sponsored the first of the Rensselaer Seminars. The seminar, coordinated by Society Trustee Ralph DeGroff Sr., was held at the Institute on Man and Science at Rensselaerville, New York. As the first modern gathering to present papers solely relating to New Netherland, the conference attracted considerable interest. Among those who attended was James Russell Wiggins, former managing editor of The Washington Post and United States Ambassador to the United Nations. This issue of de Halve Maen publishes the notes taken by Wiggins of the seminar presentations.

Five of the seven speakers at the 1971 seminar were Holland Society Members; few were academically trained historians. Nonetheless, these talks paved the way for later research with their commitment toward finding new understandings of the Dutch in America. Holland Society Member Wilfred Talman opened the seminar with an overview of the state of the discipline. “The persistence of Dutch habits, manners, and customs had nothing whatever to do with Dutch nationalism,” he noted, but “traced to little more than a cheerful self-confidence that the ways of the Dutch were better ways.” George Zabriskie, a Fellow of the American Society of Genealogists and a Mormon Bishop, followed by stating that “New Netherland is one of the best kept secrets in American history.” Zabriskie took to task the many myths that colored then current perceptions. Hitting another misconception he cited the Knickerbocker caricatures by Washington Irving. “Irving himself was surprised at the acceptance given his lampoons.”

All the speakers struggled to overcome such entrenched stereotypes. Industrial designer and architect Henry Bowditch Van Loon, son of noted author Hendrik van Loon, emphasized the story of New Netherland as a commercial enterprise and, like the other speakers, stressed the West India Company as a financial failure. On the other hand, Holland Society Associate Domine and Reformed clergyman Howard Hageman saw religion as a primary force in New Netherland life. Society Members Frederick Bogert and Richard Amerman, editor of de Halve Maen, emphasized New Netherland as the forerunner of American liberties. Most interesting among these papers is Mary Black on Hudson Valley limners in a seminal phase that would come to greatly influence later art historians.

It has been ten years since the September 11, 2001, terrorist attack on the World Trade Center. Thirty years earlier, Holland Society New York Branch Member Hendrik Booraem Jr. created a walking tour of lower Manhattan. The tour was conducted on September 19, 1970. At this date the twin towers of the World Trade Center were still under construction; ribbon-cutting would not be until 1973. Yet lower Manhattan was already undergoing tremendous transformations. In the process, the last surviving vestiges of the eighteenth-century city were disappearing. In remembrance of the tragic events of September 11, 2001, and recognition of the earlier New York, a walking tour of the parameters of New Amsterdam as it appeared at a time of change should prove of interest.

Unfortunately, the stereotypes of forty years ago that colored the perceptions regarding New Netherland are still too often apparent in these papers. To highlight the tremendous progress made in New Netherland scholarship in the intervening decades, our editorial decision is to leave the papers in their original form.

Holland Society Members should take great pride in their Society’s leading role in New Netherland scholarship. Today, such institutions as the New Netherland Research Center, the Rensselaerswyck Seminars, the New Amsterdam History Center, and the work of countless scholars are direct result of a generation of Holland Society Members who took seriously the objectives of the Society: “To collect and preserve information respecting the early history and settlement of New Netherland by the Dutch.” As Wil Talman stated, “it was hard not to agree that there was something special about the few hundred Dutch men and women who lived in New Netherland when the British seized it, and put their stamp so strongly on the future of America.”

David William Voorhees
Editor
THEREWASNOTHING TO BE TOLD about the first Rensselaer New Netherland Seminar of 1971.

By John Russell Wiggins

Relative to the Colonial History of New York, and Ernst von Schuleenburg’s Sandusky Then and Now (1959).

At New Brunswick large numbers of Englishmen settled themselves among the Dutch. Before long they were all talking Dutch. All of them attended the Dutch Reformed Church, which is not remarkable, since there were no others in the Dutch country for a long time. They all soon began to build their houses in Jersey Dutch style, to eat Jersey Dutch food, and to give their children Jersey Dutch names, in short to adopt the whole Jersey Dutch way of life.

The persistence of Dutch habits, manners, and customs had nothing whatever to do with Dutch nationalism; it traced to little more than a cheerful self-confidence that the ways of the Dutch were better ways. Indeed, it was hard not to agree that there was something special about the few hundred Dutch men and women who lived in New Netherland when the British seized it, and put their stamp so strongly on the future of America.

What impressed most observers was Dutch industry, frugality, and assiduous perseverance in the means of striving, as an English officer put it during the Revolutionary War. They were ambitious, another wrote at about the same time, to appear always neat and cleanly, and never to complain of an empty purse.

By John Russell Wiggins

In an issue of The New York Times Magazine in early 1971, a writer, in a lengthy article about the decline of Irish influence, says (The American Irish) are the only ones of the European immigrant groups to have become over-acculturated. “They stopped being Irish the day before it was all right to be Irish . . . (they) were seduced by the possibility of becoming respectable.”

“Of WASPS we had a sufficient supply, but of Celts not nearly enough. And now we have almost none,” he says, and asks, the rhetorical question: “What if one immigrant group had been able to keep alive some of the wild passion of its tribal days, a passion which suburban culture abhors but desperately needs?”

The persistent Dutch became a thorn in the side of the English conquerors before the seventeenth century ended, and having been “kept out of trade” they took other action, which Gov. Fletcher in particular resisted and his successor, the Earl of Bellomont tried to make right in order to get the support of his Dutch constituents. So Englishmen here wrote home what they thought about Bellomont’s Dutch favorites, who were in the majority in the Assembly, “all of the meanest sort, half of whom do not understand English which can conduce little to the honor of an English Government and less to the security of the English interest here.” Militia officers were “mean, indigent fellows and most of them Dutch.”

And in 1700, according to the complaint, the new sheriff and justices of the peace were “mostly of the Dutch and were the meanest and most mercenary people.”

When Lord Cranbury arrived as the new governor shortly afterward and wanted a census taken, he spoke of these sheriffs as “so ignorant they can neither read nor write” and told him a census would take a great time to do. “When they came to sign their Letters,” he complained
to the Lords of Trade, it is said the marke of Theunis Talmane Esquire High Sheriff of the County of Orange and so of several others. And in truth they are such fellows that they know not how to goe about Business themselves and those that doe think not themselves obliged to teach them. So I shall not be able to give your Lordships an account of the number of Inhabitants in this Province till I have a new set of Sheriffs which shall be in the middle of the next month At which time I will take care to appoint such persons as I have already put into the Commissions of the peace, men of good life and well affected to her Majesty’s Government and of good estate and not necessitous people or much in debt Then I shall be able to give such accounts as are required.

So it is good to report that his contemporaries warned that Cornbury was “almost the worst representative that this quiet, good-natured, giving people ever had.” And Judge Smith, who wrote the first American history, said “We never had a Governor so universally detested and one who so rightly deserved the Public Abhorrence.”

The region known by the name “New England” was limited in size and fertility of the soil was not especially good. To overcome this handicap the people looked for ingenious methods of making agriculture as easy and productive as possible. Whenever the founders of a rational agriculture, the Germans of Pennsylvania, found a better implement, then the Yankees were immediately on hand to improve on it and to take for themselves the resulting profits. Because their land did not yield much profit, they established their well known factories to manufacture ingenious articles, those needed every day, and to market them cheaply.

However their spirit, which is not completely insensible to all beauty, cultivated two fields other than commerce: “jurisprudence and theology.” Jurists and theologians have always governed and conquered, unless the weapons of soldiers struck terror into them.

They were the knights of industry, and still are. They continue to calculate rashly and to plunder everyone over whom they gain power, but they placate the victim of their plundering by the clever fashion with which they leave him stranded. In their fanciful air castles they have reached the summit of perfection and their Yankee tricks are actually inexhaustible.... They glory in their virtue and consider themselves the chosen people.

NEW NETHERLAND HISTORY
George O. Zabriskie

THE STORY OF New Netherland

New Netherland is one of the best-kept secrets in American history,” according to historian George O. Zabriskie in a lecture at the seminar on the cultural mosaic of New Netherland.

Zabriskie, a Fellow of the American Society of Genealogists and a Mormon Bishop, flew all the way from Hawaii to deliver the keynote speech at the seminar, the first of its sort ever held. He said that the seminar is overdue in that 1974 will mark the 350th anniversary of Dutch settlement, but “its history is based on unskilled conjecture and crystal-ball gazing.”

Zabriskie, Vice-President General of the Western District of the Sons of the American Revolution, said a major reason for the secrecy is the almost total absence of source material.

“The Dutch West India Company went broke in the late 1700s, and in 1821 they ordered that all their records prior to 1700 should be destroyed or sold as scrap paper,” he said. Many of the old Dutch records were lost in the burning of the State Library at Albany in 1910.

A special difficulty in using what records remain is their language, a difficulty compounded by the ineptitude and personal bias of some early historians, said Zabriskie.

Another reason that the Dutch missed out in local and regional histories was their clannishness. “After the English conquest, Dutch neighborhoods remained aloof in close-knit enclaves.”

Zabriskie traced the successful revolt of the United Provinces against Spain which, in 1648, resulted in the birth of the first self-governing republic in Europe since Greece. “In the Age of the Golden Century, after eighty years of warfare, the Netherlands became the leading power in Europe, and Amsterdam was the leading port in Europe.”

The Netherlands had Roman law as opposed to England’s Common law. From their lack of oppression against one another, the Netherlands developed great tolerance. The Pilgrims left Holland not from fear of persecution but because they were afraid they would turn Dutch.

Citing Dutch influences on the American colonies, Zabriskie stated that the first public schools in the world were in Holland and that the Voorlezer of the Dutch Church was probably the model for the ruling elder of the Congregational Church in the English settlements.

The reason that the Dutch were outnumbered by Englishmen in the New World is that the Dutch had no reason to emigrate from their prosperous and tolerant homeland, said Zabriskie.

He pointed out that by 1664, when the English took over New York, there were only 1,300 white families and a complement of 2,000 blacks in New Netherland, giving a total population of 10,000 persons of Dutch allegiance versus the 50,000 colonists in New England.

“To say that all the settlers in New Netherland came from Holland and were Dutch is a fallacy,” he said. He estimated that 55 percent were Dutch, 15 percent were English, 10 percent were German, eight and a half percent were Scandinavian, and eleven and a half percent were “a little bit of everything else, including Flemish and Walloon.”

The New Netherlander was the first cosmopolitan American; but wherever he came from, he lived under Dutch domination, spoke Dutch, gave Dutch names to his children, which proves he was Dutch.

Zabriskie gave a diverting account of non-history as it is related in popular texts. One dictum, that New Netherland was set up on land claimed by no other government, is refuted by English patents on the entire East Coast dating from 1606.

He also scoffed at the conception that New Netherland was ever a province with the coat of arms of an earl granted by the Staat General, the governing body in the Netherlands. “O’Callahan created this monster of fancy. He claimed his source was the land records of Albany. They were searched and it is not so.”

According to Zabriskie, it is true that the Indians were paid something for Manhattan, but no one ever told them they were selling their land in fee simple and were expected to vacate it. “The Indians just thought they were sharing their land, as with another tribe.” He added that the

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1 Editor: the State Capitol fire in Albany occurred on March 29, 1911.
The idea that the Dutch West India Company was formed to colonize the coast of North America is another popular delusion, said Zabriskie. “New Netherland was the tail end of any interest of the company. Their first interest was to fight Spain, with privateers. They were granted a monopoly on trade that covered all of North America, all the Atlantic coast of Africa, and across the Indian Ocean as far as New Guinea. They had little interest in New Netherland. If it hadn’t been for a small profit in the fur trade out of the Hudson, we would never have had New Netherland.”

Hitting another misconception regarding the nature of early New York and its inhabitants, he cited the Knickerbocker caricatures by Washington Irving. “ Irving himself was surprised at the acceptance given his lampoons.”

He singled out O’Callaghan as the historian responsible for much of the misinformation circulated about early New York. “Everyone swallowed his history, published in 1846, without looking to see if there was any truth to it.”

The only contemporary historian whose word we have is [Nicolaes van Wassenaer, an Amsterdam physician who wrote an account of every year in his journal and who in 1624 noted the departure of a shipload of colonists for America. An almost contemporary account was left by Catarina Trico, who in 1685 and 1688, when she was in her eighties, gave depositions relating to what was probably the first attempt at colonization from Holland. Unfortunately, her two accounts have discrepancies, as do all subsequent histories.

Zabriskie, plowing through the mass of contradictory data regarding the first settlement of New Netherland, discounts the legend that the first shipload of colonists to arrive here was The Netherlands in 1623, bearing thirty Walloon refugees recruited by Jesse De Forrest. He gave the nod to Catarina Trico, who married a man named Rapallye and sailed here on The Unity in 1624 under Captain Adrians Jorissen. The names of only a few of her fellow colonists are known today, but they numbered sixteen men, of whom about half brought families with them. “The written history of the Dutch colonies is scanty, biased, and badly in need of re-writing,” Zabriskie concluded.

**Dutch Trade and Commerce**

Henry Bowditch Van Loon

From Tobacco Had grown as well along the Hudson as it did in Virginia, New York might still be a part of the Dutch Empire.

Henry Bowditch Van Loon, well-known industrial designer and architect, related the history of New Netherland as a commercial enterprise at the seminar on cultural contributions of Dutch colonies in America.

According to Van Loon, the directors of the West India Company who controlled New Netherland were a group of canny investors who had better things to do with their money than spend it on a remote uncivilized colony that offered, as a cash return, only a steadily diminishing supply of beaver skins.

When it came time to settle accounts with the English in the Treaty of Westminster in 1674, the Company was glad to let England have New Netherland in return for continued possession of Surinam and wealthier outposts in the Caribbean.

Van Loon offered an informal account of trade and commerce in Dutch Colonial America, an era that ended in 1664 when an English fleet sneaked up on New Amsterdam and raised the banners of Charles II. The Dutch recaptured New Netherland in 1673 but handed it over to the English by treaty the next year.

“Gov. Peter Stuyvesant was a difficult fellow,” said Van Loon of the capitulation in 1664, “but he was honest and capable and smart enough to realize that there was no point in having everything wrecked by the English, and he let them take over.”

Van Loon, tracing the role of commerce in the history of the Dutch possessions, said that trade is really an outgrowth of man’s having arrived at an interdependent way of maintaining himself here on earth. “Because of it, man enriches himself, has a better life, and has leisure to think, which is the purpose of civilization.”

Van Loon traced Dutch trade and commerce all the way back to the end of the 1300s, when all of The Netherlands was under Burgundian rule.

In 1477, when Charles the Bold was killed at Nancy, the whole Burgundian realm started to disintegrate. In the fragmentation of the Kingdom, The Netherlands passed by inheritance to Charles’s daughter Mary, who married Maximilian and produced Philip.

In 1496, Philip married Joanna of Aragon, who in 1506 fell heir to Castile and Aragon. In 1515 her son Charles V, at age fifteen, was declared of age and given the crowns of Austria, Italy, Aragon, Castile, and numerous dependencies. By 1543 he also ruled all seventeen provinces of The Netherlands, north and south.

“Holland was a division of a larger corporation and didn’t have a free hand in its foreign affairs,” Van Loon held. “Anyway, its merchants were busy trading and lending money, and they saw no sense in beating up a debtor. They felt it was more sensible to make money off him.”

In 1555, Philip II succeeded Charles V and put William of Orange, his father’s favorite whom he detested, in charge of the provinces Holland, Zeeland and Utrecht.

William tried throughout his life to reconcile the northern part of the Empire with the south, but was never successful, noted Van Loon. He was finally forced to take the leadership of The Netherlands—modern Holland and Belgium—in opposition to their Spanish overlords.

When Belgium had second thoughts about resisting Philip, William was left upholding only the seven northern provinces.

“The Dutch, along with their freethinking, have an absolute cussedness,” observed the son of the famous late writer, Hendrick Van Loon, with a grin. “They don’t get together over there until they are absolutely ready to drown.”

Finally, in 1609, the Dutch northern provinces accepted a truce with Spain, and for the next twelve years, despite some scrapes with England, they had peace.

From 1609 until 1621 were years of peace, followed by more years of war until 1648.

In *The Northern Voyages of Discovery*, Samuel Elliot Morrison, one of the most competent historians on the subject, says that there is no trace of any Dutch attempt to explore here prior to 1600. Cabot seems to have been the first explorer on the
Holland was in a strategically wonderful position to take part in the trade of Europe. Holland had a sufficiency of agriculture and plenty of work. There was no reason to leave. There was no over-population.

At the end of the thirteenth century the herring, for some reason, which had always been living in the Baltic, went out into the North Sea. Europe, as Japan is today, was always dependent on fish for food. The arrival of the herring off the Dutch coast was a floating gold mine.

In 1388 someone discovered how to cure herring so it could be shipped vast distances inland. What with the Catholic fast days when most of Europe had to eat fish at least one day a week, this was just handing it to the Dutch. They couldn’t help but make money with herring.

Because of the new fishery, shipbuilding started. You can’t fish all year, so you have to find something to do with your vessels between seasons.

At this time, Europe was dependent for grain on Poland, Latvia, and Eastern Germany. Dutch ships were the best designed and most efficient on the sea and they required the smallest crew. After the herring season was over, the Dutch would go into the grain business.

Then the wool trade developed based on sheep in Scotland. Many Dutch towns still have Scottish warehouses standing. It was big business, because textile weaving had gone so far in the Flemish area.

At about the same time, the Dutch brought the windmill to a tremendous state of efficiency. The average mill generated 125 to 150 horsepower, which is a lot of power. Some were beautifully intricate machines, not just for milling grain but also for pressing oils, grinding paints, stamping, and numerous special uses.

With these mills as a power source, Holland also had excellent shipmasters, industrious merchants, and an independent and mobile people.

The artisans and merchants made gold from the thriving trade, and the feudal lords, who had to borrow money from them, became dependent upon them. It was the beginning of a strong and independent middle class.

Each municipality with its own commerce and trade, had a vote in the States, a loose federation of towns and cities each with one vote. It was the beginning of the co-operative idea. Trade brought money and money developed a middle class. The Dutch were making money and buying their freedom from feudal obligations. They were excellent merchants, and trade was more important than war. In the later Spanish wars, not many Dutchmen fought in the armies. They hired Germans. Why fight when you were busy making money? Those burgomasters were a breed of really hard-nosed businessmen, and you had to show something would payoff if you expected them to back it.

The East India Company, formed in 1602, was subscribed to the amount of five million guilders, a sum respectable even today and indicative of the incredible prosperity of a country just emerging from one of the bloodiest trials in history.

“It was a successful venture because it was well thought out,” reported Van Loon. The Dutch proceeded to move in on the far flung trading empire built up by the Portuguese. “They didn’t confuse the profit motive with religious conviction, and they told any of their people possessed of strong religious persuasion to stay at home and not antagonize the foreigners they had to trade with.”

In 1621, as the resumption of the war with Spain drew near, the West India Company was formed. The inspiration was the East India Company, which was paying dividends running from 50 percent to 75 percent, but the objective was slightly different.

Circumstances were against the new company. They, like the French, thought that grain might be grown in the country along the upper Hudson, but grain was never a successful endeavor there until the construction of the Erie Canal.

Moreover, the investors in Holland considered the Indians unpredictable as trading contacts. The Dutch were unaware of systems of Indian civilization along the Hudson to deal through as easily as could be done with the communities established in the Far East or by the Spaniards in the Caribbean; they didn’t like to venture large vessels upon unknown routes; the war with Spain cast uncertainty upon any trading mission; and with all the dividends to be made with the East India Company, why risk funds with the new organization?

Among the trade centers established by the ill-fated company in the New World, the one called New Netherland was the least rewarding. The West Indies were more valuable for their sugar and spices. Western civilization had already been established there by the Spaniards: the slave trade was reliably profitable, and slaves could be clothed, fed, and worked at lower cost; and the climate supported cotton which could be taken home to the mills in Holland.

Except for the slave trade and a little piracy, there wasn’t too much the West India Company could live off, and they just didn’t have the capital to develop this part of the country.

Picture a modern board of directors sitting around a table considering business propositions. Stuyvesant asked for money, supplies, and troops, but couldn’t promise any return for the expenditure. They left him high and dry.

By then the English were filtering everywhere. Once trade had been established, other countries did the same thing to the Dutch that the Dutch had done to Spain and Portugal. It was stiff competition.

What happened to the vigor that had put the Dutch at the top of the heap? “The Dutch were rich living off dividends, which was easier than the strenuous life. They were disintegrating through affluence.”

What came of it all? What was the contribution to this country? The Netherlands, largely through its geography and independence of its communities, became and stayed a haven for the Reformation. They furthered the thinking that man is an individual and can make his greatest contribution to society if society protects him and his right to make an individual contribution.

The thing that made Holland a unique place for trade and commerce also made it a place where there was tolerance and freedom of thought and action. This is what Holland gave to the world and what gave Holland its strength.

Van Loon compared the rewards Holland reaped by offering refuge to the oppressed to what America gained by offering refuge to a later victim of oppression, one Albert Einstein.

He said that respect for individual worth is more important now than it ever was. “We are filling up this pill we call Earth pretty fast. We feel restrictions all around us.”

No one man or group is smart enough to layout the future for all mankind. As we become more restricted in space and in action, we need even more to keep our freedom of thought.
Variety in the individual is the only thing that can give us the path we don’t know. We must evolve as we go along. Our job is to take the spirit of tolerance bequeathed by our ancestors to find a way out of the present impasse of physical restriction. “Freedom of individual development is our only help in finding the path we must take. This is what the Netherlands did for us who live today, and it is what we must renew and make use of.”

RELIGION IN A NEW KEY
Domine Howard G. Hageman

The Colonial Dutch Church
related religion to all of life, Domine Howard G. Hageman taught the Seminar on Sunday morning. Welfare relief for the poor, social security for the old, schooling for the young, continuing education for adults, economics, politics, theater, art, and communication from gossip to transcendental theology, was the business of the church.

The Associate Chaplain of the Holland Society instructed the participants in Rensselaervyille by reproducing a service with Dutch Psalm singing, traditional Dutch prayers, and an abbreviated Dutch sermon. He described the impact of a great religious leader on the Church of New Netherland. The Reverend Johannes Megapolensis, probably born “J. Mecklenburg,” was assigned to Rensselaervyke in 1642. In 1649 Gov. Stuyvesant asked him to take a New Amsterdam parish. Stuyvesant was the Governor who in 1664 was persuaded by Megapolensis to surrender the colony peacefully to the English.

This clergyman practiced in the seventeenth century Pope John’s twentieth-century ecumenism. Dutch churchman Megapolensis harbored endangered Jesuit missionaries (rarely tolerated in New England or other colonies). He extended brotherhood to the Indians (he learned to speak the Mohawk language). Curiously, Dr. Hageman reported, the New Netherland church refused to extend toleration to Lutherans, Jews, or Quakers. Cultural pluralism was quite limited. When a Lutheran minister attempted to start a parish in 1657, Megapolensis originated a petition rationalizing Dutch church opposition for six reasons:

1. We have never done it before.
2. It might divide families, with husband in one church, wife in another.
3. Lutherans in the East Indies and Brazil’s Dutch communities have never been allowed to organize.
4. Lutherans then attending Dutch Reformed Church would be lost if a Lutheran parish were permitted.
5. The deacon’s treasury would be noticeably smaller and widows and orphans thus would suffer.
6. If Lutherans were given the privilege, “where do we stop? It will be Mennonites next, then Roman Catholics, and thus we would soon become a Babel of confusion instead of remaining a united and peaceful people.”

When the Lutheran pastor actually arrived, he was caught and shipped back to Holland.

Dr. Hageman illustrated some charity toward unfortunate Jews. But the underlying lesson of intolerance was the medieval ideal of corpus christianum, the absolute unity of church and state in a uniform culture. Pragmatically this carry-over from Europe could not survive in the mounting cultural pluralism of the New World. Colonial Dutch were pragmatists, and the separation of State from Church gradually evolved and prevailed.

Hageman said that Dutch pragmatism dictated that the advancing British be allowed to take over without a violent fight. And Domine Hageman believed that Megapolensis with his Harvard graduate son Samuel assisting, dictated the strategy. The bloodless surrender of New Amsterdam in 1664 to England was consistent with the Reformed Church’s practicality in the over-seas communities. “A stand against the British would have been hopeless,” said Hageman. “Slaughter, rape, and plunder were possibilities. Humanity was a more important consideration than nationality. And besides, the old dome may have begun to wonder whether the English might not be better for his church than those far away temporal and spiritual lords in Amsterdam.”

The speaker submitted in closing the conviction that American Protestantism learned from the early Dutch this ability to do what works best, to get things done. It has a pragmatism which took into account the antecedent conditions and causes; weighed the values, qualities, and results which would flow from varying options, and then acted on a course which would lead-on to the best results. The distinguished Newark, New Jersey, minister did not add another point, but it is a fact that American philosophers like John Dewey were later vastly influenced by the Dutch colonial pragmatists, who were so practical in their politics, economics, education, and citizenship, and at the same time transcendent in their religious aspirations. He closed with the generalization that the religion of the early American Dutch “was in a low key.”

Dutch Culture Amid American Customs
Frederick W. Bogert

What Thomas J. Werterlbaker has called “The Golden Age of Colonial Culture,” that span of years, which, for the Dutch in America, extended from 1664 to the American Revolution, was influential in stamping a Dutch imprint of culture on the embryo nation of America, said Frederick W. Bogert, historian. This period was marked by the rise of affluent and prominent merchant families such as the Philipses, Van Cortlandts, Van Renselaers, Schuylers, and Beekmans, by the emergence of craftsmen that included gold and silversmiths Adrian Bancker, Hendricus Bolen, Jesse Kip, Nicholas Roosevelt, Philip Goelet, and Cornelius Wynkoop. The members of the Duyckinck family were America’s first great artistic dynasty of painters, glaziers, burners and stainers of glass, and glass-makers.

The period owed much to the Dutch heritage of its people, whatever their actual origin, and to Dutch religion, customs, and character. Mr. Bogert reported Dutch and “American” cultural fusion. Hudson Valley settlements of the Dutch who opened the wilderness became absorbed by surrounding residents from other lands. But the Dutch influence endured, as in the brown sandstone houses in the Raritan River Valley, and their farm houses and barns which real estate agents exploit even today. The compact Dutch churches, Mr. Bogert said, across the centuries expressed their solid,
serious, firm religious convictions.

The speaker listed windmills for power, map-making for sailors, and land surveys for geographers and the military, as part of the Dutch cultural impact. Also, Dutch legal formulations, techniques in commerce, and political patterns. Also language: “boss,” “cookie,” “yacht,” “crib,” “anchor,” “bleekie” for a shillelagh, and “stoep” for a porch are right out of the Dutch book.

To Domine Howard Hageman’s list of three major Dutch contributions to America—tolerance, public education, and a healthy individualism—Frederick Bogert added a fourth: the moral act of offering refuge to dissenters and all fleeing persecution. The heroic hiding of Jews from Nazi terror is the last example of something very great indeed in the glorious Dutch tradition, frequently repeated in Europe and the New World throughout Dutch history.

LIMNERS OF THE UPPER HUDSON
Mary Black

IN THE FIRST half of the eighteenth century, between two French and Indian Wars, there flourished along the upper Hudson a number of painters who had as their patrons the area’s chief merchants and planters. At least fifteen artists with two or more pictures to their credit can be identified in this time and place.

The first and most prolific, is the unidentified Aetatis Suae Limmer (so called by the inscriptions, in the same hand, of the words “Aetatis Suae” and the ages of his subjects on a number of upper Hudson portraits and on one in Virginia). This unidentified limner lived in Albany in or soon after 1715. He is known, not only through more than forty area portraits, but also for six in Newport and thirteen from Jamestown and Williamsburg, Virginia.

The anonymous painter’s career appears to be associated with that of Pieter Schuyler, one of his earliest subjects, and Albany’s first mayor under its charter and the chief guardian of the peace between the Iroquois and the Dutch.

The painter’s style is bold; his approach is sure and impetuous. Several changes in his method of building his compositions have led some art historians to ascribe his works to as many as nine men, but the limited supply of patrons, the distinctive handwriting in inscriptions on paintings in the same style that employ different methods, and the frequent appearance of same iconographic details in numbers of paintings, all speak for one artist.

Pieter Schuyler died in 1724 and after one final appearance along the upper Hudson in 1724 and 1725, the Aetatis Suae Limmer disappeared from view.

About five years later, a second painter set to work producing likenesses of Kingston and Albany area residents. His work—two-dimensional, finely detailed and thinly painted—has traditionally been identified as that of Pieter Vanderlyn, although in recent years another group of portraits has been ascribed to Vanderlyn. With a single exception, the latter group are of New York area residents with most of them dating after 1718, the year that Vanderlyn left the city to take up residence first in Albany and then in Kingston, making the contemporary attribution an impossible one.

Along with the attribution to Vanderlyn that accompanies a number of the paintings still owned by descendants of the subjects, several documents and a recently discovered manuscript song, all signed by Vanderlyn, attest to his authorship of the paintings as well—for the inscriptions on existing portraits in his style that identify subject, age, and year are in Pieter Vanderlyn’s hand.

While other portrait painters and several painters of religious subjects worked on the Hudson in this period of extraordinary early production, the last, the unidentified Wendell limner, takes his place with the Aetatis Suae Limmer and Pieter Vanderlyn as the best painters in this large group. The Wendell limner, so called for his portraits of members of the Wendell family of Albany, listed among his subjects, Abraham Wendell; Wendell is clad in the English dress that visitors to Albany noted and is pictured in front of his mill on Buttermilk Kill, one of the first appearances of land possessions in an American portrait.

Today more than a hundred portraits and religious pictures survive to remind us how the practical Dutch merchants of the Hudson Valley patronized and supported the first major group of artists in the American colonies.

EARLIEST VINDICATION OF LIBERTY
Richard Amerman

THE LANGUAGE OF
the Dutch colonists died out, most of their governmental institutions disappeared, and the Dutch West India Company itself was a financial failure, observed Richard Amerman, editor of de Halve Maen, but the social, political, and moral outlook of the settlers of New Netherland was so deeply impressed upon the middle colonies that it became a contributing factor to the Revolution and the birth of a democratic American government.

Amerman noted that at the turn of the seventeenth century, Holland was very small, less than the size of Maine in area and with a population of a million and a half. Yet this little country, in 1648, successfully concluded the Eighty Years’ War against Spain with the result that Holland became a world force and Spain, until then the supreme power on both sides of the Atlantic, was humbled.

“It was the first revolt in modern times to vindicate men’s liberties versus the principle of absolute kingship,” said Amerman. “It preceded and was the model for similar upheavals in England, America, and France.”

He cited the Dutch Act of Abjuration of 1581 and the American Declaration of Independence of 1776, so close in phrasing and attitude that the latter may have been, and perhaps was, a free translation of the former.

“People from Holland settled four of the thirteen original colonies. They were indus-
trious civic-minded citizens and gave leaders to this country since its beginning.” He mentioned Roosevelts, Lansing, Schuylers, and van Buren among the families that became outstanding.

It wasn’t only Hollanders in the new United States who tipped the balance for victory after the Declaration of Independence. “St. Eustatius, a Dutch island in the West Indies, was an important depot for the supplies of the patriots, without which the Revolution couldn’t have been won. The commander of St. Eustatius ordered the first salute fired to the American flag on November 17, 1776.

“In 1782 Holland itself was the second country to recognize the new nation and loans made by Holland’s bankers were indispensable to its survival.”

Amerman said that the character of the Dutch had been formed by their geographical situation, living on a sandbank in the North Sea, menaced and endangered by that sea since time immemorial. They fought for centuries to protect and reclaim the land. In doing so they developed a determination to resist and win over other kinds of obstacles.

By the sixteenth century some of their towns were of recent growth, and some dated back to Roman times. There was a steady decline in the feudal power of the lords as the communities developed and bought their municipal liberties, culminating in autonomous republican governments featuring separation of powers.

The executive branch was personified in the burgomaster. The judicial branch of community government was embodied in the scheepens, the local magistrates, aided by a law officer called the schout, forerunner of the public prosecutor and unknown in England until Victorian times. The legislative branch was a college of burgomasters and scheepens united in one body.

There was also a device called double or triple nomination for office. The reigning count or lord would select a group to govern the town from a list of double or triple that number submit tied by the burghers.

Along with this early approach to representative government came a high regard for freedom of speech and freedom of the press. There was a thriving publishing industry in Holland in the sixteenth century. In fact, Laurens Coster of Holland invented a press with movable type as we knew it at about the same time that Gutenberg brought forth one. Which was first is still contested.

This early flood of the printed word was one of the factors that ignited the Reformation. The new doctrines were spread by the printed word, particularly those of Calvin, as much as by the spoken word of reformers at conventicles.

Calvin’s appeal to the Dutch was his democratic emphasis on authority vested within the congregation. Ecclesiastical power was exercised from below, not imposed from above as in the Roman church.

Charles V resisted the Reformation but might have lived with it to save his empire. Philip II was willing to make any sacrifice to save the Roman Church, and his stern opposition to the reform movement resulted in open rebellion and war.

Philip’s promises to uphold the charters and privileges of the Netherlands were swept aside by his determination to stamp out heresy, and that policy turned a struggle for religious freedom into a fight for independence.

William of Orange urged moderation, but when the iconoclastic riots in the Netherlands brought things to a head, Philip rejected William’s advice and sent the Duke of Alva with 10,000 soldiers to quell resistance. They brought the Spanish Inquisition to the Low Countries, levied enormous taxes, and ignored municipal freedoms. Thus came the revolution.

The rebellion was at first carried on by the nobility. The people as a whole were not committed. In fact, William’s legalistic position was that it wasn’t a rebellion at all but merely a struggle against abuses by the king’s representatives.

After the Spanish Fury at Antwerp in 1576, the southern provinces united with the north, although they were later detached again by Alva’s successors, chiefly by Alexander Farnese, Duke of Parma.

The victory at Nieuwport in Belgium, won by William’s son Maurice in 1600, gave the Dutch a de facto independence which was made official by the Peace of Münster in 1648. “This victory freed and liberated men’s aspirations in every respect. The Dutch became supreme on the sea and a world power.”

There were some serious flaws in the structure of the new nation. One was the lack of a strong central government. “The loyalty of the citizens lay with the towns and the provinces, a situation resembling the United States under the Articles of Confederation. Business interests were dominant in a country which could not be called a close-knit political entity. The individual provinces were jealous of their local charters, liberties; and freedoms.” Despite the weakness of central government, there were important advances in civil procedure, including universal public registration of deeds and mortgages, marriage becoming a civil ordinance with public registry, and equal division of property among children as opposed to English primogeniture.

The province of New Netherland was organized in 1623. To the seven Directors General appointed to serve the West India Company it was strictly a commercial enterprise. They hoped that the export of beaver hides would equal the lucrative tobacco trade of Virginia.

A framework of colonial government was provided under Dutch law, and actions of the resident Director General were subject to supervision and control by the Amsterdam Chamber, a branch of the West India Company that had been entrusted with the administration of New Netherland.

“The early settlers were of rather poor quality,” said Amerman. “They were induced to come here by get-rich-quick promises. Many were lazy and unproductive; most of them returned home. The diversity of nationalities produced a cosmopolitan population that was unruly and sometimes lawless.

By 1629 there were only about 300 people in all New Netherland. Because of the slowness of immigration, the Company initiated the patroon system, which offered substantial landholdings in America to developers willing to transport and supply a colony of 50 men and women. The settlers were to be provided land, schools, and ministers, although the latter obligation was sometimes hard to fulfill.

All the patroonships failed except one, a glittering exception: Kilian Van Rensselaer’s. It eventually grew to include 700,000 acres in the upper Hudson Valley. “Van Rensselaer could see the value of agriculture and he was blessed with the quality of his tenants, many of whom came from his home province of Gelderland. He also had a capable agent, Arent Van Curler, who was instrumental in achieving peace with the Iroquois Indians.”

Van Rensselaer established a manorial court, a device which continued under the English here. By the family’s policy, tenants were given a perpetual lease, not a freehold. They couldn’t convey clear title, and in any transfer of land a portion of the sale (10 to 25 percent) went to the patroon.
“Until the early nineteenth century it was difficult to alienate land in this area, and there was not as fruitful development here as elsewhere.”

In other words, “the glittering exception” was good for the Van Rensselaers but not for the country. The problem culminated in the Rent Wars of the 1830s and 1840s, after which the State of New York disallowed the feudal title to land claimed by the Van Rensselaer estate.

Amerman described William Kieft, named Director General of New Netherland in 1637, as “a most unhappy appointment.”

Kieft was a failed merchant, a bankrupt, mean-spirited, dictatorial, and a selfish individual. He reduced the council from five men to one. While that one councilor was allowed one vote, Kieft gave two to himself. He ruled by edict and proclamation and dispensed an Oriental justice.

The next year, through no fault of Kieft’s, saw an important development. “The company abandoned its monopoly on trade in the New World and opened private trade to encourage settlement. It was an admission of failure, but unlike the Virginia Company it didn’t quit but carried on.”

The change resulted in an influx of businessmen and traders, not workers. There were eighteen languages spoken in New Amsterdam, and the town became known far and wide for its stimulating plural cultures. Men could now acquire land by purchasing it directly from the Indians, subject to certification by the company.

Prosperity might have ensued if Kieft hadn’t decided on a war of extermination against the Indians. Reluctant to assume responsibility for his own decision to reverse the traditional peace policy, he chose twelve men to “advise” him. Instead they urged reform in government and advocated reestablishment of a five-man council. The disgruntled governor dissolved the body and went ahead with his war, ordering a massacre in February 1643.

The betrayed Indians retaliated and brought the country to the verge of ruin. Outlying settlements were annihilated.

Kieft then appointed eight men to advise him. Instead they wisely petitioned Amsterdam for his replacement and requested burgher government for New Amsterdam.

Two colonists named Melyn and Kuyter, seeking redress in Amsterdam against Kieft’s misrule, presented a strong case against the governor. In 1647 he was replaced by Peter Stuyvesant, only thirty-six years of age at the time.

“Stuyvesant was an able administrator but was irascible, intolerant, and a 100 percent company man.”

In response to their demand for popular government, he told the colonists to choose eighteen candidates, of whom he selected nine to advise him. Once in office, the group became a thorn in his side and pressed for further reforms.

In February 1653 a municipal government was finally established in New Amsterdam. The only Dutch municipality to be chartered in America, it was to be ruled under the customs and usages of old Amsterdam. Stuyvesant procrastinated in initiating municipal reforms and the city became fully self-governing. During his administration, eleven towns in New Netherland were incorporated and given local courts of justice. There had been only three under Kieft.

Holland and England had been traditional allies against the power of Spain, but after the Treaty of Münster in 1648, as the Spanish threat receded, rivalry developed between the Dutch and the English in both the Old World and New.

In 1652, when commercial rivalry led to the first Anglo-Dutch War, an invasion of New Netherland by the New Englanders was called off only for fear of retaliation by the powerful Dutch fleet. In 1653, an attack appeared so imminent that a wall was built across Manhattan, a wall whose memory is preserved in the name of Wall Street.

By 1660, there were about 1,500 people in New Amsterdam and some 10,000 inhabitants in the entire province, perhaps half of them Dutch. The New Englanders, comparatively overcrowded, had long been pressing in upon New Netherland’s borders and the writing was on the wall; but for some reason Stuyvesant was advised by the Amsterdam Chamber in the summer of 1664 not to fear an invasion by the English, and Dutch defenses remained in a pitiful state. The English expedition, as ordered by King Charles II, sailed out of Boston in August, 1664, with instructions to seize New Netherland. On paper, Charles, for whom Holland was a place of refuge during his years of exile, had already given the province to his brother James, Duke of York, later to become James II.

The marauding expedition sailed into the harbor and accepted Stuyvesant’s surrender on September 8, 1664. “Stuyvesant was unable to arouse much valor in his citizens. They were tired of his close regulations and not unhappy about giving up the town. A petition to Stuyvesant urging capitulation was signed by ninety burgheers, including Stuyvesant’s own son.”

Terms of surrender were generally for a very practical reason. The English seizure of New Netherland, and other acts of war, led to renewal of the Anglo-Dutch conflict. The contestants were equally matched; a Dutch fleet would soon sail up the Thames as far as Chatham, raising real fear in England of Dutch power. “Onerous terms would not be tolerated, and if the people of New Netherland had been too badly oppressed the Dutch probably would have been able to take it back.”

From then on, the Dutch reconquest and occupation during 1673-1674, New Netherland remained New York, subject to the king of England.

What were the Dutch contributions to America?

On the negative side, the Dutch West India Company was a total failure as far as cultural contributions to this country. The Dutch language and Dutch government institutions disappeared, although the language persisted a long time and traces still remain.

On the positive side, the Dutch element introduced into America a strong belief in representative government and a strong feeling against taxation without representation. Their outlook was tolerant, a live and let live attitude, versus the bigotry of New England. Their cosmopolitanism set the tone for a country that was later to become known as a melting pot. They laid stress on good moral training and character.

Surviving in the American legal structure are the Dutch schout, who has become the public prosecutor; their laws on equal inheritance among children; the registry of public deeds; and civil marriage. Also surviving is their uns worring opposition to governmental imposition and tyranny.

Summing up the Dutch contribution, Amerman quoted John Adams and Ben Franklin.

Adams: “The originals of the two countries (Holland and the United States) are so much alike that the history of one seems but a transcript from that of the other.”

Franklin: “In love of liberty, and bravery in defense of it, Holland has been our great example.”
THE PURPOSE OF this tour is to acquaint you with some of the history of New Amsterdam which our forefathers settled in the year 1623. Actually they didn’t settle here at all. They clustered on Governors Island, at that time called Pecanoc Island which means “a place where nuts grow.” But later in the same year they moved to Manhattan, then uninhabited, even by Indians. The Indians used the island only as a hunting and fishing ground. Their main headquarters was in Yonkers. (Start at John and South Streets—one block south of Fulton.)

Where we are standing now, at John and South Streets, was in 1623 out in the East River. All this land back to Pearl Street three blocks west is fill, built up and out into the river over the centuries. Pearl Street was called that because of the pearly shells which were strewn up on the beaches along side it. Possibly the street itself was made of this material.

All this area west of here and south to Wall Street was out in the country. Until late in the 1600s this was a very dangerous area because the Indians were quite willing to risk scalping a settler even within sight of the town wall. Since this part of town was wilderness and of little interest except to nature lovers, we will walk south toward Wall Street. Here is Maiden Lane. This was not a street but a path, outside the wall. It bordered a beautiful stream in the 1600s which was handy for doing the family washing. The girls would come down to the edge of the stream to wash their laundry. So finally the path became known as Maiden’s Path. This next street is Depeyster, named for Abraham Depeyster, one little street, not too long for this world since apparently a building is going to take the two adjoining blocks. (At Wall Street turn west to Pearl.)

Right here we will swim ashore to Wall and Pearl Streets. Peter Stuyvesant in 1652 built a wall here of poles set three feet into the ground and standing nine feet above ground with pointed ends. At this intersection was the only gate in the wall which could accommodate horses and wagons. The wall extended along Wall Street from the East River here at Pearl Street to the Hudson River which was the first road established in New Amsterdam by the Dutch. A little later on, Broadway was broadened from an Indian warpath into the second North-South road in town. But there it was possible to get through the wall only by a narrow gate. Here at Pearl Street was the main gate which at a later time led to Harlem. (Go south on Pearl toward Hanover Square.) By the way, Harlem was given that name because it is exactly eleven miles from here to Harlem at the East end of 125th Street. That is the exact distance from Harlem in Holland to Amsterdam.

So, you must imagine now that you have the water on your left as we walk south on Pearl. No piers or docks, no high buildings on land-fill. Just the banks of the East River sloping away from this street. And on your right were many of the important buildings of New Amsterdam—among them, the homes of the wealthier Dutchmen. This part of Pearl Street was known in those days as DeWaal which means “the shore” in Dutch. As they extended the land out into the East River and the east side of the street began to be built up with houses. “The shore” was not appropriate so the name was changed to Peal Street. It’s hard to imagine, but all this area was gardens with perhaps twelve or fifteen houses from here to Hanover Square.

One of those houses just off the square to the west, about there behind that building (large building on west side of Hanover Square) belonged to Captain Kidd. This was in 1671. New York as the town had by that time become known, was the world’s largest center for the receiving of pirate loot. But Captain Kidd started out as a highly respected businessman. He even contributed to the construction of the first Trinity Church on Broadway. He made his money by privateering, but that was a completely legitimate business to be in. The hilarious part of this story is that the King of England actually hired Captain Kidd to protect English and
colonial shipping from piracy and paid him well for the job. However, Captain Kidd was overcome by the riches he saw aboard the vessels he was to protect and pretty soon he was a full-fledged pirate. His entire career as a pirate only lasted six years. He had the temerity to come back home. He’s supposed to have deposited an important part of his loot on Gardiners Island in Long Island Sound. Then he insisted when he arrived in town that he’d been dreadfully misunderstood. But apparently he wasn’t as good a talker as he was a pirate because he was immediately shipped back to England and hanged. His wife and daughter continued to live in the house right here after the good captain had passed to his reward.

Lots on this square or nearby sold for $50.00 apiece in those days. Apparently my good ancestors thought that was too high a price because they didn’t buy any. Many of these houses, by the way, had the familiar high front steps that you see on brownstones today. It was a Dutch development which they brought over from the low lands—the Netherlands—where they had to keep the parlor above water.

Oh, I forgot to say as we were going by Captain Kidd’s house, Mrs. Kidd had the first Turkish rug that New York ever boasted. (Go South on Pearl from Hanover Square toward Broad.)

This house you see here at 81 Pearl Street is marked with a tablet which tells its own whole story. This was the shop of William Bradford, the first printer in New York City. It was in this shop, on this site that Peter Zenger worked as an apprentice for William Bradford. Zenger’s trial in the early 1700s was the landmark case which established the principle of freedom of the press.

We are now approaching the place where the first city hall, the Stadt House, was built. It started out to be a tavern. It was built by the then Governor Kieft who was tired of entertaining visitors in his own home, according to one writer. So on the low ground at 71 Pearl Street which was, at that time, the head of Coenties Slip the governor built a five-story edifice of stone, oak timber, and lime made from oyster shells. Because of its remarkable size it was the most famous building in New Amsterdam. In 1653 it became the city hall. Now the foundations of this historic building rest beneath these rough boards while a new skyscraper goes up. This undoubtedly will destroy the last remains of the first important public building on the Island of Manhattan.

Further down the street, here on the other side, number 62, is a house still standing from the time it was built in 1827. That may not seem remarkably old to you, but this entire area of the town was burned down in 1835. After the fire there was hardly a building left so that the few which were saved are the only remaining evidence of the architecture prior to that date. Even Fraunces Tavern, which we now come to, is an almost complete restoration with only a part of the original walls in the building as it now appears. The building was restored in 1907 by the Sons of the Revolution in the State of New York. Today we are very fortunate in that Fraunces Tavern is open to us. Normally the building is closed on Saturdays. The restaurant is not open but Mr. Cogswell, the Executive Secretary of the Sons of the Revolution, has kindly consented to come in on one of his days off and he and his wife are going to be our hosts in the museum on the third floor. Just a word about the building before we go in. It was built in 1719 by a rich Huguenot and after he and his son had lived in it for some forty years it became Queen’s Head Tavern owned by Samuel Fraunces who was steward to George Washington in the days of the Revolution. Mr. Cogswell will tell you more about it and show you some of the interesting artifacts which the Sons of the Revolution have collected.

Now we are back at Pearl and Broad streets. Broad Street, in the early history of New Amsterdam was a canal with a broad street on both sides of it, a typical Dutch canal. The canal went from the river here northwest almost to where the New York Stock Exchange is today. At Beaver Street a canal branched off to the left towards Bowling Green. That is why Bridge Street here is called by that name. The street bridged the canal. There at the juncture of Pearl and Bridge streets was the first church built in Manhattan, built in about 1635. (Go east toward the river on Broad Street to Water Street.)

As we walk toward the water, imagine that we are walking right down into the depths of the East River, for according to the descriptions this was the river’s edge. As we get to Water Street we are indeed in deep water. (Go south on Water Street to Whitehall Street.)

Walking south we are looking at the new skyscraper going up right on the site of Peter Stuyvesant’s Whitehall. That is where the street we are approaching gets its name. In the days of New Amsterdam the foot of the island jutted out towards the east about here and right at this point in the cove formed by Schreyer’s Hook, Stuyvesant built himself the biggest and best private house in the town called Whitehall. Walking along Whitehall Street we come to Pearl again. (Go northwest on Whitehall toward Bowling Green.)

At this corner Mayor Steenwyck built himself a gorgeous house—the envy and admiration of all. South on Pearl Street from here you can see State Street. That was the avenue bordering the water in the 1600s. None of the land you see beyond there was in existence. At State Street and Pearl stood a bakery—an important new institution for the community in 1630; Now we come to Stone Street formerly called Brewer Street because so many of the big breweries were there. Van Cortlandt, later to be an important public official, had his brewery on Brewer Street as did the West Indies Company. There was also a tavern here called The Wooden Horse, and right at this corner was the house of Frederick Philipse, who owned a large part of Westchester County. The Van Der Bogarts lived here too. It was a nice part of town. The first school was built on this street. But the streets greatest claim to fame, however, was that it was the first street in the city to be paved, with cobblestones. Up to that time all of...
the streets in New Amsterdam were dirt and very often the dirt was mud, churned up by the oxen and goats and pigs which were the favorite domestic animals of the time.

Now we approach the U.S. Customs House, the site of Fort Amsterdam.

I should have mentioned back there at the corner of Whitehall and Pearl that the first stock market was established there in 1656. That reminds me, about then Jacques Cortelyou became the first commuter, commuting every day from his home in Long Island to the business district where we are right now. (Go to front of U.S. Customs House.)

You can read the history of this plot of land on the plaque that’s attached to the front of the U.S. Customs House. This present building was built in 1907. Before that the property was occupied by shipping offices and earlier by Government House which was built in 1790 for George Washington’s Presidency. Prior to that, from 1625, this land had always been a fort. The fort’s shape was as indicated on the plaque, a square with four redoubts. Within the confines of the fort were a church built in 1642, a barracks, and the first post office. It wasn’t until 1673, however, that postal services began between New York and Boston. As they rode up Broadway and went through the gate at Wall Street to what is now City Hall Park. There he cut over to the Bowery and took the road to Harlem. After a last glass of beer he crossed the Harlem River and for the rest of the trip hacked his way to Boston. The trail he blazed became the Boston Post Road.

Remember that this fort area was right on the water facing out to what has been described as one of the few perfect harbors in the world. Just offshore was a small island which now has become a part of Manhattan. (Aquarium is southwest of Customs House). That building you see down there, the old Aquarium, sits on the former Island. The Aquarium was once Castle Garden—the site of the great triumph of Jenny Lind, the Swedish opera star. (Go north thru Bowling Green.)

This is Bowling Green. In the early days of New Amsterdam it was known as The Plain. Here is where our forefathers came to market each week. Here is where they celebrated Kermesse, here is where they rioted and later where they bowled at nine pins. Along this whole west side of what was then called Der Herrestraat, The Great Highway, and is now called Broadway were houses and lush gardens running down to the water. Over by the fort close to the water was the grist mill built in 1628. (Go north on west side of Broadway.)

Here between Beaver Street and Exchange Place is the site of huts which Adrian Block built in 1613. Those were the first white habitations on the island of Manhattan before the town of New Amsterdam was established. A little further up the shore line where the World Trade Center is being built now. Adrian Block’s ship Tiger burned to the water’s edge and sank. When the foundations were dug for the Trade Center, part of that burned ship, which was then anchored out in the Hudson River, was found. Earlier in this century when the subway down Broadway was dug other parts of the vessel were uncovered. It was here on the shore, which was only the next street over, that Adrian Block built the Onrust to replace the burned Tiger—the first ship known to have been built in America.

A little further along towards Wall Street was the farm of Hendrik Van Dyke. In the Fall of 1655 Peter Stuyvesant with his army was down on the Delaware River trying to route out the Swedes and Dutch who had founded a rival colony under the protection of the King of Sweden. So New Amsterdam was virtually unprotected from its perennial enemies, the Indians. One evening Mr. Van Dyke noticed somebody skulking in his peach orchard. He took his trusty rifle and after a little stalking shot the thief dead. It turned out to be an Indian woman. This killing precipitated a most horrible massacre. At daybreak on September 15th just 315 years ago sixty-four Indian war canoes moved silently down the Hudson River and glided ashore just behind the spot where Trinity Church stands now. Five-hundred Indian Braves heavily armed and in full war paint raced into the defenseless city and soon were joined by others until there were 2,000 of them roaming the streets, more than all of the townspeople put together. The Dutch kept their heads until finally the Indians killed one of them and then they opened fire on the invaders. Several Dutchmen were killed but the Indians were driven off. However the worst was yet to come. The Indians boarded their canoes, paddled swiftly to Jersey City, reduced it to ashes and then moved on to Staten Island. Farms were burned, crops and livestock destroyed and, more importantly, one-hundred white people were killed; 150 others were taken captive and seven men and one woman were tortured to death.

Broadway then was much wider than it is now and much hillier. There were substantial hills between here and City Hall Park. Late in the 1600s the hills were cut down to make the road easier to travel. (Go north to Trinity Church).

This is Trinity Church. It is the third building in a series of Trinity Churches, the first one of which was built on this site in 1698. The one you see here was built in 1846. This is an incredibly rich church. Its original grant from Queen Anne of England in 1705 gave it all of the real estate from Fulton Street, just up the way a couple of blocks, to Christopher Street which is in Greenwich Village, and from Broadway to the Hudson River. It’s doubtful that we will ever have to worry about Trinity Church. This area has been a burial ground since 1673 when the cemetery was outside the wall guarding the city. Broadway ended here in the early days and beyond the wall there was only the Indian warpath. Warpaths were the north-south trails used by the Indians. Peace paths were east-west trails. Most of the 800,000 Indians who lived in North America before the White men lived between New York and Boston. As they migrated west they travelled parallel trails which did not bring them into contact with each other. But when they went north and south they were bound to run into somebody they didn’t like so those were the warpaths.

Broadway was a warpath, perhaps very appropriately. Somewhere in this area, I don’t know exactly where, but on the west shore of the island was built in 1630 the largest ship to be built in America in the next 200 years. It was called the New Netherland [sic] and it was so big that it cost Peter Minuit his job because it ran...
wildly over budget. So even though it was a gigantic showpiece over 600 tons in displacement the Dutch West India Company looked on it as a complete failure. And that combined with the problems Minuit was having with the patroons led to his recall. Later on out of pique he went to work for the Swedes and founded New Sweden.

The patroon business was quite something. The Van Rensselaer’s owned twenty-four by forty-eight miles on the east side of the Hudson River but papa Van Rensselaer never even bothered to come to America to look over his holdings. His sons came and founded the Van Rensselaer family which is a part of the Holland Society today. Michael Paaw (that means peacock in Dutch) was granted Staten Island and part of New Jersey as a Patentship. He called it Pavonia which means peacock in Latin. Staten Island was finally given a name honoring the Dutch Parliament, the Staten General.—English pronunciation, Staten General. (Go east on Wall toward Pearl.)

Going down Wall Street we come first to Exchange Place. That’s the Stock Exchange down there (large building on west side of street.) But here on this corner the first commercial exchange in the town was established in the 1670s. The Sub-Treasury Building here is the site of the second City Hall built in 1699 when the original Stadthuis began to fall apart. It was in this City Hall that the trial of Peter Zenger took place. This was great drama because it looked almost certain that Peter Zenger was going to be convicted of libel. But he had powerful supporters who sprang a surprise on the prosecution. As the trial began a handsome young man rose in the courtroom and announced that he was associating himself with the defense of Peter Zenger. Everybody recognized him immediately as the famous Philadelphia lawyer Andrew Hamilton. It was Hamilton’s eloquence which saved Zenger and created an entirely new concept, that of freedom of the press. By the way, Alexander Hamilton is buried in the churchyard at Trinity Church.¹

This is William Street where the first synagogue in New Amsterdam was established. There were no streets planned in early New Amsterdam, everybody kind of lighted where they wanted to. That accounts for the way the streets wander around down here. They were simply a means of getting from one person’s house to another.

New York was a quiet town in those days. Almost as quiet as it is this Saturday afternoon in Wall Street. One reason it was quiet was that when the church bell rang at 9:00 PM in 1638 everybody had to get off the streets and go to bed. I don’t know what reminded me but you remember Mayor Van Cortlandt who owned a brewery on Brewer Street. He was a pretty good drinker. One night he got so drunk that he took off his hat and his wig, skewered them on his sword and burned them for the delight of the merry makers who were attending a banquet honoring him. It might sound as though brewing was the biggest business in Manhattan in those days. It wasn’t. Flour was the big commodity. Flour was what built the little town of New Amsterdam to a respectable size and put it on its feet in the late 1600s.

By this time, of course, the English had been given New York City by the Dutch. The Dutch decided they would rather keep Surinam in South America. They probably made a smart deal. They couldn’t have kept New Amsterdam for any period of time. But they still are an important factor in Surinam. They only gave it up as a Colony some ten or fifteen years ago.

Tobacco was another big commodity in New Amsterdam. The tobacco grown on the Island of Manhattan was said to compare favorably with that grown in Maryland and Virginia. The site of the United Nations was a tobacco farm. Now we go up Pearl Street once again to Maiden Lane. This is where the girls came to wash their laundry. There was a lot of laundry to wash because our foremothers had a custom of letting dirty linen accumulate for six months and then taking care of it all at one time. Very often they sent it out to a commercial laundry. In New Amsterdam the commercial laundry was run by the schoolteacher. After awhile he gave up schoolteaching and stayed in the laundry business. Here at Maiden Lane and Pearl Street the first theatre was established by Rip Van Dam. The building was not constructed for that purpose. It was an old warehouse cramped and extremely dangerous. The footlights were candles and the stove was considered such a fire hazard that people had to bring foot warmers to the performance, the same foot warmers they used in church. The play presented in this made-over warehouse was “The Recruiting Officer.” It did so well the company from England stayed two years.

Up John Street here halfway to William Street was the site of the first Baptist Church. In those days this part of John Street was called Golden Hill. It was on this hill that the first blood in the battle for liberty was shed, two months before the Boston Massacre and five years before the Battle of Lexington. Sixty Redcoats were involved. One New York citizen died of injuries sustained in the melee. It was not really a battle, it was a riot.

And now we’re back at Fulton Street at the South Street Seaport Museum. Mr. Peter Stanford, who is the president of the museum, has kindly agreed to conduct a guided tour of this exciting new project for us. But before he does so let’s all sit and have some lunch aboard the Wavertree.

¹ Editor: there is no familial relationship between the two Hamiltons.

**Broad Street looking toward Wall Street, 1797. The Sub-Treasury Building, now Federal Hall, was built on the site of the city’s second City Hall at the head of Broad Street in 1842.**

WINNER OF THE 2008 Hendricks Manuscript Award, Evert Wendell’s Account Book of the Fur Trade has been recognized for its importance to New Netherland history and as an exemplary editorial achievement. It answers exactly what the Holland Society’s founders had in mind when in 1885 they called for discovery and preservation of documents “relating to their genealogy and history” (Constitution of the Holland Society, Article II: 1). Several current Holland Society members generously contributed funds towards publication and should feel fully justified in having done so.

The transcription, translation, and presentation of an orderly, well-explained text, is entirely praiseworthy as the challenge of Evert Wendell’s nonexistent manuscript was considerable. Much careful thought went into design of the text, annotation, and generous provision of supplementary information needed to appreciate the Wendell family’s centrality in the Albany fur trade throughout its history as the dominant economic enterprise in the upper Hudson. The volume comes complete with a highly informative introduction, tables analyzing who the Indian traders in furs were, along with details of their trading ventures with the Wendells, and several pages of photographic representations of the records themselves which were, in part, pictographic.

With all these attributes of a scholarly text, is Evert Wendell’s Account Book appealing to the historically-minded general reader? Could the editor have done anything more to assist him or her? Probably only enlargement of historical context, showing what a major economic force seventeenth-century fur trading in North America actually was, could have helped. The Account Book is not a narrative but a day-by-day working business document cumulatively assembled by the Wendells. The importance of its detail must therefore be drawn to the reader’s attention which the editor mainly does with success.

Two themes emerge: European-Native contact on the frontier and the character of the Wendells’ dealings with their native clients. The first is a huge topic of ongoing historical debate and, rightly, it is only sketched, while the Wendells’ way of doing business is quite fully displayed. The principal figure, Evert Wendell (1681-1750) of the third generation in America, appears to have been a sympathetic plain dealer, given to taking seriously his clients’ circumstances as people of the wilderness attracted to trading goods brought by Europeans. Readers may be surprised at the degree to which differing individual native clients stand out, with the inference that Evert Wendell had acquired language skills and conversed with them person by person. His records enshrine the long memory of accumulated debts, some of them never paid. Evert thus appears to have been patient and indulgent, a keeper of the peace not hounding remiss clients for what they owed. This style of doing business suggests a general characteristic of Albany settlers’ peaceable relations with natives, differing from the provocative and tempestuous relations of Esopus settlers to the south. Albany businessmen, after all, had no designs on Indian lands or territorial way of life, so it was easier to treat native clients with respect and consideration.

Evert Wendell could not have foreseen the long-term deleterious effects upon native life of access to European trading goods, especially alcohol and guns. If he was working around ordinances against the sale of rum, there is no mention in the itemized records of sales showing that it differed in any way from stockings or duffel blankets. The commentary does not examine this feature of ordinary trading, though the editor is well aware that such long-term trading with natives sped disintegration of their way of life. The implications of gun ownership could also have been commented upon; anyone interested in these matters will be well served by new evidence from this text.

This edited volume is wholly successful in conveying the immediacy of European trade with natives, many of them from Canada or with Canadian connections. Waterman should not be blamed for lacking of expanded upon the Wendells’ dealings in alcohol and guns, but he might well have looked to the larger question of just how important the fur trade was in the North American economy. Harold A. Innis’s historical classic The Fur Trade in Canada (1930; revised 1956) is never mentioned, despite having laid the groundwork for every such study that followed. Innis’s first two chapters on the beginnings of the fur trade, 1494-1600, and the earliest history of fur trading in the Gulf of St. Lawrence region, show how this enterprise supplanted fishing as the first European capitalist venture.

Exemplifying economic and social history at its best, Innis leaves no doubt as to the magnitude of fur trading in the European settlement, and its eventual domination of the Great Lakes region of North America. Nor, of course, did Innis know in detail the Albany fur trading records such as those of the Wendells, though he was well aware of that important market place. It is difficult for an editor to know how far afield to go in presenting such a document as Evert Wendell’s Account Book, but nowadays we need reminding of just how closely such a text as this fits with existing scholarship. Having already gone to unusually helpful lengths to make intelligible the text’s unfamiliar features, Waterman might have expanded to give a rounded account of how peltry first defined trade in America.

An inevitable result of reading this most valuable text is the following question: where is the comprehensive Wendell family history and genealogy? It would seem that if any of the great patrician families of Albany deserves a thoroughgoing study the remarkable Wendells, seen in striking family portraits, are it.

—Andrew Brink
Here and There in New Netherland Studies

34th Annual New Netherland Seminar

Delaware’s Rich Dutch heritage will be spotlighted as the town of New Castle serves for the first time as host of the Albany-based New Netherland Institute’s Annual Seminar. Entitled “The Dutch on the Delaware: New Netherland’s South River,” the 34th Seminar will present over two days scholarly works focusing on the Dutch, Swedish, and Finnish communities on the southern end of New Netherland.

The Delaware River region, first settled in 1623 and resettled in 1630 by the Dutch, claimed by the Swedes as New Sweden in 1638, and retaken for the Dutch by West India Company Director General Petrus Stuyvesant in 1655, included parts of the present-day states of Delaware, New Jersey, and Pennsylvania. The first Swedish settlement in North America was Fort Christina, built in 1638. It is preserved as Fort Christina State Park on East 7th Street in Wilmington, along with a replica of the Kalmar Nyckel, which sailed into Delaware Bay in late March 1638.

“The Dutch on the Delaware: New Netherland’s South River” Seminar will be held on Friday and Saturday, September 16 and 17, at the Buena Vista Conference Center in New Castle, Delaware. “Most people equate New Netherland with the North (Hudson) River,” Charles T. Gehring, director of the New Netherland Research Center (NNRC), pointed out. “However, the South (Delaware) River was strategically just as important. This seminar is an opportunity to discover more about this often neglected region of the Dutch colony.” Craig R. Lukezic, archaeologist with the Delaware Division of Historical and Cultural Affairs, said, “Although the Dutch colonies were seminal to Delaware, we have very little tangible evidence that remains from them. Perhaps the tree rows that grow along the old lots lines in Lewes are the only standing remains of the colonial Dutch in the state.” Looking ahead, Lukezic added, “While we have some tantalizing archaeological glimpses of the Dutch in New Castle, it is clear the archaeological study of the colonial Dutch along the South River is just beginning.”

Speakers will be:

Frans R. E. Blom, assistant professor in the Dutch Language and Culture Department at the University of Amsterdam, will speak on “Selling the South River: The Cultural Industry of Amsterdam’s Emigration Propaganda.”

David A. Furlow, partner, Thompson & Knight LLP of Houston, Texas, and archaeologist Craig R. Lukezic, will set the stage for the colonists with “The Archaeological Footprint of the Dutch and Swedes in the Delaware River Valley”

Evan Haefeli, associate professor of history at Columbia University, will talk about “Religious Tolerance from New Amstel to Pennsylvania: Connections and Contrasts.”

Samuel W. Heed, senior historian and director of education at the Kalmar Nyckel Foundation, will give an account of “Peter Minuit and New Sweden’s Rocky Relationship with New Netherland.”

Christian J. Koot, assistant professor of history at Towson University, Towson, Maryland, will speak on “Spanning the Peninsula: Augustine Herrman, the South River, and Anglo-Dutch Overland trade in the Northern Chesapeake.”

Henk Looijesteijn, postdoctoral researcher at the International Institute of Social History, will present “Settling the South River: Amsterdam’s settling policy, egalitarian democracy and liberty of conscience, 1657–1664.”

Len Tantillo, fine artist of historical and marine paintings, will talk about his research methods in painting “The Rise and Fall of Fort Casimir, an Architectural and Artistic Interpretation.”

Mark L. Thompson, assistant professor of American Studies at the University of Groningen, will describe “The Limits of New Netherland: The Dutch in the Seventeenth-Century Delaware Valley.”

The New Netherland Institute (NNI), is a membership organization that supports the New Netherland Research Center by raising funds and administering grants such as the Dutch government’s 2009 award that made possible the creation of the New Netherland Research Center at the New York State Library in Albany. The NNI works with researchers and educators and provides internships and awards such as the Hendricks Award, which will be presented at the seminar.

Seminar registration at the Buena Vista Conference Center for the seminar is at 9 a.m. both days. The seminar concludes Saturday with a tour of Old New Castle beginning at 2:30 p.m. The seminar fee of $95 includes lunch both days. The cost for students is $35. On-site registration is $110.

The conference reception and dinner Friday evening will be held at the Hilton Wilmington/Christiana. More information is available by calling (518) 486-4815, or visiting the New Netherland Institute website at www.newnetherlandinstitute.org.

The New Netherland Research Center is a partnership of the New Netherland Institute and the New York State Office of Cultural Education, which is comprised of the State Library, the State Archives, the State Museum, and the Office of Educational Television and Public Broadcasting. Its purpose is to promote and support scholarship and educational opportunities for teachers, students and the public. Since 1974 it has worked to preserve, transcribe, translate and publish the 12,000 seventeenth-century documents that tell about the Dutch presence in North America.

de Halve Maen
Society Activities

New England Branch
Annual Luncheon

The New England Branch of The Holland Society of New York held its Annual Luncheon on Saturday, April 9, 2011, at the Peabody Essex Museum in Salem, Massachusetts. The Museum featured the Rose-Marie and Eijk van Otterloo Collection, a marvelous Flemish and early Dutch art collection of paintings, drawings, and watercolors, making the museum the perfect setting for the event.

Branch President Charles Zabriskie Jr. briefly addressed the gathering and welcomed a number of new participants to this year’s luncheon. Just three days earlier, he had been invested as President of The Holland Society of New York. Mr. Zabriskie told the gathering that he plans to continue to serve as President of the New England Branch while simultaneously serving as President of the national organization.

Among the guests welcomed were Eric Ward and Cynthia Van Zandt, a professor of early American history at the University of New Hampshire in Durham. Dr. Van Zandt, who is well versed in New Netherland history, has been asked to make a presentation at the branch’s 2012 annual luncheon.

After the luncheon, Members and their guests were able to enjoy the wonderful paintings of the Rose-Marie and Eijk van Otterloo collection. Following its run at the Peabody Essex Museum, the collection will be on display at the Fine Arts Museums of San Francisco: Legion of Honor from July 9 to October 2, 2011, and will then move to the Museum of Fine Arts in Houston, Texas, from November 13, 2011, to February 12, 2012.

Those in attendance at the luncheon were Betsy Bergen, Beryl Field Bergen, Henry Field, Richard Denton, Maria Lou Denton, Alton Hotaling, Beverly Hotaling, Ryck Lent, Garrett “Gary” Van Siclen, Frances Van Siclen, Cynthia Van Zandt, Nicholas Veeder, Chay Veeder, Tom Viele, Eric Ward, Ferd Wyckoff, Mary Lou Wyckoff, Charles Zabriskie Jr., Christopher Zabriskie, and Star Zabriskie.

Errata

In the Annual Meeting column under Society Activities on page 17 of the Spring issue of de Halve Maen the name of Ken Zeliff was mnisspelled. Our apologies to Mr. Zeliff.

Summer 2011
THROUGHOUT THE SUMMER of 2011 The Holland Society of New York Library has been fortunate to have the assistance of Patrick Lind, a Library and Information Science Graduate student from the Palmer School of Long Island University. In addition to helping with routine tasks around the Library, Patrick has contributed many hours to the creation of an inventory of church records, both published and unpublished, in the collection. While previous inventories of the Society’s church records collection exist, none has combined information on all the available records, including baptisms, marriages, deaths, and other genealogical data. This new inventory will soon be available for researchers on The Holland Society website.

The Holland Society Library has become the place to conduct New Netherland research. Recent researchers have included a journalist, an African-American playwright, a rare book curator, several archeologists, as well as a range of genealogy enthusiasts, from people just discovering their roots to professionals working on articles for publication.

Other developments in the Library include the transformation of the catalog from an aged database and card file to a fully functioning online catalog, accessible anywhere to all researchers, Members and non-Members. The software selected for this project is ResourceMate, a catalog system developed specifically for smaller, local collections. While this process is in the early phase of implementation, the end results look promising.

Ideally, the new catalog will be a complete reflection of the singular resources available in The Holland Society collection and will allow visitors to begin their research before they arrive in the library. The online catalog will also allow distant researchers to take advantage of the collection as it will include limited archival holdings and should ease the process of information requests. The software purchase was made possible through a generous donation from the Reverend Everett L. Zabriskie III.

At the Library

After the formation of The Holland Society of New York in 1885, one of the first projects that the Members embarked upon was the identification and transcription of church records from the earliest days of New Netherland. At the Annual Meeting of 1889, Theodore M. Banta, Chair of the Committee on Dutch Church Records, reported that copies of records from twenty-four churches were in the Society’s possession and that records from twenty-seven other churches were in the possession of Members “who have had the work done.” Records from eleven churches were identified as being lost or destroyed. Fortunately, most of the missing or presumed destroyed records were eventually located and additional books were added. The collection of church record books transcribed by Holland Society Members now numbers well over one hundred.
In Memoriam

Roger Ellis Brower
The Holland Society of New York has recently learned of the death on May 9, 2009, of Society Member Roger Ellis Brower of Albuquerque, New Mexico, at the age of seventy-nine. Mr. Brower was born on November 23, 1929, in Red Bank, New Jersey, son of Alfred Nehemiah Brower and Dorothy Adele Williams. Mr. Brower claimed descent from Adam Brower Berchoven, who arrived in New Netherland in 1642 from Cologne, Germany. Mr. Brower joined The Holland Society in 2000. Mr. Brower graduated from DeVeaux School at Niagara Falls, New York. He was in advertising during his business career in Manhattan and Boston, Massachusetts, where he was a member of Trinity Church and a supporter of the Museum of Fine Arts. Mr. Brower married Elsa Louise Musson on November 26, 1960, in Manhattan. The couple had a son, Hugh William Musson, born on March 27, 1963. They divorced in 1992, and Mr. Brower subsequently remarried. Mr. Brower is survived by his wife, Patricia L., as well as his son Hugh William Musson Brower.

Horace Bishop Van Dorn III
Life Member of The Holland Society of New York Horace Bishop Van Dorn III died at his home in Kensington, Connecticut, on April 23, 2010, at the age of ninety-four. Mr. Van Dorn was born on November 21, 1915, in Auburndale, Massachusetts, son of Dr. Horace Bishop Van Dorn Jr. and Mabel Morford Wikoff. Mr. Van Dorn claimed descent from Christian Pieterzen van Dorn from Husun, Holstein, Denmark, who came to New Netherland about 1657. Mr. Van Dorn had been a Life Member of the Holland Society since 2005. Mr. Van Dorn was raised in Maplewood, New Jersey. In 1937 he graduated from the Massachusetts Institute of Technology with a B.S. in Engineering. At MIT he was a member of Theta Chi fraternity. From 1937 to 1943 he was in the First Corps of Engineers Reserve and of the War Department Reserve, U.S. Army. Mr. Van Dorn married Eleanor Marjorie Jackson on May 20, 1939, in Belmont, Massachusetts. The couple had three children: Susan, born on November 4, 1940, Sally, born on May 8, 1943, and Russell Jackson, born on August 5, 1946. Following the death of his wife of fifty-nine years, Mr. Van Dorn married Clara Ellen Bettis Gerould on November 17, 2001. Mr. Van Dorn worked for forty-three years at Fafnir Bearing Division of Textron, including as Vice president of Engineering. His career included various engineering, sales, and manufacturing positions. From 1960 to 1980 as Officer in General Management, International Division, customer and subsidiary relations; England, Germany, Japan and India, Research, Development and Sales Engineering Director. He was a director of the Prentice Corporation, Kensington, Connecticut, and of the P作loc Corporation, consultant for American Research and Development/Textron from 1981 to 1987. He held twenty-one U.S. patents and many foreign derivative patents.

Mr. Van Dorn’s life of service to the community was as rich as his professional life. He served on the MIT Educational Council from 1959 to 1970, the University of Connecticut Committee for the establishment of Material Science Center in 1962-1965, and their advisory board for over twenty years. He also served on the Berlin Board of Water Commissioners from 1965 to 1975, and as director, Mattabassett District, from 1958 to 2002. He was a director of the ModConn (now Webster) Bank from 1962 to 1985, a trustee of the New Britain YMCA in 1981-1985, a co-chairman for many years of the United Way New-Britain/Berlin Fund Drive. For ten years Mr. Van Dorn served on the Service Corps of Retired Executives and from 1988 to 1993 as councilor for Central Connecticut State University’s School of Business. He was a Corporator of New Britain General Hospital for thirty-eight years and a consultant for SCORE. Following retirement his main delight was the founding of New Britain Industrial Museum, where he served as the first president. Mr. Van Dorn enjoyed snow and water skiing and golf. He was a founder of the New Britain Ski Club and a member of the National Ski Patrol, maintaining his American Red Cross Advanced First Aid credentials for many years. He golfed at the Shuttle Meadow Country Club, where he served as president and on numerous committees for many years. Mr. Van Dorn was an active member of New Britain’s First Church of Christ Congregational, and a longtime member of the Roundtable. Mr. Van Dorn is survived by his wife, Clara Ellen, daughter Sally V. Johnson of Kensington, Connecticut, and son Russell Jackson Van Dorn of Hawaii, eight grandchildren, seven great-grandchildren, and two brothers, Daniel K. Van Dorn of New Hampshire and Walter G. Van Dorn of Boston, who is a Member of The Holland Society. His daughter, Susan, predeceased him. A funeral service was held at the First Church of Christ, Congregational, New Britain, Connecticut, on April 27, 2010. Interment was at the West Lane Cemetery, New Britain, arranged by Carlson Funeral Home.

Leo John DeGroff
Holland Society of New York Member Leo John DeGroff died on October 2, 2010, at Robinson Memorial Hospital, Atwater, Ohio, at the age of eighty-four. Mr. DeGroff was born on August 5, 1926, in Atwater, the son of Frank Merton DeGroff and Zella C. Baker. He claimed descent from Jean le Comte, who was originally from Picardy, France, but resided in Middleburg, Zedland, before emigrating to New Netherland in 1674. Mr. DeGroff joined The Holland Society in 1978. Mr. DeGroff graduated from Atwater High School in 1944. He attended the University of Akron from 1952 to 1956. He was employed by the Portage County Engineers and by the City of Akron as an engineering technician from 1950 until his retirement in 1985.

Mr. DeGroff married Joyce Corrine Dutro on December 7, 1957, in Akron, Ohio. The couple had three sons, Kirk Brian, born on June 23, 1959, and twins Scott Raymond and Todd Buckley, born on November 23, 1962, all in Akron. An active genealogist, Mr. DeGroff also helped reestablish the interment records of the Hillside Cemetery, Randolph, Ohio. He was also an avid gardener and farmer. Mr. DeGroff was a member of the United Methodist Church of Atwater. Mr. DeGroff is survived by his wife, Joyce, three sons, Kirk Brian DeGroff of Cuyahoga Falls, Ohio, who is a Member of The Holland Society, Scott Raymond DeGroff of Atwater, Ohio, and Todd...
Lispenard Suydam

Holland Society of New York Life Member Lispenard Suydam died in Exeter, New Hampshire, on October 26, 2010, at the age of ninety-two. Mr. Suydam was born on September 11, 1918, in Blue Point, New York, the son of Walter Lispenard Suydam Jr. and Elizabeth Maxwell Tybout Wood. Mr. Suydam claimed descent from Hendrick Rycken, who arrived in New Netherland in 1663. Mr. Suydam had been a Member of The Holland Society since 1955.

Mr. Suydam graduated from the Stony Brook School, Stony Brook, New York, and from Colgate University in 1942. During World War II, he enlisted in the Coast Guard. He served as First Class Petty Officer tasked with bringing troops back from Singapore. After surviving a torpedo attack off the coast of Singapore and returning to New York, he became a meteorologist. His war experience helped him land a job at Brookhaven National Laboratory. From 1950 until his retirement in 1977, he was an administrator at the Brookhaven National Laboratory.

Mr. Suydam married Margaret Bryce Card in Sayville, New York, on May 22, 1943. The couple had three sons: Walter Lispenard III, born on June 28, 1944, Bryce Card, born on October 24, 1947, and Peter Van Cortlandt, born on April 14, 1950, all in Manhattan.

Mr. Suydam’s other life was on the water. For twenty years after retirement he and his wife resided in the coastal communities of South Bristol and New Harbor, Maine, a fitting coda to an active sailing life during his working career on Long Island. He was a Commodore of the Bellport, Long Island, Yacht Club and a member of the Puttersquass, Fire Island, Gunner’s Club and of Long Island’s Great South Bay Scooter’s Club. He was one of the last remaining “Bay men” of the Great South Bay, whether winning the Queen of the Bay Regatta in his Senta or duck hunting or scootering over a frozen bay to Fire Island. A special reward for him came on July 4, 1962, when his three sons each won in his division in the Babylon Yacht Club Regatta.

In addition to The Holland Society, he was a member of the St. Nicholas Society, the Bellport Historical Society, and the Suffolk County Marine Museum. In 1999, Mr. Suydam and his wife moved to the Riverwoods Retirement community in Exeter, New Hampshire.

Mr. Suydam is survived by his wife, Peggy, sons Lispenard “Nardi” Suydam III and Bryce Card Suydam of Marblehead, Massachusetts, and Peter Van Cortlandt Suydam of New Harbor, Maine, and four grandchildren.

Robert Moss Post

Holland Society of New York Life Member Robert Moss Post died on December 19, 2010, at home in Manasquan, New Jersey, at the age of seventy-eight. Mr. Post was born in Glen Ridge, New Jersey, on June 29, 1932, son of James Van Blarcom Post and Helen Ward Moss. He claimed descent from Adriaen Post, who emigrated from The Hague to New Netherland in 1650.

Mr. Post had been a Member of The Holland Society since 1998.

Mr. Post graduated from Bucknell University with a degree in Business and Finance. He served also in the military with the Army Signal Corps. A former resident of Madison, New Jersey, Mr. Post was a real estate broker, appraiser, and investor who owned and operated the Vanchee Agency.


Mr. Post is survived by his wife of fifty-four years, Anne, his children Beverly Jane Martinen of Sandefjord, Norway, Gail Florence Michaels of Powhatan, Massachusetts, and Randall James Post of Madison, New Jersey, and four grandchildren. Funeral services were held on December 27, 2010, at the First Presbyterian Church of Manasquan, New Jersey, with internment at the church’s Columbarium. The Orender Family Home for Funerals, Manasquan, provided arrangements.

Robert Ludlum Bergen, Jr.

Holland Society of New York Member Dr. Robert Ludlum Bergen Jr. died at his home in South Hadley, Massachusetts, on January 11, 2011, at the age of eighty-one. Dr. Bergen was born on October 29, 1929, in Islip, New York, son of Robert Ludlum Bergen and Alice D'Oench. He claimed descent from Hans Hanson Bergen, who arrived in New Netherland from Holland in 1633.

Dr. Bergen graduated cum laude from Williams College in 1951 and received a Ph.D. from Cornell University in 1955. Dr. Bergen was a well recognized scientist in the field of plastics and held several patents, including ones on improving the cracking resistance of plastics, the development of specialized impact resistance, and correlations between longtime mechanical properties of plastics and environmental stress cracking. Dr. Bergen had a long career as a materials scientist with Uniroyal Corporation, headquartered in Middlebury, Connecticut, completing his career there as Director of Research and Development. He authored several works in his profession, served at one time as chairman of the Society of Plastic Engineers, and established the Chemistry Department at the University of New Haven, where he also taught and served on various policy boards. He was a fellow of the AAAS and a member of the American Chemical Society and of Sigma Xi. Since 2005 he has been listed in Who’s Who In America.


During his thirty-year residency in Bethany, Connecticut, Dr. Bergen was a leader in his community. He was a member of the United Church in Christ, in which he served on various committees, was president of the Bethany Conservation Trust from 1979 to 1982, and chairman of the Committee on Senior Housing in 2000-2003.

Besides his wife of fifty-nine years, Betsy, Mr. Bergen is survived by his daughters Beryl Field of Farmington, Massachusetts, Alice D’Oench Muh of Littleton, New Hampshire, and Jennifer Unite Richardson of Cairo, Egypt, and son Robert Ludlum Bergen III of Bethany, Connecticut, six grandchildren, and four great-grandchildren. Both his son, Robert, and grandson, Robert IV, are members of The Holland Society. Funeral services were held on January 29, 2011, at the Beers, Story Funeral Home, South Hadley, Massachusetts.

de Halve Maen
Deacons’ accounts of the Dutch Reformed congregations located in the present-day New York City borough of Brooklyn. Includes transliterated Dutch text and English line-for-line translation.

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