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NEW AMSTERDAM YESTERDAY AND TODAY

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Dear Friends of NAHC,

Welcome to the sixth edition of *New Amsterdam Yesterday and Today*, the New Amsterdam History Center newsletter.

In the last few months, NAHC has continued to present some fascinating talks as part of our on-going lecture series, as well as a wonderful excursion to Sleepy Hollow and Philipsburg Manor. Our spring talk held at the Netherland Club, was presented by Ian Fowler, curator and Geospatial Librarian for the Map Division of the New York Public Library, *Cartographic Visions of New Netherland and New Amsterdam*. It was met with great enthusiasm. For those who missed it, we have made a video recording available on our website.

In this edition, we are pleased to offer you new articles and summaries of talks that you may have missed, for your reading pleasure. From NAHC Trustee Firth Fabend we have a fascinating article, *Religion and Politics in Colonial New York: Sleepy Hollow Church and Domine Guiliam Bertholf*.

This past October, NAHC was honored to host Author and Honorary Reader in History at University of St. Andrews, Jaap Jacobs, direct from the Netherlands via Scotland, for a fascinating talk, *The Lawyer and the Fox: A Tale of Tricks and Treachery in New Amsterdam*. We thank him for sharing a short version of his talk with us for our readers.

Our members and friends continue to be very generous. A very special word of thank you to one of our loyal members, Lynn Van Eick, for her gift of a beautiful map of New Amsterdam that was near and dear to her. She wrote, "The main map is of New Netherland, encompassing Long "Eylandt", the Hudson Valley, New Jersey, western CT. The small inset in the bottom is the map, or drawing of, New Amsterdam at the southern tip of Manhattan. This picture is the one seen on the cover of "Island in the Center of the World".

We are pleased that our patron program continues to grow, and we hope more of you who are not part of the NAHC community, will consider supporting us. It is this support that enables us to offer quality programs and make them available to you and the public on our website, create this newsletter and continue in our mission to inform the public about the important early history of New York in many ways. A patron registration form is available for you at the bottom of this newsletter.

On behalf of the entire Board of NAHC, I thank you for your continuing patronage. I hope you enjoy our newsletter.

Esme Emmanuel Berg

NEW NETHERLAND GIFT OF LYNN VAN EICK



**Religion and Politics in
Colonial New York:**

prominent New York Leislerians
were part of a widespread Atlantic

Sleepy Hollow Church and Domine Guiliam Bertholf

Firth Haring Fabend

Religion and Politics: Pietism and Democracy

One of the many functions of merchant, Orange County coroner, and justice of the peace Theunis van Houten was to ferry Domine Guiliam Bertholf across the Tappan Zee to the Sleepy Hollow Reformed Church, which called Bertholf as its first minister in 1696 and which, like the Tappan Reformed Church and some ten others, he organized and served as supply until his death in 1724. I like to imagine what Van Houten and Bertholf talked about as they tacked back and forth across the Tappan Zee. I'm sure it had to do with tides and currents--that is, with the political and religious tides and currents that roiled New York in the 1680s and '90s.¹

In the decade before his ordination in 1694, when he was a licensed lay reader, Bertholf organized some twelve Reformed churches in the area. Yet, despite his achievements, the ministers in the New York City Reformed churches looked down on him because he did not have a university education. Rather, he had been trained, in a common practice of the day, in his home province of Zeeland by an ordained minister, not in one of the illustrious theological schools at Utrecht and Leiden, the alma maters of his betters in New York. The New York minister Henricus Selyns accused him of being a "Coelmanist" [sic], who

community, with a strong Huguenot component, of political activity, today known as Protestant International.

The brutal massacre of Huguenots in the St. Bartholomew Day Massacre in August 1572 by French Catholic mobs provoked widespread revulsion among moderate Europeans, and Calvinism quickly became marked by a sense of international solidarity characterized by "foreign aid" for the beleaguered, fundraising for broken congregations, the establishment of refugee hostels, and a conviction that Catholic France, Spain, and Austria, and Rome, had gone too far. French Calvinists formed links based on shared Reformed beliefs with Geneva, the United Provinces, the Palatinate, and Scotland and England, as well as commercial links that networked merchant families all over the Atlantic world.

One of Protestant International's gathering places was in Rotterdam in the 1680s. Among the men who met in the Rotterdam salon of Quaker merchant Benjamin Furly to discuss the new ideas were various English Separatists, George Fox, father of the Quaker movement, the English political philosopher John Locke, whose *Two Treatises of Government* was to electrify the English-speaking world at around this time, and other luminaries of the early Enlightenment, including Charles Talbot, Gilbert Burnet, and Huguenot theologians Pierre Jurieu and Pierre Bayle. In addition, there were Jacob Milborne, Jacob Leisler's main supporter and future son-in-law, and none other than Samuel Edsall, Jacob Milborne's

“catechize, have private exercises and special prayers; and almost say, that the public prayers are spurious. True believers are grieved at these things and look forward to very great troubles therefrom to the church of God.”²

Bertholf’s mentor and teacher back in Zeeland was Jacobus Koelman, a brilliant but controversial Pietist minister for his novel ideas about the necessity of a personal born-again salvation experience, the importance of spontaneity in praying and preaching, rather than the reading of set prayers and composed sermons, and the notion of the priesthood of all believers. The latter tenet particularly irritated the orthodox highly educated ministers in New York City, Selyns and Rudolphus Varick, who believed their years of formal training set them apart and above the herd. Nor did the New York ministers care for Bertholf’s politics. Domine Varick angrily denounced Bertholf as having “violently urged on” Jacob Leisler when the political upheaval known as Leisler’s Rebellion convulsed the city in 1689.³

As for *his* politics, Theunis van Houten was a member of the Committee of Safety that put Jacob Leisler in power in New York. It all started in England, when the so-called Glorious Revolution put Dutch William III of Holland and his wife Mary on the English throne in 1688, sending Mary’s father, Catholic James II, into exile. When news of this Protestant coup reached New York, wealthy merchant and zealous Calvinist Jacob Leisler took control of the fort at the foot of Manhattan intending to

father-in-law.⁵

Edsall had risen from the hatter’s trade to advise the Governor and Council of the Province of East Jersey. A political activist who was said to have had a better acquaintance with matters of government than was possessed by any of his colleagues [at the time of Leisler’s Rebellion] or by Leisler himself,” he had turned up in Rotterdam, now fifty-six, rich, powerful, and in the thick of the era’s political foment.⁶

The Samuel Edsall connection provides food for thought regarding the Orange County Leislerians, those men who gathered at the tavern in Tappan, at the Tappan Church, between morning and afternoon services, at the courthouse to discuss the burning issues of the day, and in a sailboat crossing the Tappan Zee to Sleepy Hollow. Samuel Edsall is the particular figure who links them with the political events of Leisler’s Rebellion, just as Guiliam Bertholf is the particular religious link who connected them to the power of Pietism with its inherent democratic bias.

Obscure Dutch farmers, isolated, it has been assumed, from the main intellectual ideas of the times, they were, to the contrary quite abreast of them. The farmers of Tappan who listened on Sundays to the Pietist views of Guiliam Bertholf were through this religious connection privy to the ideas that anticipated the Glorious Revolution in England, when the Protestant Dutch stadtholder William took over the throne of Catholic James II. Now it appears that, through their

protect it from what he believed were pro-Papist, anti-Pietist forces in the city, while awaiting the arrival of a new Protestant governor to be named by William and Mary.

He was not paranoid. Only three years earlier in 1685, Catholic Louis XIV had revoked the 1598 Edict of Nantes that had given protection to French Protestants, or Huguenots, and made their emigration from France a crime punishable by slavery in Mediterranean galley ships or even death. In New York, fear of Louis's long reach was exacerbated by his royal memorandum to the Governor of Canada, dated May 31, 1686, to persecute Protestants in Canada if they did not abjure their faith."

In reality, however, Leisler's opponents in New York were Protestants too, members of an up-and-coming elite that felt threatened by the Pietist and democratic swell that was luring the ordinary folk out of the more orthodox mainstream churches into churches such as Bertholf organized. They disdained Leisler for his fiery Calvinistic and Pietistic beliefs and his wrongful condemnation of them as "papist dogs" and "false Popish grandees," amid other colorful epithets. Further, they envied him his great wealth, part of it originating in his highly beneficial business and Huguenot merchant connections in Europe, and part in a fortuitous marriage he had made to one of their own. When Leisler took the drastic action of occupying the fort, he did so at the behest of the Committee of Safety that appointed him captain of the fort on June 8, 1689, and on August 15 appointed him

connection to Samuel Edsall, they were privy also to the ideas of a trans-Atlantic intellectual community, dubbed Protestant International, that demanded in New World and Old the triumph of Protestantism over Papism and that insisted on their traditional rights and privileges over royal tyranny. John Locke's *Two Treatises of Government* in Holland, which he wrote during his expatriate years in Holland, 1683-1689, expounded on the notion that all men are equal, that government emanates from the people and must seek the popular welfare, that revolution against a tyrant, especially in the case of religious oppression, is justified, and importantly that men have a natural right to property. Life, liberty, and *property*. Thomas Jefferson changed Locke's wording to Life, liberty, and the pursuit of happiness. To have property was to be happy. Locke was sure about property in England, but not so sure about property in America. "I ask," he mused, as he theorized on the value added to land by labor, "whether in the wild woods and uncultivated waste of America, left to nature, without any improvement, tillage or husbandry, a thousand acres yields the needy and wretched inhabitants as many conveniences of life as ten acres of equally fertile land do in Devonshire, where they are well cultivated."⁷

The farmers of Tappan knew it was only a matter of time and sweat before the question was an academic one. In such ways, these Leislerian-era farmers were not merely backwoods hearers of ideas filtered down to them through men like Bertholf and Edsall. Rather, in their progressive hopefulness, they

commander in chief of New York Province.

On this Committee of Safety were, in addition to Theunis van Houten and Guiliam Bertholf, Samuel Edsall; Daniel De Clarke, who had married the widow of Jan Pietersen Haring in 1685; Peter Haring; and Cornelius Cooper, captain of the Orange County militia company that now occupied the fort. Also, on the Committee were Jean Demarest, a Haring in-law; William Laurence, a son-in-law of Samuel Edsall; and Abraham Gouverneur, who had Orange County connections and who served as Clerk of the Committee of Safety. Johannes Blauvelt, Teunis Talman, and Peter Bogert, another Tappan patentee in-law, were members of Captain Cooper's militia.⁴

More than a Catholic/Protestant rivalry was at stake in Leisler's Rebellion. The principles and tenets concerning the nature of government that bound these men to Leisler's cause were the very ideas circulating in Europe in the 1680s concerning liberty of conscience, power and prerogatives, and natural rights, including the right of property.

It has long been known that Guiliam Bertholf and his fellow Pietists from Zeeland conveyed their religious ideas to the people of New Netherland. But it has only recently been known that a number of

were already acting on them, and on a continuum with the revolutionaries who would be informed by Locke's ideas, and Jefferson's, in the century to come.

1. Firth Haring Fabend, "The Pro-Leislerian Farmer: 'A Mad Rabble' or 'Gentlemen Standing Up for Their Rights?'" in *A Beautiful and Fruitful Place*, vol. 2, ed. Elisabeth Paling Funk and Martha Dickinson Shattuck (Albany, 2011), pp. 29-35.

2. Ibid.

3 Selyns to Classis of Amsterdam, September 20, 1685, *Ecclesiastical Records of the State of New York*, 7 vols., vol. 2, pp. 906-909. Hereafter *ERNY*; Dellius to Classis of Amsterdam, October 7, 1694, *ERNY*, vol. 2, pp. 1105-1106.

4 Menna Prestwick, ed., *International Calvinism, 1541-1715* (Oxford, 1985), Introduction; and Élisabeth Labrousse, "Calvinism in France, 1598-1685," *ibid.*, p. 298; Fabend, "The Pro-Leislerian Farmer," p. 33; and personal correspondence with David William Voorhees, October 8, 2011.

5 Thomas Henry Edsall, "Something about Fish, Fisheries, and Fishermen," *The New York Genealogical and Biographical Record*, 14 (October 1882), 4; 181-200," p. 194.

6 J. F. Bosher, "Huguenot Merchants and the Protestant International in the Seventeenth Century," *William and Mary Quarterly*, 52 (1995): 77-102. An on-line search of the works of David William Voorhees will provide full information. He is the Director of the Leisler Institute for the Study of Early New York History, and the Editor of the forthcoming Papers of Jacob Leisler.

7 John Locke, *The Second Treatise of Government*, ed. Thomas P. Peardon (New York, 1952), p. x.



A Cartographic View of the Battle of Long Island, 1776

Ian Fowler

In his talk on November 8, 2019, Ian Fowler took us through the history of the Battle of Long Island, its preparations, and the subsequent flight of the Continental Army, through printed and manuscript maps from the collection. These materials feature some of the greatest innovations on British cartography of the 18th century and provide a unique perspective on the topography and development of Manhattan and Brooklyn at this time and the challenges those elements presented to both armies. Ian has shared a summary of his talk for our newsletter. The full talk can be seen on our website, www.newamsterdamhistorycenter.org/events.

The Battle of Long Island (also known as the Battle of Brooklyn) was fought on August 27, 1776, and was the first, and largest, major battle of the American Revolutionary War to take place after the United States declared independence on July 4, 1776.

After the riots that took place in the American colonies following the introduction of the Stamp Act in 1765, the British prepared for the possible necessity of an armed invasion of the colonies. They came to the strategic conclusion that splitting a colonial force at New York could significantly weaken any opposition and that New York Harbor would provide an excellent base of control. The Montresor plan of 1767 and the Ratzer plan of 1767 both provided the British with much needed intelligence about the geography and topography of New York and laid the groundwork for their invasion plans.

After defeating the British in the Siege of Boston on March 17, 1776, General

George Washington brought the Continental Army to defend the city of New York. Washington was also aware of the strategic importance of the harbor and the city to both the British and Colonial armies and navies. In July, the British under the command of General William Howe landed a few miles across the harbor from Manhattan on Staten Island. In response Washington moved the bulk of his forces to Manhattan, believing that it would be the first target of any British attack.

On August 22, the British landed on the shores of Gravesend Bay in modern day Brooklyn, across the Narrows from Staten Island. On August 27th the British attacked U.S. defenses on the Guan Heights (modern day Prospect Heights.) While the Americans engaged what they believed was the primary British force Howe maneuvered his main army around the rear of the Continental Army and attacked their flank. The Americans were taken by surprise with twenty percent losses through casualties and capture. The Continental Army retreated to the main defenses on Brooklyn Heights where Washington joined them from Manhattan. The British prepared for a siege to begin the next day, but on the night of August 29–30, Washington evacuated the entire army to Manhattan under the cover of night, where over the next days they skirmished with the British while retreating up the length of Manhattan.



The Lawyer and the Fox: A Tale of Tricks and Treachery in New Amsterdam

Jaap Jacobs

Adriaen van der Donck is best known as the writer of *A Description of New*

Netherland. He was born in Breda, only a few years before that city was conquered by Habsburg forces in 1625. Van der Donck and his parents fled northwards and were only able to return after the recapture of Breda in 1637. A year later, Van der Donck matriculated at Leiden University to read law. He subsequently served as chief judicial officer at the patroonship of Rensselaerswijck in New Netherland. After leaving Rensselaerswijck he started his own patroonship Colendonck just north of Manhattan. Van der Donck became involved in New Netherland politics, which were rife with conflicts after a devastating war with the Native Americans for which the West India Company was blamed. In 1649 the Leiden Lawyer traveled back to the Dutch Republic to present a remonstrance to the States General. After his return to New Netherland in 1653, he stayed out of public life until his untimely death at the hands of Native Americans two years later.

Historians of New Netherland have largely viewed Van der Donck positively, portraying him as a conduit for enlightened Dutch tolerance into North America. This image of Adriaen van der Donck is hard to reconcile with the historical record. In fact, many aspects of Van der Donck's life point the other way. Van der Donck's exile from Breda, his marriage to a daughter of a puritan minister from England, and his continuing membership of the Calvinist church suggest that his engagement in colonial projects stemmed from religious motives similar to those of New England colonists: the desire to create a safe haven overseas, free from persecution. If so, then Van der Donck entertained religious ideas quite similar to those of Petrus Stuyvesant.

Petrus Stuyvesant, the Franeker Fox, requires only a brief introduction: he was born into an orthodox Calvinist family in the early 1610s in Peperga, Friesland, a province in the north of the Dutch Republic. Stuyvesant enrolled as a student at the University of Franeker in 1630. He subsequently served the Dutch West India Company on the Brazilian island Fernando de Noronha. After a brief return to the Netherlands, he went to Curaçao in 1639 where he was in charge of the stores. He became director of the island in 1642, but he returned to the Netherlands again after losing his right leg at the Spanish-held island of St. Martin. Subsequently, the West India Company appointed him director general of New Netherland.

If Van der Donck and Stuyvesant had a similar religious outlook, what then lies at the root of their conflict? In order to answer that question, I reconstructed the struggle between Van der Donck and Stuyvesant and their networks in New Netherland and the Dutch Republic as they evolved over four years, 1649 to 1653. Up to 1649, Adriaen van der Donck had hardly played a part in the conflict over who was to blame for Kieft's War, even though he was a member of the advisory council, the Nine Men. But by late summer 1649, relations between Stuyvesant and Van der Donck had deteriorated into open conflict, which had to be resolved by authorities in the Dutch Republic. So Van der Donck made the transatlantic journey and then used several means to further their cause. For instance, he produced an inflammatory pamphlet, entitled *Broad Advice*. The anonymous pamphlet blames the mercantile

inclinations of the directors of the West India Company for their failure to properly govern the colonies. In October 1649, Van der Donck submitted several documents, including the Remonstrance, to the States General. These were turned over to its committee for West Indian affairs for further perusal. Most importantly, through his network Van der Donck had become affiliated with a political faction in the Dutch Republic that supported the stadtholder, Willem II, in his struggle with Amsterdam. The faction included two brothers, Alexander and Hendrick van der Capellen, who both played an important role in the States General and its committee for West Indian affairs. Another member was Johan van Reede van Renswoude, who often chaired the plenary meetings of the States General.

Alexander van der Capellen assumed the chair of the committee for West Indian affairs in 1650, which allowed Van der Donck the opportunity to press their case. In April 1650, the committee sent the plenary session a “provisional order” with sweeping measures. If implemented, this would radically change the composition of director general and council: it would consist of a director and vice director and three members, of which one would be jointly appointed by the West India Company and the States General. The other two would be nominated by an assembly consisting of representatives of the patroons and the colonists. Second, Stuyvesant would be recalled. Third, a city government would be instituted in New Amsterdam, consisting of a schout, two Burgomasters, and five schepenen.

The delegates of New Netherland of course reacted enthusiastically to these proposals, especially as Van der Donck, one of the very few non-absentee patroons, would be an obvious candidate for one of the council seats. But there was immediate opposition from the Amsterdam chamber. In their reply, the directors proposed a number of changes to the governmental reforms. They also objected to the recall of Stuyvesant. The proposed format for New Amsterdam was not controversial and there was no reason for the Amsterdam directors to object to it. Far more important was what the powers of a New Amsterdam city government would be and who would be appointed to it.

As political tensions between the stadtholder and Amsterdam reached boiling point in the summer of 1650, with the country on the brink of civil war, the reforms of New Netherland lost urgency. The tension subsided when stadtholder Willem II suddenly died in November 1650. As a result, Alexander and Hendrick van der Capellen were unable for much of 1651 to help Adriaen van der Donck. After months of being absent, Hendrick van der Capellen returned to The Hague early 1652. There is no doubt that Van der Donck had kept in close contact with the Van der Capellens during their absence, for that very same day he entered another petition, urging a final decision of the previously submitted plans. As he planned to return to New Netherland shortly, he asked for a speedy decision.

As soon as this news reached the Amsterdam chamber, the directors informed the Amsterdam Burgomasters. There was still time to block pending

resolutions. On the 27th of April, the committee for West India affairs submitted a draft resolution for the recall of Stuyvesant to the plenary session. The chair that week was Johan van Reede van Renswoude, who managed to get the job done: Stuyvesant was ordered to return immediately. Van der Donck was granted a letter to that effect, which he was to hand to Stuyvesant personally. The chamber of Amsterdam would be informed of the resolution by letter.

The plan could have worked, if Van der Donck had been able to arrive in New Netherland before any counter-orders reached the colony. The Amsterdam chamber needed to be kept in the dark as long as possible. Johan van Reede van Renswoude drafted a short letter to the Amsterdam Directors, with a copy of the resolution. Usually, a letter from The Hague to Amsterdam took no more than two or three days. In this case, the letter, signed by Johan van Reede van Renswoude and dated the 27th of April, did not arrive in Amsterdam until two weeks later. Clearly Van Reede van Renswoude or someone else had deliberately delayed it. The directors in Amsterdam immediately took countermeasures. First, they tried to block Van der Donck's return to New Netherland. Second, they sent a letter to Stuyvesant, informing him that he should not make haste in returning to the Dutch Republic.

The third countermeasure was to dispatch director Jacob Pergens to The Hague. Van der Donck submitted a last request to the States General on Monday May 13, asking for some last safeguards. But after this request was read in the plenary session, the delegates of Holland requested a delay. This was an ill portent for Van der Donck. He decided to leave without the requested papers, but still had time to go to a notary and obtain a proxy from Alexander van der Capellen to represent him in the founding of a new patroonship on Long Island. Then he left for Amsterdam where on May 15 he hired a few servants for his patroonship. But it was already too late. After arriving in The Hague, Pergens had contacted several members of the States of Holland. The next morning, May 16, 1652, the Amsterdam Burgomaster Cornelis de Graeff, the former Burgomaster Cornelis Bicker, accompanied by six or seven delegates to the States of Holland went over to the plenary session of the States General and announced that the decision to recall Stuyvesant required the approval of the States of Holland. As a result, the resolution was withdrawn, and Van der Donck was ordered to return the letter he had been handed. It was power play by Amsterdam and Holland that thwarted Van der Donck's last chance.

Meanwhile Stuyvesant had acted decisively in New Amsterdam. In December 1650 he appointed new members of the Nine Men more favorable to the West India Company. None of the members of the Nine Men from 1647 through 1650 was still in office by 1652. This purge resulted in the opposition becoming divided: many former supporters of Van der Donck gradually dropped their hostility towards the West India Company and Stuyvesant. Meanwhile the hardcore members of the patroon faction were marginalized. This made it safe to grant New Amsterdam city rights, as Stuyvesant and his

council suggested to the Amsterdam chamber in late 1651.

After permission had been granted early in 1652, Stuyvesant proceeded to install the city government of New Amsterdam on February 2, 1653, the customary day to install new Burgomasters in Amsterdam, a tradition dating back to the late fourteenth century. Five of the members of the purged Nine Men were appointed to the city government, none of them enemies of the Company, thus providing the foundation for a good relationship with director general and council.

Putting the struggle between the Leiden Lawyer and the Franeker Fox within its Dutch political context yields a revised interpretation of the role of participants, events, and decisive factors. The conflict may have found its starting point in colonial events, but its trajectory was determined by the shifts in the balance of power in Europe. It was a transatlantic struggle for political power between the Amsterdam Chamber and its officers in New Netherland on the one hand and patroons supported by the stadtholder faction in the States General on the other. Due to the First Anglo-Dutch War, Van der Donck could not return to New Netherland. He spent his time in the Dutch Republic writing his Description of the colony, and obtaining his doctorate in law at Leiden. Before he returned, Van der Donck had to promise not to meddle in politics anymore. He probably intended to make his patroonship Colendonck a success. But he was never able to do so and tragically died in a war with the Native Americans. There is no reason to doubt that Stuyvesant and Van der Donck both wanted the Dutch colony to grow and prosper and that gives a tragic tinge to this tale of the Leiden Lawyer and the Franeker fox.

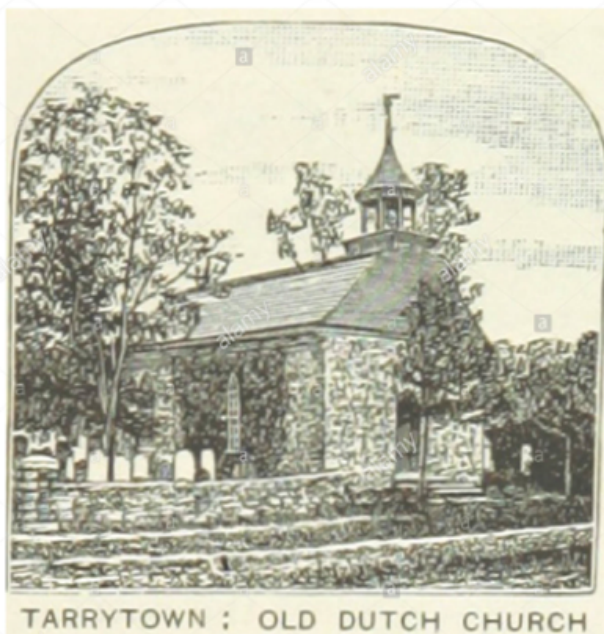
For more information, see “‘Act with the Cunning of a Fox’: The Political Dimensions of the Struggle for Hegemony over New Netherland, 1647-1653”, *Journal of Early American History*, 8 (2018), issue 2, 122-152.



NAHC VISITS DUTCH SITES IN WESTCHESTER

On Friday, June 7, approximately 15 New Amsterdam History Center members and friends were treated to a private tour of Philipsburg Manor, The Old Dutch Church of Sleepy Hollow, and the Church's Burial Ground. It was a memorable day for all of us.

Philipsburg Manor, a nationally



significant and largely intact colonial milling and trading complex, is located in Sleepy Hollow, New York. It was formerly owned by a Dutch merchant family, the Philippses, operated by enslaved Africans of diverse backgrounds, and farmed by tenant families originally from Europe.

The Old Dutch Church, built in 1685 and standing across Route 9 from the Manor complex, is the oldest church in NY State and was once part of the Manor. We were treated to a short historical narrative of the site by the Church's Rector.

Our visit concluded with a walking tour of the Old Dutch Burying Ground, directly adjacent to the Church and one of America's oldest burying grounds, as well as a delicious lunch at the nearby Horsefeathers Restaurant in Tarrytown.



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NAHC EVENTS AND MILESTONES

NAHC is very pleased to welcome James Van Splinter, Esq., as the newest member of the Board of Trustees. James is a partner at the law firm, Kranjac, Tripodi & Partners LLP.

Please save the date for our forthcoming talk by Shaun Sayres: “*A Dangerous Liberty*” – *Mohawk-Dutch Relations and the Colonial Gunpowder Trade, 1639-1665*, which will take place on February 5, 2020.

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