

RECORDS OF  
THE REFORMED  
DUTCH CHURCH  
OF ALBANY, NEW YORK  
1683—1809

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The Records of the Reformed Church  
of Albany, New York

# Records Of The Reformed Dutch Church Of Albany New York 1683 1809

**Nancy Anne McClure Zeller**

## **Records Of The Reformed Dutch Church Of Albany New York 1683 1809:**

*Records of the Reformed Dutch Church of Albany, New York, 1683-1809* First Reformed Protestant Dutch Church (Albany, N.Y.),1978      *Records of the Reformed Dutch Church of Albany, New York, 1683-1809* ,1978      Records of the Reformed Dutch Church of Albany, New York, 1683-1809 ,1978      Records of the Reformed Dutch Church of Albany, New York 1683-1809 ,1981      Dutch and Indigenous Communities in Seventeenth-Century Northeastern North America Lucianne Lavin,2021-05-01 This volume of essays by historians and archaeologists offers an introduction to the significant impact of Dutch traders and settlers on the early history of Northeastern North America as well as their extensive and intensive relationships with its Indigenous peoples Often associated with the Hudson River Valley New Netherland actually extended westward into present day New Jersey and Delaware and eastward to Cape Cod Further New Netherland was not merely a clutch of Dutch trading posts settlers accompanied the Dutch traders and Dutch colonists founded towns and villages along Long Island Sound the mid Atlantic coast and up the Connecticut Hudson and Delaware River valleys Unfortunately few nonspecialists are aware of this history especially in what was once eastern and western New Netherland southern New England and the Delaware River Valley respectively and the essays collected here help strengthen the case that the Dutch deserve a more prominent position in future history books museum exhibits and school curricula than they have previously enjoyed The archaeological content includes descriptions of both recent excavations and earlier unpublished archaeological investigations that provide new and exciting insights into Dutch involvement in regional histories particularly within Long Island Sound and inland New England Although there were some incidences of cultural conflict the archaeological and documentary findings clearly show the mutually tolerant interdependent nature of Dutch Indigenous relationships through time One of the essays by a Mohawk community member provides a thought provoking Indigenous perspective on Dutch Native American relationships that complements and supplements the considerations of his fellow writers The new archaeological and ethnohistoric information in this book sheds light on the motives strategies and sociopolitical maneuvers of seventeenth century Native leadership and how Indigenous agency helped shape postcontact histories in the American Northeast      Genealogical Encyclopedia of the Colonial Americas Christina K. Schaefer,1998 Covers the period of colonial history from the beginning of European colonization in the Western Hemisphere up to the time of the American Revolution      *Genealogical and Biographical Notes* ,2005      *The Source* Loretto Dennis Szucs,Sandra Hargreaves Luebking,2006 Genealogists and other historical researchers have valued the first two editions of this work often referred to as the genealogist s bible The new edition continues that tradition Intended as a handbook and a guide to selecting locating and using appropriate primary and secondary resources The Source also functions as an instructional tool for novice genealogists and a refresher course for experienced researchers More than 30 experts in this field genealogists historians librarians and archivists prepared the 20 signed chapters which are well written easy to read and include many helpful hints for getting the

most out of whatever information is acquired Each chapter ends with an extensive bibliography and is further enriched by tables black and white illustrations and examples of documents Eight appendixes include the expected contact information for groups and institutions that persons studying genealogy and history need to find **The Rude Hand of Innovation**

David G. Hackett,1991-07-25 This path breaking study analyzes the social and religious transformation of Albany New York from the town s colonial origins through industrialization in the early nineteenth century Rather than see the transformation of traditional societies as a process of modernization Hackett adopts a broader conception of religion as a cultural system and argues that culture influences social order differently in different historical periods During most of Albany s colonial period the Dutch townspeople absorbed British people and customs into their Calvinist way of life Following the Revolution large scale immigration urbanization and the initial spurt of an industrial economy transformed Albany into a bustling commercial center At the same time new political and religious ideologies that disagreed among themselves yet together advocated economic growth democracy education and individual rights challenged and finally replaced Calvinism Drawing on the resources of sociology social history and religion this study illuminates not only the social history of Albany but also presents a new interpretation of the relationship between religion and social order in American history **New World**

**Dutch Studies** Albany Institute of History and Art,1987-01-01 The history culture and lifeways of New Netherland as researched and interpreted by Dutch and American scholars *The New York Genealogical and Biographical Record* ,2007

**Albany Institute of History and Art** Tammis K. Groft,Mary Alice Mackay,1998-01-01 Founded in 1791 the Albany Institute of History and Art is one of the nation s oldest cultural institutions Today it boasts outstanding collections largely focused on New York State s Upper Hudson Valley These include Hudson River School landscape paintings portraits by Ezra Ames and Charles Loring Elliott sculpture by Erastus Dow Palmer landscape and interior paintings by Walter Launt Palmer and Albany made silver and other crafts This comprehensive overview of the Albany Institute of History and Art s American art and decorative arts collections presents color plates and essays on about 130 objects of a total exceeding 20 000 Dating from the beginning of the seventeenth century to the 1990s each object in this volume was chosen for its national significance artistic merit and relevance to the Institute s mission collecting and interpreting the art history and culture of New York State s Upper Hudson Valley through four centuries

**Mohawk Frontier, Second Edition** Thomas E. Burke Jr.,2009-02-05 This is the fascinating story of the Dutch community at Schenectady a village that grew out of the wilderness along the northern frontier of New Netherland in the 1660s Drawing upon a wealth of original documents Thomas Burke renders an engaging portrait of a small but dynamic Dutch village in the twilight years of the New Netherland colony Despite the proximity of the Mohawks Schenectady s residents when they were not quarreling amongst themselves made their living more from farming and raising livestock than trading Due to a scarcity of labor Schenectady became one of the most diverse and energized communities in the region attracting servants and tenant farmers and paving the way for slavery Its northern

frontier location however made it a vulnerable target during the many conflicts between the French and English that erupted in the late seventeenth century Bringing Schenectady fully out of the historical shadow of its large neighbor Albany Thomas Burke reveals both the intricate depths of a small Dutch village and how many aspects of its story mirrored the broader histories of New Netherland and New York This second edition of the classic history features a new introduction by William Starna which updates key research and issues that have arisen since its initial publication

*Dividing the Faith* Richard J. Boles, 2020-12-29 Uncovers the often overlooked participation of African Americans and Native Americans in early Protestant churches Phillis Wheatley was stolen from her family in Senegambia and in 1761 slave traders transported her to Boston Massachusetts to be sold She was purchased by the Wheatley family who treated Phillis far better than most eighteenth century slaves could hope and she received a thorough education while still of course longing for her freedom After four years Wheatley began writing religious poetry She was baptized and became a member of a predominantly white Congregational church in Boston More than ten years after her enslavement began some of her poetry was published in London England as a book titled *Poems on Various Subjects Religious and Moral* This book is evidence that her experience of enslavement was exceptional Wheatley remains the most famous black Christian of the colonial era Though her experiences and accomplishments were unique her religious affiliation with a predominantly white church was quite ordinary *Dividing the Faith* argues that contrary to the traditional scholarly consensus a significant portion of northern Protestants worshipped in interracial contexts during the eighteenth century Yet in another fifty years such an affiliation would become increasingly rare as churches were by and large segregated Richard Boles draws from the records of over four hundred congregations to scrutinize the factors that made different Christian traditions either accessible or inaccessible to African American and American Indian peoples By including Indians Afro Indians and black people in the study of race and religion in the North this research breaks new ground and uses patterns of church participation to illuminate broader social histories Overall it explains the dynamic history of racial integration and segregation in northern colonies and states

*Cyndi's List* Cyndi Howells, 2001 A two volume set which provides researchers with more than 70 000 links to every conceivable genealogical resource on the Internet

**Spaces of Enslavement** Andrea C. Mosterman, 2021-10-15 In *Spaces of Enslavement* Andrea C. Mosterman addresses the persistent myth that the colonial Dutch system of slavery was more humane Investigating practices of enslavement in New Netherland and then in New York Mosterman shows that these ways of racialized spatial control held much in common with the southern plantation societies In the 1620s Dutch colonial settlers brought slavery to the banks of the Hudson River and founded communities from New Amsterdam in the south to Beverwijck near the terminus of the navigable river When Dutch power in North America collapsed and the colony came under English control in 1664 Dutch descendants continued to rely on enslaved labor Until 1827 when slavery was abolished in New York State slavery expanded in the region with all free New Yorkers benefitting from that servitude Mosterman describes how the movements of enslaved

persons were controlled in homes and in public spaces such as workshops courts and churches She addresses how enslaved people responded to regimes of control by escaping from or modifying these spaces so as to expand their activities within them Through a close analysis of homes churches and public spaces Mosterman shows that over the course of the seventeenth and eighteenth centuries the region s Dutch communities were engaged in a daily struggle with Black New Yorkers who found ways to claim freedom and resist oppression Spaces of Enslavement writes a critical and overdue chapter on the place of slavery and resistance in the colony and young state of New York

**Tierck Clafsens DeWitt and Descendants of His Son Luykas DeWitt** Vona (DeWitt) Smith,2004 The DeWitt genealogy is a fascinating study of 26 generations of the family from 1293 to the present This work is the collaboration of descendants of the three children of Leucas ninth child of Tierck Clafsens DeWitt American Ambassador Lester DeWitt Ballor of UEL descent obtained a copy from The Royal Library of the Hague of Beschayving DerStad Dordrecht by Mattys Balen Jans Zoon published in 1677 This information provided the first thirteen generations in Holland He also received a 32 page copy of a lawsuit in 1684 by Jan DeWitt on behalf of his brother Tierck for rent owned by Pieter Janz their sister Faelde s husband The property was land inherited by Tierck from his father Nicholaas It provided information on her mother Taetje Cornelisz her father brothers and their shipyard

A Beautiful and Fruitful Place Nancy Anne McClure Zeller,1991 *Three River Valleys Called Home* Vicki Holmes,2019-08-13 Sometimes people leave their home with the hopes of finding something better Sometimes they are forced out and chased away Philip Eamer and his wife Catrina experience both in this true story of immigrants searching for a place to call home The Eamer family s story begins in 1755 as they leave the Rhine Valley for a better life in America Once there they move to the Mohawk River Valley in New York where they build a home and raise 10 children Despite the effects of the French Indian War the Eamers flourish and happily find their lives intertwined with their neighbours and fellow immigrants for almost two decades However no family s story occurs in isolation and eventually the Eamers find themselves at the mercy of the political and historic events of the American Revolution Choosing to side with the Crown they are forced to flee their home at the hands of neighbours and soldiers What follows next is representative of many Loyalists experiences The Eamer family is forced to make a 370 km 230 mile trek to Montreal where they must live in a refugee camp for three years before finally being granted their own land in the St Lawrence Valley for their loyalty to the King Told by one of Philip and Catrina s descendants *Three River Valleys Called Home* is historical fiction based on a real family and true events Although some of the interactions and dialogue may be imagined they are firmly planted in the harsh realities that many immigrants faced and pay tribute to the true grit of the settlers who built North America While this book will have special meaning for the thousands of descendants of the Eamer family and the other families who made up their community their story will touch anyone with a history of immigration in their family tree

**National Genealogical Society Quarterly**  
National Genealogical Society,1986

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