

De Nieuw Nederlandse Mercurius

Vol. 33, No. 1

“De Nieuw Nederlandse Mercurius”

March 2017

Events of Interest

April 30, 2017. Historic Brighton and Trinity Reformed Church present “Digging for our Dutch Roots.” Arlene Vanderlinde will examine the forgotten legacy of a people and their contributions to our local culture. The event will take place at 2:00 pm in the Trinity Reformed Church on 909 North Landing Road in Brighton, NY. Admission is free.

Until June 18, 2017. “Wampum World: An Art Installation” by Renée Ridgway will be on display at the Albany Institute of History and Art. This multimedia exhibition is an artist’s interpretation of the changing meaning of wampum from culture to culture and time period to time period. It combines video installations and the artist’s watercolors and collage works with objects that the artist has selected from the museum’s collection of Dutch colonial materials. No physical wampum is exhibited in this exhibition.

According to Netherlands’ artist Renée Ridgway, “Wampum World is about wampum, which is made from shell. Historically, it had manifold functions for Native Americans in various aspects of their societies and is still considered sacred today. In contrast, Dutch settlers, having recognized the value of wampum for Native Americans, used wampum in exchange with European goods in order to procure beaver pelts, as part of the 17th-century trade

triangle ‘beaver, wampum, hoes.’ Metal coinage was not readily available in the New World, therefore wampum served as currency. Wampum World visually elucidates this historical exchange system and present day usages of wampum from various perspectives.”

Ridgway conveys her interpretation through a multimedia exhibition that shows her mixed media drawings, prints, and video works, combined with archival documents, maps, and artifacts from the Albany Institute to form an artistic installation. The objects from the Albany Institute’s collection enhance the artist’s contributions and range from portraits of “Indian Kings,” to deeds of land purchases, to period objects such as a Dutch *kas*. Wampum World facilitates a greater understanding of wampum for the general public, not only as a historical document or medium of exchange, but also in relation to its modern day usages and meanings as a “cultural currency.”

For more information go to: www.albanyinstitute.org.

Call for Papers

“Women in New Netherland” Please submit proposals of about 300 words and a one-page CV to nyslfn@nysed.gov by April 1, 2017. The year 2017 marks the 100th anniversary of women’s suffrage in New York State. The New Netherland Institute would like to use this centenary and our Annual Conference to highlight the role of women in the development

of the seventeenth-century Dutch colony of New Netherland and early New York. The conference will convene in Albany, New York at the New York State Museum on the 22nd and 23rd of September 2017. The program committee welcomes paper proposals from a diverse group of scholars, both familiar and unfamiliar, whose research helps us better understand the role of women in not only the political, but the social, legal, and cultural development of New Netherland. Papers that highlight the legacy of New Netherland are also encouraged. For further information, go to: <http://bit.ly/2mtfdsz>

News

A large resource for researchers of 17th-century Dutch history has recently been made accessible online. Finding aids are now available for the 98 cartons in the Engel Sluiter Historical Documents Collection at the UC Berkeley Bancroft Library in California. The collection contains Engel Sluiter’s research notes and copies and transcriptions of historical documents from archives throughout Europe and Latin America made by Sluiter during approximately 1930–2001. Subject matter concerns Dutch voyages to the Pacific during the early 17th century; Dutch-Iberian global rivalry between 1568 and 1648; Dutch, English, French, Spanish, and Portuguese voyages to the New World; the transatlantic slave trade; the Nassau fleet; Newfoundland fisheries; Arctic exploration and whaling; and the complexities of imperial finances between the later sixteenth and first half of the seventeenth centuries.

The finding aids can be accessed at: <http://bit.ly/2nmAs15>

Seguine Manee Homestead, which was built following approval of a land grant by Director General Stuyvesant in 1661, and is one of the oldest buildings in New York City, is no longer in danger of demolition. To read more about it, go to: <http://bit.ly/2naUpKY>

Publications

In *Who Should Rule at Home* Joyce D. Goodfriend argues that the high-ranking gentlemen who figure so prominently in most accounts of New York City's evolution from 1664, when the English captured the small Dutch outpost of New Amsterdam, to the eve of American independence in 1776, were far from invincible, and that the degree of cultural power they held has been exaggerated. The urban elite experienced challenges to its cultural authority at different times, from different groups, and in a variety of settings.

Goodfriend illuminates the conflicts that pitted the privileged few against the socially anonymous many who mobilized their modest resources to creatively resist domination. Critics of orthodox religious practice took to heart the message of spiritual rebirth brought to New York City by the famed evangelist George Whitefield and were empowered to make independent religious choices. Wives deserted husbands and took charge of their own futures. Indentured servants complained or simply ran away. Enslaved women and men carved out spaces where they could control their own lives and salvage their dignity. Impoverished individuals, including prostitutes, chose not to bow to the dictates of the elite, even though it meant being cut off from the sources of charity. Among those who confronted the elite were descendants of the early Dutch settlers; by clinging to their native language and traditional faith they

preserved a crucial sense of autonomy.

For more information go to: www.cornellpress.cornell.edu.

The Spirit of the Half Moon is a coffee-table-style book, celebrating a ship full of stories and a single adventurous spirit.

The story begins in 1609 and the newly found evidence of the acquisition by the Dutch East India Company of the *Halve Maen*, the famous ship that enabled Henry Hudson's voyage of discovery, the voyage that would set in motion the settlement of New Netherland and ultimately the United States of America.

Following in the footsteps of Hendrick Willemisz, who in 1659 migrated to this new country and carried the Spirit with him, we can feel the continuum of history. The symbolic role the *Halve Maen* had been playing in this history was emphasized when in 1909 the Dutch government chose to build a replica of the ship to express the long-lasting ties that bind the Netherlands and the United States. The renewed Spirit was central to the Tricentennial Celebrations of Hudson's voyage in 1909.

In 1989 the Spirit was revived by Dr. Andrew Hendricks, a descendant of the 1659 settler. He founded the New Netherland Museum for which he undertook to build a new replica of the *Halve Maen*, this time called the *Half Moon*. From laying the keel through its construction and final launch, the slow recreation of the Spirit is illustrated.

For the next 25 years the ship carried out its fundamental educational tasks. The book vividly describes how the *Half Moon* carried the Spirit from North Carolina to Nova Scotia and from the Hudson Valley to the Great Lakes, fulfilling its mission of underscoring the Dutch contribution to the American way of life.

Crewed by teenage students and enthusiastic volunteers, led by professional captains and bosuns, the *Half Moon* also played an unexpected but essential role in shaping characters, forming bonds and learning teamwork. These experiences are described and illustrated extensively as well as they are profoundly integrated in the *Spirit of the Half Moon*.

In 2009 the ship was proudly central to the Quadricentennial Celebrations and its importance was endorsed by the visit on board of the Dutch royal couple. The *Half Moon* had sailed her own adventurous voyages of discovery and forged her own maritime history. The book concludes with the voyage of the ship to the country of its famous ancestor, the Netherlands. Now Dutch people can discover and experience the Spirit of the *Half Moon*.

As a reward for your adventurous Spirit, each book contains a 1 out of 250 chance to visit our museum ship in the Netherlands (airfare, accommodation and tours included)! For more information: emporiumofnewnetherlandmuseum.org/

Set in Stone: Creating and Commemorating a Hudson Valley Culture by Kenneth Shefsiek challenges the belief that the Walloons and the Dutch of the Hudson Valley were cultural preservationists who resisted English culture.

In 1678 seven French-speaking Protestant families established the village of New Paltz in the Hudson River Valley of New York. Life on the edge of European settlement presented many challenges, but a particular challenge for these ethnic Walloon families, originally from the southern Spanish Netherlands, was that they lived in a Dutch cultural region in an English colony. In *Set in Stone*, Kenneth Shefsiek explores how the founders and their descendants reacted to and

perpetuated this multiethnic cultural environment for generations.

As the founding families controlled their town economically and politically, they creatively and selectively blended the cultures available to them. They allowed their Walloon culture to slip away early in the village's history, but they continued to combine Dutch and English cultures for more than 150 years. When they finally abandoned the last vestiges of Dutch culture in the early nineteenth century, they did so just as descendants of English colonists began to claim that the national commitment to liberty and freedom was grounded in the nation's English heritage. Not willing to be marginalized, descendants of the New Paltz Walloons constructed an alternative national narrative, placing their ancestors at the very center of the American story. Published by SUNY Press, 2017.

NNI News

Alice P. Kenney Award: Applications are due April 1, 2017. This grant now enables the Institute to award an annual prize of \$5,000 to an individual or group that has made a significant contribution to colonial Dutch studies and/or has encouraged understanding of the significance of the Dutch colonial experience in North America by research, teaching, writing, speaking, or in other ways. For more information: bit.ly/1Vfv8IX

Nine episodes of our podcast "New Netherland *Praatjes*," hosted by Russell Shorto are now available on our site with several more planned: Charles Gehring, James Bradley, Len Tantillo, Susanah Romney, Jeroen Dewulf, Janny Venema, Dennis Maika, Heidi Hill, and Paul Huey. After listening, please take our survey to let us know what you think. Go to: <http://bit.ly/2mP214T>

The 30th Annual Meeting of the New Netherland Institute will be held on Friday, May 19th at the University Club in Albany with a reception beginning at 5:30 pm followed by a business meeting, the Alice P. Kenney Memorial Award presentation, and a talk by Deborah Hamer, PhD, the 2016 Hendricks Award recipient for her 2014 dissertation "Creating an Orderly Society: The Regulation of Marriage and Sex in the Dutch Atlantic World, 1621-1674."

Clague and Carol Van Slyke Article Prize: Applications due April 1, 2017. The New Netherland Institute now offers an annual \$1000 prize for the best published article relating to the Dutch colonial experience in the Atlantic world, with a special sensitivity to New Netherland or its legacy. Articles must be written in English and be published for the first time no earlier than three calendar years before the deadline, e.g. no earlier than 2014 for the 2017 prize. For information, go to: <http://bit.ly/2m0QWPm>

NNI/NNRC Student Scholar in Residence Research Grant: Applications due May 15, 2017. The grant covers a period of up to three months in residence and provides a stipend of \$5,000. A time frame for fulfilling the grant requirements will be established in consultation with the Director of NNRC. No housing, travel funds, or health insurance are provided. Scholars beyond the undergraduate level and actively working on a thesis, dissertation, or scholarly article are invited to apply. Research must be conducted at the New Netherland Research Center, New York State Library, and the New York State Archives, Albany, NY, in the field of New Netherland history and the Dutch Atlantic world, using the Records of New Netherland. More information: bit.ly/22p7yLO

Like all non-profits, The New Netherland Institute depends upon the generosity of its members and friends for financial support in order to continue to advance knowledge of the role of the Dutch in the Atlantic world. While annual gifts are always most welcome, there are several other ways to support NNI. For example, consider naming NNI as a beneficiary of your estate. This can be accomplished by a bequest in your will or a directive to your trustee wherein you donate cash or stocks to NNI as either a percentage of the whole or a defined amount. Your attorney can supply the appropriate language. Or you can designate NNI as a primary or secondary beneficiary of an insurance policy or an IRA. Again, a specified amount or a percentage is appropriate. And if you are mandated to take a RMD from your IRA, you can direct the custodian to send a specified amount to NNI; by so doing, you reduce your tax liability by the same amount as long as the custodian, rather than you, executes the directive. Moreover, you can do so every year if you wish. As in all cases involving distribution of assets, you should consult your tax adviser before acting. Thank you for your support of the New Netherland Institute.

SAVE THE DATE: A public program by the New Netherland Institute will be held in Hartford, CT June 9-10, 2017. Sponsored by the New Netherland Institute and the New Netherland Research Center, speakers will explore what were the Dutch doing in America in the seventeenth century, and why didn't we learn this vital piece of our history in school? Russell Shorto will give the keynote address and other speakers will include Charles Gehring, Janny Venema, Len Tantillo, and Stephen McErleane. Local historians will also be invited to speak.

Totidem Verbis

[Continuation of Bradley's "How the Dutch became Orange." Thanks to William III, the prince of Orange, who successfully invaded England in 1688, Irish protestants have their own particular color to display on St. Patrick's day.]

Religion played a fundamental role in Orange's history in another way. With the beginning of the Protestant Reformation following Martin Luther's excommunication in 1521 and John Calvin's popularity in the 1530s, Orange became increasingly aligned with reform while the surrounding communities of the Comtat remained strongly Catholic. These differences grew more pronounced as the Council of Trent (1545 to 1563) laid down the theological lines along which the Counter-Reformation would be waged. It was into this world of conflict that William, future Count of Nassau and Prince of Orange was born.

William was born on April 24, 1533 at Dillenberg castle in the duchy of Nassau, now in Hesse, Germany, the eldest son of William, Count of Nassau. The family was devout and William was raised a Lutheran. In 1544, William's first cousin, René of Châlon, Prince of Orange, died childless. In his testament, René named William the heir to all his estates and titles, including that of Prince of Orange, on the condition that he receive a Roman Catholic education. William's father acquiesced to this condition on behalf of his 11-year-old son, resulting in the founding of the house of Orange-Nassau.

Because of his young age, the Holy Roman Emperor Charles V, overlord of most of

these estates and a staunch Catholic, served as regent until William was old enough to rule them himself. As ward of Charles V, William came under the particular attention of the imperial family and, as a bright and charming young man, soon became a favorite. He was appointed captain in the cavalry in 1551 and, with additional rapid promotions, became commander of one of the Emperor's armies at the age of 22.

William was also a wealthy nobleman in his own right and served as a member of the Habsburg Council of State that advised on the governance of the Spanish Netherlands. This brought him into frequent contact with Phillip II of Spain who succeeded his father Charles V in 1555. When Phillip returned to Spain in 1559, he named several of the major nobles as a King's lieutenant, or "stadholder." In this way, William of Orange became stadholder of Holland, Zeeland, West-Frisia, and Utrecht, greatly increasing his personal and political authority.

Despite these successes, there were problems. In 1561, William married Anna of Saxony, a Protestant and the wealthy daughter and heiress of one of Charles V's old enemies. Brought up as a Lutheran and later a Catholic, William was deeply religious and believed strongly in religious freedom for all people, a view that ran counter to the church-dominated government of the Spanish Netherlands. Economic hardship was also an issue as taxes rose steadily to help finance Phillip II's wars. In 1562, several of the dissatisfied court nobles formed a

League under the leadership of William of Orange, as he was now known. By 1566, more than 400 of the lesser nobles submitted a petition to the Governor-General demanding changes. Dismissed as "beggars," the disgruntled nobles quickly adopted the name "geuzen" for themselves. The situation came to a head a year later when William of Orange refused to renew his oath of allegiance to Phillip II. With the situation spiraling out of control, William now also known as "the Silent," retreated to his native Nassau in April 1567 along with thousands of supporters.

Phillip's response was quick and brutal. In August he sent an army of 10,000 men under Don Fernando Alvarez de Toledo, Duke of Alba, to restore order. Upon arrival, Alba established the Council of Troubles, more commonly called the Council of Blood, to judge those involved in rebellion and anti-church activities. William was one of those summoned before the Council, but failed to appear. He was subsequently declared an outlaw, his properties confiscated, and his eldest son abducted as a hostage. Not surprisingly, William emerged as the leader of armed resistance in 1568. Not only was he one of the most prominent and popular leaders of the Netherlands, as the sovereign Prince of Orange, William had the legal right to challenge Alba's arbitrary rule. This was not a renunciation of Phillip's authority, not yet, but a clear declaration that Alba's authority was secondary to William's.

[to be concluded]