

THE
HUDSON
RIVER
VALLEY
REVIEW

A Journal of Regional Studies

MARIST

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From the Publisher

Arguably the most important year in Hudson River Valley history since 1909, we are already in the midst of celebrations surrounding the Hudson-Fulton-Champlain Quadricentennial. This issue commemorates the accomplishments and legacies of all three honorees—Henry Hudson, Robert Fulton, and Samuel de Champlain—as well as the lasting contributions of the commission that planned events surrounding the 1909 Hudson-Fulton Tercentenary.

We open with a review of the 1909 festivities and follow with a brief survey of Dutch archival history from the preeminent historian and translator of New Netherland manuscripts. For the complete story on Robert Fulton, readers should reference our Autumn 2007 issue, which contained a lengthy biography of the inventor. Here its author offers a brief summary of Fulton's steamboat voyage and how it revolutionized transportation, in America and around the world. Delving into the Champlain Valley for the first time, we begin at the beginning, with an article tracing the Native American presence there from prehistory to the American Revolution. We return to Hudson with an overview written by William T. Reynolds, the captain of the replica ship *Half Moon*, and an excerpt of Robert Juet's journal of the voyage. Joyce Goodfriend illustrates both the power of the Dutch cultural legacy and the tensions caused by the British control after 1664. Lastly, André Senecal explains Champlain and the circumstances that led to his actions in 1609. We conclude with two more articles exploring the signal contributions Hudson and Champlain made to local and world history.

Our Regional History Forums focus on the Hudson-Fulton-Champlain Quadricentennial Commission, which has organized the yearlong celebration, and Walkway Over the Hudson State Park, perhaps the greatest legacy of the 400th celebration. Finally, we close with one author's musings over the lasting mysteries surrounding Hudson's 1609 journey. As Executive Director Tara Sullivan and Roosevelt-Vanderbilt National Historic Sites Superintendent Sarah Olson note in their foreword, there are a plethora of once-in-a-lifetime events taking place throughout the state this year. We encourage you to take advantage of them.

Thomas S. Wermuth



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Call for Essays

The Hudson River Valley Review is anxious to consider essays on all aspects of the Hudson Valley—its intellectual, political, economic, social, and cultural history, its prehistory, architecture, literature, art, and music—as well as essays on the ideas and ideologies of regionalism itself. All articles in *The Hudson River Valley Review* undergo peer analysis.

Submission of Essays and Other Materials

HRVR prefers that essays and other written materials be submitted as two double-spaced typescripts, generally no more than thirty pages long with endnotes, along with a computer disk with a clear indication of the operating system, the name and version of the word-processing program, and the names of documents on the disk. Illustrations or photographs that are germane to the writing should accompany the hard copy. Otherwise, the submission of visual materials should be cleared with the editors beforehand. Illustrations and photographs are the responsibility of the authors. No materials will be returned unless a stamped, self-addressed envelope is provided. No responsibility is assumed for their loss. An e-mail address should be included whenever possible.

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On the Cover: Hudson-Fulton Tercentenary Postcard. Courtesy of Hudson River Valley Heritage, HRVH.org, from the collection of Vivian Yess Wadlin

Introduction to the Quadricentennial Commemorative Edition

This is a momentous year in New York State and especially the Hudson River Valley. We are commemorating the 400th anniversary of the simultaneous explorations of Henry Hudson and Samuel de Champlain on the waterways that now bear their names, as well as the 200th anniversary of Robert Fulton's successful maiden steamboat voyage on the Hudson River. At the same time, we are celebrating the cultures that colonized this land—Native American, Dutch, and French—as well as the legacy of New York's Hudson-Fulton Tercentenary in 1909.

One important focus of the celebration 100 years ago was the protection of open space, including parkland in New York City, Bear Mountain, and, perhaps most important, the Palisades. In addition to its environmental legacy, the Tercentenary was marked by bridge and roadway improvements, parkways that facilitated transportation and recreation, and a strong cultural-preservation movement. We continue to benefit from all of these.

The completion of three Quadricentennial Legacy Projects will build upon the tremendous work accomplished by organizers a century ago. The Crown Point Lighthouse on Lake Champlain, dedicated in 1912 to commemorate Champlain's exploration, has been completely restored and relighted. In October, Walkway Over the Hudson will open, completing the stunning transformation of the historic Poughkeepsie-Highland Railroad Bridge into our newest state park—and the world's longest pedestrian walkway. In New York City, a new public promenade surrounding Governor's Island will provide thrilling views of Manhattan and New York Harbor.

Planning and implementing the Quadricentennial celebration has been a collaborative venture. Nowhere is this better illustrated than Walkway Over the Hudson, which began with a grassroots movement and has involved legislators on the federal, state, and local levels; state agencies (including the Bridge Authority; the Office of Parks, Recreation and Historic Preservation; and the Department of Environmental Conservation); the Hudson River Valley National Heritage Area; the Governor's Office; and nonprofit organizations such as the Dyson Foundation and Scenic Hudson. Working together, each individual, agency, and organization has built upon their own mission to achieve something far greater than they could have accomplished alone. This and other efforts throughout the region have served to strengthen communication and cooperation—another important legacy of this celebration that we hope will benefit the region for generations.

Myriad communities, national and state parks, historic sites, and museums from Manhattan to the Adirondacks have planned exciting and educational events throughout the year. Festivities officially kicked off at the Knickerbocker Ice Festival at Rockland Lake in February and will continue throughout the year with parades, expos, demonstrations, concerts, lectures, exhibitions, and conferences. A complete listing of over 1,000 Quadricentennial events is available at www.exploreny400.com; www.hudson400.com; and www.Dutchess400.com.

We invite you to learn what the hoopla is all about by reading this commemorative issue of *The Hudson River Valley Review*.

Tara Sullivan
Sarah Olson

The Cultural Metamorphosis of Domine Lambertus De Ronde

Joyce D. Goodfriend

Domine Lambertus De Ronde conventionally has been cast as the antihero in the drama of New York City's Dutch march toward respectability in the eighteenth-century Anglo-American world. Condemned for his association with the retrograde Dutch party in the Reformed Church language dispute of the 1750s and 1760s, ridiculed for his clumsy efforts at preaching in English, and ignominiously ousted from the pulpit after the American Revolution, De Ronde has received scant recognition for his intellectual breadth and his linguistic versatility as the first Dutch Reformed clergyman to publish a book in English.

The failure to acknowledge De Ronde for what might be considered his heroic efforts to bridge Dutch and English cultures is directly related to his decision to forge a bicultural identity at precisely the moment when the city's Dutch elite had concluded that absorbing English ways was the only means to ensure the Dutch community's survival.

Scrutinizing De Ronde's cultural metamorphosis against the backdrop of the widening breach in New York City's Dutch Reformed congregation reveals a clash of personal goals and practical concerns in a community that was not only polarized but politicized. I aim to show that De Ronde's aspiration to participate in the Republic of Letters led him to make a fatal miscalculation when it came to politics on the ground in New York City.

Lambertus De Ronde was thirty years old when he arrived in New York in 1750 on a journey from Surinam to the Netherlands. He had served as minister at Zuilichem and Nieuwaal in Gelderland, the Netherlands, before being appointed minister of the Dutch church in Surinam by the directors of the Suriname Society in 1745.¹ Ill health as well as frustration at dealing with strife in his congregation caused him to request leave from his ministry in Surinam.² When he reached New York, he was approached by leading men of the city's Dutch Reformed Church who anticipated their congregation soon would need another minister, since the venerable Domine Gualtherus Du Bois was nearing eighty years of age. They persuaded De Ronde to remain in the city and accept a post as one of the

church's ministers.³

Initially embedded in what looked like a familiar Dutch world, De Ronde was honored by having his inaugural sermon of October 14, 1750, *De Gekruicigde Christus, Als Het Voornaamste Toeleg Van Gods Getrouw Kruisgesanten, in Hunne Prediking...* [*The Christ crucified, as the principal subject of God's faithful servant of the cross in their sermons*], published with a preface by Domine Du Bois.⁴ When Du Bois died in 1752, De Ronde delivered his funeral sermon, *De Ware Gedagt'nis, Gelovige Navolging En Salig Uiteinde, Van Getrouwe Voorgangers, verklaart en Toegepast, in Ene Lykrede* [*The true remembrance, faithful imitation, and peaceful death of true leaders, explained and applied in a funeral sermon*], which subsequently was printed as well.⁵

The death of the irenic Du Bois brought to the surface the difference of opinion among adherents of the local Dutch Reformed Church over calling a minister to preach in the English language. The notion of introducing English preaching into the church, first made public in a 1747 newspaper article, was known to Du Bois, who observed in 1748 that "the Dutch language is gradually more and more being neglected," and noted that "several begin to speak of calling a minister, after my death, to preach in the English language, but in accordance with our manner and doctrine."⁶ The disagreement escalated in 1754, when a group of men and women of high status petitioned for an English preacher.⁷ After prolonged debate and strong resistance by the Dutch party, Archibald Laidlie, a Scottish minister who had been serving in the Netherlands, was called to New York and commenced a highly successful career in 1764.⁸

As the congregation's deliberations over calling an English preacher had unfolded, De Ronde became conscious of the complexity of the Dutch American historical experience in New York. Recognizing the liabilities that would accrue to those who clung to the Dutch language in New York, he assessed his own position in the congregation, the city, and the wider provincial world and concluded that, despite his years of schooling in the Netherlands, his influence in Anglo America would be limited unless he could communicate in English. To make an impression on congregational leaders who were fluent in English, not to mention Anglo clergymen in the city and beyond, he felt he had to master English. Initially resistant, he was eventually swayed by the direction of church politics. "I had to learn a language, against which I had an antipathy for twelve or thirteen years," he reflected in 1765. But once he started, his progress was swift. "I only commenced to study [English] a short time previous to the arrival of Rev. Laidlie. Yet I so far acquired it during the first year... that I composed a short 'System', which I used for catechetical instruction; and in the second year, I preached in it. Before the

coming of Rev. Laidlie, I had over eighty catechumens (in English).”⁹ De Ronde had discovered how intertwined matters of language and religion could become during his stint in Surinam, when he attempted to reconcile competing Dutch and French factions in the Reformed consistory of Paramaribo. In Surinam, De Ronde also displayed his willingness to learn a foreign tongue in order to convey the essence of the Reformed faith to African slaves by writing “some current pieces (*Loop stukken*) of Divine Truth, in Dutch and Negro-English.”¹⁰

In New York City, De Ronde again confronted a linguistic barrier to communicating Reformed values and resolved to meet the needs of his congregation’s English-speaking adherents. A man very much attuned to the medium of print, De Ronde rushed to complete a book titled *A System: Containing the Principles of the Christian Religion, Suitable to the Heidelberg Catechism*, which was published in New York in 1763, prior to the arrival of Archibald Laidlie.¹¹ Anticipating praise from the Amsterdam Classis for his zeal and energy, he sent the Dutch ministers a copy of his book, only to be admonished for leaving out an essential piece of doctrine.¹² Explaining that his eagerness to see the work in print precluded sending the manuscript to Amsterdam for approval, he promised to add an appendix containing the requisite material.¹³ Warming to his new mission of reaching the English-speaking portion of his congregation, De Ronde confided to the Amsterdam ministers that “I am also at present writing little Tracts in the English language, whose titles will be as follows.”¹⁴

One need not question De Ronde’s dedication to spreading the gospel to suggest that another motive lay behind the alacrity with which he moved to commence instruction in English to congregants. De Ronde coveted the esteem of the powerful laymen who were behind the campaign for English worship, which explains why he threw his support behind the call to Laidlie. He may have envisioned himself as a partner to Laidlie in efforts to recapture congregants who had been spending Sundays in churches where sermons were delivered in English. While the Reformed Church’s other minister, Johannes Ritzema, continued to minister to Dutch speakers, De Ronde, on his own initiative, began to teach and preach in English to select audiences. The result was catastrophic.

Instead of being rewarded for his accomplishments, he was rebuffed by Elders and Deacons who mocked the “passion which he has for preaching English, for which he is not in the least qualified” and deplored the fact that “This has led him to hold English services in private houses; and subsequently he went also to New Jersey, to preach in Presbyterian churches there.”¹⁵ When the Consistory put an end to these practices as well as to his catechism classes in English, De Ronde registered his grievances with the Amsterdam Classis and defended his activi-

ties, underscoring the appreciative audiences for his English-language preaching. He felt most humiliated by the Consistory's effort to confine his ministry to the church's Dutch speakers. "Am I not to be allowed to preach the Gospel in this English tongue as well as in the Dutch?... am I only a Dutch speaking minister" he railed. "Well, [I] do, indeed, preach in Dutch; yet, as a fact, I am able to speak, preach or write, in whichever language I choose."¹⁶ Forced to discontinue his "special services in private houses," he reaffirmed that "so long as I am requested by the Supervisors of the Poor House to preach to the poor, every six or seven weeks, in English, in turns with the other ministers, I intend to continue in this work." With more than a trace of bitterness, he elaborated: "The Consistory has nothing against this arrangement, only that I preach the "Word" to other people. Yea, they are actually pleased with it."¹⁷

The heart of the criticism leveled at De Ronde related to his command of English, and there appeared to him no better way to prove his competency in this language than to write in it. In particular, he sought validation from authorities outside the local church for the products of his pen. By the time De Ronde published his second work in English in 1767, *The True Spiritual Religion, or Delightful service of the Lord, with fear, solely due and acceptable unto the most holy and glorious God, As Distinguished from Idolatrous Heathenism, Legal Judaism, and lofty Pharisaism; in two discourses, on the address of Christ's ministers, to the enemies of His Kingdom*, it is clear that he was writing for a wider audience than the readers of his Dutch publications. In the preface to *The True Spiritual Religion*, he spoke of the pressing need to revive "the languishing cause of vital Christianity and substantial piety" that caused him to "compose this treatise and communicate it to the American world in that language which is more universally understood."¹⁸

Having crossed the language barrier and expanded his horizons, the Domine now hoped to be noticed by the ministers of sister churches. Referring to David Bostwick, the minister of New York City's Wall Street Presbyterian Church, as "a beloved and intimate friend of mine," he wrote the Classis in 1763 that this "highly educated, godly and faithful pastor" had "recommended my 'System of Truth' to many, as being conformable in all respects to the 'Confession of Faith' of the pure Protestant Church."¹⁹ In a 1769 letter to Eleazer Wheelock, a minister known for his educational work among New England's Native Americans, De Ronde noted that he had sent him "my Book Spiritual Religion for which you have been so kind as to Subscribe."²⁰ De Ronde had entered into correspondence [in English] with the New England cleric in 1765 regarding collections made in New York's Dutch congregation for Wheelock's Indian school, and clearly was gratified at being included in the circle of those committed to "promot[ing] the Kingdom of Christ

among the Heathen Nations of North America.”²¹ Informing Wheelock that he “had the pleasure of enjoying the company of the Rev’d Nathaniel Whitaker at my house relating to me the present state of the indians affaires,” he reported that he had “offered my Self to him, even as I still do to you.”²²

De Ronde’s cultivation of ties with English-speaking clerics rested on his entry into their intellectual space, a feat accomplished through rapid-fire immersion in the Anglo-American literature of religious controversy. Dumbfounded by his discoveries, De Ronde confided in 1763 that “I never knew before, nor could I have imagined what other kinds of errorists dwelt in our very midst, but these have now burst suddenly forth upon my vision, since I have come to understand English and have published my System of Truth in that tongue.”²³ In a short space of time, De Ronde had become conversant with “Antinomians and Fanatics, who have issued writings prepared in a very subtle way and under the guise of Gospel truths.”²⁴ Scorning “a so-called minister...of the Seceders of the Scotch Church... who recommends these heretical books,” he extolled the “men here (in America) who are able to reply to such erroneous books.... The highly educated Mr. Edward Dickson has done that very thing; and lately especially, Mr. Bellamy, by means of a “Dialogue”, has exhibited their errors to the full light of day, and refuted them with most powerful arguments.”²⁵

How widely De Ronde read in English remains a matter of conjecture, but he clearly was well read enough to be conscious of contemporary English literary conventions. Yet given his recent initiation into a heretofore foreign tongue, it is not surprising that he exhibited concern about his comprehension of English. In a revealing passage in a 1764 letter, he requested a member of the Amsterdam Classis to send him a copy of a controversial theological work, Marshall (on Sanctification). “Although I understand the sentiments expressed in that book, in the English language,” De Ronde wrote, “yet since...informs me that it is also extant in Dutch, I would feel greatly obliged to you, if you would send a Dutch copy to me. I will gladly pay the charges.”²⁶

Acutely aware of the imperfections of his English, De Ronde anguished over not measuring up to the standards of New York City’s arbiters of politeness. Nevertheless, he was determined to meet the needs of “all those who are truly desirous of Information in the Principles of the Protestant Religion in the English Language,” and planned to disarm his detractors by acknowledging his limitations forthrightly. Describing his book *A System: Containing the Principles of the Christian Religion, Suitable to the Heidelberg Catechism* as “a bold Undertaking, by a person so little versed in the English Language,” de Ronde declared that “it would be Presumption to pretend to write it with Ease and Elegance.” He hoped only

“to express my Sentiments intelligibly” in a “Work...designed, rather to adorn the Mind with divine Truths, than to please the Imagination with the Flowers of Rhetorick.”²⁷ In *The True Spiritual Religion*, he explained to prospective readers that “flowers of rethorick [sic], fine style, fancy, wit, and such other ornaments” were “more than my skill in the English language, could produce.” Cloaking himself in the garb of one who eschewed the artificiality of ornamented prose, he stressed that “my intention is by no means to fill men’s head [sic] with notions, but to quicken and influence their affections.”

De Ronde’s publications and his relationships with Anglo-American clergymen could not salvage his reputation among the men and women of the city’s Dutch elite who had staked their all on Laidlie, whom they praised effusively while disparaging De Ronde. Even though De Ronde had published four books and Laidlie none, they did not see him as measuring up to the Scot. “We cannot say,” church leaders asserted in 1765, that “his Rev. equally bears the ‘Ark of God’ on his shoulders as do his colleagues.”²⁸ Belittled for daring to perform a tightrope act—preaching and publishing in English, while fulfilling his duties as a Dutch-language preacher—De Ronde deluged the Amsterdam Classis with reports of ostensible errors committed by Laidlie. The Scottish preacher had deviated from Dutch Reformed practice, De Ronde charged, since he “was not willing to preach from Passion-texts or holiday sermons, as he ought to have done.” More significantly, De Ronde condemned Laidlie’s innovations and questioned his methods, such as organizing “special meetings where women by themselves, and men and youths by themselves expound the Scriptures by turns, repeat prayers from memory, discuss questions of conscience, etc...with closed doors, and without the supervision of the Consistory or of his colleagues.”²⁹

Though some of the points he raised carried weight, for instance his defense of legal preaching against Laidlie’s evangelical style of preaching, these serious objections were lost in a flood of criticism that at times bordered on the petty, as when De Ronde objected to books that Laidlie had recommended or complained about the appointment of “a Dutch tailor as a catechist in English, although this man had never before done any such work.”³⁰

Becoming a detractor of Laidlie at a time when the church’s Anglicized lay leaders had given the Scot their wholehearted support and the Amsterdam Classis was exulting over the ample accessions to the congregation that followed his arrival was risky. Laidlie’s demonstrable success in reviving the congregation shielded him from criticism. De Ronde harmed his own credibility by calling attention to Laidlie’s alleged flaws. His unseemly agitation, evident in his diatribes against those who sought to curb his outreach to English-speaking audiences, sullied his

reputation even further.

Far from presenting a shining example of the viability of a bicultural way of life, De Ronde alienated and was shunned by the Anglicizers whom he yearned to please. With Laidlie's appearance on the scene only accentuating the polarization of the congregation, De Ronde had little choice but to consent to fill the role of Dutch-language preacher that was thrust on him by a Consistory dominated by English partisans. Though De Ronde clearly was averse to limiting his options in this way, he must have been heartened by the eagerness with which Dutch members of the congregation welcomed him as their leader. Laidlie commented that "the Dutch party have now entirely given over coming to church when I preach and hear only Mr. De Ronde, whom they call their wettige predikant [lawful minister]."³¹ Domine Ritzema, representing himself as a peacemaker, laid the blame for the conflict on "my colleague De Ronde [who] has united himself with... the Dutch party... and would like to see our beloved Laidlie expelled from the congregation."³² Once De Ronde had cast his lot with the backers of Dutch preaching, he became their champion, preaching to them in the old Garden Street Church and acting as their advocate in demanding a fair share of congregational resources. Convinced that Dutch loyalists were being treated unjustly, he complained to the Classis that "the large 'New Dutch Church' is, inside and out, most sumptuously fitted up, while the old building is left to decay, just for the purpose of having the upper hand."³³

The approach of the American Revolution did not heal the breach between factions in the city's Reformed Church, yet all four ministers—De Ronde, Ritzema, Laidlie, and the congregation's second English-language preacher, John Henry Livingston—supported the revolutionary cause and went into exile in various locations in the Hudson Valley. After the war ended, the congregation's two Dutch-language preachers, De Ronde and Ritzema, attempted to regain their pulpits, but were forcibly retired by a Consistory under the control of Anglicizers allied with John Henry Livingston. In 1785, an aggrieved Domine Ritzema reported to the Amsterdam Classis that "I and Rev. de Ronde were deposed by five elders and seven deacons."³⁴ The demand for Dutch-language sermons by a segment of the congregation persisted and was finally met in 1789 by installing Curacao-born Gerardus A. Kuypers, who preached in Dutch until 1803.³⁵ In his later years, De Ronde preached to Dutch auditors in the Hudson Valley, serving as the minister at Schaghticoke from 1784 until his death in 1795.³⁶ He seized one last opportunity to put his knowledge of English to use when he translated the Constitution into Dutch during the ratification debates in 1788.³⁷

Lambertus De Ronde's poignant saga complicates our understanding of the

formation of cultural identity in the eighteenth-century Atlantic world by underscoring the political dimensions of a process frequently conceptualized in neutral terms with reference primarily to family values and educational influences. Only by taking into account the highly charged atmosphere in which cultural adaptation occurred in New York can we understand why De Ronde's career faltered, while that of his ministerial colleague, Archibald Laidlie, had an entirely different outcome. Laidlie responded effectively to cues in the political environment. De Ronde did not.

Educated at the University of Edinburgh, Archibald Laidlie was a Scot whose first pulpit was in the Scottish church in Vlissingen, the Netherlands, where he served from 1759 to 1763. Laidlie, who articulated his desire to "Comply with the Customs of that people among whom providence has called me to live," deliberately learned to speak Dutch in order to be accepted by Vlissingen's Dutch elite.³⁸ When he took up his post as minister to New York's Dutch Church in 1764, he carefully inserted himself into the slot defined for him by his sponsors in the English party. Though his acquaintance with the Dutch language was known, and some even had suggested that he might occasionally preach in Dutch, from the outset he directed his efforts toward satisfying the Anglicized leaders of the congregation, who had specified in their call that they wanted a good orator used to elegant language and a person whose English dialect was pure and untainted, without any brogue of other languages.³⁹ In New York, Laidlie cultivated an English persona, going so far as to disassociate himself from the city's Scottish community. "There are many Scotch people here," he wrote his brother in 1765, "but as I belong to another Congregation I have but little Acquaintance with my Countrymen."⁴⁰ When it came to marrying, he chose the daughter of a well-to-do Anglicized Dutchman, not a woman of Scottish descent.⁴¹

In the Netherlands, Laidlie made every effort to adjust to the Dutch cultural milieu. Transplanted to New York City, he chose not to publicize his familiarity with the Dutch language, nor did he trade on his native Scottish culture. Laidlie shaped himself as an Englishman and never tried to be both Dutch and English or Scottish and English. De Ronde, on the other hand, cherished a vision of becoming a bicultural intermediary between the church's parties, equally honored by traditionalist Dutch artisans and worldly Anglicized merchants. Thwarted in his design, he reshuffled his cultural deck and cast himself as the vindicator of the Dutch partisans in their struggle against the innovations of the Anglicized Dutch. Throughout his career in New York City, De Ronde resisted being defined by others, in contrast to Laidlie, who molded his behavior to conform to expectations. De Ronde, then, despite his mastery of English, was remanded to the role of Dutch

preacher, even as Archibald Laidlie savored the rewards that came from being the favorite of the congregation's victorious English party, all the while concealing his own bilingualism.

Endnotes

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3. Church of New York, Proposal to Call Rev. Lambertus De Ronde, July 31, 1750, *Ecclesiastical Records of the State of New York*, vol. 4, 3123; Church of New York, August 20, 1750, *Ecclesiastical Records of the State of New York*, vol. 4, 3127.
4. *De Gekruicigde Christus, Als Het Voornaamste Toeleg Van Gods Getrouw Kruisgesanten*, in *Hunne Prediking* (Nieuw York, Hendrikus De Foreest, 1751). For information on this book see, Hendrik Edelman, *Dutch-American Bibliography 1693-1794: A descriptive Catalog of Dutch-language Books, Pamphlets and Almanacs printed in America* (Nieuwkoop, 1974), 67.
5. *De Ware Gedagt'nis, Gelovige Navolging En Salig Uiteinde, Van Getrouwe Voorgangers, verklaart en Toegepast*, in *Ene Lykrede* (New York, Hendricus De Foreest, 1752). For information on this book see, Edelman, *Dutch-American Bibliography 1693-1794*, 69.
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7. The petition can be found in Alexander J. Wall, "The Controversy in the Dutch Church in New York over Preaching in English, 1754-1768," *New York Historical Society Quarterly* 12 (1928), 39-58.
8. On Laidlie, see Goodfriend, "Archibald Laidlie and the Transformation of the Dutch Reformed Church in Eighteenth-Century New York City."
9. Rev Lambertus De Ronde to the Rev. John Kalkoen, September 9, 1765, *Ecclesiastical Records of the State of New York*, vol. 6, 4007.
10. Letter from Rev. De Ronde from Paramaribo, December 10, 1749, *Ecclesiastical Records of the State of New York*, vol. 4, 3109.
11. Lambertus De Ronde, *A System: Containing the Principles of the Christian Religion, Suitable to the Heidelberg Catechism* (New York, H. Gaine, 1763).
12. The Classis of Amsterdam to Rev. De Ronde, June 4, 1764, *Ecclesiastical Records of the State of New York*, vol. 6, 3923.
13. Rev. Lambertus De Ronde to Rev. Winoldus Budde, October 13, 1764, *Ecclesiastical Records of the State of New York*, vol. 6, 3967.
14. Rev. Lambertus De Ronde to Rev. Winoldus Budde, October 13, 1764, *Ecclesiastical Records of the State of New York*, vol. 6, 3967.
15. The Elders and Deacons of the Church of New York to the Classis of Amsterdam, October 20, 1765, *Ecclesiastical Records of the State of New York*, vol. 6, 4016.

16. Rev. Lambertus De Ronde to his own Consistory, August 20, 1765, *Ecclesiastical Records of the State of New York*, vol. 6, 4004.
17. Lambertus De Ronde to the Classis of Amsterdam, New York, July 3, 1766, *Ecclesiastical Records of the State of New York*, vol. 6, 4063.
18. Lambertus De Ronde, *The True Spiritual Religion, or delightful service of the Lord, with fear, solely due and acceptable unto the most holy and glorious God, As Distinguished from Idolatrous Heathenism, Legal Judaism, and lofty Pharisaism; in two discourses, on the address of Christ's ministers, to the enemies of His Kingdom* (New York, John Holt, 1767), vi, vii, xiv-xv.
19. Rev. Lambertus De Ronde to one of the Deputies of the Classis of Amsterdam, November 24, 1763; with a Postscript, *Ecclesiastical Records of the State of New York*, vol. 6, 3905-3906.
20. Lambert De Ronde to Eleazer Wheelock, New York, September 6, 1769, Wheelock Papers, Dartmouth College Archives, Hanover, New Hampshire.
21. Lambert De Ronde to Eleazer Wheelock, New York, August 30, 1765.
22. Lambert De Ronde to Eleazer Wheelock, New York, August 30, 1765.
23. Rev. Lambertus De Ronde to one of the Deputies of the Classis of Amsterdam, November 24, 1763; with a Postscript, *Ecclesiastical Records of the State of New York*, vol. 6, 3904.
24. Rev. Lambertus De Ronde to one of the Deputies of the Classis of Amsterdam, November 24, 1763; with a Postscript, *Ecclesiastical Records of the State of New York*, vol. 6, 3904.
25. Rev. Lambertus De Ronde to one of the Deputies of the Classis of Amsterdam, November 24, 1763; with a Postscript, *Ecclesiastical Records of the State of New York*, vol. 6, 3904, 3906.
26. Lambertus De Ronde to Winoldus Budde, October 13, 1764, *Ecclesiastical Records of the State of New York*, vol. 6, 3967. On February 4, 1765, the Classis of Amsterdam informed De Ronde "This book [Marshall (on Sanctification)] with one in the Dutch language, we send you as a brotherly present, though a small one." Classis of Amsterdam to L. De Ronde, February 4, 1765, *Ecclesiastical Records of the State of New York*, vol. 6, 3975. On September 9, 1765, De Ronde acknowledged that he had received "that book of Marshall." Lambertus De Ronde to the Classis of Amsterdam, per John Kalkoen, September 9, 1765. *Ecclesiastical Records of the State of New York*, vol. 6, 4004.
27. Lambertus De Ronde, *A System: Containing the Principles of the Christian Religion, Suitable to the Heidelberg Catechism*, Preface, i, ii.
28. Elders and Deacons of the Church of New York to the Classis of Amsterdam, October 26, 1765," *Ecclesiastical Records of the State of New York*, vol. 6, 4016.
29. Lambertus De Ronde to the Rev. John Kalkoen, September 9, 1765, *Ecclesiastical Records of the State of New York*, vol. 6, 4006.
30. Lambertus De Ronde to the Rev. John Kalkoen, September 9, 1765, *Ecclesiastical Records of the State of New York*, vol. 6, 4004-5; Lambertus De Ronde to the Classis of Amsterdam, July 3, 1766, *Ecclesiastical Records of the State of New York*, vol. 6, 4063. De Ronde also was offended by the selection of a local builder to prepare an English translation of a Dutch catechism by Abraham Hellenbroek.
31. Undated letter from Archibald Laidlie to John Henry Livingston, quoted in *Memoirs of the Rev. John Henry Livingston, D.D.* (New York, 1856), 92.
32. Joannes Ritzema to the Classis of Amsterdam, September 10, 1765, *Ecclesiastical Records of the State of New York*, vol. 6, 4008.
33. Rev. De Ronde to the Classis of Amsterdam, October 29, 1765 [Extracts], *Ecclesiastical Records of the State of New York*, vol. 6, 4031.
34. Rev. John Ritzema, minister Emeritus of New York, to the Classis of Amsterdam, December 10, 1785, *Ecclesiastical Records of the State of New York*, vol. 6, 4333.

35. John Knox, *A Sermon Occasioned by the Death of the Rev. Gerardus A. Kuypers, D.D. Preached in the Middle Dutch Church June 7, 1833* (New York, 1833), 13-14.
36. Charles E. Corwin, *A Manual of the Reformed Church in America 1628-1922. Fifth Edition* (New York, 1922), 305. The 1790 census for the town of Schaghticoke lists "Lambertus De Ronder" as the head of a household that included three free white males over 16, two free white females and five slaves. *Heads of Families at the First Census of the United States Taken in the Year 1790* New York (Baltimore, 1976; originally published, Washington, D.C., 1908), 41.
37. *De Constitutie eenpariglyk geacordeerd by de Algemeene Conventie gehouden in de Stad von Philadelphia, in 't Jaar 1787: en gesubmitteerd aan het Volk der Vereenigde Staten van Noord Amerika...* Vertaald door Lambertus de Ronde (Albany, Charles R. Webster, 1788). On this book see Edelman, *Dutch-American Bibliography 1693-1794*, 108.
38. Goodfriend, "Archibald Laidlie and the Transformation of the Dutch Reformed Church," 151.
39. Call sent to Holland for a Minister to Preach in English... January 10, 1763, *Ecclesiastical Records of the State of New York*, vol. 6, 3855.
40. Archibald Laidlie to John Laidlie, New York, May 8, 1765, Archibald Laidlie Manuscripts, New York Historical Society.
41. Goodfriend, "Archibald Laidlie and the Transformation of the Dutch Reformed Church," 156. De Ronde's wife, Margaretta Catharina De Ronde was born in Holland in 1719 and died at Schaghticoke, New York in 1801. *Collegiate Reformed Protestant Dutch Church of the City of New York: Her Organization and Development* (New York, 1928), 21.

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