

Born at Caughnawaga, 1777, son of Thomas Romeyn;  
 Union College, 1797;  
 studied under D. Romeyn;  
 licensed Classis of Albany, 1798;  
 Florida, 1800-6; Niskayuna and Amity, 1806-27;  
 without charge 1827-57;  
 died .

Nature had endowed him with a majestic frame, and his dignified personal appearance was calculated to impress those who met him. His words were weighty, and his opinions carefully guarded. In business affairs he was scrupulously just and honest. He could indulge in a quiet humor which amused the social circle, or gave inimitable point to some keen reflection. Never boisterous nor violent, his genial spirit flowed like a peaceful river. He was fixed in his views, and calmly self-possessed in maintaining them; a thoughtful, reflecting man, he was seldom or never taken by surprise. Neither in personal affairs nor in the councils of the church did he display the hurried manner and action which betokened impulse without deliberation. His understanding was one of masculine vigor. He dealt with principles, and jealously guarded their maintenance and application. His preaching was eminently scriptural and experimental. His peaceful spirit would not allow him to indulge in controversy. He was a careful student and observer of the constitution and order of the church. His views were generally far-reaching, sagacious, accurate, and consistent. His opinions were always treated with the highest respect and consideration. His attainments were respectable, and his reading was carefully digested and stored for use. He was not an orator, nor did he aim at the graces of composition; yet he could enchain an audience by his solemn and calm earnestness, his logical argument, and his forcible appeal. In 1827, he was obliged to resign pastoral duties, because of failure in health. In 1843, he met with a fall, which crippled him for the rest of his life.

Manual of the Reformed Church in America  
 2nd Ed., Rev.  
 Edward Tanjore Corwin  
 New York 1869.



RD #1, Rexford, N. Y.  
October 29, 1943

Mr. C. N. Waldon (Mrs. Webster)  
Union College  
Schenectady, N. Y.

Dear Sir:

Following is a list of children born to Rev. Thomas and Ann Romeyn in the parsonage of the Reformed Church at Amity or Visschers Ferry. I believe there were one or two more children born between 1801 and 1806, while he was preaching at Minaville, Duanesburg and Rotterdam churches.

Susannah Mariah	- July 1-1807
Thomas	- May 7-1810
Rachel Ann	- March 23-1814
Benjamin James	- Jan. 13-1816
Elenor	- Sept. 19-1819
Harriet Stafford	- Dec. 5-1821

These children were also baptized at the Amity Church.

There was also born to Spencer Stafford and Harriet Romeyn a son, James Romeyn Stafford, April 9, 1808, and baptized at Amity.

I have located the farm where the Romeyns still live in the Town of Glenville, and I think the date 1857 of Rev. Thomas Romeyn's death should be re-checked as that would make him 80 years old at death, and on an old map I have dated 1856; the farm is shown as occupied by A. Romeyn which could be the widow Ann Staley Romeyn and would check the time of death as 1851, as shown on some of your records.

The Romeyn farm has been continuously occupied by a Thomas Romeyn and the present one, Thomas the 4th, is about 80 years old. The farm is located very close to the Montgomery line.

C.N.Waldon (Mrs. Webster)

- 2 -

October 29, 1943

My old map of 1856 shows several Staley families in the vicinity of the Romeyn farm and no doubt there was a connection between them and Mrs. Romeyn who was Ann Staley.

Very truly yours,

*H. I. Becker*

H. I. Becker



## CLASS OF 1797

### THOMAS ROMEYN

The first settled pastor of whom there is any record, was the Rev. Thomas Romeyn. He was pastor of the church (First Reformed Church of Rotterdam), in connection with that of Minaville and Duanesburgh, from 1800, to January 1, 1806, when the pastoral relation was dissolved, and he took charge of the churches of Niskayuna and Amity, where he labored until 1827. After leaving Niskayuna and Amity he retired to his farm in Glenville, where he lived until his decease, 1857.

History of the County of Schenectady  
Howell & Tenney.

p. 212

Reverend ~~Thomas Romeyn~~ was in the class of 1798 at the Seminary. He had been, I think in the class of ~~1797~~ at Union College, but did not graduate. He was born at Caughnawaga, New York in 1777. I wish to know the month and day of his birth. He was the son of Reverend Thomas Romeyn (1729-94). The son studied under Reverend Dirck Romeyn, DD., the founder of Union College, was licensed by the Classis of Albany in 1798. He was pastor at the church at Florida, New York from 1800 to 1806 and of the two churches at Niskayuna and Amity, New York from 1806 to 1827. He died in 1857. I wish to know his occupation and residence between 1827 and 1867. Also the place of his death and the month and day.

UC5LA41797romc4n -T- 0005

OCT 24 1933

Thomas: new  
Seminary West

ished until it became morbid; which, combined with intellectual and bodily labors, brought him to a comparatively early grave.—See "Sprague's Annals." In "The Evangelist," July, 1881, there is a sketch of the Cedar St. Presbyterian Church, of which the Presbyt. Ch. of Fifth Av. (the late Dr. John Hall's) is the continuation.

PUBLICATIONS: "A Tribute to the Truth." On the Controversy with Episcopacy. 1809. See "Christian's Mag.," ii. 429-441.—"The Danger and Duty of Young People." 1810.—"The Good Samaritan." A ser. for benefit of N. Y. Dispensary. 1810.—"Exhortation to the People." At the install. and ord. of Rev. Gardiner Spring. 1810.—A Ser. at the Opening of the Gen. Assembly. 1811.—Sermons. 2 vols. 8vo, pp. 434 and 440. N.Y., 1816.

Romeyn, Theodore B. (s. of Jas. Romeyn); b. Oct. 22, 1827, R.C. 46, N.B.S. 49, 1. Cl., Bergen; Blawenburg, 49-65, Hackensack, 1st, 65-85, died Aug. 29. D.D. by R.C. 1869.

PUBLICATIONS: Historical disc. delivered on the occasion of the re-opening and dedication of 1st R.D.C. at Hackensack. 1870.—"Centennial Disc." preached in 1st Ref. Ch. Hackensack. 1872.—"The Adaptation of Ref. Ch. in America to the American Character." 1876. In "Centennial Discs."

Romeyn, Theodore F., b. 1760 (s. of Thos. Romeyn); studied under Livingston (?), 1. by Gen. Meeting of Ministers and Elders, 1783; Raritan and Bedminster, Nov. 1784-Sept. 1785, d.

His ministry was unusually spiritual and fervent, and was closed impressively in his sudden and early death. He was a gifted and extraordinary young man, and his brief career left a deep impression on many hearts.—"Messler's Mem. Ser.," 1783, p. 32. Some "Elegiac Verses" concerning him

Romeyn, Thomas, b. at Caughnawag; 1777 (s. of Thos. Romeyn); U.C. 1797, studied under D. Romeyn, I. Cl. Albany, 1798; Florida, 1800-6, Niskayuna and Amity, 1806-27, w. c. 1827-57, d.

Nature had endowed him with a majestic frame, and his dignified personal appearance was calculated to impress those who met him. His words were weighty, and his opinions carefully guarded. In business affairs he was scrupulously just and honest. He could indulge in a quiet humor which amused the social circle, or gave inimitable point to some keen reflection. Never boisterous nor violent, his genial spirit flowed like a peaceful river. He was fixed in his views, and calmly self-possessed in maintaining them; a thoughtful, reflecting man, he was seldom or never taken by surprise. Neither in personal affairs nor in the councils of the Church did he display the hurried manner and action which betokened impulse without deliberation. His understanding was one of masculine vigor. He dealt with principles, and jealously guarded their maintenance and application. His preaching was eminently scriptural and experimental. His peaceful spirit would not allow him to indulge in controversy. He was a careful student and observer of the constitution and order of the Church. His views were generally far-reaching, sagacious, accurate, and consistent. His opinions were always treated with the highest respect and consideration. His attainments were respectable, and his reading was carefully digested and stored for use. He was not an orator, nor did he aim at the graces of composition; yet he could enchain an audience by his solemn and calm earnestness, his logical argument, and his forcible appeal. In 1827 he was obliged to resign pastoral duties, because of failure in health. In 1843 he met with a fall, which crippled him for the rest of his life.—"Mag. R.D.C.," i. 301.

PUBLICATION: "A Charge to Rev. Jas. Murphy, Glenville." 1826, "Mag. R.D.C.," i. 301.





**DIRCK ROMEYN MOMENTOS** — Rev. J. Dean Dykstra, left, examines the hour glass used by Dominie Dirck Romeyn, eighth minister of the Dutch Reformed Church (the present First Reformed) of this city. Shown with Rev. Mr. Dykstra are Lewis Beck Sebring Jr., center, great-great-grandson of Dr. Romeyn and donor of the family heir-

looms; and Ellsworth Langdon, chairman of the historical committee of the church. In addition to the hour glass the gifts include the Beck Family Bible, open in front of Rev. Mr. Dykstra; an ivory-headed cane; silhouettes of Dr. and Mrs. Romeyn; three silver coffee spoons and six dessert spoons, the gift of Dr. Romeyn to his bride; and a pair of gold cuff links. The items will be kept

in the Dirck Romeyn room of the First Reformed Church, where the picture was taken, after a formal presentation at a special program on Feb. 8 at 7:30 p.m. at the church. The loose pages under the Bible are photostatic copies of the family record pages from the Bible containing the notation of Dr. Romeyn's death on April 16, 1804.

—(Gazette Photo—Ed Schultz)

## First Reformed Church to Get Heirlooms From Romeyn Estate

By D. E. RITZ  
Gazette Church Editor

Heirlooms from the estate of Dominie Dirck Romeyn, eighth minister of the Dutch Reformed (First Reformed) Church of this city and moving spirit in the founding of Union College, will be presented to the church by a family representative, Lewis Beck Sebring Jr., at a special program on Feb. 8 at 7:30 p.m.

**THE MATERIAL** is being given to the church for use in its Dirck Romeyn room, set up as a part of the church renovation after the fire of 1943. These will be the first personal mementoes of the former pastor for the room which was named for him.

Included in the collection are paper cutout silhouettes of Rev. Dirck Romeyn and his wife, Mrs. Elizabeth Brodhead Romeyn, in separate folders as furnished by the silhouette artists of the period; the hour-glass used, according to family tradition, by Dr. Romeyn in his services and assumed to be the one used in his preaching at the Dutch Church in Schenectady from 1784 until 1804; a pair of gold cuff links, engraved with a fancy script "R"; a set of six large coin silver spoons and three silver coffee spoons, given by Dirck Romeyn to his bride at the time of their marriage in 1787; an ivory-headed cane used by Dr. Romeyn; and the Beck family Bible, printed in Dordrecht, Netherlands, in 1741 and containing the notation of Dr. Romeyn's death on April 16, 1804, apparently written by his daughter, Catharine Theresa, who married Caleb Beck.

Dr. Romeyn's death in 1804 ended his 20-year pastorate of the Schenectady Dutch Church.

**THE PAPER CUTOUT** silhouettes of Dr. Romeyn and his wife are the only known likenesses of them and are therefore priceless historically. The silhouettes are in oval paper frames, approximately three inches high and two and a half inches wide. Each is in the small paper folder used by silhouette artists of the period, probably the 1790's.

The Dirck Romeyn hour-glass was said to have been turned twice during the course of each sermon, given in Dutch until the latter part of Dr. Romeyn's ministry when some English began to be used. The glass stands seven inches in height and is four inches in diameter, is in excellent condition but does not contain sand. The hour glass probably rested, as was the custom of the period, on a small metal stand protruding from the high pulpit, within hand reach of the minister so that he could turn it easily and so the congregation could time the sermon.

**REV. J. DEAN DYKSTRA**, present minister, confides that present day sermons usually last 20 minutes.

The gold cuff links, believed to be the ones used by Dr. Romeyn at the time of his death, are small, of apparently very fine quality and are inscribed on each link with a fancy script "R."

The coin silver spoons, of what we now know as "tablespoon" size, sometimes also called "dessert spoons," are engraved in a form of block lettering with the initials "R," "D," and "E" in the form of a triangle on the back of each handle.

**THE ITEMS** listed above, the Bible, hour-glass, cuff links and silver spoons, rested for many years at the Van Cortlandt Manor House at Croton-on-Hudson.

They were there probably from shortly after Dr. Romeyn's death in 1804 until the contents of the manor house were disposed of at auction in 1941. The manor house has since been restored as an historic site by the Rockefeller family and is now open to the public.

The articles were retained for some years following the auction by Mrs. Robert Prail Browne of

Port Washington, LI, a descendant of Dirck Romeyn who turned them over to the present donor in 1939. Lewis Beck Sebring Jr., a descendant in the Beck family line, is a great-great-grandson of Dirck Romeyn.

**THE CANE** never was in the Van Cortlandt Manor House but was for many years in the possession of the Sebring family in this city.

Another cane belonging to Dr. Romeyn, more pretentious and gold-headed, was presented by Mr. Sebring and his late father to Union College on the occasion of the 1838 Founders Day, and is now used as the College Mace, carried at the head of all Union College academic processions.

With the presentation of the Beck Bible to the First Reformed Church there will now be two Bibles in this city recording both the birth and the death of Dirck Romeyn. One of the heirlooms presented to Union College during the Founders Day ceremony of 1938 was the Bible containing the inscription, in Dutch, of the birth of Dirck Romeyn on Jan. 12 (old style), 1744, in the handwriting of his father, Claes Romeyn.

**DR. ROMEYN** was born at New Barbadoes (the present-day Hackensack), NJ; graduated in 1765 from the College of New Jersey, now Princeton, University; and assumed his first charge in 1766, the ministry of the combined church of Marletown, Rochester and Wawarsing in Ulster County, NY, a little southwest of Kingston.

In April, 1776, he accepted a call to the churches of Hackensack and Schraalenburgh, NJ, and served there until coming to the Dutch Church of Schenectady, where he was installed on the first Sunday in November of 1784.

**ACTIVE** in the American cause during the Revolution he became known to the British as "The Rebel Parson" and a good reward was offered by the British for his capture. Several times during his New Jersey pastorate Dr. Romeyn's home was raided and at one time he only escaped capture by hiding behind a chimney in his home.

After coming to this city Dominie Romeyn received the degree of doctor of divinity from Queen's College. In 1797 he was elected by the General Synod of the Reformed Dutch Church as one of their professors of theology and it was apparently in connection with this that he received the degree of Doctor of Sacred Theology.

**THE LATTER** years of Dr. Romeyn's pastorate here were marked by discussion, at times reaching the stage of controversy, over the language in which the church services were to be conducted—Dutch, as they always had been, or English, which, even in the Dutch community of Schenectady, was coming into more



CLASS OF 1797

THOMAS ROMEYN

Rev. Thomas Romeyn, Amsterdam, Montgomery Co., N. Y., Aug. 9,  
ae. 80.

"To those who can appreciate the blessings of a godly lineage, it will be interesting to state that the ancestors of Mr. Romeyn fled from their native country during the persecutions of Louis XIV., leaving all their effects behind them. Of the Romeyns who thus sought voluntary exile in poverty rather than surrender their Protestant faith, there were three brothers, one of whom went to England, and was the ancestor of the celebrated Wm. Romaine, the author of the excellent works upon 'The Walk,' 'The Life,' and 'The Triumph of Faith.' The other two went to the Dutch West India Islands, or to the Brazils in South America. One died soon after. The survivor (who was the ancestor of the subject of this notice, and of the large family of the same name, so long connected with the ministry of the Reformed Dutch church) subsequently came to New York, and afterwards located himself at Communipaw, N. J.

"The father of the late Rev. Thomas Romeyn had two half brothers, John and Theodorick. The former was the father of the Rev. Jeremiah Romeyn, who, in 1804, was appointed professor of the Hebrew language, by the general synod. The latter, Rev. Dr. Theodorick Romeyn, was also a professor of theology in the Reformed Dutch church, from 1797 until his death in 1804, and for many years was the pastor of the church in Schenectady. He was the father of the late Rev. John B. Romeyn, D.D., the eloquent pastor of the Presbyterian church in New York city.

"The Rev. Thomas Romeyn, Sr., was the first Low Dutch minister who was settled west of Schenectady, which was then a frontier town. His extensive field of labor, which embraced large portions of what are now Fulton and Montgomery counties, surrounding the church at Caughnawaga, (now Fonda,) called him to the discharge of many difficult, fatiguing, and often dangerous duties. He closed his long ministry of 40 years Oct. 25, 1794. His pastorate at Caughnawaga continued 24 years, and his remains lie buried beneath the church and in front of the pulpit from which he had so long 'preached Christ and him crucified.'

"Of his seven sons, three became ministers in the service of the Reformed Dutch church, viz., Theodore Frelinghuysen, James Van Campen, and Thomas, who was the youngest of the family, and the last who died. A fourth son, Benjamin, died during his studies preparatory to the same holy office. Without pausing to recite interesting facts in relation to the other members of this ministerial family, we return to the subject of this record.

"Born at Caughnawaga, Feb. 22, 1777, Thomas Romeyn received his preparatory education at Schenectady, graduated at Williams College, Sept., 1796, studied theology with Dr. Theodorick Romeyn at Schenectady, and was examined and licensed to preach the gospel by the classis of Albany, in Sept., 1798. He was ordained in the church at



Remsenbush (now Florida, Montgomery Co., N. Y.) in 1800, and continued in the relation of minister of that church and the Second Church of Schenectady (now Rotterdam) until Feb. 22, 1806. From thence he removed to the churches of Amity and Niskayuna, and remained in their service until 1827, when, in consequence of a failure of his health, he resigned his charge, and removed to the town of Amsterdam, where he resided among his children until his death.

"Nature had endowed him with a majestic frame, and his dignified personal appearance was calculated to impress those who met him for the first time with--what those who knew him well always felt--the grave demeanor and the reverend aspect of a noble and venerable man. His words were weighty and his opinions carefully guarded. His understanding was one of masculine vigor. He dealt with principles, and jealously guarded their maintenance and application. The word of God was to him an authoritative book. His preaching was eminently scriptural and experimental, and aimed at tracing the way of the Spirit 'in the life of God in the soul of man.' His peaceful spirit forbade his becoming a controversialist in or out of the pulpit; nor did he ever descend to the unworthy artifices which mark the mere pulpit declaimer or scold.

"He loved to exhibit 'the good old way,' and was always listened to with respect for his consistency and integrity, while, by his clear and conclusive demonstrations and applications of truth, he 'edified the body of Christ.'

"Mr. R. was a careful student and observer of the constitution and order of our Reformed church. We doubt whether he has left his equal as an expounder and defender of our ecclesiastical system. His views were generally far-reaching, sagacious, accurate, and consistent, and the classis and synod always honored his opinions with respect and high consideration.

"His attainments were respectable, and his reading was carefully digested and stored for use. He was not an orator, nor did he aim at the graces of composition which might have well furnished his often ponderous thoughts. Yet without these valuable accessories, he could enchain an appreciative audience by his solemn and calm earnestness, his logical argument, and his forcible appeal. The records of his long ministry will never be fully made up in this world. For nearly 60 years he had worn its robes of office and had kept them unspotted from the world. Long after he had ceased to be an active pastor, he used to preach occasionally as his health permitted, and when this was forbidden by great bodily infirmities, he was still the wise counsellor and friend of ministers and churches, who loved to look up to him as 'a father in Israel.'

"The closing scenes of his life were characteristic of the man. Never, for a moment, did his Christian assurance waver or fail him; for he 'knew whom he had believed, and was persuaded that he was able to keep that which he had committed to him against that day.' His more than fourscore years were crowned by a happy



death, and his faithful service and patient suffering were ended  
in the consummation of a glorious hope."--Christian Intelligencer.

Annual Obituary Notices pp. 301-302  
Crosby Vol. I 1857

DESCENDANT OF REV. THOMAS  
ROMEYN TO PREACH IN  
FONDA

Great Great Grandson of the First  
Stated Pastor of the Old Caughna-  
waga Church to Occupy Pulpit of  
the Reformed Church.

The residents of Fonda and locality  
are anticipating with much pleasure  
the coming of the Rev. Dr. Rockwell  
Harmon Potter as guest preached to  
the Reformed church for the morn-  
ing service on Sunday, May 10. Dr.  
Potter is Dean of the Hartford The-  
ological Seminary, at Hartford, Conn.,  
and is a great great grandson of the  
Rev. Thomas Romeyn, the first stat-  
ed pastor of the church when it was  
known as the Low Dutch Church of  
Caughnawaga then located in the east  
section of Fonda where the residence  
of William Weeper is now located.  
Dr. Potter comes to Fonda to speak  
from the pulpit of this church in  
memory of his great great grand-  
father.

The Rev. Thomas Romeyn was  
born at Pompton, N. J., March 20,  
1729. He graduated from Princeton  
in 1750 going from there to Amster-  
dam, Holland where he was licensed  
to preach and ordained by the Classis  
of Amsterdam September 2, 1753. For  
his ordination sermon he preached  
from I Cor. 3:17, "For the temple of  
God is holy, which temple ye are."  
He was installed as pastor at Jamal-  
ca, Queens County, N. Y. Oct. 19,  
1754.

He came to Caughnawaga in the  
autumn of 1771 from the congrega-  
tions at Minisink, Mabackemeck and  
Walpeck and served here as pastor  
for twenty two years. His pastorate  
was an interesting and eventful one  
especially during the Revolutionary  
war when the valley was raided by  
Loyalists and Indians and every  
building burned except the Caughna-  
waga church. This was spared be-  
cause it was thought to stand on land  
belonging to the Butlers.

The Rev. Romeyn was the first  
settled minister of any denomination  
in the state west of Schenectady. The  
earliest document preserved is part  
of a subscription list for his salary  
from 1772 to 1773 which is to be paid  
twice a year. Another subscription  
list, dated July 24, 1790, refers to the  
Rev. Romeyn's failing strength and  
calls for an assistant pastor. This is  
signed by eighty-eight persons who  
promise "to promote the public wor-  
ship of God, to better accommodate  
strangers and persons unacquainted  
with the Dutch language by having  
the assistant preach in both Dutch  
and English alternately on the north  
and south sides of the Mohawk river  
in proportion to the sums subscribed  
by the resident. There is no evidence  
that an assistant was ever called.  
The original records of the church in  
the Dutch language have been pre-  
served, but transcribed copies have  
been made.

Dr. Direk Romeyn, a brother of the  
Rev. Thomas Romeyn, while pastor  
of the Dutch Reformed Church in  
Schenectady, founded Union College,  
and Thomas, son of Rev. Thomas Ro-  
meyn was a member of the first class  
at Union college in 1797, later becom-  
ing the pastor of the Florida Reform-  
ed church from 1800 to 1806. There  
have been nineteen descendants of  
the Romeyn family in the ministry.

The Rev. Thomas Romeyn died  
Oct. 23, 1794, buried the 25 do, the  
Rev. Dr. Thomas Romeyn, aged 65  
years, 7 months; was 40 years a  
faithful servant of Christ and served  
for 22 years the congregation at  
Caughnawaga where he has been bur-  
ied in the church. Text: Malachi 4:2.

A tablet in the Fonda Reformed  
church commemorated his memory  
and says of him: "A man of God—  
thoroughly furnished unto all good  
works. The memory of the just is  
blessed."

St. Johnsville Enterprise & News

May 13, 1936.



Admit graduate

Romeyn, Thomas, b. at Caughnawaga, 1777, (s. of Thos. Romeyn;) U.C. 1797, studied under D. Romeyn, l. Cl. Albany, 1798; Florida, 1800-6, Niskayuna and Amity, 1806-27, w. c. 1827-57, d.

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Publication: "A charge to Rev. Jas. Murphy, Glenville." 1826.

"Mag. R.D.C." i. 301

Cowan's Manual of Rfd. O. Church in Am. p. 690.

#### CLASS OF 1797

#### THOMAS ROMEYN

in 1806 the two congregations, Niskaynua and Amity, united in calling Rev. Thomas Romeyn, He was pastor of the joint charge for 21 years, from 1806 to 1827. Up to the beginning of his ~~service~~ ministry the service had been all in Dutch. He began preaching alternately in Dutch and English.

Reformed Church at Niskayuna

Hist. of the County of Schenectady p. 197 Howell & Munsell

#### CLASS OF 1797

#### THOMAS ROMEYN

Born February 22, 1777.

Married Ann Staley, February 1, 1801.

Died August 9, 1851.

From Bible of Miss Julia Van Wormer, R. D. 6, Amsterdam, June 1, 1920.

#### \*THOMAS ROMEYN.

Born at Caughnawaga, N. Y., 1777. Son of Rev. Thomas Romeyn (1729-94). In class of 1797, Union. Studied under Dr. Romeyn. Licensed by Classis of Albany, 1798. Florida, 1800-06. Niskayuna and Amity, 1806-27. Died, 1857.

From: N. B. School. Sem. Cat 1784-1911.

ucslaf1797romeyn-T-00012



# Biographical Notes

1. Roueyn Dirck (Theodoric)  
D.D., S.T.P. (1744-1804) was  
brother of <sup>Rev.</sup> Thos. Roueyn Sr.  
(1729-1794), whose son,  
Rev. Thomas Roueyn was a  
<sup>(1777-1857)</sup>  
1797 Union man.

2. Dirck Roueyn's son-  
in-law was Jacob  
<sup>(1777-1852)</sup> Schoonmaker S.T.D. whose  
son, Martuil Schoonmaker  
(1816-1899) was a Union  
1839 man.

From: W.N.P. Bailey '84  
March 21, 1932.

3. Rev. Thomas Roueyn —  
brother of Dirck Roueyn  
— had three sons: —  
(a) Theodore F. (1760-1785)  
(b) James Van Campen (1765-1840)  
graduated from Schudy Academy  
(c) Thomas (at 1777-1857)  
Union 1797 —  
and one Grand Son:  
James Roueyn <sup>S.T.D.</sup> (1797-1859) —  
and 4 Great Grand Sons:  
(a) Theodore B. Roueyn (1827-1885)  
(b) Wm. J. R. Taylor (Schudy at CL.  
1849-1852)  
(c) James Roueyn Berry (1827-1891)  
(d) Franklin R. Zabriskie (1832-1891)  
all Ministers in Reformed  
Church — in Roueyn  
Family —



The Rev. Thomas Romeyn, Jr.

1777-1857

REV. THOMAS ROMEXN, JR.  
Minister at the Dutch Reformed  
Church of Amity (Vissechers Ferry)  
and Niskayuna, N. Y. 1806-1827

Howard I. Becker  
Town Historian  
Clifton Park  
Saratoga County, N.Y.  
-1943-



The early records of the Dutch Reformed Church of Amity (Visschers Ferry) are in good order due to the business-like manner in which the Rev. Thomas Romeyn, its first regular minister, supervised his charge, and the sincerity of its early members. Very few, if any, of the present generation have realized that this little church, along with the Niskayuna Reformed Church, had such a remarkable minister and one who spent so many years in this community.

Thomas Romeyn, Jr. was born at Caughnawaga (Fonda), N.Y. 1777, during the Revolutionary War; his father Thomas Romeyn, Sr. was Minister of the Reformed Church at Fonda. He was born at Pompton, N. J., 1729 and was graduated from the College of New Jersey (Now Princeton) in 1750, and licensed to preach in Amsterdam, Holland in 1753, was installed at Jersey, Queens County, N. Y. in 1754 and came to Fonda in 1771, after preaching at Minisink, Mabackemeck, and Walpeck.

It is said that this church in Fonda was the only building not burned by the Tories and Indians because it was thought that **John** Butler owned the land it was on.

Thomas Romeyn, Jr. studied for the ministry under his uncle Dirck Romeyn, Minister at the First Reformed Church in Schenectady, and later one of the leading figures in starting Union College where Thomas, Jr. attended its first class in 1797. In 1801 he married Ann Staley. The obituary notices appearing immediately after his death and copied below are, no doubt, an accurate description of this remarkable man.

"Rev. Thomas Romeyn, Amsterdam, Montgomery Co.,  
N. Y., Aug. 9, ae. 80.

"To those who can appreciate the blessings of a godly lineage, it will be interesting to state that the ancestors of Mr. Romeyn fled from their native country during the persecutions of Louis XIV., leaving all their effects behind them. Of the Romeyns who thus sought voluntary exile in poverty rather than surrender their Protestant faith, there were three brothers, one of whom went to England, and was the ancestor of the celebrated Wm. Romaine, the author of the excellent works upon 'The Walk,' 'The Life,' and 'The Triumph of Faith.' The other two went to the Dutch West Indies Islands, or to the Brazils in South America. One died soon after. The survivor (who was the ancestor of the subject of this notice, and of the large family of the same name, so long connected with the ministry of the Reformed Dutch Church) subsequently came to New York, and afterwards located himself at Communipaw, N. J.



"The father of the late Rev. Thomas Romeyn had two half brothers, John and Theodorick. The former was the father of the Rev. Jeremiah Romeyn, who, in 1804, was appointed professor of the Hebrew language, by the general synod. The latter, Rev. Dr. Theodorick Romeyn, was also a professor of theology in the Reformed Dutch church, from 1797 until his death in 1804, and for many years was the pastor of the church in Schenectady. He was the father of the late Rev. John B. Romeyn, D.D., the eloquent pastor of the Presbyterian Church in New York City.

"The Rev. Thomas Romeyn, Sr., was the first low Dutch minister who was settled west of Schenectady, which was then a frontier town. His extensive field of labor, which embraced large portions of what is now Fulton and Montgomery counties, surrounding the church at Caughnawaga, (now Ponda) called him to the discharge of many difficult, fatiguing, and often dangerous duties. He closed his long ministry of 40 years, October 25, 1794. His pastorate at Caughnawaga continued 24 years, and his remains lie buried beneath the church and in front of the pulpit from which he had so long; 'preached Christ and him crucified.'

"Of his seven sons, three became ministers in the service of the Reformed Dutch Church, viz., Theodore Frelinghuysen, James Van Campen, and Thomas, who was the youngest of the family, and the last who died. A fourth son, Benjamin died during his studies preparatory to the same holy office. Without pausing to recite interesting facts in relation to the other members of this ministerial family, we return to the subject of this record.

"Born at Caughnawaga, Feb. 22, 1777, Thomas Romeyn received his preparatory education at Schenectady, graduated at Williams College, Sept. 1796, studied theology with Dr. Theodorick Romeyn at Schenectady, and was examined and licensed to preach the gospel by the classis of Albany, in September, 1798. He was ordained in the church at Rensselaersburgh (now Florida, Montgomery Co., N. Y.) in 1800, and continued in the relation of minister of that church and the Second Church of Schenectady (now Rotterdam) until Feb. 22, 1806. From thence he removed to the churches of Amity and Niskayuna, and remained in their service until 1827, when, in consequence of a failure of his health, he resigned his charge, and removed to the town of Amsterdam, where he resided among his children until his death.

"Nature had endowed him with a majestic frame, and his dignified personal appearance was calculated to impress those who met him for the first time with -- what those who knew him well always felt--the grave demeanor and the reverend aspect of a noble and venerable man. His words were weighty and his



opinions carefully guarded. His understanding was one of masculine vigor. He dealt with principles and jealously guarded their maintenance and application. The word of God was to him an authoritative book. His preaching was eminently scriptural and experimental, and aimed at tracing the way of the Spirit 'in the life of God in the souls of men.' His peaceful spirit forbade his becoming a controversialist in or out of the pulpit; nor did he ever descend to the unworthy artifices which mark the mere pulpit declaimer or scold.

"He loved to exhibit 'the good old way,' and was always listened to with respect for his consistency and integrity, while, by his clear and conclusive demonstrations and applications of truth, he 'edified the body of Christ.'

"Mr. R. was a careful student and observer of the constitution and order of our Reformed church. No doubt whether he has left his equal as an expounder and defender of our ecclesiastical system. His views were generally far-reaching, judicious, accurate, and consistent, and the classis and synod always honored his opinions with respect and high consideration.

"His attainments were respectable, and his reading was carefully digested and stored for use. He was not an orator, nor did he aim at the graces of composition which might have well furnished his often ponderous thoughts. Yet without these valuable accessories, he could enchain an appreciative audience by his solemn and calm earnestness, his logical argument, and his forcible appeal. The records of his long ministry will never be fully made up in this world. For nearly 60 years he had worn its robes of office and had kept them unspotted from the world. Long after he had ceased to be an active pastor, he used to preach occasionally as his health permitted, and when this was forbidden by great bodily infirmities, he was still the wise counsellor and friend of ministers and churches, who loved to look up to him as 'a father in Israel.'

"The closing scenes of his life were characteristic of the man. Never, for a moment, did his Christian assurance waver or fail him; for he 'knew whom he had believed, and was persuaded that he was able to keep that which he had committed to him against that day.' His more than fourscore years were crowned by a happy death, and his faithful service and patient suffering were ended in the consummation of a glorious hope."--- Christian Intelligencer.

Annual Obituary Notices pp. 301-302  
Crosby Vol. 1 1857



"Romeyn, Thomas, b. at Caughnawaga, 1777 (s. of Thos. Romeyn);  
U.C. 1797, studied under D. Romeyn, l. Cl. Albany, 1798;  
Florida, 1800-6, Niskayuna and Amity, 1806-27, w.o. 1827-57, d.

"Nature had endowed him with a majestic frame, and his dignified personal appearance was calculated to impress those who met him. His words were weighty, and his opinions carefully guarded. In business affairs he was scrupulously just and honest. He could indulge in a quiet humor which amused the social circle, or gave inimitable point to some keen reflection. Never boisterous nor violent, his genial spirit flowed like a peaceful river. He was fixed in his views, and calmly self-possessed in maintaining them; a thoughtful reflecting man, he was seldom or never taken by surprise. Neither in personal affairs nor in the councils of the church did he display the hurried manner and action which betokened impulse without deliberation. His understanding was one of masculine vigor. He dealt with principles, and jealously guarded their maintenance and application. His preaching was eminently scriptural and experimental. His peaceful spirit would not allow him to indulge in controversy. He was a careful student and observer of the constitution and order of the Church. His views were generally far-reaching; sagacious, accurate and consistent. His opinions were always treated with the highest respect and consideration. His attainments were respectable, and his reading was carefully digested and stored for use. He was not an orator, nor did he aim at the graces of composition; yet he could enchain an audience by his solemn and calm earnestness, his logical argument, and his forcible appeal. In 1827 he was obliged to resign pastoral duties, because of failure of health. In 1843 he met with a fall, which crippled him for the rest of his life.---"Mag. R.D.C.," 1. 301.

PUBLICATION: "A Charge to Rev. Jas. Murphy, Glenville."  
1826. "Mag. R.D.C.," 1. 301. "



There is nothing to show that Thomas Romeyn lived in the parsonage at Amity, while he preached in the two churches, but the early records show that his children born between 1807 and 1821 were recorded and baptized at Amity, and this, with the references to repairs to the parsonage, would make it appear that he lived at Amity and probably he preached occasionally at the North Church, located near Dr. Cooper's Corners, and very briefly referred to in the church records as being sold for the lumber in the Civil War days.

No doubt there were children born between 1800 and 1806 to Thomas Romeyn and Ann Staley Romeyn while they were located at their first charge in Minaville or Remsenbush, and records of these can probably be located in Montgomery County. Following is a list of their children born at Amity:

Susannah Mariah	July 1, 1807
Thomas	May 7, 1810
Rachel Ann	March 23, 1814
Benjamin James	Jan. 13, 1816
Elenor	Sept. 12, 1817
Harriet Stafford	Dec. 5, 1821

The following has been copied from "Contributions of the Town of Glenville", by Percy M. Van Epps, Town Historian, and will enlighten us on the work Rev. Thomas Romeyn, Jr. did on his first charge from 1800 to 1806. It appears that the date 1808 is somewhat in error as the Amity Church has pretty definite records showing that he started there in 1806, but it is quite possible that special visits had been made for baptisms. It is interesting to note that old maps show several families by the name of Staley living in the Town of Glenville near the first location of the 2nd Reformed Church at Veeder's Ferry (Hoffmans). According to the church records between 1800 and 1806, there were members by the name of Staley and it is quite possible that Rev. Romeyn first met his wife at this church as he was only twenty-three when he started here.

#### CHURCH AT WOESTINA

"In Hoffmans a road leaves the Mohawk Turnpike, opposite the New York Central Railroad Station, which, climbing the hillside, thence passing through the picturesque Wolf Hollow, thus reaches the village of Glenville. On a small level area



at the top of the first steep grade, and but a few hundred feet from the Mohawk Turnpike, there stood the first church built in the Town of Glenville. Here, on the east side of the road, a marker will be placed, bearing this inscription:

FIRST CHURCH  
IN GLENVILLE  
BUILT 1785. HERE STOOD THE  
"CHURCH AT THE WOESTINA"  
(CHURCH IN THE WILDERNESS)  
REMOVED TO ROTTERDAM, 1812

Built about 1785 by the combined efforts of a few Dutch families living on both sides of the Mohawk, but mainly on the south side, as we may infer from family names found in an early record book of the church; and perhaps with some financial help from the mother church in Schenectady, here this old Dutch Reformed church edifice stood for nearly thirty years. Then, most of its members and supporters living on the opposite side of the river, the church building was dismantled, and its timbers drawn across the river on the ice, and re-erected just two miles below the present village of Pattersonville. Its pews, its pulpit, the stairs and supporting pillars of its gallery, all were utilized in the reconstructed edifice, which stood with some little alteration and repair until burned to the ground in the summer of 1935.

No record has yet been found of the exact year when the church edifice was removed, but it evidently was in the early years of the second decade of the 19th century. However, the records do show that the church as rebuilt was, for want of funds, still in an uncompleted state as late as the year 1817.

At the period of the building of this church at Hoffmans and for over a century before, or from the time of the very first settlement of Schenectady, all the immediate region westward and on both sides of the Mohawk River was known to the Dutch as the Woestina (the Wilderness).

Deserted by the redman for hundreds of years--a border land between the warring Mohawks, whose nearest villages were some twenty miles up the river, and the Algonkian nations of the Valley of the Hudson and New England, this portion of the lower Mohawk Valley, threaded, of course, by various Indian footpaths, remained a true Wilderness until long after the Dutch had built their homes in Schenectady. Then, just before the close of the 17th century, a few pioneer families from Albany and Schenectady penetrated and established their homes along both the south and the north banks of the river. On and over the bordering hills, the Touareuna and its opposing peak, the Yantapuchaberg, the region remained an almost unknown wilderness for nearly a century longer.



Thus, while the official title given the church at Hoffmans (then Vedders Ferry) was, "The Second Reformed Dutch Church of the Township of Schenectady."--the Mother church in Schenectady, of course, the "First"--yet this outlying church was always known and spoken of as "The Church at the Woestina"; even after its removal and establishment on the south side of the river, and, indeed, is yet known by that familiar name today.

A record book of the church--the only early one known--used this quaint and characteristic name: "The Woesting Church Records, began under the ministry of the Rev. Thomas Romeyn, Vol. 1, Anno Domini, 1800." In this old book Domine Romeyn has, so he writes, transcribed consistorial records dating back to July, 1798. No records prior to this year can be found.

For the first few years there was no settled pastors at the Woestina Church. Preaching service was likely held only at infrequent times. In the year 1800, however, the Rev. Thomas Romeyn, was given a joint call at three churches:-

"The Churches of Jesus Christ, at the Woestina in the City of Schenectady, and at Ramsensbush and Duanesburgh." This call he accepted, preaching, no doubt, in rotation at these three churches. Thus, apparently, service was still held intermittently at the Woestina Church.

The name Ramsensbush, as given in Domine Romeyn's record should have been spelled Remsensbush. This was a church that stood on a bleak hillside some two miles east of Minaville, Montgomery County. All trace of this church is gone. Its cemetery, however, still remains across the highway from the site of the church. This burial ground is now nicely fenced and cared for by the Town of Florida. The Rev. Thomas Romeyn preached in the Woestina Church until 1808, possibly until 1810, as we learn from the baptismal records. These records of baptism, beginning August 24, 1800, are seemingly uninterrupted till June 17, 1837. This old "Church at the Woestina" seems to have been a favorite place to bring children for baptism. Even after its removal to Rotterdam, as we can infer from a study of the family names in its records. They were brought from both up and down the river, and on either side, and even from over the hills in the hinterland. From Scotia came "Yate, a black man," slave of the Glens, with his children. This was Yat, the fiddler, spoken of on pages 100-104 of the Contributions.



Domine Romeyn of the Woestina Church was the son of the Rev. Thomas Romeyn and Margarita Frelinghuysen, both of New Jersey. He was born in 1777 at Caughnawaga, (now Fonda) Montgomery County, N. Y.---then Tryon County. Or, as it is recorded in the family Bible, in the handwriting of Thomas, the elder, "Feb'y 22, 1777. Is myn Sevende Soon Geboren, doopte Ik hem met de naam van Thomas." This Bible is now in the possession of Thomas Romeyn of the Town of Amsterdam, a great-great-grandson; the fifth in direct line bearing the name, Thomas."

It would appear from Rev. Romeyn's background, his methods of keeping records and organizing ability that had he been a large community his name would be as famous as his Uncle Dirck's. The systematic recordings at Veeder's Ferry or the Rotterdam Church stopped when he left in 1806, and also at the Amity Church in 1827. As an example of the interest in his work, the following has been copied from his early notebooks at the Amity Reformed Church.

"Records of the Cent Society  
of the  
Congregation of Amity  
for the aid of the  
Theological College  
of the  
Reformed Dutch Church  
in  
North America, 1817

-----  
Constitution  
Of the Cent Society of the Congregation of Amity

Deeply impressed with the importance of having the Reformed Dutch churches supplied with an able and faithful minister, satisfied that this cannot be done without the aid of a well-conducted Theological College, and desirous of contributing our mite to so important an object, We, the subscribers, agree to form ourselves into a society for this purpose and adopt the following constitution:

Article 1st      This society shall be known and distinguished by the name of the Cent Society of the Congregation of Amity in aid of the Theological College of the Reformed Dutch Church.



- Art. 2 Every person subscribing one cent per week shall be a member of this society.
- Art. 3 The subscription shall be paid once in every six months.
- Art. 4 The officers of the society shall consist of a President, two Vice-presidents, Treasurer, Secretary, seven managers and four collectors who shall be chosen annually and constitute the Board of Direction.
- Art. 5 The annual meeting for the election of officers shall take place on the first Monday of November at such time and place as the board of direction shall appoint.
- Art. 6 The monies collected shall be transmitted once in six months to the treasurer of General Synod and be at the disposal of that body for the support of the Theological College.
- Art. 7 The board of direction shall meet quarterly on the last Monday of January, April, July and October, and five shall be the quorum for the transaction of business.
- Art. 8 Special meetings of the society shall be convened at the request of five members.

#### Catalog of the Members of the Cent Society

Thomas Romeyn  
Daniel F. Fort  
John Pearse  
William Bell  
Cornelius Hermance  
Nicholas Fort  
John D. Fort  
Cornelius Hagerman  
John E. Vischer  
Nicholas E. Vischer  
James Welden  
Michiel Welden  
Tunis Cregeir  
Ebenezer Slood  
Francis Vischer  
Jacob T. Harder  
Nicholas Vischer  
Samuel Tubbs  
William Clow  
Abraham Best  
Joseph Almont

John B. Miller  
Gerardus VanDenBergh  
Joseph Fowler  
Catherine Irish  
Magerit Hagerman  
Elizabeth Theilhimer  
Rachel Pearse  
Gerty Folwider  
Maria Folwider  
Ann Romeyn  
Mary Volwider  
Metilda Thailhimer  
Alida Volwider  
Anna Smith  
Barbare Volwider  
Maria Vischer  
Nanning M. Vischer  
Marie Fort  
Jacob Volwider  
Nicholas VanDenBergh  
Nicholas E. Van Vranken



OFFICERS OF THE SOCIETY FOR THE YEAR 1817-1818

At the organization of the Society in December, 1817, the following persons were chosen as officers:-

Rev. Thomas Romeyn  
John E. Vischer  
John B. Miller  
Tunis Cregeir  
James Welden

President  
1st Vice Pres.  
2nd Vice Pres.  
Secretary  
Treasurer

Collectors: -

John D. Fort  
Michiel Welden  
Gerardus VanDenBergh  
Nicholas E. Vischer

Managers -

Ebenezer Slood  
Francis Vischer  
Jacob Volwider  
Nicholas Vischer  
Cornelius Hagerman  
William Clow  
William Bell

The society adjourned to meet on the third of January in the Amity Church at 12 o'clock.

January 3d, 1818 - The Cent Society of the congregation of Amity met at the church according to adjournment and after a solemn address to the throne of grace, the unfinished business of the meeting, when the society was organized, was attended to, to wit, the choice of seven managers and the following resolves were passed.

Resolved: - That when any special meeting of the society be called, public notice of such meeting shall be given from the pulpit.

Resolved: - That the Rev. Thomas Romeyn and Messrs. John B. Miller and Ebenezer Slood be, and hereby are, appointed a committee to digest and draft a set of by-laws for the regulation of the society for adoption at their annual or first special meeting.

Resolved: That the Society date, its commencement from the first day of January, 1818.

Resolved: - That the secretary procure a blank book in which to enter the constitution and the minutes of the society.  
The meeting adjourned to the constitutional term -

Signed per order -

Thomas Romeyn, President  
Tunis Cregeir, Secretary



This book is now in possession of the church and the above recordings were apparently written up in the new book as per resolution. It is all in handwriting of Rev. Thomas Romeyn.

Apparently the Cent Society was not a success as the next year an elaborate organization was set up and called the "Theological Association of the Reformed Dutch Church of Amity", and is recorded in the same book as follows: - no further reference has been made to the Cent Society.

"The Subscribers feeling the importance of correct theological knowledge and desirous to promote the interest of the Redeemers Kingdom, by the dissimination of sound doctrine and practical divinity, do resolve to form and constitute a theological association and to this end adopt the following: -

#### Constitution

- Art 1st - This association shall be stiled the Theological Association of the Reformed Dutch Church of Amity.
- 2nd - Every person who shall pay the sum of one dollar and the further sum of twenty-five cents annually shall be a member.
- 3rd - The officers of this association shall be a first director, Treasurer, Secretary, and two managers who shall constitute the Board of Direction and whose duty it shall be to arrange the plans, promote the interest and collect the dues of the association.
- 4th - The monies collected and which may from time to time come into the Treasury, shall be faithfully applied to the procuring and purchasing of theological tracts and books of othodox characters according to standards of the Reformed Church and as may (be) deemed the best calculated to promote practical godliness.
- 5th - The first director shall ex-officiate be the librarian whose duty it shall be to keep a true list of all books and tracts that may come into his hands for the association and at every stated meeting present an exhibit of the state of the library and also to lend and let out books for the use of the members as he may from time to time be directed by the board of direction.



- 6th - No purchase of books or tracts to be made but with the advice and recommendation of at least two members who shall be members in full communion of the Reformed Dutch Church.
- 7th - When three or more of the members with other in their neighborhood shall form themselves into reading societies to meet at least once a month and report themselves to the Librarian as such they shall have the preference in the choice of a book before any private member for his own private use.
- 8th - The treasurer shall be accountable to the board of direction for all monies that may come into his hands and present an exhibit for the information of the members, of the state of the funds in its receipts and disbursements at every annual meeting of association.
- 9th - Every member taking a book shall be accountable to the librarian for its safe return unless lost by an act of God.
- 10th - The association shall hold an annual meeting on the first Saturday in March in every year to elect officers and transact such other business as may offer itself.
- 11th - An extra meeting of the association may be called by the board of direction at the request of two of its members.
- 12th - Any number of the members assembled in regular meeting shall constitute a quorum to elect officers and do any other business belonging to the association.
- 13th - The officers and members will endeavor to promote their own and each others religious improvement by exercising a Christian watchfulness over themselves and each other and cultivating a tender and gospel spirit.
- 14th - The Board of direction shall have power to regulate the time of their own meetings:

Subscribers:-

Rev. Thomas Romeyn  
Henry Thalhimmer  
William Bell  
James Welden  
Tunis Cregier

Abraham Best  
Jacob T. Harder  
William Olow  
Jacob Volwiler  
Sarah Fowler



Joseph Fowler  
Eldert Vischer  
John D. Fort  
Ebenezer Slott  
Adam C. VanVranken  
John B. Miller  
Joseph Almond  
Cornelius Hegarman  
Francis Visscher  
Cornelius Hermans  
Gerrit G. Van Vranken

Esther Fort  
Samuel Aenen  
John Clute  
Tobias Van Deusen  
Barbara Burns  
Nicholas Vischer  
Rev. John McKelvey  
Eloist Van Vranken  
Smiton Irish

At a meeting of the Board of Direction of the Theological Association of Amity on the 16th of January, 1819, when the following resolutions as by-laws of the association were agreed to:

- 1st - That the shares of said association be transferable.
- 2nd - That no books be out longer than six weeks unless to such members as reside over two miles from the librarian who may keep a book eight weeks, and reading societies three months; but all books to be returned on the day of the annual meeting.
- 3rd - That for neglect for not returning a book at the stated times, such members shall be subject to a fine of six cents.
- 4th - That for each leaf turned down a fine of one cent and for grease spots and torn leaves from one to six cents according to the damage sustained, which shall be determined by the librarian.

The board then resolved that the above resolutions be submitted to the members of the association for their approbation and when approved-of, to become the by-laws of said association.

Resolved also that the Rev. Thomas Romeyn and John B. Miller be a committee to purchase the books.

At a meeting of the members of the Theological Association of the Reformed Dutch Church of Amity on the third Thursday of October, 1819 when Tunis Cregier was elected First Director.



Gerrit G. Van Vranken, Treasurer  
John B. Miller, Secretary  
Ebenezer Slood, Manager  
Francis Visscher, Manager

The meeting then appointed the Rev. Thomas Romeyn and John B. Miller a committee to procure books.

Nine members attended; closed with prayer

Tunis Cregier 1st director  
John B. Miller 2nd director

At a meeting of the members of the Theological Association of the Reformed Dutch Church of Amity on the third Thursday of October, 1921 the following persons were re-elected

Tunis Cregier 1st Director  
Gerrit G. Van Vranken Treasurer  
John B. Miller Secretary  
Francis Visscher Managers  
Ebenezer Slood

The meeting then appointed the Rev. Thomas Romeyn and John B. Miller a committee to procure books.

It was resolved that Messrs. Cornelius Hogerman and Jacob Harder be a committee to examine into the state of the library and report to the Board at their first meeting. At a meeting of the Theological Association of the Reformed Church of Amity on Wednesday the 25th of December, 1822.

When the Rev. Thomas Romeyn was chosen First Director

Tunis Cregier	Treasurer
John B. Miller	Secretary
Francis Visscher	Manager
William Bell	"

Resolved that the Rev. Thomas Romeyn and J. B. Miller be a committee to purchase books.

Resolved also that all those who do not pay up their installments that may be due on their respective shares by the first day of February next shall be de-barred from the use of the association until such installments be paid up.



December 25, 1823

The Theological Association met and the meeting was opened by prayer when Cornelius Hegaman was chosen First Director.

Tunis Cregier	Treasurer
John B. Miller	Secretary
Francis Visscher	Manager
William Bell	Manager

John B. Miller being absent resolved that Mr. Jacob Volwider be secretary pro.tem.

Resolved that Messrs. John B. Miller and Tunis Cregier be and hereby are appointed a committee to buy books.

December 23rd, 1824.

The Theological Association of the Reformed Dutch Church of Amity met at the church. The meeting was opened by prayer.

The First Director, Mr. Hegaman, being absent the Rev. Thomas Romeyn was chosen chairman of the meeting. The stated time of the annual meeting having elapsed it was resolved that the meeting proceed to the election of officers. A motion made and seconded the officers of last year were elected.

Whereas the state of the association has for some time past been partially attended to. Therefore resolved: that the several sums due the association be collected and that the Rev. Thomas Romeyn, Tunis Cregier and John B. Miller be and hereby are appointed a committee to purchase books without delay and that any two of the said committee be authorized to make the purchase.

Resolved that Tunis Cregier, Garrit G. Van Vranken and John B. Miller be a committee to examine into the state of the library and procure a catalogue of the books and have them entered of record in the book of the association.

#### Catalogue of Books in Library

- 1 - Theron and Assasie
- 2 - Village Sermon - Hill
- 3 - " " "
- 4 - Romainis Works
- 5 - " "
- 6 - " "
- 7 - " "
- 8 - Village Sermon - Burdett



- 9 - Village Sermon - Burdess
- 10 - Bunyins Law and Grace
- 11 - Pilgrims Progress
- 12 - Boston's Four-fold State
- 13 - Dodridge's Sermons
- 14 - Five Points
- 15 - Force of Truth
- 16 - Whitfields Sermons
- 17 - Almost Christian
- 18 - Village Sermons - Burdess
- 19 - Afflicted Mans Companion
- 20 - Pious Meditations
- 21 - Dodridges Rise and Progress
- 22 - " On Regeneration
- 23 - Edward on Baptism
- 24 - Ruin and Recovery
- 25 - Owin on Spiritual Mindedness
- 26 - Oillons Religious Exercise
- 27 - Holy War
- 28 - Jays Sermons
- 29 - " "
- 30 - Davies Discourse
- 31 - " "
- 32 - " "
- 33 - " "
- 34 - " "
- 35 - Clintons Introductory Discourse
- 36 - Sermons to Children
- 37 - Smith on Baptism
- 38 - Gouges Works
- 39 - Milners Church History
- 40 - Willisons Testimony
- 41 - Dutch Church Constitution
- 42 - Edwards on the Affections
- 43 - Christian Martyrdom
- 44 - Life of Newton
- 45 - Divine Cordial
- 46 - Self Knowledge
- 47 - Bermits Meditation
- 48 - Brown's Missions
- 49 - " "
- 50 - Wars of the Jews
- 51 - Butlers Analogy
- 52 - Henry on Prayer
- 53 - Shearlock on Death
- 54 - " " Providence
- 55 - Spirit of Prayer
- 56 - Ely's Synopsis
- 57 - Power of Religion
- 58 - Drealincourt on Death



Due to ill health, Thomas Romeyn, Jr. retired from preaching in 1827, when he was only fifty years old, leaving Amity and Niskayuna to live on one of two farms he had purchased situated on the Town line between Amsterdam and Glenville, very near the Montgomery County Sanatorium and easily reached by traveling up the Touareuna Hill Road to the first cross-road at the top, entering the Touareuna road just beyond Hoffmans on the Amsterdam Road, (22 miles from Viesschers Ferry).

It is unknown just why Thomas purchased these farms in this location. Having previously mentioned in this paper that it was no doubt due to the location of the Staley families. I later learned that he probably lived at Remsenbush when preaching at that place, Duanesburgh, and the 2nd Reformed Church at Hoffmans Ferry and also that it is probable that he met Ann Staley there and some of the Staley's moved over across the river in Glenville later. It is a mystery how a minister could raise a family of eight and retire at fifty when his salary was only \$200.00 per year with the use the parsonage at the Amity Church and another sum from the Niskayuna Church. Twenty years after retiring to the farm he fell down stairs and broke his hip and for the last ten years of his life he used crutches to get around.

Early in this paper I mentioned about children being born before Thomas came to Amity, and have found out that there were two boys, Theodorie and Henry. Theodorie, I believe, was a Minister and died early in life somewhere in the south; thus there were four boys and four girls. Harriet Stafford Romeyn never married and lived to be quite old. When Thomas, Jr. died he left the main farm to Benjamin and the tenant house and about 80 acres to Thomas, 3rd. When Benjamin died the widow sold the place and went to live with her brother in Troy. Both Benjamin and Thomas, 3rd were born at Amity or Viesschers Ferry. Later the old homestead burned down and a new one was built by the Fahey's, who purchased it from Benjamin's wife, and still live there.

Thomas 5th is 80 years old and lives in the same little house left to his grandfather, has never married and stayed with his mother until she died 18 years ago. This winter his sister is keeping house for him. Some of the old furniture, I understand, is left from the split when the Domino died, and no doubt has been in Amity. Whatever old papers and sermons were left are missing; perhaps they were lost or destroyed by Benjamin's family as Thomas didn't seem to have any trace of them and don't recall seeing any.

The manual of the Reformed Church in America show



the following Romeyn ministers as registered up to 1860 and all related, except perhaps the first one.

Benjamin F. - Rutgers College, 1842 - Churches: Brooklyn, Albany-Canajoharie. Some question about the spelling (Romaine)

Benjamin, Son of Thomas, Sr., b 1774, died just after finishing his studies.

Dirck, College of N. J., brother of Thomas, Sr. - Marbletown, Rochester, Warsing, Hackensack, Schraalenberg, Schenectady, Union College.

Thomas, Sr., College of N. J. - Churches; Success, Newton Oyster Bay, Jamaica, Minisink, Welpeck, Smithfield, Deerpark, Fonda.

Theodore, F. Son of Thomas, Sr., b 1760, d 1785.

Thomas, Jr., Son of Thomas, Sr., b 1777, d 1857. Churches; Remsenbush, Niskayuna, Amity.

James, Van Campen: - Son of Thomas, Sr., b Minisink, 1765. Schenectady Academy 1784, churches; Schodack, Greenbush, Wynantskill, Hackensack, Schraalenburgh.

James - Son of J. Van Campen, b Greenbush 1797, Churches; Nassau, Six Mile Run, Hackensack, Catskill, Leeds, Bergen neck, Geneva, d 1859.

Jeremiah: - Nephew of Thomas, Sr., b N.Y. City, 1768. Churches: Red Hook, Harlem, Schoharie Kill, Roxbury, Woodstock, d 1818.

John Brodhead: Son of Dirck, b 1777, Churches, Rhinebeck Flats, Schenectady Presbyt., Albany Presbyt., New York Cedar St. Presbyt., d 1825.

Theodore, B. - Son of James - Churches, Bergen, Blawenberg, Hackensack. Graduated from Rutgers, 1846.

This information was obtained from:-

Thomas Romeyn, 5th  
Amity Church Records  
Union College

Percy Van Epps Publications on the Town of Glenville.  
Manual of the Reformed Church of America, by E. T. Corwin, 1869.

The photograph was copied from a picture obtained from Union College.

*H. I. Becker*

H. I. Becker

11-20-43



Thomas R. Omeyn

1797



Thomas Romeyn

1797