

d.i.s. magazine

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VOLUME 36, NO. 3

December 2004

Christian Reformed Church Periodical Index

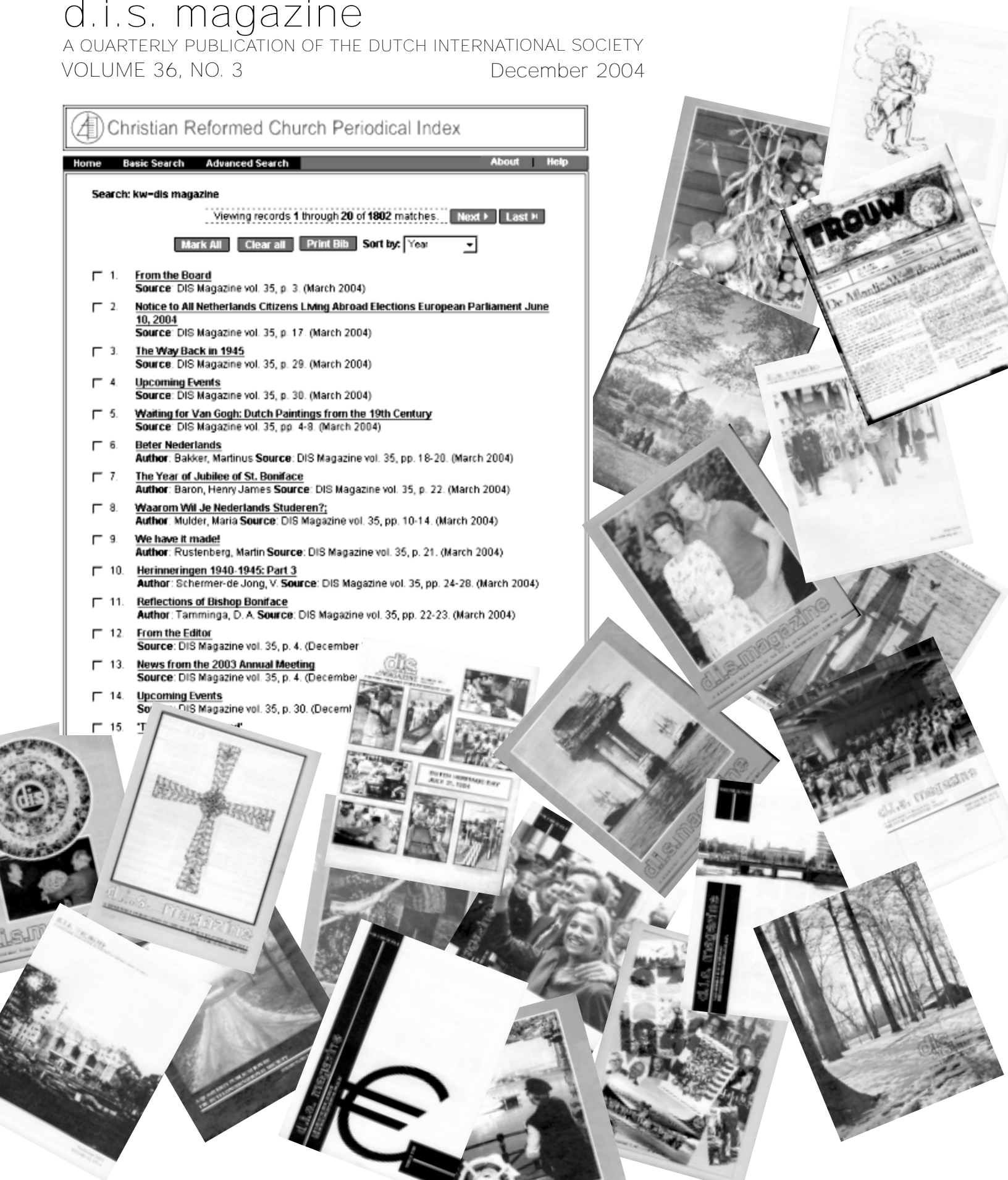
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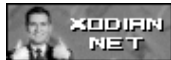
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The Cover

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Meditatie

Meditation

DRAGERS VAN HET LICHT

“Het volk, dat in duisternis wandelt, ziet een groot licht...” Jesaja 9:2

Licht is een verbazend verschijnsel. Taalkenners noemen het woord “licht” een “konkreet” zelfstandig naamwoord. Maar je kunt het niet vasthouden of voelen. Geleerden zeggen, dat licht een vorm van trilling is, maar niemand weet wat het precies is dat er vibreert. Een lichtstraal gaat rustig door het luchtledige, Vorm nu even een beeld van de Hof van Eden. De aarde was woest en leeg. Toen zei God: “Daar zij licht...” En zo konden Adam en Eva dus *zien*. *Eigenlijk* konden ze meer zien dan bloemen, stromen en vogels. Zij konden zien met doel en betekenis. Ze konden zien met herkenning en waardering. Zij zagen de hand van God. Ze herkenden in wat ze zagen de liefde en zorg van hun hemelse Vader. De zonde is ontegensprekelijk verwoven met duisternis. De zonde veroorzaakt blindheid. Mensen, zonder God, verkeren in duisternis. Mensen, die elkaar pijn doen, wandelen in het donker. Begerige mensen zijn donkere mensen. Jezus sprak vaak over licht. Hij kon dat doen, want Hij was het Licht van God, het Licht van de wereld. Jesaja had dat al voorspeld. Toen Jezus Galilea bezocht (Matt. 4), kondigde Hij aan, dat een groot licht verschenen was. De profetie van Jesaja 9 was vervuld. De eerste Kerst...De grote roeping van het Kerstgebeuren is, dat gelovigen in licht wandelen. Dat is helemaal niet onwezenlijk! Het betekent, dat we hen in nood zegenen. Het betekent, dat we de ontmoedigen bemoedigen. Het betekent, dat we de minsten willen zijn in tijden van spanning. Het betekent, dat we gezinsleden met liefde en geduld bejegenen. Het betekent, dat we de blijde boodschap uitdragen. Laten we ons hartelijk voornemen om met deze Kerst dragers van het licht te zijn.

Ds. Louis M. Tamminga

LIGHT BEARERS

“The people walking in darkness have seen a great light...” Isaiah 9:2

Light is an amazing phenomenon. Linguists arrange the word “light” among “concrete” nouns. But one cannot hold or touch it. Scientists tell us that light is a form of vibration but no one knows exactly what vibrates. Run a ray of light through a vacuum, and it continues its merry course. Now picture those first moments in the Garden of Eden. The earth was dark and empty. Then God said: “Let there be light...” That’s how Adam and Eve could *see*. They could actually see more than flowers, streams, and birds. They could see *meaning*. They could see with recognition and appreciation. They saw the hand of God. They knew what they saw were expressions of the love and care of their heavenly Father. Sin is inevitably linked up with darkness. Sin creates blindness. People ignoring God walk in darkness. People hurting each other walk in darkness. People driven by greed walk in darkness. Jesus often talked about light. He could, because he was the Light of God, the Light of the world. Isaiah had foreseen him that way. When Jesus visited Galilee (Matthew 4) he declared that light had come to those who walked in darkness. The prophecy of Isaiah 9 had been fulfilled. The first Christmas...The greatest challenge Christmas believers can accept is to live in the light. Nothing abstract about that! It means that we seek to bless those in need. It means that we speak a word of encouragement to those depressed. It means that we will be the least in situations of resentment. It means that we share thoughtful love with our family members. It means that we share the good news of salvation. This Christmas let us resolve to be Light-bearers.

Rev. Louis M. Tamminga

Dutch International Society Financial Statement

D.I.S. STATEMENT REVENUES AND DISBURSEMENTS			TRAVEL STATEMENT OF REVENUES AND DISBURSEMENTS		
	YEARS ENDED SEPTEMBER 30			YEARS ENDED SEPTEMBER 30	
	2004	2003		2004	2003
REVENUES			REVENUES		
Membership dues	\$ 20,108	\$ 21,815	Flight receipts-net	\$ 12,781	\$ 41,357
Income meetings-programs	350	1,460	Travel expense reimbursement	1,405	4,859
Advertising-magazine	5,710	6,018			
Interest income	3,342	3,970			
	\$ 29,510	\$ 33,263		\$ 14,186	\$ 46,216
DISBURSEMENTS			DISBURSEMENTS		
Society meetings-programs cost-rent	\$ 7,547	\$ 9,478	Flight payments	\$ 12,781	\$ 41,357
Salaries and wages	1,557	3,120	Salaries and wages	390	2,194
Office supplies and expenses	1,057	1,574	Office supplies and expenses	---	---
Postage	3,818	4,379	Postage	53	65
Telephone	255	404	Telephone	73	225
D.I.S. magazine printing cost etc.	11,689	13,016	Professional services	250	600
Contributions and promotions	1,200	1,100	Building rent (office)	774	1,782
Professional services	910	1,080	Personal property tax	81	57
Building rent (office)	3,096	4,158	Insurance	--	373
Membership mailings	1,511	1,265	Payroll taxes	33	190
Insurance	1,535	1,733			
Miscellaneous	483	492			
Payroll taxes	130	444			
	\$ 34,788	\$ 44,243		\$ 14,415	\$ 46,843
EXCESS RECEIPTS OVER DISBURSEMENTS	(\$ 5,278)	(\$ 10,980)	EXCESS RECEIPTS OVER DISBURSEMENTS	(\$ 229)	(\$ 627)
TRAVEL-EXCESS RECEIPTS OVER DISBURSEMENTS		229			627
SUB TOTALS	(\$ 5,049)	(\$ 11,057)			
FEDERAL INCOME TAX PAID-ESTIMATED	1,023	1,618			
EXCESS RECEIPTS OVER DISBURSEMENTS	(\$ 6,530)	(\$ 13,225)			
STATEMENTS OF ASSETS, LIABILITIES AND MEMBERSHIP EQUITY			STATEMENTS OF ASSETS, LIABILITIES AND MEMBERSHIP EQUITY		
YEARS ENDED SEPT. 30			YEARS ENDED SEPT. 30		
2004			2003		
ASSETS			ASSETS		
Cash in Bank Fifth Third	\$ 10,599	\$ 5,212	LIABILITIES		
Merrill Lynch WMA account	17,861	12,763	K.L.M. deposits	\$ -0-	\$ 2,925
INVESTMENTS			MEMBERSHIP EQUITY		
Merrill Lynch	101,600	122,915	Equity beginning of the year	135,589	151,051
Merrill Lynch (Endowment Fund)	177,734	172,725	Excess of Revenues collected over Expenses disbursed	(6,530)	(13,225)
			Endowment Fund beginning of year	172,726	165,953
			Interest income	8,009	6,851
				\$ 307,794	\$ 313,555
	\$ 307,794	\$ 313,555			

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News In Brief

Fewer Asylum Seekers

According to the Central Bureau for Statistics the number of asylum seekers coming to the Netherlands continues to fall. Of the 104,500 people who settled in the Netherlands last year, (30,000 with Dutch Nationality) under 10,000 were asylum seekers compared to 28,000 the previous year. The number of immigrants who came to the Netherlands to marry rose to 21,000 last year, up from the 13,000 who came for marriage in the year 2000.

Controversial Filmmaker Murdered

Theo van Gogh, filmmaker, television commentator, columnist and great great grandson of Theo van Gogh (Vincent's brother), was murdered November 2 in Amsterdam. Van Gogh often explored controversial material in his work and he had recently released a short film criticizing the Koran and treatment of women in Islamic society. The murder sparked a rash of anti-Islamic crime in the Netherlands. Van Gogh, 47, was working on his next movie "06-05," about the assassination of Pim Fortuyn in 2002. Dutch Prime Minister Balkenende praised van Gogh as a proponent of free speech.

Dutch 12th in GCI

Inflexible labor market policies, complex bureaucracy, high tax

rates and traffic jams are factors in keeping the Netherlands in 12th place on the "Growth Competitiveness Index" (GCI) as calculated by the World Economic Forum. The Forum is an independent international organization that has Non-Governmental Organization consultative status with the Economic and Social Council of the United Nations. Its motto is 'entrepreneurship in the global public interest'. The index is a

result of interviews with 9700 top business people worldwide on the subjects of macroeconomic climate, government quality, and technology. Finland, the United States, and Sweden were the top three countries on the index.

Ann Frank Not Dutch Citizen

A movement to award posthumous Dutch citizenship to Anne Frank has been halted because such an award would be against Dutch law. "However sympathetic we find the idea; the law does not allow people to get Dutch nationality posthumously. We cannot change the law for that purpose," said a spokesperson for the Justice Ministry. Anne Frank lost her German citizenship in 1941 because of a Nazi law that deprived all Jews living outside of Germany of their citizenship. The movement, promoted by Dutch broadcaster KRO and supported by some Dutch parliament members was started after television viewers nominated Frank for the title of "The Greatest Dutch Person" in a contest being held by KRO. Anne Frank was famous for the diary she kept while hiding in a house in Amsterdam during World War II. She and her family were later captured by the Nazis.

Big Cars Out of Nijmegen

The municipal council in the city of Nijmegen has imposed a

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parking ban on cars wider than 1.85 meters (not counting mirrors) and five meters long or longer. The vehicles may not park within a two and half kilometer radius of the center of town because the council says the cars are polluting and dangerous to children. The Green Party is in the majority on the council and the national Green organization is pushing for such a ban countrywide. 50,000 vehicles fitting the ban were sold in the Netherlands in the last four years. The Minister of Transport Carla Peijs has pronounced the ban legal, "Municipalities can decide parking policy themselves," a ministry spokesman said.

World Champion Cyclist Knetemann Dies

Gerrie Knetemann, world champion cyclist, died of a heart attack on November 2 at the age of 53. Knetemann was widely regarded as one of the finest classics riders in the world. His cycling career spanned 15 years and included 130 victories, including two wins at the Amstel Gold Race, Paris-Nice, and ten stages of the Tour de France. After his retirement he became the selector for the Dutch cycling team. He died while riding a bike with friends in Bergen, the town where he was born.

Tilburg Archives Receive Teen's Holocaust Diary

The diary and love letters written by Helga Deen, a Jewish teen who died along with her family in a Polish concentration camp, were donated to the Tilburg

Regional Archives by the family of her Dutch boyfriend, Kees Van den Berg. Deen kept the diary from April through July 1943 while in a Dutch internment camp in order to help her boyfriend understand what she was going through. "Maybe this diary will disappoint you because it doesn't contain facts, but maybe you will be glad because you find me in it," the 18 year old wrote, "conflict, doubt, desperation, shyness, emptiness." The final entry was written on July 2, 1943.

Netherlands Best for Elderly
AARP Magazine, the magazine of the American Association of

Retired Persons has chosen the Netherlands as the leader in providing quality of life for its older citizens based on a survey of 16 industrialized nations on issues of health care, benefits, pension coverage, taxes and social programs. In an article titled "As Good As It Gets: The Netherlands Rates Tops in a Survey of 16 Nations" (available at www.aarpmagazine.org) it is reported that drugs, and doctor and hospital services are 30-50 % more expensive in the United States where 41% of the population has no health insurance. While personal taxes are higher in the Netherlands, the article said the majority of its citizens felt it was worth the salary deductions if they were protected from poverty later in life.

John Lennon at the Rotterdam Hilton

The Hilton Hotel in Rotterdam hosted show of the artwork of former Beatle John Lennon who was assassinated in 1980. The exhibition marked the 35th anniversary of his "bed-in for peace" with Yoko Ono in the Hilton Hotel in Amsterdam during their honeymoon in 1969, which was in protest of all war, particularly the Vietnam War. At the exhibit many of Lennon's sketches were for sale and the admissions and other proceeds went to benefit the 'Dutch Doe Een Wens' Foundation that seeks to grant wishes to young people with life threatening diseases.



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s.s. Zuiderkruis, June 14, 1956

by Albert van der Heide

In the July 23, 2004 issue of *The Windmill Herald* publisher Albert van der Heide published the first in his series of articles based on research done on the passenger lists of the great migration of Netherlanders to Canada and the United States. In celebration the publishing company has reintroduced a limited series of wall plaques with the *ss. Zuiderkruis*, other ships, and planes that carried emigrants to their new home. Mr. van der Heide has graciously permitted us to share his introduction to the series as well as the first installment in the series with our readers. Other stories in the series are on a Groote Beer trip (1952), Waterman (1952), and Sibajak (1952). Check the website www.goDutch.com and the ad on page 9 for more information on subscribing.- *Editor.*

Departures for U.S.A. in 1956 at an All-time High

Ship passenger lists key to non-official documentation of modern-day, cross-Atlantic Dutch mass people movement

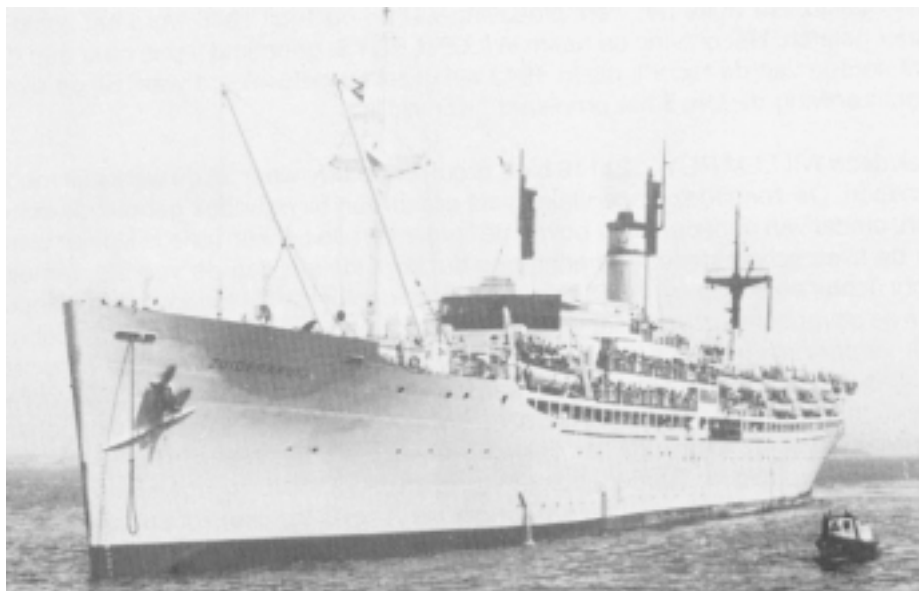


Photo: s.s. Zuiderkruis [from <http://geneaknowhow.net>]

The story of a modern ‘volksverhuizing’ (mass migration) of which all of us are participants. A story that needs to be documented before its details are lost and that only can be dug up from locked-up and hard-to-find archives. What did happen aboard these Dutch immigrant ships? How did these people without sea legs coexist for ten days or more on an often stormy Atlantic Ocean? Who were these travellers? What has become of them? Where are they now? Numerous questions, few answers. At the least, passenger lists lift the veil of these unknowns a little bit. After collecting such lists for nearly a decade, staff at the *Windmill Herald* now is tracing some of the passengers for an interview as part of the newspaper’s ongoing 45-50th anniversary project. The review of a Zuiderkruis journey launches the series.

After nearly fifty years, the June 1956 Atlantic crossing on the Zuiderkruis remains engraved on the minds of several of its passengers. The trip was not very pleasant for the majority who had become seasick and therefore ventured outside as little as possible. Travelling on the refitted Victory ship however was a new and enjoyable experience for

Immigrant ship: s.s. Zuiderkruis

- Captain: P.A. de Groote
- Voyage: Rotterdam-New York
- Departure date: June 14, 1956
- Chaplains: Rev. P.J.O. de Bruyne, Father J.E. Gademan
- Number of Passengers: 354
- USA-bound 1956 emigrants: over 9,200
- First mate: A. Schweitzer
- Chief engineer: C. Zijp
- Purser: G. Emanuel
- Physician: G.L.Th. Dirksen
- Maitre 'd: W.Th. Van der Wijs

ten-year-old Harry A.M. Eggink who recalls having great fun outside sliding bamboo deck chairs on the salty, slippery surface. Louis Meinema who was sixteen at the time, remembers children having a blast. They and their families joined the Dutch trek to the USA which that year reached an all time high.

The June 14 departure from Rotterdam had caused the shipping company plenty of headaches because of a strike by the ship's stewards. Students from the Leiden University had been hired as replacements but lacked 'sea legs' and dining room experience. The storm also reduced the size of this crew, remembers Meinema, the second oldest of a family with seven sons (two older children were not with

the family). Few people made it to the dining room for meals.

Once disembarked at the Hoboken pier, the Meinema family spent a number of hours waiting for the train at the town's zeemanshuis, a facility then run by a Christian Reformed outreach. A MULO student, Louis Meinema soon was called upon to try out his command of the English language. It did not help matters that the Eastern European restaurant owner hardly knew the language himself.

Greenhouse Business

Hailing from De Lier, the Meinema family who were accompanied by fellow villagers Mr. and Mrs. J. Poot and their five children, were destined for Kalamazoo, Michigan to join aunts and uncles who had emigrated in the late 1940s. The decision by the Meinemas to emigrate was employment related. Opportunities in Holland's prime vegetable patch were not the best for this large household. The jobs just kept evaporating. In Kalamazoo, Meinema Sr. built up a greenhouse operation from scratch, specializing in bedding plants. The business now is run by one of the younger sons. Two other sons now are retired from the U.S. Navy while son Louis Meinema capped his career as postmaster.

Joining the Immigrants

Among ship personnel there are a number of people who while ferrying the one-way passengers themselves attracted "emigration fever." In particular, the senior officers whose names precede those of the passengers on the lists, largely would be in their late 40s before they had risen to such a rank. Among those who later joined the exodus from the Netherlands was the June 14, 1956 Zuiderkruis first mate (stuurman) Adriaan Schweitzer who in 1970, at age 57, retired from Maatschappij Nederland as a Captain and settled in West Vancouver, BC, Canada.

Schweitzer who had been First Mate on the

Groote Beer, Johan van Oldenbarnevelt and the Zuiderkruis between 1948 and 1956, took command of s.s. Lawak in September 1956. As an emigrant Schweitzer joined a shipping agency owned by his former employer and became involved with Vancouver's Netherlands Businessmen's Association. He served as NBA's president in 1973-4, with its members "soon turning from acquaintances into friends." Schweitzer and his wife since have died.

Shock

Life aboard the Zuiderkruis also had serious moments for Vorden-born Eggink. He and a brother daily helped Father J.E. Gademan celebrating Mass. Harry who travelled with his parents and six siblings to South Bend, Indiana, recalls that he was frightened entering a subway station in New York. Later, the carpenter's son also was shocked to see houses of wood, when back home they used wood to built chicken coops only. Eggink Sr. eventually started his own construction company which now is operated by three sons. Harry as a student was encouraged by his professor to study Dutch architecture. He now is professor at the College of Architecture at the Ball State University and is very impressed with the trail-blazing work of Dutch architects.

The Egginks travelled with the Maigret family, a father and three daughters. The departure of the Maigrets was almost upstaged by their son Henry who landed in a hospital with a concussion, the result of a bad fall. To avoid further complications for the tour bus driver who had a sponsor with a job waiting for him, the Maigrets decided to split into two travel parties with the mother taking her two sons Henry (9) and Herman (7). The Egginks and the Maigrets had befriended each other aboard and travelled together by train too. After the Maigrets got off at Toledo, Ohio, the Egginks continued on to Indiana where they settled at Elkhart. Joanne Maigret Kowalka recalls that her parents off and on visited the Egginks till they moved to Florida.



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Adjusting to jobs

The Oppenhuizens, a family of seven from Leeuwarden, where headed for Wausau, Wisconsin, where they joined the Koertens who had settled in the USA in the late 1940s. A meat cutter by trade, Oppenhuizen later moved his family to Pella, Iowa, where two of the sons, Doug and Ken, still reside and work for Pella Corporation. Son John lives in Virginia while one daughter still calls Wisconsin home. Another daughter lives in Colorado.

Former Elburg resident Mrs. Boterenbrood was one of the 350 passengers aboard the *Zuiderkruis*. Her husband, a plumber who earned a good living, had been enticed by his Michigan nephews to give the USA a try. She and her two daughters (6 and 7 years old, a son was born later) dutifully joined the venture. She was not impressed with the dirty and dusty train they boarded for the last leg of the long trip to join family. Mr. Boterenbrood at first had a difficult time with jobs but did well after becoming the custodian at a Christian school. A widow now, Mrs. Boterenbrood at times still wonders why they immigrated, a question her younger daughter also asked her after returning from a trip to the Netherlands.

Favourite hymn

Settling into another career took Romke van der Wal a few years. The son of a Frisian policeman in Beverwijk, he was working as a KLM reservation agent when he received notice that he and his family, wife Femmy Eenkhoorn and 14-month old daughter Renata, had been accepted into the U.S.A. under the Refugee Relief Act.

To get there the Van der Wals were booked on the *Zuiderkruis*, a trip they still vividly recall. High on the list of memories is the storm which had the ship coping with huge waves. Captain P.A. de Groote assuringly dismissed this hiccup on the Atlantic as “just a storm” but for Van der Wal it was an event that still impresses him. Nonetheless, “we felt very safe on that big ship.”

Among the other memories is one incident that caused quite some amusement. Attending a church service aboard, trip chaplain Rev. P.J.O. De Bruijne asked the gathering if anyone had a favourite hymn to be sang. The Zaandam minister was as surprised as anyone when a man stood up and with a good voice belted out the Roman Catholic hymn “Ave Maria.”

Employees of the “Church World Service,” a local initiative of the World Council of Churches, took the Van der Wals from the pier at Hoboken to the Central Station for a railway connection to Syracuse where the sponsoring family and a job at the University of Syracuse, N.Y., awaited them. They obtained their S.S. card within ten days. Their first major purchase in the U.S.A. was a more comfortable nylon summersuit for Romke (\$25.00) and a beautiful dress for Femmy (\$2.00).

The Van der Wals moved to Hallandale in Florida in 1966, where he retired from his post office carrier route.

Keeping contact

The W.A. Coert family, one of several aboard from the former Dutch East Indies, travelled with an extended family; six unattached children as well as married son Barry and his wife with their daughter. The Coerts were sponsored by Presbyterian churches around Ventura County in California and had jobs waiting for them. The clan since then has grown considerably but has stayed closely together in the New World, the farthest distance between them is a mere 35-miles. Son Barry who in 1948 joined the Royal Dutch Navy, was the first one in the Coert family to venture outside of the Dutch East Indies. He spent very little time in the Netherlands however. After a stint in the Dutch Antilles, he joined his family in Zeeuws Vlaanderen long enough to persuade them to choose the U.S.A. as their future home. The pregnancy of Barry’s wife delayed departure by a number of months, the baby had to be three months old before it

was allowed to travel.

Although Barry Coert is sensing a renewed interest in their Dutch roots among family members, contact with the Netherlands has not been very close. An uncle who owned a travel agency in The Hague used to visit and some cousins also had a look in California, but he himself never has been back to the Netherlands or to Indonesia.

It is a different matter for the Meinemas, the Egginks and the Boterenbroods, who all have maintained close contacts with their Dutch relatives, and travel back and forth. The next generation in Meinema's case took up travel 'back home,' when an elderly Oma Meinema each time wanted a granddaughter to come along for assistance. Several others in the family took a backpack along to explore their country and continent of origin. Still, nothing really can simulate travel by ships such as the Zuiderkruis.

How does anyone today understand immigrants experiences such as the feelings of anxiety, the questions about the future, the lingering seasickness, the hopes for better employment and opportunities as well as the invariable doubt and homesickness? Immigrant travel by ship is unlike any other today. Imagine the constant tossing and heaving, dipping and rising, particularly when the Atlantic Ocean turned into a mass of wild and giant waves.

For more in this series subscribe to The Windmill Herald and visit [www.goDutch.com]. The website has extensive content including further articles in this series, geneology research tools and data, and an online store.



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by Arend Vander Pols

Readers who have an up-to-date computer and a fast connection to the Internet, such as cable or DSL, have access to a wide variety of Dutch language video, much of which is very near television quality. Many Dutch broadcasters are offering their content online, from full length movies to series, documentaries, news programs, and game shows.

One excellent source is the website [portal.omroep.nl/uitzendinggemist/]. The site is maintained by the Omroep, a consortium of several broadcasters. Many of the videos are offered in either broadband (high speed) or small band (dial-up). The small band stream is often unwatchable and frustrating because good video requires fast processing and lots of data. However, it may be worth experimenting to see how your setup performs. Small band can work well with audio, and there are also audio offerings at uitzendinggemist.

The top 5 broadband programs watched via the website are kept track of in a section of the site.

Top 5 breedband	
1	<p>Journala (NOS)</p> <p>BB BB</p>
2	<p>Kopspijkers (VARA)</p> <p>BB BB</p>
3	<p>Familietrots (De Tokkies) (IKON)</p> <p>BB BB</p>
4	<p>Ik mis je (EO)</p> <p>BB</p>
5	<p>Jiskefet (VPRO)</p> <p>BB BB</p>

“Journala” is a daily news program from the NOS, “Kopspijkers” from VARA is a talk show about current events, and “Familietrots” is a bizaare reality show about a unique



Sinterklaasjournaal (NPS)
 Diewertje Blok brengt het laatste nieuws over het verblijf van Sinterklaas en zijn Pieten in Nederland. Ze wordt bijgestaan door verslaggevers op locatie.

bekijk site archief

family in the midst of a feud. The entire series is archived online. “Ik Mis Je” is about people talking about loved ones they have lost, and then there is “Jiskefet” a crazy comedy show.

This being December, there is a show that follows the travels of the good Sinterklass called “Sinterklaasjournaal”.

Highly recommended is the film and series link from the main website [portal.omroep.nl/filmsenseries]. I have been able to enjoy several films of the type our US public television offers, exploring Muslim life in the Netherlands, as well as several good fiction movies.

21st century Dutch culture is being what it is, some of the offerings on Uitzendinggemist are not for everyone, and readers are cautioned not to click with abandon.

Celebrating 40 Years

De Zwaan Holland, Michigan

Towering 12 stories over the 40-acre municipal park that was created to house it, Holland, Michigan's beloved "DeZwaan" Windmill marks another milestone in its history next year. The year 2005 marks the 40th year that DeZwaan began grinding grain in its new home on Windmill Island. As recently as 100 years ago, the Netherlands had more than 9,000 windmills, but today only 900 remain. Just two windmills known to be authentically Dutch have been exported for restoration. One is Holland's De Zwaan. Now over 240 years old, DeZwaan is one of the oldest structures in Michigan and serves as a symbol of the close ties between Holland, Michigan and the Netherlands.

Discussion about whether to import a windmill to celebrate Holland's heritage began as early as 1929 and finally, in 1964, the dream became a reality. A 200 year old "Stellingmolen" in the small town of Vinkel, the Netherlands, was carefully dismantled for shipment to the United States. The pieces arrived by barge to Muskegon's harbor and were shipped by truck to Holland. Residents lined Eighth Street, eagerly awaiting a glimpse of our new main attraction, escorted by the Holland High marching band. The Island opened on April 10, 1965. Prince Bernhard of the Netherlands purchased the first ticket for admission and assisted with the dedication.

This year, our community is re-igniting the excitement of DeZwaan's arrival and opening with a summer-long 40th Anniversary celebration. Numerous special events including a tulip preview weekend, employee reunion picnic, colonial reenactment encampment and a Taste of Holland festival are all in the works. Community



Photo: Vito Palmisano

organizations are also developing special events or exhibits related to the windmill.

For more information on Windmill Island and the Holland area, call the Holland Area Convention & Visitors Bureau at 800-506-1299 or log on to www.holland.org. Windmill Island can be reached at 616-355-1030. Windmill Island is open from mid-April through mid-October.

Tentative 40th Anniversary Schedule:

- April 15-16: Gala screenings of a newly-commissioned documentary film about the history of DeZwaan
- April 30-May 1: Tulip Preview Weekend
- June 25: Employee Reunion Picnic
- July 23-24: Colonial Weekend
- September 17: Community Day
- October 21-22 & 28-29: The Haunting at Windmill Island

Additional Events tentatively scheduled for Windmill Island

- May 7-8: Tulip Time Kunstmarkt
- June 16: Tulip Time Petal Pops

Beter Nederlands

door Dr. Martinus Bakker

Unusual Homophones

Long lists of homophones were received from several readers but, unfortunately, some did not consider the requirement that these should consist of *the same letters* as in *bare/ bear, grate/ great*, etc. *Lame* and *male*, for example, do consist of the same letters but are not homophones, in other words, they do not sound the same; *dear* and *deer* are homophones but they do not consist of the same letters. Great entries were received from Grace Zijlstra from Kentwood, Esther Post from Kalamazoo, George Elenbaas, Gerry Kraayeveld and Riet Zwiep from Fort Wayne who had no problem whatsoever either with the archaisms - which follow a little way down. Correct additional cases of my unusual homophones received are *feet/ fete, tied/ tide, and pare/ pear*. That's about it! In Dutch no *such* homophones exist to my knowledge.

Here is George Elenbaas's brave and successful attempt at translating Nel Benschop's poem. He writes, "Ofschoon ik dit nog nooit gedaan heb, heb ik het toch maar geprobeerd." That's the spirit, George! Nu eerst het origineel nog een keer:

Anno Domini

(*Nel Benschop*)

Mijn God, ik ben soms bang voor 't
komend jaar,

zo bang voor dingen,
die zomaar gaan gebeuren.

Ik kom met al mijn vragen, angsten,
zorgen lang niet klaar,
soms voel ik mij gebonden
achter stalen deuren.

Mijn God, ik ben zo bang dat
nooit de engel komt
die mij uw stralend licht zal binnenleiden.

Mijn blijdschap is zo broos, mijn lied verstomt,
als u mij niet komt redden,
wie zal mij bevrijden?

Anno Domini

(*George Elenbaas's translation*)

My God, I am so scared of the coming year,
So worried about things that may take place.
I am overwhelmed by fear
and so many questions;
God, I feel imprisoned - have to hide my face!

My God, I am so scared that the angel
Will never show me your bright light.
My joy is so fragile, my song so slow and sad,
God, who will free me from this plight?

Archaisms

1. beiden - verwachten - to bide, expect
2. onverveert - onbevreesd - fearless, unafraid
3. recht - eerlijk - honest, straight
4. slecht - eenvoudig - simple, plain, candid
5. schragen - steunen - to support
6. baaien - havens - bays, harbors
7. naken - naderen - to approach
8. zilten vloed - zoute zee - salty sea
9. klim'reis - klim er eens - climb once
10. kiel - (over)hemd - shirt
11. wiel - roer - steering wheel

Only the translation of numbers 1, 2, 6 and 11 sound the same as in Dutch and appear to have the same roots.

Pseudo Synonyms

(By which I mean words that appear to have more or less the same meaning but do, in fact, have very different, sometimes opposite, meanings).

From Peter Willemsen from Saint Germain I received the following letter which undoubtedly will interest many readers:

"Als een geboren Limburger, geëmigreerd naar de VSA in 1956, zou ik graag uw mening willen weten over een woord dat in Holland nog maar zelden voorkomt, namelijk *braden*. Limburgers worden in het Noorden van het land beschouwd als halve Duitsers die nooit goed Nederlands geleerd hebben.

Ik was twee jaar geleden op een Rijnvaart van Duitsland naar Rotterdam. Wij bevonden ons aan de maaltijd in het gezelschap van drie dames uit Den Haag en kwamen te praten over *bakken* en *braden*. Ik zei dat een ei wordt *gebraden*, niet *gebakken* omdat men het op het fornuis doet. Hetzelfde kan men doen met aardappelen, worst en vis. Volgens de Haagse dames wordt alles gebakken. Wij Limburgers *bakken* uitsluitend in de oven."

So far Mr. Willemsen. I have often invited people to come up with two words that mean exactly the same, words which are *always* interchangeable. Until now I have not received such a pair of words from anyone. My contention is that if, at any point in time, two such words should exist, one of them will soon become obsolete, will disappear from the language. I believe that in *bakken* en *braden* we have a demonstration of such a process. People don't recognize the difference between them anymore, begin to confuse them and one of them, apparently *braden* in this case, begins to disappear, die off, so to speak. This process does not take place at an identical rate of speed in all parts of the country concerned and thus regional differences in usage develop. Part of my reply to Mr. Willemsen's letter is:

U hebt gelijk wanneer u zegt dat "bakken" *meestal* in een oven gebeurt en *braden* in een pan. Ik ben opgegroeid in de provincie Noord-Holland en wij zeiden ook, evenals de Haagse dames, dat een ei gebakken wordt. "Een ei braden" klinkt mij 'dus' heel vreemd in de oren. Wij "braadden" uitsluitend vlees. Een van mijn

lievelingsgerechten was "opgebakken" aardappeltjes! Dus aardappels die al eerder gekookt waren en nu in een pan op het fornuis weer "opgebakken" werden. Je kunt ze toch niet "opbraden?"

Ik heb het woordenboek geraadpleegd en vond daar dat je (tegenwoordig!) wel kan bakken op een plaat (griddle), ook met weinig vet en dan heet het "fry" in het Engels; brood en koekjes bak je in de oven (to bake); je kunt het in veel olie doen wanneer je het meestal "frituren" (to deep-fry) noemt; je kan ook karbonaadjes (chops) bakken en tenslotte zelfs een omelet. En dat zeker niet in een oven. Het woordenboek geeft zelfs specifiek "bakken in een koekepan" (to panfry).

"Braden" kun je aan een spit (vooral vlees en gevogelte), (to roast), op een open vuur, in een gesloten pan (pot-roast), op een rooster (to grill), je kunt zelfs appels braden (to bake), en tenslotte gehakt (meat loaf) en kalfsvlees en kastanjes en tenslotte jezelf door te lang in de zon te liggen (to roast) - niet in de oven dus!

Vast staat dat mnr. Willemsens gebruik van *braden* dichter bij de oorspronkelijke betekenis is. Hetzelfde zou je kunnen zeggen van het Nederlands van Vlamingen, maar dat is een ander onderwerp - waar we het later wel eens over kunnen hebben.

Quite confusing! Since language is in one sense like an organism, alive and always changing, growing, deteriorating, the process described above will constantly occur in all (living) languages. One can observe people confusing words all the time. In English, for example, words like 'unbelievable,' 'ridiculous,' 'facetious,' 'fantastic' and many, many more are frequently used to apply to situations that often do not justify their use at all.

In het Nederlands worden woorden als 'fantastisch,' 'gek,' 'kolossaal' en 'prachtig' gebruikt om situaties te beschrijven die dikwijls helemaal niet zo fantastisch, gek, kolossaal of

prachtig zijn. Zo gaat dat.

Kunt u de volgende paren woorden in zinnen gebruiken die *duidelijk* en *onmistakenbaar* hun onderscheiden betekenissen aangeven? Vertalen of uitleggen is ook goed. Moet kunnen!

Can you use the following word pairs in sentences which *clearly* and *unmistakably* demonstrate the difference in meaning between the two words? Translating or explaining them will also work.

In English:

unique - special
less - fewer
a while - awhile
majority - most
little - few (both quantity)

In het Nederlands:

blijkbaar - schijnbaar
buigbaar - buigzaam
ongelooflijk - ongeloofwaardig
gelegd - gelegen
kende - kon

Let's hear from you, please!

**Send your entries
by February 15, 2005 to:**

**Beter Nederlands
Dr. Martinus Bakker
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DIS Magazine Index Online



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A Few Points of Dutch History

by Jans Muller

The Early Years.

The central memory for the Dutch is their Eighty Year War of Independence, 1568 — 1648. Remembered joint suffering is the strongest link in any society. Ask any Marine, the common shared ordeals of boot-camp are their most precious memories, their strongest bond with their fellows. Suffering is burned in, will obsessively be remembered, much more so than triumphs.

How the Netherlands ever ended up the possession — their richest European possession — of Spain is a long story, mostly the outcome of dynastic predation, dynastic roulette of some other time perhaps. In the 1550ties, 1560ties, the region was roiled by the Reformation, and the Lutheran, Calvinist, Baptist (Anabaptist) and furious Catholic responses to all these heresies. In 1566 mobs entered Catholic Churches and tore down statuary, altars, and all depictions of Christ or the Saints etc. (Iconoclasm in Dutch *Beeldenstorm*, literally storm or gale of statues, images). Undoubtedly Calvinist, Philip II sent his most capable (and ruthless) general, the Duke of Alva. The Spanish V is pronounced half as B — Spanish Habana, - half as V - English Havana. Fernando Alvarez de Toledo, Third Duque de Alba (1507-1582), marched up from Genoa with 10,000 Spaniards, trained in the Italian cockpit, where all the great Powers learned the art of war. Rich Italy, consumed by little vicious wars, was helplessly divided and perhaps easy pickings and so the object of desire for the French, the Spanish, the Germans. The Spanish detachments, called Tercios, were the terror of Europe. They were a tactical novelty, 5-10 pikemen to each arquebusier, to protect the arquebus wielding infanterist while he was reloading. No more men wielding swords, halberds or sporting bucklers! They operated in squares (the famous Spanish



William the Silent

square), under tight tactical control. At some time late in the Fifteenth Century, the arquebus was replaced by a musket, a much heavier weapon at that time, had to be on a support, forked iron stick, with more pikemen required for protection. Eventually (after 1670) the pike was replaced by the bayonet. The musketeer could then protect himself and the square became a line. But I digress ...

When Alva reached Flanders he could count on 20,000 men; the last actual ethnic Spanish troops were withdrawn from the Netherlands in 1651, the local, territorial troops were mostly French-speaking Walloons not too well liked either. He arrived in Brussels August 22, 1567. After a festive dinner, September 9, 1567, he treacherously arrested two of the most prominent men of the land, Lamoraal (Lamoral) Count of Egmont (Egmond) and Philip of Montmorency, Duke of Horn (Home, Homes, Hoorn). The third man Alva wanted, the Prince of Orange, had smelled a rat and did not show up. In fact he had departed for his ancestral Estate, Dillenburg, in Germany. All three men were devout Catholics!

The Count of Egmont had done yeoman duty in the August 10, 1557 pivotal battle of Saint Quentin, located between Brussels and Paris in Northern France. The French had set out to provide succor to the beleaguered garrison of St. Quentin. On the way back to La Fère their army had to pass through a narrow ravine. Egmont had overpowered the guard there, his cavalry thundered in from the opposite side, his men clambered down the hills and made mincemeat of

*Images pages 17 & 18 from
www.cuci.nl/~pattie/HOL.htm*

the strung out French columns. The flower of the French nobility was slaughtered or captured — 2000 men, including the Commander in Chief, the King's Constable, Anne de Montmorency. Remember Agincourt, 1415, when the flower of French chivalry was also massacred? The Count of Egmont followed it up by throwing French forces out of Gravelines (Grevelingen) the next year. The French desperately sued for peace, the treaty of Cateau – Cambresis April 3, 1559. One of the Spanish negotiators was Alva; prescient as always, he advised King Philip II to chuck the Netherlands and let the French choke on these troublesome Provinces, in trade for some more concessions in Italy, Savoy, Piedmont, and Navarre etc. The King was not amused. This treaty provided a measure of peace, more or less (mostly less), between France and Spain for roughly the next 250 years.

When Philip II started building his Real Monasterio del Escorial, Palace — Church — Monastery — Royal Tomb in 1563, he named the immense granite structure, the most expensive building of the Fifteenth Century, after Saint Lawrence. The battle of Saint Quentin had taken place on the Saint's Name day. Saint Lawrence, Saint Laurence, San Lorenzo: martyred August 10, 258; according to legend, by being slowly roasted on a grid, calmly advising his executioners they could turn him over now, he was done on the first side! A rectangular grid is the groundplan for the Palace complex. Just as much legend: Saint Lawrence being fried, the origin of the word Friar (Fryer)!

The Battle of Saint Quentin is one of the



The Duke of Alba

three most important battles of the Fifteenth Century, the others being the naval victory of Lepanto, against the Turks, 1571, and the defeat of the Armada, 1588, the English and the Dutch the winners.

Egmont and Horn were condemned on June 4 and beheaded the next noon on the Grote (old spelling: Groote) Markt,

Brussels. Their heads were stuck on tall stakes for four hours, then packed up and sent to Spain for the contemplation (delectation?) of Philip. A bronze plaque with text in French and Dutch (Flemish) now marks the spot. I took a picture of it. This defines the onset of the Eighty Years Dutch War of Independence, as such singled out by the Dutch envoys at the Peace of Münster (Peace of Westphalia) 1648 which concluded the Eighty Years War. In the meantime, Prince William of Orange was outlawed and all his possessions within reach of the Spanish were confiscated. By the time Alva returned to Spain six years later, he boasted that 18,600 heretics had been executed!

Open warfare started with two invasions launched from Germany in 1568. William of Orange-Nassau and his brother Louis, after selling the family silver, (not for nothing was their father known as William the Rich!) hired German mercenaries. Louis entered the Netherlands in the far North and at first was successful (Heiligerlee), until Alva himself showed up and disastrously routed him. At Jemmingen, Louis had to swim for his life. William himself entered the Netherlands in the South, again Alva scornfully brushed off the invaders (Jodoigne). Louis tried again later; the Spanish — Sancho de Avila — crushed him at Mook in 1573. Louis and his brother Henry lost their lives.

The fighting now centered on the cities; in a

densely populated country open fighting in the field is not an effective method of domination; only control of the cities is. Fortunately for the Spanish, many cities in Holland remained loyal, for instance the richest city, with the greatest harbor, Amsterdam. Just like New York City, in the hands of the British, with a loyal population, was only turned over to the rebels upon the conclusion of the war (Treaty of Paris 1783), so Amsterdam did not join the insurgents until 1578 — to preserve its influence, the outcome then was no longer in doubt. Better get on the bus before it leaves! The Clarion Call, the first city to declare openly for the Insurrection was Den Briel (Brielle, The Brill), attacked on April 1st, 1572 by the Watergeuzen (Waterbeggars; French: gueux - beggars), just ejected from the English port of Dover. The English offered much, intermittent and often surreptitious, support to the Dutch Revolt. The Waterbeggars were North Sea Dutch pirates preying on the Spanish. A few priests were executed, of course; in July 17 martyrs from neighboring Gorcum also joined them. Brielle's remote location at the tip of one of the Zeeland islands (Voorne) on the North Sea —the end of the world—precluded an effective Spanish response. Geuzen: the Netherlands Nobles, in 1566, had presented the Spanish Regent in Brussels, Margareta of Parma, half sister of Philip II, with a petition; a Councilor (Berlaymont) was overheard to scathingly remark that they were just "Gueux" — beggars, adopted as a name of honor thereafter! As an aside, the Calvinists probably never amounted to more than 5 % of the populace, but their desperate aggressiveness, and the other politico- economic motives drove the revolt — same as a minority of Patriots overwhelmed the British Loyalists in the American Revolution! The most voluble always have the floor.

Other cities joined and the Spanish had their work cut out to recapture them. For example, Naarden fell in late December 1572. The



population was summoned to the Church, the Spanish came in and massacred them and set the Church on fire. Only 78 males were known to be Calvinists! A few escaped in the night over the snow covered ground. This left the expected mortal fear of the Spanish and many cities chose to submit. In the South, the city of Mechelen (Malines) opened its gates to Alva in 1572; he nevertheless allowed his soldiers to sack it and a massacre occurred. Terror —the expected fear— was Alva's major weapon. There were other massacres, for example Zutphen. What the Germans, experts in the field, call Schrecklichkeit, pays off. Alkmaar was the first to withstand. The Spanish, settling down for a leisurely siege, left posthaste when Dutch plans on opening the dikes fell into Spanish hands. Haarlem was next, invested by Don Fadrique Alvarez de Toledo (don Frederick to the Dutch), son of Alva, in 1573. Haarlem is on too high ground to be threatened by flooding. The Haarlem soldiers taunted the Spanish by horribly torturing and executing a few priests in full view on the city walls, which was not appreciated. The city fell after seven months; the Spanish rounded up all the men of military age, bound them back-to-back and threw them into the Spaarne river!

Then came the turn of Leiden. Don Fadrique invested the city by the end of October 1573 and started to starve the city out. More than one third of the population died. Heroics are fondly remembered — the Burgomaster of the city being beseeched by a mother with starving children to give in — he offered the woman his sword, here cut me up for meat! Then the gallows were demonstratively set up in the Breestraat to do away with traitors. Only in the summer of 1574, over the opposition of people closer to the Maas (Meuse) and Yssel rivers were the dikes opened, but it hardly rained and the wind and tides were not helpful. When the rains came, and a good Southwestern wind and a spring tide, the Spanish hastily sought higher ground. The hungry citizens



The Surrender of Breda. 1634/35. Oil on canvas. Museo del Prado, Madrid, Spain

raided the Spanish works, found the pots with *hutspot* (a sort of stew) still on the fire. That together with the herring and white bread that the relieving force brought in is still being served in memory every October 3. Incidentally, that is the day the Family Muller came back to the Netherlands from Indonesia. We were provided temporary lodging in Warmond (just outside Leiden) and were served our first warm meal on Dutch soil! Hutspot is not my favorite dish. A grateful States General and Prince William of Orange offered the City a choice: permanent tax relief, or a University. The City took the offer of a University. It was the first new and Protestant University in Northern Europe. Some of the others — Wittenberg, Heidelberg, Marburg, Erfurt etc.— priorly existed as Catholic Universities. The prime University of the area, Louvain (Dutch: Leuven) is still today a bulwark of Catholicism.

The Spanish fiasco at Leiden proved a turning point and doomed the Spanish campaign for the cities of Holland. Outside the Province of Holland, the war surged back and forth. For instance, the city of Breda, south of the rivers, Province of Brabant, changed hands five times: to the Dutch, Prince William of Orange, 1577; retaken by Alexander Farnese (Duke of Parma), 1581; taken by Prince Maurice (Maurits) of

orange-Nassau in 1590 (he smuggled in all 70 of his troops in a Trojan horse—a barge, hidden under a deckload of peat blocks used for fuel). There was a long siege by Spinola 1524-25 the source of the famous painting by Velasquez, *The Surrender of Breda* (Las Lanzas, in the Prado). It was retaken by Prince Frederick Henry in 1637.

By 1609 (with a Truce called until 1621) the outcome on the ground was roughly in place. Despite desperate pleas of the military who had tasted Spanish weakness, the States General refused to advance means for a general reconquest of the Southern Netherlands. Amsterdam, the moneybags, was not about to resurrect its competitor, Antwerp! A barrier zone South of the great rivers, heavily fortified, was all — the northern part of the Province of Brabant, a piece of the Province of Limburg. The Scheldt was closed by the Dutch, the closure formally recognized in the Treaty of Muenster, 1648. Antwerp strangled, economic death to the South! The war did result in the immortality of fame for, first, Fernando Alvarez de Toledo, Duque de Alba; then Alessandro Farnese — Alexander of Parma then the two Oranges, Prince Maurice and Prince Frederick Henry; and lastly the Genoese, Ambrogio di Filippo Spinola. Soldiers die miserably and anonymously: generals become famous.

Anyone who amounted to anything moved North, not just on account of religion, but perhaps mostly economic opportunity, even for Catholics. Intellectuals, merchants, bankers, tradesman (textiles, printing, beer brewing etc.), and artists immeasurably enriched the life of the North, the Republic of the Seven Provinces. Some Catholics did indeed move South, but

Catholicism was reasonably tolerated in the North. For instance, both Johannes Vermeer (a recent convert no less) and Jan Steen were Catholic; Rembrandt's mother was Catholic; Holland's greatest poet of the Seventeenth Century, Joost van den Vondel, from Antwerp (notice his family chose to go North!), was defiantly Catholic.

In the American Revolution, the Continental Congress likewise refused to authorize the conquest of the Northern part of British America after the failed effort of Montgomery and Benedict Arnold (December 1775), and Canada eventually went its own way. Not in the least to harbor the Tory Diaspora from the United States! One of the clauses of the Treaty of Paris guaranteed the right of return of the loyalists and restitution of property. Nothing of course materialized — the Revolutionary War was a Civil War, and to the victor the spoils! Incidentally, veterans of the Revolutionary War never did get their promised pay either! Travel through New Brunswick, Nova Scotia etc., and watch the monuments everywhere to their great men, all recently (1775 -1783) from the Thirteen Provinces!

In Conclusion, A Few Things About The Dutch

1. The Netherlands is transected by a braided cord of great rivers — the Rhine, the Meuse (Maas), the Waal the Lek and farther South the Scheldt (Schelde). That, and the flooding they cause, effectively cuts the Country in two. The richest Provinces are North such as Holland, in the Seventeenth Century it was responsible for 60% of all income. The Netherlands are still often known just as Holland. The North traditionally is Protestant (Calvinist). Wonderful military protection, this band of rivers. It kept Louis XIV out in 1672—78. But French general Charles Pichegru, during an exceptionally cold winter, crossed the frozen rivers in January 1795; the end of the Republic of the Seven Provinces! South of the rivers the land was recovered in the later phases of the War of Independence, and that only

for military reasons, to keep the Spanish, and later the French at arm's length. The South was a permanent military encampment with the barrier fortresses. The population, so recently wrested from the Spanish, remained Catholic and is so even today. Under military occupation, and being unreliable damn Catholics to boot, the population was denied most civil rights. North Brabant and Limburg were not accorded Province Status, they were only Generality Lands under direct control of the States General until after Napoleonic times. Full emancipation of the Brabanders, Limburgers, and indeed all Catholics only came in 1848. But the division reverberates still, even today.

2. American character is deeply influenced by the ever receding, dangerous and isolated frontier. Lincoln's parents moved three times, Kentucky, Indiana, Illinois; whenever Lincoln's father could hear his neighbor's chickens, it was too crowded and time to move! Sturdy self-reliance, stubborn individualism, Godly glorious egotism.

3. Just so Dutch character is deeply influenced by the unceasing attempts to keep the water out. If a hundred farmers live in a polder — a piece of land wrested from the water, surrounded by a ringdike, with (wind)mills to pump excess water out — everyone must chip in to keep the water out. If one fails, all may drown. Uncompromising demands are made — failure is not an option. If the roaring, thundering storms and high water come, every able man is on the dike with signal flag and torch, watching his sector, none can falter. Every man is assigned his duty — money, the sweat of his brow, all to keep the system repaired and updated. Dutch character, representative government of the common folk (among the oldest in Europe) was forged on the dike or polder Boards (Heemraadschap, Waterschap); the Dutch Government is nothing but a Hoogheemraadschap! With this comes the ability for hard compromise — disagreement is not thinkable — and exact from the parties that they live up to the terms. No individualism here, you do not leave your neighbors alone, you

watch them intently!

4. It is hard enough to love your neighbors — at least you only have to do it on Sunday morning. To have to NEED them is almost too much to bear! Americans never need them — I will just move away, and leave me alone! The Dutch are gritty, hardbitten taskmasters, devoid of social graces, always cantankerously insisting on their rights — NOT TO DROWN ! Politeness, accommodation — so much just insincerity, a waste of time, does not put any clay on the dike. This is a wonderful fit with gloomy Calvinism; one cannot count on Grace, what with the next storm! Calvinism: the dark undercurrent of Dutch civilization, just below the surface grin of a facile Hedonism, the skull beneath the skin. Just like Calvinist Despondency (we are All but Sinners in the Hands of an Angry God — Jonathan Edwards) and the Puritan Ethic are the subterranean underpinnings in these United States.


5. The Dutch are an Atlantic Civilization. Everything depends on the money to be made from seafaring, at first just fishing but then trade, shipping, and colonies. The first three ships set out for the Indies and its spices in 1595. This means a wide knowledge of the World, a nose for trade and money (the Dutch are legendarily cheap), a deep understanding of other civilizations, other languages, other religions, and a wonderful sense of humor (unlike the tone deaf Germans). Compare the insularity of the

landlocked French, the constipated Germans (but go to Hamburg or Bremen and see how different, how Atlantic the Germans are there, they even have a sense of humor!) There is a gay, joyful cosmopolitanism that characterizes Dutch daily culture.

6. Back to the rivers. The greatest portion of European exports comes down the Rhine, the central axis of the German — Austrian (canal to the Danube) — Swiss transportation system, much like the Mississippi; somewhat less through the other rivers. All are transshipped in Rotterdam — the greatest harbor in Europe, now in the world (Singapore is next). Return shipping: imports, including oil! More business expertise and knowledge of languages (mostly German) are needed. The Netherlands is but a small country, mostly quite flat and indefensible. Going in a straight line, starting anywhere in the country, you can not travel more than two hours without leaving it. Every educated Dutchman knows German French, English — we have to know what the big boys are up to! There is no other defense outside of knowledge.

7. Cosmopolitanism: everyone wants in. In the Seventeenth Century, Holland was the United States of its day. Whether for religious freedom — the Jews, at first the Sephardic from Spain and Portugal, later (after 1650) the Ashkenazi from Germany and parts East the French Huguenots; the Hungarian Calvinists; the Polish Socinians; the Moravian Hernhutters — you name it; or just for

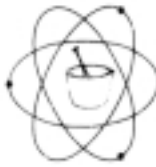
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economic opportunity, everyone came. Sixty percent of Dutch surnames are not Dutch. Perhaps the largest contingent were Germans, so sorely beset by the Thirty Years War catastrophe and its aftermath.

My own name, Muller, was originally spelled with an Umlaut over the U. A German cabinetmaker, carpenter from the Pfaltz, Aschaffenburg, left in 1637, settled in the Haarlemmer-meer area, where he married a Dutch "deerne" (comely wench!). 

Dr. Jans Muller was born in 1930 in Yogyakarta (then Djokjakarta), Central Java. His father, Dr. Marinus Gerard Muller, a Physician in missionary service (Gereformeerde Zending), was attached to the Petronella Hospital in Yogyakarta; now Rumah Sakit Berhesda. Jans grew up in Yogya, until imprisoned by the Japanese in 1942. After the horrors of the war, his entire family was repatriated late in 1946. There Jans entered Leiden University, Medical Faculty, and in 1948, finished there (actually, in Rotterdam) in 1956. In late August of that year, he started a regular rotating Internship in Lakewood (Cleveland), Ohio. Jans then took a Pathology Residency, Youngstown, Ohio, eventually followed by subspecialty training in Neuropathology. He ended up at the Indiana School of Medicine, Indianapolis, Indiana and was promoted to full Professor. He retired in 1993 on because of poor health, a late sequel of his Japanese Imprisonment. Jans is currently living in Indianapolis, Indiana.

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Letters

Dear Editor:

In the News in Brief of September '04 "Netherlands 5th in Quality of Life" Waters safe to swim were two beaches in Zeeland and Oostvoorne.

Oostvoorne is in Zuid Holland on the island of Voorne and Putten. I know I lived there for six years in Hekelingen on the other side of Putten.

Joe Groenweg
Clarks Grove, Minnesota

Dear Dr. Vander Pols

First of all thank you for the fine magazine of the DIS.

I really enjoy the reprinted stories of 'n fonnie bisnis! I hope you will offer more of these in future issues.

Hilda Calloway
Missouri City, Texas



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[This is part one of chapter twelve of 'n Fonnie Bisnis. Written around 1929 by Dirk Nieland with drawings by D. Lam it was published by the William B. Eerdmans Publishing Company, who has generously given reprint permission. Our thanks to Herb Koedoot of Spring Lake, Michigan, who made the arrangements to share his favorite book. In this chapter, Loe Verlak -painter, Bik Nik - butcher, and Sikke Pit - tailor, take an afternoon fishing trip. Loe contemplates human nature, some people are serious and some people are fun ...]

'n fonnie bisnis

EEN MIDDAG IN DE KONTRIE (1)

De ander dag kolde Bik Nik, de boetsjer, mij op aan de foon of ik met hem en Sikke Pit, de teeler, Donderdag na dinner aan 't visschen wou. Zij kloosden hun stoor ennewee, en hij dacht dat ik mijn peenten ook wel 'n eftemoen alleen laten kon. Wel, dat sounde poedie goed toe mij en ik prommesde om mee te gaan. Ik had mijn visschen tekkel nog 'n beetje in goed sjeep te maken, maar voor beet hoefde ik niet te keeren. Dat zou Bik Nik wel opfiksen, had hij gezegd. Wurms had hij plentie genoeg in de bekjaard, zei hij, en ook nog wel 'n luddel somting om de wurms te scheeren. Zoo, dat was nais, en wij hebben Donderdag maar 'n kwiek lons genomen en zijn in Nik's toerenkaar naar Pleenfielt gereden. Daar in de neeberhoed was Nik bekweented met 'n faarmer, die 'n nais praiver leekje in zijn land had, en dat was 'n swel plees om te visschen. Wel, we kwamen dan ook poediesoen bij de faarm en Nik ging raidewee naar de baan en haalde de faarmer. Nou, Nik in terdoesde Sikke en mij en wij zeiden pliezemietje. Toen vertelde de faarmer ons dat zijn rooboot op 't leekje lag en dat we die wel joezen konden. Zoo, dat was nais.

Wel, wij hebben de otto bij de faarmer in de jaard laten staan en zijn toen maar kwiek op stap gegaan, want het leekje was wee bek in de fielt, en wij waren in de hurrie om 'n staart te krijgen met 't visschen. De veurste paard van de weg konden wij door de leen nemen, but toen kwamen we bij 'n geet en daar moesten we over en dan kros de pestje naar 'n kaanfielt en als we daar door waren, dan waren we bij 't leekje. Wel, Bik Nik jompte kwiek over de geet heen in de

pestje, en bekos omdat hij 'n boetsjer is, aigis, staarte hij te kollen van: "Kom baas, kom baas," en de kettel kwam van al over naar hem toe. Wel, ik ging ook over de geet en naar Nik toe om de kous ook eens over te loeken. Nik had er al een uitgepikt en betutste hem van al saais om de weet te gissen, aispoos. Nou, ik heb ook wel 'n beetje kou aidies, bekos omdat mijn fooks in de ol kontrie altijd één hadden om te melken, joeno, en poediesoen hadden Nik en ik kwait 'n gesprek over de kettel en wij notisden niet dat Sikke behain bleef.

Maar efter 'n wail hoorden wij hem halleren van: "Hee, weeteminner." Wij teurden rond en daar zagen wij Sikke nog op de geet zitten met de visschen tekkel in de hand en de kettel stonden in front van hem, juist zooals 'n dominee met zijn kongergeesje in de kerk als er in de Engelsche zeurvis gezongen wordt.

"Wel, watsemetter?" hallerde Bik Nik, "kom aan, hurrie op!"

"Ja, maar die kous willen mij niet doorlaten."

"Och, sjees ze maar weg. D'r is niks de metter met hun."

"Ja, maar ze loeken zoo fonnie naar mij."

"O, dat's bekos omdat ze nog nooit geen teeler gezien hebben. Weeteminner, ik zal je wel even helpen."

En Bik Nik runde kwiek naar de geet toe en hallerde nog wurser dan dominee Pompwater, als die een temperens zeurmen preekt. Nou, aiteljoe,

dat scheerde de kous somting fiers, en ze runden als dunne peent, met de teels op haai, zoodat 't juist zoo leek alsof er 'n lange peent bros uit hun biefstuk stak.

Wel, Sikke was geseefd en hij jompte van de geet af en kwam naar ons toe, maar hij loekte toch evver wansinnewail met een gescheerde fees naar de kettel.

We kwamen toen poediesoem bij de kaanfielt. Nou, aiteljoe, de kaan stond mooi en de faarmer kon 'n goeie krop ekspekten. 't Was sjoer al wel 'n koppel insjes hooger als Bik Nik, met naise iers, poedienier zoo dik als mijn arm. Wij konden iezie tusschen de roos doorloopen en dat deden we dan ook. D'r was poediesoem niks meer van ons dat sjoode, zoo hoog groode de kaan boven ons uit, en ik zag alleen maar Sikke en Bik Nik, die in front van mij liepen en rond mij de lange, groene kaanstocken met liefs zoo groot als 'n Jurmen raabred, poedienier. Alles was zoo kwaait en iezie dat het juist zoo was of wij alleen in de wereld waren. Dat gaf mij 'n nais fielen, en ik zou wel seddeisfait geweest zijn als dat maar alle taim zoo had kunnen blijven aigis. Maar, aideno, meebie was het alleen maar zoo nais, bekos om dat wij uit ons evverdee bisnis weg waren. Enne wee, ik voelde zoo kiddies dat ik juist zoo deed als de schoelboois die haidensiek pleejen. Ik stapte 'n koppel roos aan de saai en toen nog 'n koppel, juist zoo lang dat ik Nik en Sikke niet meer notissen kon. En toen was ik dan rielie al bij mijzelf. En dat was fon, ook bekos omdat ik de anderen foelde, maar nog 'n lat meer omdat ik nu voor 'n luddel wail juist zoo ekten kon als 't mijzelf pliesde. En dat heppent in de laif van 'n joemen bien niet zoo'n offel lat. Je bent alle taim opgetaaid door los van de gofferment en door wees van te ekten van de piepel en door wat de sjurts je niet elouwen wil, en latse ander dingen. Maar hier was

ik vrie en heppie. Ik wilde somting doen dat niet evverdee was, dat niet kos termerrie was. 't Was mij aidonkeer wat. Maar ik kon d'r zoo kwiek geen aidie op krijgen. Zoo, fainelie nam ik maar 'n sjoie tabak en ik spitte tegen de kaanstocken aan. 't Is bij ons in toun genst de los om op de saaibok te spitten, joeno. But daar was ik ook niet seddelsfait mee, want d'r was noboddie die mij stoppen kon, en 't was ieven niet genst de los. Wel, poediesoem zag ik 'n kaanstock met iers die niet goed waren, met van dat blk stof d'r in, joeno. En dat gaf mij 'n aidie. Ik pikte dat stof d'r af en waipte het al over mijn fees. Dat moet wel kammekel geleken hebben. Ik voelde d'r fonnie over, ennewee. En 't was sjoer niet korden toe kostem. Daar zou ik Nik en Sikke eens met suppraizen. Zoo, ik staarte te haileren van: "Hee, fellers ik ben gelost, waar ben je!" En Bik Nik hallerde bek: "Hier op aan, wij zijn al outsaai de kaanfielt. Hier op aan!"

Wel, ik maartste d'r op af en ik had al latse fon bij mijzelf over wat ze zeggen zouden. Joeno, ik lijk fon. Paardies en benkwets en pikkeniks zijn dingen waar ik kreezie over ben. En ik ben er al weken bevoor getiekeld over als Ik er zelf 'n daaieiok of 'n rezzeteesje geven moet om de piepel te ennerteenen. Nou, aiteljoe, ik kleem dat 'n joemen bien entaiteld is om wat fon te hebben. Ik lijk het ennewee. En Bik Nik lijk het ook. Daar ben ik sjoer van. Want toen ik met mijn blek



"Ja, maar die koss wiffen mij niet doorlaten"

gepalleste fees uit de kaansticken stappen kwam, lefte hij zoo hard dat de rabbens d'r van uit 'n trie vlogen. Maai, maai, wat had hij 'n fon, hij stond er kroeked van, en ik staarte al poediegoed te voelen over de sukses die ik met mijn jook had, maar toen keek ik saaiwees naar Sikke om uit te vinden hoe het hem gestreken had. But dat was al of hoor! Hij stond daar met 'n lang en sieries fees. Geen smail, geen fon, geen notting. Niks, hoor! Maar poediesoem zei hij: "Je moet je kommen sens joezen, Loe. Wij zijn groonops. 't Is niet fit voor 'n joemen bien en sjurtsmemmer om zoo'n sjoohisnis te staarten. Als 't sin is om naar de opperhuis te gaan om te zien hoe som piepel foels van zichzelf maken, is 't noch meer sin om zelf als zoo'n kloun te ekten."

"Och, wat," zeg ik, "'t is maar 'n beetje fon, Sikke, en wij zijn toch uit voor 'n goed taim."

"Wel, 't is fain, hoor!" zei Bik Nik, en hij lefte nog, maar niet kwait zoo hard.

"Ja," zei Sikke, "maar aiteljoe, broeders, wij moeten eksempels wezen in 't leven. En 't leven is sieries. Daar mogen wij geen jook van maken. En, joeno, d'r staat, als ik 'n kind ben dan ekt ik als 'n kind, maar als man mag dat niet."

"No," zei Nik, "dat zit," en hij lefte niet meer. Joeno, Sikke is eller, en hij kan alletaim alles wat hij kleemd, poediegoed met teksten proeven. Daar kan niet veel tegen geargied worden. En, joeno, ik voelde poedie foelies toen Sikke zoo tokte. Zoo, ik ging 'n beetje gesjeemd naar het leekje toe, en ik heb dat blek stof weer met mijn natte henkersje van mijn fees afgerobd.

't Is toch fonnie, dacht ik, als je goed voelt, dat er zoo kwiek 'n wet rek op je fielens gepoet kan worden. O, of kos, 't was kreezie ekterij van mij, sjoer, joebet! Maar ik kan toch niet rielaizen dat dat zoo offeli is. En toch heeft Sikke het poedie pleen geproefd. Hij zal wel rait wezen, ja, rielie, hij is rait. Maar aan de ander hand is 't toch ook weer troe dat alle piepel niet dezelfde neetsje hebben. En dat is toch ons eigen bisnis niet ge



weest om ons zelf 'n sieries neetsje te geven, of 'n neetsje die fon lijkt. In de meeste keezen heb je dat inherried van je deddie of ma. En de diffrents tusschen Sikke en mij is meebie alleen maar dat hij een sieries neetsje ingeherried heeft en ik 'n fonnie wan. Ik heb daar vroeger ook wel eens met hem over geargied als ik 'n fonnie rezzeteesje gaf, maar hij biet mij alletaim, want de teksten die hij aanhaalt zijn pleen en als ik dan proeven wil dat de Joes ook wel heppie waren en fon hadden, dan sjoed hij mij alletaim weer uit de kneksies (uit het verband, zegt hij) dat ik daar niet rait in ben, maar dat hij wel rait is. Joeno, ik word er somtains poedie bed met opgemikst. Want Sikke is wel gepoosted. En als die rait is dan ben ik rong, en dan doe ik 'n sin en dat lijk ik ook niet. Maar als Sikke nou eens 'n misteek maakte, en dat is passebel, want hij is joemen, en als het nu eens niet rait is om alle taim zoo offel sieries te wezen, zou 't dan ook 'n sin wezen om everdee met 'n lang fees rond te loopen? Aideno, Bram, aideno! Laif is toch maar niet zoo izeie en 't is vol puzzels. Nou, ja, juist bekos daarom zou ik ook weer zeggen dat er toch wel eens 'n luddel bit fon doorgemikst mag worden om wat sjeens in je sistem te krijgen. En meebie is 't ook zoo dat de fonniege-neetsjede piepel d'r wezen moeten om de sieries piepel wat ieven te houden. Meebie, maar Sikke proeft met teksten dat je alletaim sieries moet wezen. Wel, aideno, maar 't is offel.

Wel, zoo sloolie aan ging ik weer bek naar de

ander fellers. Die waren nog bizzie om hun visschentekkel wat in sjeep te brengen, maar ze waren toch poedienier reddie. Nou, toen dan alles opgefikst was, dacht Bik Nik dat we maar staarten moesten met 'n luddel snits. Hij had hoold gekregen aan wat veurskles stof. 't Had poedienier 'n jaar in 'n berrel met sjaarkool gestaan en was dus goed ge-eedst. Hij haalde 'n battel met moen uit zijn kootpakker en sjoode 't aan ons. Aiteljoe, dat leek fain. Zoo klier als kristel en mijn mout staarte te wateren. Joeno, ik lijk graag 'n drink, spesjel in kompanie van ander piepel. Het maakt je zoo goed voelen. 't Is dan juist alsof evverboddie wat opgebratend wordt. En dat is joezelie ook de kees. Ik was wel een beetje gescheerd dat Sikke Pit d'r over kikken zou, want 't is niet korden toe de los van de Joenait Steets, joeno. En hij is poedie petiekelig, aiteljoe. Maar 't ging fain, hoor! Toen wij dan ieder 'n sjat en 'n half gehad hadden, en Nik de battel weer in zijn pakker gepoet had en alles dus seef was, zei ik dat 't toch rielie offel was dat de Proobebiesje los zoo poer werkten en dat wij als goeie sittezens van dit kontrie en als sjurts piepel toch traaien moesten om poedienier rait te leven. Want d'r stond toch ook dat wij de gofferment obeejen moesten. En dat wij dat toch niet deden als wij moensjain dronken. Joeno, ik dacht dat ik Sikke nu poediegoed in 'n konner gepoet had. En Bik Nik dacht het ook sjoer, aigis, want hij zei met 'n lang fees: "Watsemetter met joe, Loe, wil je onze halledee spoilen met tielodzukul diebeets?" "No," zeg ik, "dat niet, but," maar ik had geen sjens om meer te zeggen, want Sikke butte in en zei dat ik nou toch foelies argiede, want dat er toch ook stond bij Salemon van: sterke drank aan de perresing te geven en wijn aan de bedroefden. En dat meende dan toch sjoer wel dat wiskie goed was voor som piepel. Nou, zei hij, als wiskie dan goed was, kon het toch nooit bed zijn. En als Salemon dat zei, dan konden er 'n duzzen Joenait Steets senneturs tegen argien, maar dan geloofde hij ze toch niet, ieven niet of de prezzedent en de meejer ook aan hun saai stonden. Nou ja, Sikke was al veer rait, maar ik was er deze taim niet sorrie over. Want Nik zijn

battel was nog meer als half vol. Wel, toen ik dan ook egriede met Sikke en zei dat ik suppraist was dat hij alletaim zoo iezie alles proeven kon, voelden wij allemaal poedie goed.

Wel, wij hadden nu alles reddie en konden in de boot gaan. D'r was wel vat water in, want hij liekte 'n luddel bit, maar dat hadden we er poediesoene uitgebeeld. En toen zei Sikke dat hij nog nooit gerood had, maar graag lijken zou om het te doen, want dat hij alletaim gehoord had dat het zoo'n goed eksersaai was voor de sjest. Wel, Sikke niede daar ook wel wat eksersaai voor, want hij had juist zoo'n sjestje als 'n schinnie roester. En bekos omdat Nik en ik niet kreezie waren op 'n hard jaap, en ennewee niet als 't zoo'n hat dee was, zeiden wij dat het arrait toe ons was. Nou, wij namen onze kooten af en Sikke rolde zijn sliefs op, zoodat zijn armpjes, zoo dik als 'n goed saais kerret, tot aan de boonige elboos beer waren en toen staarte hij te roowen. Maar, o maai, o, maai, dat ging eerst fonnie. Als hij de eene oor in 't water had, was de andere d'r nit en de boot maakte al kainze fonnie moosjes. Wel, Bik Nik sjoode hem 'n luddel hoe het belangde en toen ging Sikke weer met vrisch kurries aan de gang. 't Ging poediegoed. Hij roode en roode voor meebie vijf minnits dat 't zweet hem van de fees afliep, maar 't was fonnie, wij kwamen toch maar niet van de sjoor af. 'n Koppel voet, of zoo, sjoer niet meer.

"Wel," zei Sikke, "wat's de metter nou. Wij moeven niet en ik roo toch poedie hard."

Nou, wij notisden dat wel, maar wij wisten toch ook niet waar de troebel zat. Nik zei dat het meebie wiefs waren waar de boot in stok was en Sikke moest maar eens heel hard poelen.

"Ja," zei hij, "dat doe ik raidelang. Mijn sjurt is al sooken wet."

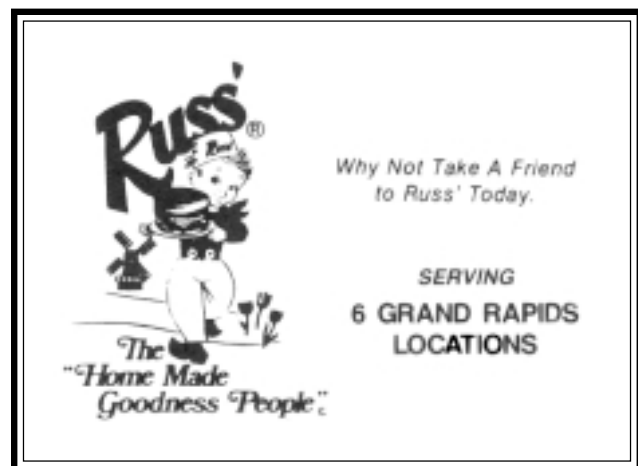
Maar hij ging 't toch nog eens wat ekster traaien. Hij bende heel ver naar voren en toen kwiek met 'n jurk moefde hij achteruit. En hij kwam verder als hij zelf en wij aan gefiekerd hadden. Want hij had de oors niet diep genoeg in 't water geduupt, zoodat ze d'r over schimden en

Sikke tummelde van de siet af en hed over hiels aan de bottom van de boot. Maar hij was kwiek weer met de rait saai op. Teelers zijn poedie hendie dat wee, joeno, en toen wij leften zou bij toch maar weer staarten. Want Sikke heeft plentie grit, aiteljoe! Maar hij keek toch eerst eens rond en toen zei hij: "Wat is dat piese roop daar behain de boot?" Wel, wij keken ook en jessurrie, daar hing een piese roop van onze boot af in 't water. Bik Nik poelde d'r aan en 't zat poedie tait. Maar hij poelde harder en toen kon hij 't moeven. Wel, fainelie kwam d'r een bik piese reel boven water, dat de faarmer voor enker gejoesd had. Nou, toen dat maar eerst in de boot was, ging 't iezier met Sikke zijn geroo. Hij zweette wel alover, maar was toch poedie wel seddeisfait dat het zoo nais ging. Hij zei dat hij al notissen kon dat zijn sjest uitzette, want hij briete al veel dieper. En zijn mossels aan de arms staarten al hard te worden, dat voelde hij wel. Ja, ja, zei hij, roowen was toch 'n heltie eksersaai, en 't was wel goed dat je eens uit je kommen, evverdee bisnis uitkwam.

Nou, ik zei maar niks, maar ik wist wel dat die fielen van hardigheid aan zijn arms niet alleen van de eksersaai kwam. Die waren nu al gezonburnd, dat notisde ik wel. Want 't was 'n hat dee. Maar voor wat riezen zou ik Sikke daar mee badden? Hij voelde d'r goed over en ik voelde ook goed. Niet over zijn gezonbumde arms, of kos, maar daarover, dat wij zoo nais en kwaait over 't water heen gleden. 't Was juist zoo of er geen taim meer was. Alles ging zoo sloo en iezie en er was niks geen noois. Dat was sjoer 'n nais leekje. 't Water was zoo smoet als 'n koot nemmel, en zoo klier dat je de bottem poedienier zien kon. De sjoer was heelmaal met tries begrood en het was dus juist zoo of wij met zijn drieën op dat leekje ingekloosd waren, zoodat ander piepel niet bij ons konden komen. En aiteljoe, Sikke Pit kan kleemen wat hij wil, but zoo'n trip is niet alleen goed voor eksersaai van de boddie, maar ook in saai voel je zoo heel diffrent. En of dat nu niet fit is voor 'n groonop, zooals hij zegt, dat is mij aidonkeer. Ik ben wel niet zoo goed gepoosted als Sikke, maar 'k ben toch 'n poediegoed

sjurtsmemmer, en ik voel nooit ondiesent of sinvol als ik eens wat fon heb. En fon had ik sjoer, daar op dat leekje. Nou, of kos, geen fon zooals je op 'n wedden of benkwet of pikkenik hebt, waar je alletaim left, of rezzeteesjes of daaieloks geeft. O, no, wij tokten maar 'n heel luddel bit. En toch had ik fon. Niet van die outsaai fon, no, 't was allemaal insaai bij mij. Ik zag 'n koppel baanswallers boven ons in de eer vliegen en ik kreeg zoo'n aidie dat die aan 't tekpleejen waren. Meebie waren ze alleen maar aan 't boksketsen om daar hun miel mee te doen, maar daar dacht ik toen niet aan. Ik had er fon aan om ze te watsen en het ging mij zoo door de breens dat die burds toch veel ieziender en rielder leefden als de joemen biens. Als ze d'r naar voelen om te pleejen, dan pleejen ze; als ze d'r naar voelen om te eten dan ketsen ze boks; als ze d'r naar voelen om te wistelen dan wistelen ze, en als ze d'r naar voelen om luddel burds te reezen dan bilden ze 'n nest. Ze hoeven geen los van sjurts of gofferment te obeejen, alleen maar de los van neetsje, en die zijn zoo opgemikst met hun eigen neetsje dat het heelemaal niet hard is om ze te obeejen. Aiteljoe, ik was poedienier jellus van die baanswallers, en ik watste ze juist zoo lang totdat het leek of ze in de witte klouds boven ons opgesokt werden.

[Part two of chapter twelve will appear in the March issue of dis magazine; Loe catches a mud turtle!]



ORANJE BOVEN!

Netherlands' Queen's Day Added to Empire State Building Annual Lighting Schedule

From April 30 through May 2 each year, the Empire State Building in New York City will be lit in Orange-Orange-White in honor of the Dutch Queen's Day celebration. The building is lit according to a regular schedule with colors that signify a variety of events each year as well as special lighting for special events. The first light shining from the building was in November 1932 in celebration of the election of Franklin D. Roosevelt as President of the United States. In addition to Queen's Day, the Orange-Orange-White lights also celebrate the Anniversary of Food Bank for NYC and the Walk to End Domestic Violence. The colors are listed from bottom to top as they appear from the street.

"Queen's Day" is celebrated every year in the Netherlands on April 30th. The National holiday commemorates the birthday of their former Queen Juliana of Orange, who sadly passed away on March 20th of this year. Although the birthday of the present Queen Beatrix is in January, she has chosen to continue the celebration of Queen's Day on April 30th

The central theme of the Queen's Day celebration is the color orange. It is considered the national color mainly because the Dutch Royal Family is named "The House of Orange". On Queen's Day, many people wear orange hats and clothes and the country changes color for a day. The expression 'Oranje boven' literally meaning 'Orange at the top!', is frequently used on this day and implies something like 'long live the house of Orange!'.

There are close ties between New York ("New Amsterdam") and the Netherlands. Orange is still one of the colors in the official orange-blue-white flag of the City of New York, and even today, those same colors are

used in the outfits of both (New York) Knicks and Giants.

The request to light the Empire State Building in Orange was submitted by Dutchman Sander Raaymakers on behalf of a network for Dutch expatriates in the USA called "NLBorrels", with major support from the Consulate General of the Netherlands in New York.

Approval of this request made the news, including many front pages in major newspapers in the Netherlands. A similar request approved last year was not put into effect due to circumstances related to the War in Iraq.

Sander Raaymakers, long-time resident of New York City, founded "NLBorrels" after the events of September 11th to increase the bonds between the Dutch residents in the United States.

Visit www.esbnyc.com for more information about the Empire State Building lighting schedule.

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DANK JE SINTERKLAASJE.

ANNUAL DUTCH ADVENT SERVICE
MONDAY, DECEMBER 13, 2004 - 7:30 PM
Meditation: Dr. Sierd Woudstra
Organist: Dick Gootjes
RAYBROOK MANOR CHAPEL
2121 Raybrook SE - Grand Rapids Michigan

ANNUAL DUTCH EASTER SERVICE
MONDAY, MARCH 28, 2005 - 7:30 PM
Meditation: Rev. Pieter Tuit
Organist: Dick Gootjes
RAYBROOK MANOR CHAPEL
2121 Raybrook SE - Grand Rapids Michigan

TRAVELOGUE by SANDY MORTIMER
"THE ALCAN, ADVENTURE ROAD TO ALASKA"
DIS members free, non-members \$3. per person
Coffee and cookies served during intermission
FRIDAY, MAY 6, 2005 - 7:30 PM
OTTAWA HILLS HIGH SCHOOL AUDITORIUM
Corner Rosewood and Burton SE
Grand Rapids Michigan

ANNUAL DUTCH FEST - LANDDAG
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AADAS Plans Biennial Meeting

The Association for the Advancement of Dutch-American Studies (AADAS) will hold its 2005 biennial meeting on the eastern edge of the Great Plains, at Dordt College, Sioux Center, Iowa, on June 2-4, 2005.

The keynote speaker will be James Calvin Schaap, author of novels, stories, and essays, and Professor of English at Dordt College since 1976. His most recent novel, *Touches the Sky*, explores the relationships between the Native (Lakota) community and Dutch-American settlers in South Dakota in the early 1890s, at the time of the Ghost Dance phenomenon and the Wounded Knee Massacre. *Touches the Sky* received the Award of Merit in the fiction category of the *Christianity Today* 2004 annual book awards, the only novel so cited.

The conference theme will be "Dutch Immigrants on the Plains". Conference organizers are professors Paul Fessler [pfessler@dordt.edu] or Hubert Krygsman [krygsman@dordt.edu].

Going Dutch: Holland in America, 1609-2009

An interdisciplinary conference will be held at the University of Denver in Denver, CO, March 25 & 26, 2005. Presenters will explore the place of Dutch history and the influence of Dutch culture in the United States. Dutch history, art, architecture, design, customs, trade, religion, and philosophy: all have had significant and varying roles in American society of the last four centuries. From Henry Hudson to Piet Mondrian and beyond, this conference seeks to understand how and why Dutchism (cf. Hispanism) has fared the way it has in America. Conference organizers Joyce Goodfriend [jgoodfri@du.edu] and Benjamin Schmidt [hmidt@u.washington.edu].



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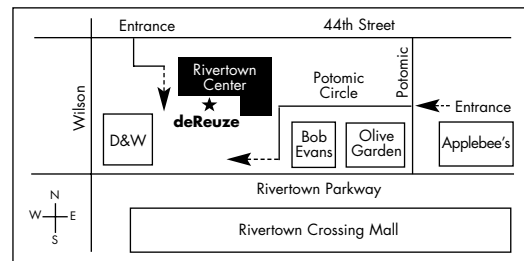
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