

Origins

Historical Magazine of The Archives
Calvin College and Calvin Theological Seminary
Volume XX • Number 2 • 2002



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*Historical Magazine
of The Archives*

Calvin College and
Calvin Theological Seminary
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Origins is designed to publicize
and advance the objectives of
The Archives. These goals
include the gathering,
organization, and study of
historical materials produced by
the day-to-day activities of the
Christian Reformed Church, its
institutions, communities,
and people.

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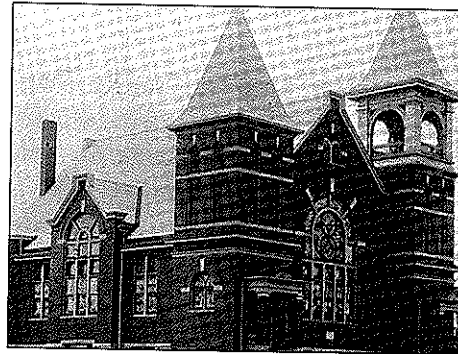
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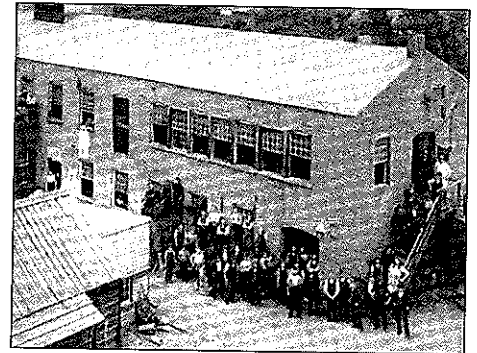
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Storms; edited by George G. Harper*



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This Issue

This issue focuses entirely on the twentieth century. Richard Harms details the unique technique developed by the extended Daverman family in designing church edifices for the Dutch immigrant community. Using standard plans as the starting point and frame construction, Daverman churches were spacious enough, usually impressive enough, and yet within the means of immigrant communities. Because farming was common among the Dutch in North America, Claude Venema describes his childhood on a celery farm that also raised chickens. Continuing our coverage of World War II, we present Donald Boerema's experiences in the South Pacific in late 1945 and 1946. Because access to Reformed Church records was not possible, James J. de Waal Malefyt examines the origins of the Christian Reformed Dutch in the Paterson, New Jersey area. Lastly, George Harper begins his editing and commentary on Yankee Dutch spoken

in New Jersey during the nineteenth and twentieth centuries and recorded in the mid twentieth century.☪

New On-Line

In past issues of *Origins*, we have reported on our efforts to provide resources available on-line. Again working with Jed Koops and Greg Sennema of the Hekman Library, we are now providing basic biographical information on all past and present Christian Reformed Church ministers. The site can be found at the following URL: <http://www.calvin.edu/library/database/crcmd/index.htm>. You can also find the site linked from the Archives website at <http://www.calvin.edu/hh/>. Currently we are adding photos (to date about 20 percent of the total 2,742 are in) of each minister, completing this will take some time.☪

News from the Archives

We completed the arrangement of approximately 35 cubic feet of records from various Christian schools in the United States and Canada. Some of these materials are open to research, but other sections, primarily meeting minutes, require the written permission from the individual school board. Among the items that can be used are

history booklets, directories, photographs, programs, and personal reminiscences. Manuscript collections processed include: Gysbert Japiks - Christian Frisian Society records, 1933-1989 which detail social and religious events in the Frisian immigrant community in West Michigan; Association for the Advancement of Christian Scholarship records, 1975-1983; and the Christian Association for Psychological Studies records, 1953-2002. We have also added 15 cubic feet of college records and 12 cubic feet to the seminary archives collection.

In the archives of the Christian Reformed Church we have added approximately 42 cubic feet of synodical committee reports and files dating back to the 1898 committee on baptism. Of course, all of the reports are in the various acts of synods, but these files also contain unpublished supporting documentation. Approximately 35 cubic feet of files from various editors of *The Banner*, going back to Rev. H.J. Kuiper, have also been opened to research. We are also working to add documents of various regional missionary and diaconal groups to the collection and ask *Origins* readers to scour their basements and attics for material on missionary alliances or unions, youth

groups, evangelism efforts, Christian labor organizations, social and athletic groups and donating them to Heritage Hall.

The Historical Committee of the CRCNA will be producing the denomination's historical directory by year's end. Included will be a list of all ministers, all congregations (with name variations), and listings of chaplains, Home Missions staff, World Missions staff, Christian Reformed World Relief Committee staff, seminary and college faculties, evangelists, and those in specialized ministries, as well as the various synods.

Our translators continue with the formidable task of converting early Dutch-language sources into English. Current work focuses on Central Avenue and Pillar Churches in Holland, Michigan, and the church in Luctor, Kansas.

Heritage Hall is constantly looking for new collections that have research potential. If you know of material on the Dutch in North America since the 1840s, or groups that joined with the Dutch such as Chinese-Americans, Vietnamese-Americans, Cubans, and Mexicans, please contact Heritage Hall. Another area of our collecting efforts is material from the WWII and Korean War years. Papers, memorabilia and reminiscences are all welcome.☪

Staff

Richard Harms continues as the curator of the Archives, housed in Heritage Hall at Calvin College. Other staff members are: Hendrina Van Spronsen, office manager; Wendy Blankespoor, library assistant; Boukje Leegwater, departmental assistant; Dr. Robert Bolt, field agent and assistant archivist; and Nateisha De Cruz, Susan Potter, and Linnelle Rooks, student assistants. We continue to be well-served by our dedicated corps of volunteers including: Floyd Antonides, Rev. Henry DeMots, Ed Gerritsen, Fred Greidanus, Hendrick Harms, Dr. Henry Ippel, Helen Meulink, Rev. Gerrit Sheeres, and Rev. Leonard Sweetman.☪

AADAS Conference

The 14th biennial conference of the Association for the Advancement of Dutch-American Studies will be held on the campus of Trinity Christian College in Palos Heights, Illinois, in the early summer of 2003. The program will be finalized this winter. For information contact Donald Sinnema, Professor of Theology (708) 239-4753, Don.Sinnema@trnty.edu.☪



Richard H. Harms

For the Humblest Worshipper¹

Richard H. Harms

The dramatic inflow of Dutch immigrants into communities in the upper portion of the United States from Ohio to the Dakotas, particularly in states bordering the Great Lakes,

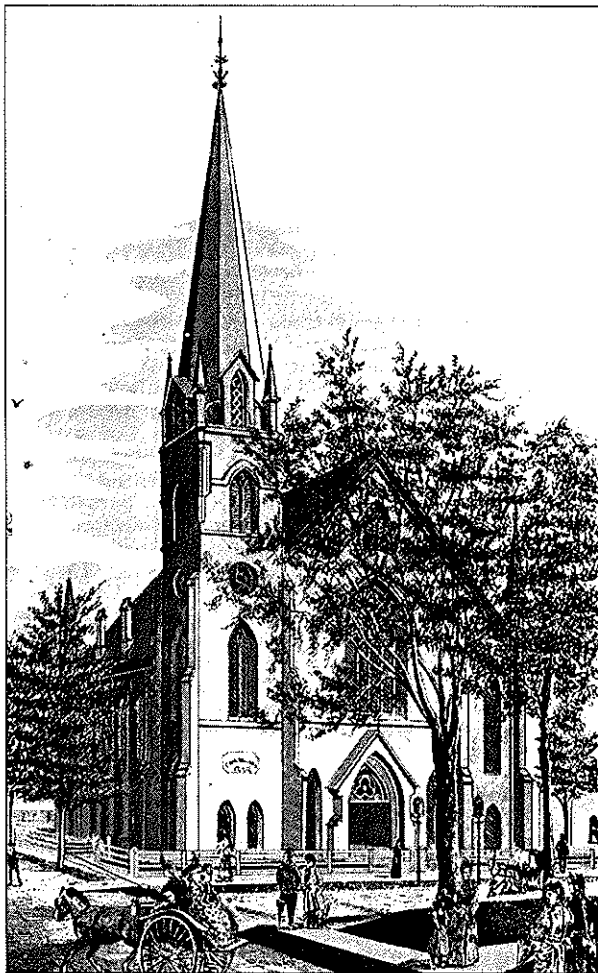
has been well documented. Over the last two decades *Origins* and other sources have detailed the impact of this in-migration on such topics as agriculture, urban growth, economic changes, to mention but three.² Further, studies indicate that the majority of these immigrants had direct ties to the 1834 *Afscheiding* (secession) in the Dutch State Church, the *Hervormde Kerk*, with most joining either the Reformed Church in America (RCA) or the Christian Reformed Church (CRC).³ The membership of the CRC grew from 3,698 to 52,905 during the five decades following 1880, while the western portion of the RCA grew from 10,503 to 51,299 during the same period. Similarly, during the same period the number of church congregations

increased, from 30 to 263 in the CRC and from 86 to 268 in the western RCA.⁴

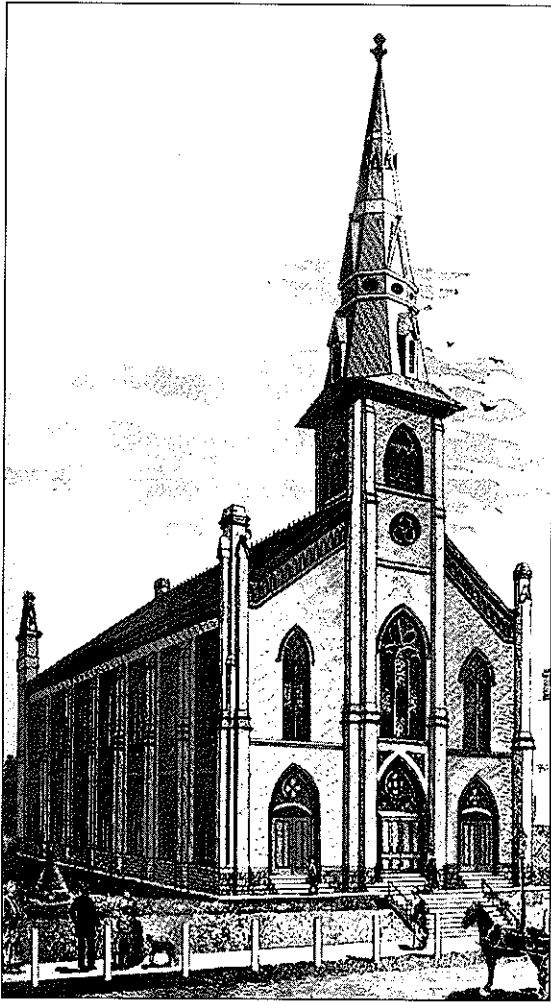
Although these immigrants went to a variety of locations, more went to West Michigan than any other region. As they came to West Michigan, Grand Rapids became the dominant economic entrepôt in the region and the focal

point of Dutch immigration, because of the employment potentials. The immigrants organized new congregations which needed buildings to house worship and instruction. The architects in the emerging furniture-making center became the predominate designers for the immigrant church buildings.⁵ These architects brought experience with designing and supervising construction of churches prior to the commission from the immigrant congregations. David S. Hopkins had done the First Methodist Church in 1868 (razed in 1913), Asahel Barrows, Jr., from Adrian, Michigan but later Chicago, had designed First (Park) Congregational Church (1868), and John Grady, a self-trained architect, had designed St. Andrews Roman Catholic Church (1875).⁶ All were styled with gothic design elements, which were much in vogue in the United States during the latter decades of the nineteenth century. William G. Robinson, the city's leading architect, was the first to design a number of the early churches for Dutch congregations including Second Reformed in 1871 (also their new structure in 1889) and Coldbrook RCA (later CRC) in 1872.⁷

The cost of these structures ranged from a low of \$33,000 for the First Methodist to high of \$75,000 for First Congregational.⁸ With their limited economic resources, the Dutch immigrants did not feel able to bear the expense of the churches for their New Englander, New Yorker, and German immigrant neighbors. For the recently arrived immigrants, the \$2,000 cost of an average house generally was



Gothic style First (Park) Congregational Church in Grand Rapids, Michigan designed by Asahel Barrows Jr. and built in 1869. Illustration: Archives, Calvin College.



Second Reformed Church designed by the leading architect in Grand Rapids, William G. Robinson. Illustration: Archives, Calvin College.

beyond their ability, so that asking them to also contribute to a \$50,000 church building project was not feasible. Instead, the \$10,000 expended for Spring Street (First) CRC building seem to be the financial limit for Dutch immigrant church building projects.⁹ For the architects, the challenge was to reducing the design and construction cost to this level while erecting structures that present a sufficiently impressive visual statement of faith and able to seat a minimum of 600 people, a typical size for CRC and RCA congregation.

Some savings could be accomplished in the choice of building material. In the Great Lakes region,

where pine lumbering dominated the economy,¹⁰ wood was cheaper than brick. And not using Tiffany stained glass windows as, First Congregational Church had, could significantly lower costs. Yet church buildings still had to accommodate a large number of worshippers and had to convey the visual sense of awe and reverence the congregants expected.

The response from architects was to borrow a technique from house building. For houses architects were using pre-designed, stock plans taking care not to build similar houses too close to one another so that each house would still appear to be unique, a feature homeowners demanded. Often the floor plans and interiors of such houses were exactly alike but exterior elements (siding, shingling, windows, and doors) were changed slightly. The stock house plan practice worked so well that the Grand Rapids architects produced catalogs and periodicals with such plans so that purchasers

across the country, and occasionally even beyond, could select and order via the mail. Grand Rapids architect Sidney J. Osgood was the first to adapt this technique to church design. His first Wealthy Street Baptist Church in Grand Rapids (razed in 1912) and the Petoskey Presbyterian Church designs were built from the same set of his plans. Among the Dutch immigrant congregations in Grand Rapids, Fourth Reformed (1881) and Fifth Reformed (1886) were from such stock, Osgood drawings. In the construction, Osgood used a variety of wood ornamentation on the exterior, rather than brick or stone, to save expense. The technique was much in

vogue at the time for the houses being built in that Late Victorian period (also sometimes call the Queen Anne style). As a result, his churches cost no more than \$30,000.¹¹ But \$30,000 was still more than most immigrant congregations could afford.

Early in the 1890s, Jacob H. Daverman developed an workable alternative for the Dutch. Daverman himself was an immigrant, born in Veendam, Groningen, the Netherlands on 10 October 1850, the son of a successful builder and architect, Hermanus Daverman. Although early family data are scant, Jacob married in the early 1870s and moved successively from Veendam to Audard, to the city of Groningen, and by 1877 to Amsterdam.

In 1884, Jacob and his younger brother, Johannes, with their families emigrated from Amsterdam to Grand Rapids. Jacob went to work for the John Widdicomb Company as a wood carver, while Johannes became a carpenter and builder. In 1889 a third brother, John (Jan), likewise immigrated to Grand Rapids and began working as a furniture carver.

The same year that John arrived, Jacob left the furniture factory and opened his own architecture business. At the time, the city already had five well-established architects, but the dramatic growth of the region provided sufficient architectural commissions for another designer. Daverman, a versatile designer, primarily drew house plans, while the other architects prepared plans for all types of buildings. This specialization allowed Daverman to focus on meeting what owners expected from houses while also reducing expenses wherever possible. With his connections among the Dutch immigrants and designs that were functional yet less expensive than competitors led to ever growing commissions. His early designs were typical of the late Victorian period

with elaborate wood detailing and ornamentation, but he also included Romanesque influences, which enjoyed revived interest during the later decades of the nineteenth century. His houses often featured shingling on the upper stories, bay windows recessed under either overhanging roof lines or upper stories, and corner porches. Although he designed some houses in brick or stone, Daverman's wood clad designs were most popular.

During the early 1890s he began to design larger buildings such as schools, smaller commercial structures, and churches, again particularly for the Dutch immigrant population. His ability to lower costs was particularly attractive. When the Christian Reformed Church's Theological School needed a structure in 1890, its trustees initially turned to William G. Robinson, whose design was estimated to cost \$18,000 to build plus \$5,000 more for land and other

costs. Raising this amount seemed improbable so the school's trustees turned to Daverman. Since the property and other costs were fixed, his proposal cut the \$18,000 construction estimate to \$13,250.71. Further, Daverman offered to charge only 3½ percent of the construction cost as his fee and return \$200 of this to the project. After careful review to ensure viability of the design, including a review by a John Kremer, a Muskegon architect, Daverman's plans were accepted and construction began in the fall of 1892.¹²

The successful theological school bid opened new opportunities for Daverman. At the same time that construction of the school began, he was asked to draw plans for Seventh RCA in Grand Rapids. A few months later, on 1 March 1893, the Dennis Avenue CRC, organized only weeks earlier, selected him to design a structure.¹³ His Dennis Avenue drawings, approved one week after submission, called for a wood-framed church capable of seating more the 700 people. Most remarkably, when completed, the structure cost about \$3,000,¹⁴ an expense within the means of the immigrant congregation.

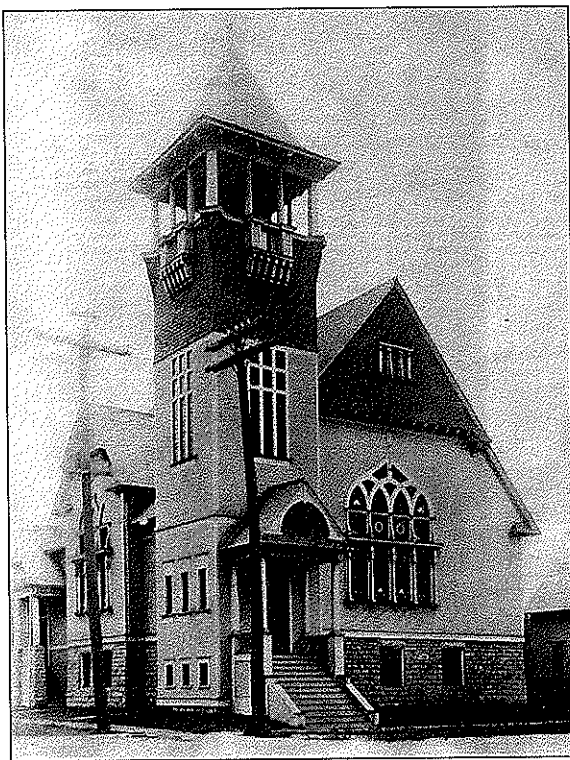
These commissions led to an increased workload, so that Daverman brought his son, Herman J. (1877-1905), into the office as a draftsman. The national economic

depression beginning in the late summer of 1893¹⁵ caused the number of commissions to drop noticeably and Herman went to work as one of the early telephone operators for the Grand Rapids Police Department. But, by 1899, conditions had improved and Herman rejoined his father, who then organized the architectural firm of J.H. Daverman & Son.

Daverman also turned to his brother Johannes for assistance in the business. Johannes, three years younger than Jacob, was an independent carpenter and builder who had built several of his older brother's house designs. With the beginning of three decades of almost constant economic growth in 1899, the family collaboration moved from the occasional to the fixed, operating under the name of J.H. Daverman & Son. Johannes, with his own son George, still built houses on his own from time-to-time. Thanks to the efforts of Herman the firm spon-



Grand Rapids' Dennis Avenue Christian Reformed Church designed by Jacob H. Daverman in 1893. Photo: Archives, Calvin College.

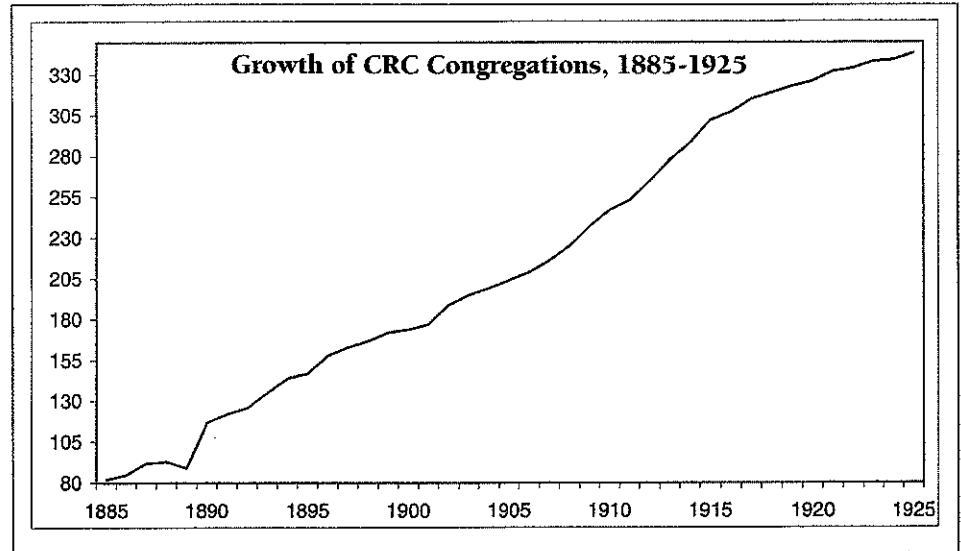


Holland's Fourteenth Street Christian Reformed Church designed by Jacob H. Daverman and built by his brother Johannes Daverman. Photo: Archives, Calvin College.

sored a local baseball team, on which Herman played, and marketed its house plans via plans books, as the other architects in Grand Rapids were doing, and published a periodical, *The Architect*.

In 1902 the family collaboration resulted in a commission from the newly organized Fourteenth Street CRC in Holland, Michigan.¹⁶ The council accepted the design, drawn by Jacob, presented by George, with construction to be overseen by Johannes.¹⁷ The completed church featured a large auditorium covered with an intersecting gabled roof, a corner tower, and meeting rooms in the basement. The wood-clad edifice featured shingle siding and other ornamental exterior wood detailing, and pointed arch windows. More elaborate in floor plan and detailing than the Dennis Avenue church, the structure with all furnishings, including a \$1,500 organ, cost about \$12,444.63.¹⁸

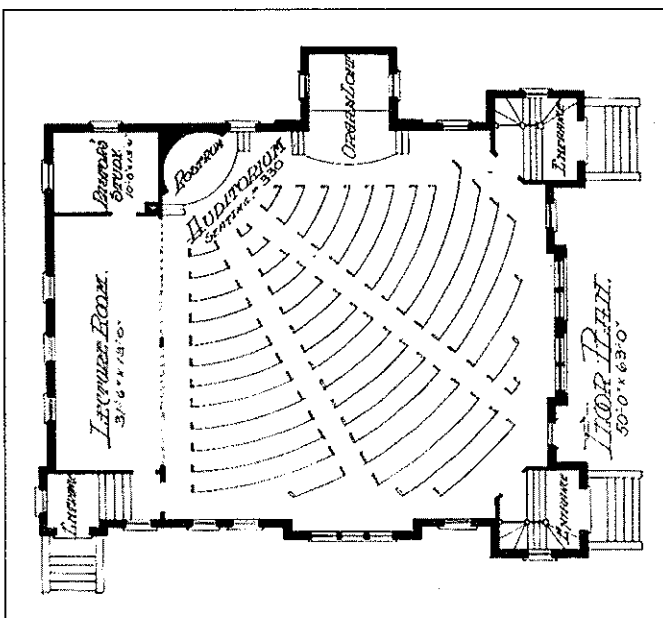
In 1904, as his brother had done earlier, Johannes formed a partnership with his son styled J. and G. Daverman Company, which special-



ized in building houses. In late March 1904, when Oakdale Park CRC, located across the street from Johannes Daverman's house, was demolished by a tornado, the church council accepted his proposal to use the Fourteenth Street CRC plans from his brother Jacob, as the basis for rebuilding the Grand Rapids edifice, thereby saving the congregation the expense of having a complete set of new plans prepared. The entrances and exterior ornamentation for

changes to reduce costs.

The Daverman church structures, designed by Jacob and built by Johannes, had the attributes that the Dutch immigrant congregations sought. First, the buildings were wood-framed and clad lowering their prices to within the means of the congregations. Second, the auditoriums could seat 600, or more, people, a common size of the immigrant congregations. The buildings were well lighted and ventilated. Seating was semi-circular, wrapping around the pulpit, and aisles radiating out from the pulpit area brought the audience closer to the preaching than in an auditorium seating plan with straight aisles and straight rows of seats. This feature, called the Akron Plan at the time, was important in Protestant congregations for it gave the impression of a facility where one came to hear the word, rather than of a temple to worship a remote god. Further, the Daverman structures were finished to provide an appearance of dignity and majesty a bit better in style and massing than the best homes of the congregants, yet not so ostentatious that the "humblest worshipper" felt ill at ease in it.²⁰



Typical circular seating from the Daverman book of church plans. This particular design is for the Twelfth Street Christian Reformed Church in Grand Rapids.

Oakdale Park were changed from Fourteenth Street, but the two structures were fundamentally the same. According to reports at the time, the Oakdale congregation was well satisfied with the visually pleasing 54 feet by 58 feet structure that could seat 700.¹⁹ With these churches, Daverman was doing the same thing as he had with his house designs, using the same basic set in various places with minor cosmetic

The collaboration between the Daverman brothers and cousins lasted

Churches by G. & J. Daverman, 1904-1930

1904

Broadway Ave. CRC,
Grand Rapids, MI
First CRC, Hudsonville, MI

1905

Oakdale Park CRC,
Grand Rapids, MI
CRC, Rusk, MI
CRC, Sheboygan, WI

1906

CRC, Grant, MI
Bethel CRC, Sioux Center, IA

1907

Second CRC, Byron Center, MI
Burton Heights CRC,
Grand Rapids, MI

1908

West Leonard CRC,
Grand Rapids, MI
Sherman St. CRC,
Grand Rapids, MI
Neder-Duits Reformed Church,
Grand Rapids, MI
First CRC, Oostburg, WI
North St. CRC, Zeeland, MI

1909

CRC, Ada, MI
CRC, Manhattan, MT
CRC, Moline, MI

1910

First RCA, Byron Center, MI
First CRC, Freemont, MI
First Presbyterian Church,
Grand Haven, MI
Coldbrook CRC,
Grand Rapids, MI

1911

First CRC, Grand Rapids, MI
Plainfield Ave. CRC,
Grand Rapids, MI
First CRC, Kalamazoo, MI

1912

CRC, Hudsonville, MI (addition)

1913

Douglas Park CRC, Chicago, IL
Church, Gallatin, TN
Maple Ave. CRC, Holland, MI
First Roseland CRC, Chicago, IL

1914

Broadway Ave. CRC,
Grand Rapids, MI
(addition)
Kelloggsville CRC,
Kentwood, MI (addition)
Church, Ludington, LA
CRC, Highland, MI
CRC, Racine, WI

1915

CRC, Dutton, MI
First Presbyterian Church,
Grafton, ND
Trinity RCA,
Grand Rapids, MI
(addition)
CRC, Hills, MN
Bethany CRC,
Muskegon, MI
Christian Church,
Shanghai, China

1916

Neland Ave. CRC,
Grand Rapids, MI
Eastern Ave. CRC,
Grand Rapids, MI

1917

Creston CRC,
Grand Rapids, MI
CRC, Alto, WI

1918

First CRC, Cutlerville, MI
Wyoming Park CRC,
Wyoming, MI

1919

CRC, New Holland, SD
CRC, Peoria, IA
CRC, Platte, SD
CRC, Zutphen, MI
(remodel)

1920

CRC, Bishop, MI
Kelloggsville CRC,
Grand Rapids, MI

1921

Franklin St. CRC,
Grand Rapids, MI
Prospect Park CRC,
Holland, MI

1922

Burton Heights CRC,
Grand Rapids, MI
Twelfth St. CRC,
Grand Rapids, MI
Third CRC, Zeeland, MI

1923

CRC, Aetna, MI
CRC, Comstock Park, MI

1924

CRC, Oak Harbor, WA
CRC, Rehoboth, NM

1925

Creston CRC,
Grand Rapids, MI
(remodel)
Grace CRC, Kalamazoo, MI
First CRC, Muskegon, MI

1926

Lee Street CRC,
Grand Rapids, MI
Fuller Ave. CRC,
Grand Rapids, MI
Pine Rest Chapel,
Cutlerville, MI
East Muskegon CRC,
Muskegon, MI

1927

CRC, Borculo, MI
Beverly RCA,
Grand Rapids, MI
Bethel RCA,
Grand Rapids, MI
Calvary Baptist Church,
Grand Rapids, MI
First CRC, Kalamazoo, MI

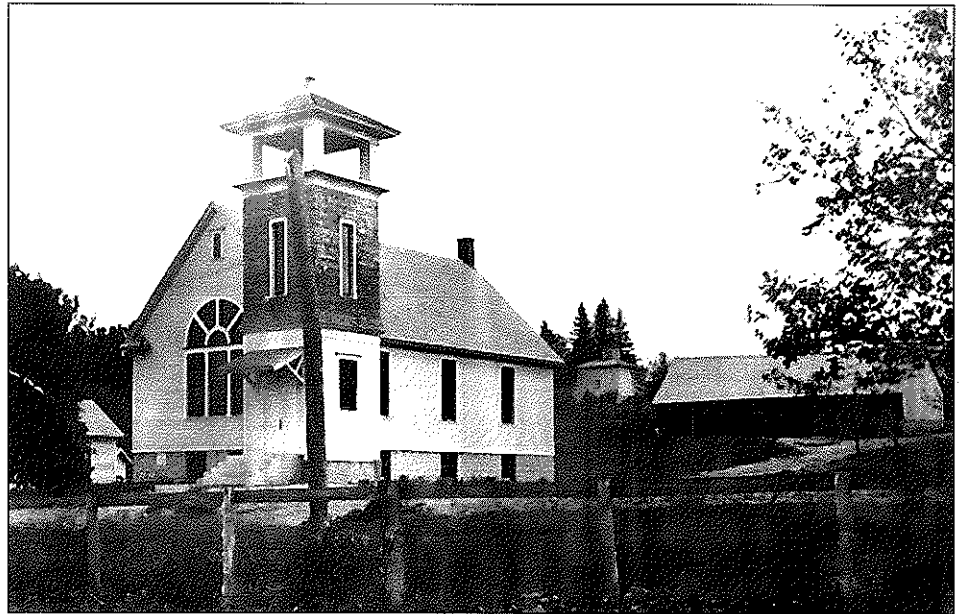
1928

RCA, Coopersville, MI
Third RCA, Jamestown, MI
CRC, Jamestown, MI
CRC, Lafayette, IN

1929

Berean Baptist Church,
Grand Rapids, MI
East Leonard CRC,
Grand Rapids, MI
Covenant CRC,
Sioux Center, IA

only a few years. Herman died suddenly in 1905 of pneumonia and Johannes seems to have lost interest in designing larger structures. Of the six churches Johannes is known to have designed, only one came after Herman's death, Fourth RCA in Grand Rapids designed in 1908. Instead he turned almost exclusively to his house plans business, which he converted into a mail order service, reportedly becoming the third largest in volume at the time of his death.²¹ His firm's records were lost after it closed in 1916, but to date 145 houses by J.H. Daverman & Son have been identified in 29 states, in Canada, and one each in Panama City, Panama and Java, Indonesia.²² With Jacob focusing on house plans, Johannes took over the designing of churches. The structures were wood-framed and its design elements were the same as those used in house construction of the time. As a result, Johannes and his son George Daverman did not have to learn new engineering techniques to erect churches. The only difference between constructing a house and a church was spanning



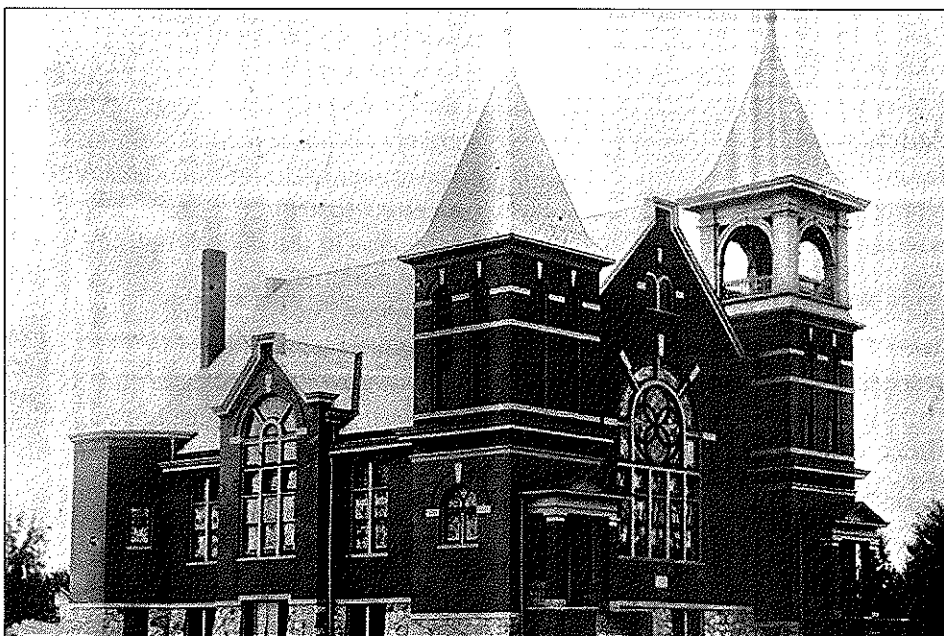
Ada, Michigan, Christian Reformed Church, a Daverman design built in at least three other small communities. The stables behind the church were locally designed and built. Photo: Archives, Calvin College.

the auditorium space with a roof, without benefit of interior supports. Johannes utilized his brother's technique of using intersecting gables to span a large T-shaped floor plan. Although such a plan was not as efficient or effective as a rectilinear auditorium plan, it provided visibility of the pulpit for all. With experience,

he learned how to span a larger, rectilinear space.

Light poured in through large windows in the gable ends to illuminate the interior and balconies in the wings increased seating capacity without increasing floor space. The curved seating wrapping around, aisles radiating from, and floors sloping up from the pulpit all helped bring the congregation and pastor into close proximity during the worship services. Since the interior design was so well accepted, it changed very little, rather designing various exteriors to enclose the auditorium. Since the structures were wood framed, they could be clad with wood or, for \$1000-\$1500 more, with brick to give the edifice the illusion of stone construction.²³

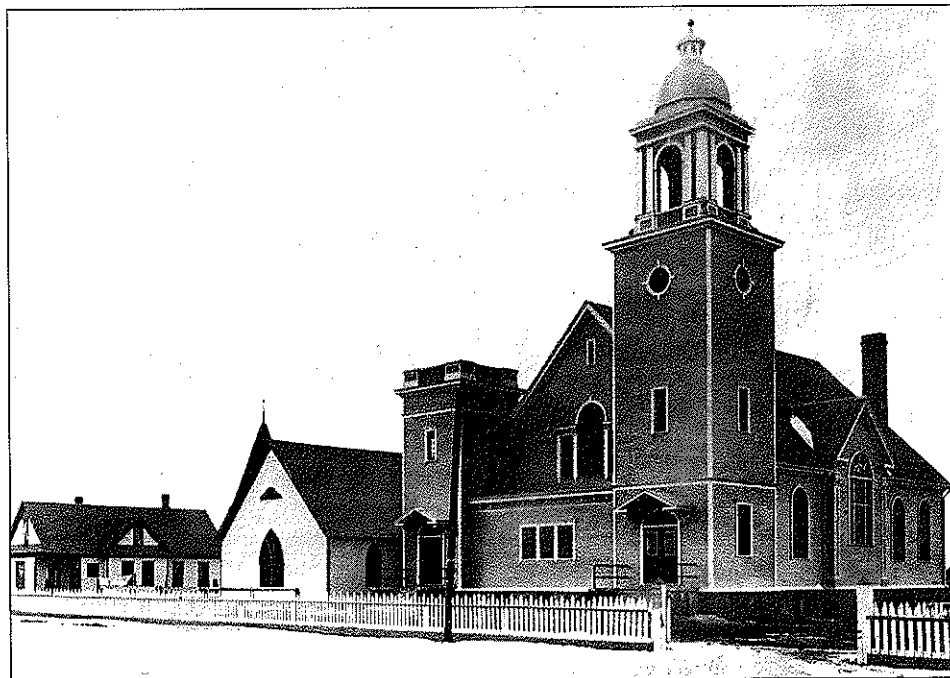
Although these various churches all had somewhat different exteriors, design similarities were apparent. Most of the Daverman churches had rounded arched windows and entrances, a belt course (or two) and cornice, of contrasting stone or wood fabric, depending on the exterior, and a small porch over the main en-



One of the larger churches by Daverman, this is First Christian Reformed in Fremont, Michigan. Photo: Archives, Calvin College.

trances. None features much of a narthex space, since as much of the interior as possible was needed for seating.

As a members of the CRC, Johannes and George Daverman began their church building at a time when the denomination was a period of significant growth (see Chart 1). At the beginning of this time period most of the congregation had few financial resources available for church construction, but with time some of the longer established congregations could afford a more expensive structure, while the more recently organized had to build more modestly. Some of the smaller churches, such as Ada, Michigan CRC (1909) and Plainfield, Michigan CRC (1911), were erected for about \$2000, while slightly larger and a bit more elaborate structures such as Oostburg, Wisconsin CRC (1908) and First Cutlerville, Michigan CRC (1918) cost about \$5,000. The largest, most elaborate, brick-clad edifices, like West Leonard CRC (1908) in Grand Rapids, Michigan and its mirror image, First Fremont, Michigan CRC (1910), cost \$20,000.²⁴ With such price variance and affordability, Daverman designs became the plans of choice by CRC congregations. Of the 80 churches the firm designed until 1930, 67 were Christian Reformed church buildings (see Table 1). Most were in the Midwest but a Daverman Chapel was built for the CRC mission compound in Shanghai, China in 1915, as well as the church for the CRC home mission work at Rehoboth, New Mexico in 1924. One of the largest, and most expensive of the early churches was built for the CRC congregation in Manhattan, Montana, about 20 miles west of Bozeman. Completed in 1911 at a total cost of almost \$23,000, it was \$5,000 over the original estimate.²⁵ The facility could seat 600 people in a



Another of the larger designs, this for the Manhattan, Montana, Christian Reformed Church. Photo: Archives, Calvin College.

community that today has a population of about 1,000.

The smaller structures, like First Cutlerville (Michigan) CRC or Ada (Michigan) CRC, lacked the extensive external detailing of the Manhattan CRC or the First Fremont (Michigan) CRC, most were in the Neo-Gothic Revival style, although Johannes Daverman preferred to call it "German Renaissance style." When churches modeled after Greek temple designs were briefly popular around World War I the firm designed such exteriors for these churches in Grand Rapids: Neland Avenue CRC, the former Franklin Street CRC, and 12th Street CRC, and one in Kalamazoo, Grace CRC, but Grace Protestant Christian Reformed Church when the edifice was constructed.

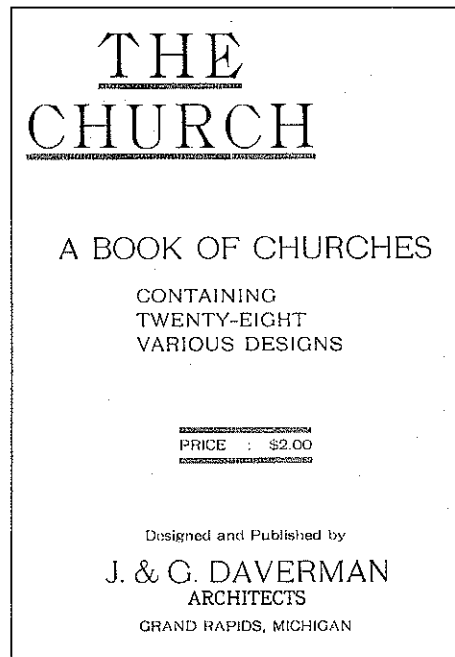
To facilitate the marketing of the ecclesiastical building plans, about 1910, the firm published a booklet of standardized plans, titled *The Church*, much like Jacob Daverman had done with house plans a decade earlier.²⁶ Of the 28 designs in the booklet

several were similar, like numbers 18, 24 (West Leonard CRC), and 28 (First Fremont); Numbers 30 and 33; and numbers 32, 41 and 44. To date, 80 percent of the designs have been identified as having been built, or being underway by 1911.

The popularity of Daverman designs for CRC congregations began to wane after World War I. In 1924 the Detroit CRC congregation deliberately choose someone other than Daverman to design their edifice in an effort to avoid, "...too much sameness in the church buildings of our denomination."²⁷

George Daverman, his father Johannes having retired in 1912, was well aware of the criticism and similarity of his designs, but with his limited knowledge of engineering his potential for alternate designs was limited. In 1922 he brought Christian Steketee, a young, Dutch-born, University of Michigan-trained architect into the firm to break out of the established design mold. That same year the firm produced the Neo-

Gothic Revival Burton Heights CRC in Grand Rapids (cover photo). Instead of a wood frame structure, it is a large masonry building with a rectangular auditorium covered with a single gabled roof and exterior lines and massing reminiscent of European church architecture. In addition, the windows, towers, and crenellations followed more classical designs than had earlier Daverman churches. The building cost considerably more could seat fewer than previous Daverman churches after the same sized building footprint. Throughout the remainder of the 1920s, J. & G. Daverman built both old and new style churches. Among the new style are Fuller Street CRC (1926), Calvary Baptist (now nondenominational, 1927) and Lafayette, IN CRC (1929). With the onset of the Great Depression in the late 1920s, new construction came to a virtual standstill and the firm downsized, with George going into semi-retirement and bidding on whatever design or drafting commission came along, including mapping utility lines for



the rural electrification program of the New Deal.

After the World War II the firm was renamed Daverman, Inc. and control passed to four cousins, Herbert and Joseph the grandsons of Johannes, and Edward and Robert the grandsons of Johannes's and Jacob's brother John. Daverman, Inc. became

better known for commercial commissions such as airports, shopping centers and engineering structures than for churches, but their LaGrave Avenue CRC (1960) is still prominent on the Grand Rapids skyline as was the third Oakdale Park CRC (1961) until it was damaged in a storm and had to be razed. The firm was also one of the architects involved in the design and construction of a number of the building of the Calvin College's Knollcrest campus during the 1960s and 1970s and all the buildings on the Pine Rest Christian Hospital campus in Cutlerville until the early 1980s.²⁸

In 1974 Daverman, Inc. became part of Greiner, Inc. Although no new Daverman churches will be built, the architectural legacy of the family remains visible through churches in Michigan, Iowa, Wisconsin, Illinois, Indiana, Ohio, North Dakota, South Dakota, Montana, and Tennessee. For several generations within CRC circles Daverman was synonymous with church design. §

Endnotes

1 This paper draws elements from an earlier article I wrote, "A Legacy of West Michigan Churches," *Museum*, vol. 1, no. 3 (Spring, 1991): 17 ff.

2 For an index to *Origins* articles see: <http://www.calvin.edu/hh/origindx.htm>.

3 David G. Vanderstell, "Dutch Immigrant Neighborhoods in the City of Grand Rapids 1848-1900," *Origins* vol. 2, no. 1 (1984): 26. Dr. Vanderstell is one of the leading students of the 19th century Dutch migration to Grand Rapids.

4 James D. Bratt, *Dutch Calvinism in Modern America: A History of a Conservative Subculture*, Grand Rapids: William B. Eerdmans Publishing Co., 1984, pp. 39, 222-3; and James D. Bratt and Christopher H. Meehan, *Gathered at the River: Grand Rapids, Michigan, and Its People of Faith*, Grand Rapids: William B. Eerdmans Publishing Co., 1984, p. 39. Robert Swierenga analysis of this phenomenon in, "Local-Cosmopolitan Theory and Immigrant Religion: The Social Bases of the Antebellum Dutch Reformed Schism," *Journal of Social History* (Fall, 1980): 113-135.

5 At the time, architects were typically responsible for the design and construction of buildings.

6 All construction data are from the author's database of Pre-1945 Grand Rapids Architecture and Architects.

7 For an excellent summary of the history of religion in Grand Rapids see: James D. Bratt and Christopher H. Meehan, *Gathered at the River: Grand Rapids, Michigan, and Its People of Faith* (Grand Rapids: The Grand Rapids Area Council for the Humanities, 1993).

8 The Dutch Roman Catholic immigrants similarly had little to spend on their churches, see: Cornelius Van Nuis, "Father Frencken's St. Joseph's Parish, Grand Rapids, Michigan," in *The Dutch Adapting in North America* (Thirteenth Biennial AADAS Conference proceedings), 2001, pp. 68-71. Polish

immigrants also spend smaller amounts on their first structures, although they soon grander buildings to replace the originals. On the Irish immigrant spent an amount for their church building, St. James, in the range of the longer residents of the Grand Valley, Peter Moerdyke, "Churches and Religious Societies," chapter 5 (pp. 279-351) in Albert Baxter, *History of the City of Grand Rapids Michigan(sic)* (New York and Grand Rapids: Munsell & Company, 1891).

9 All cost data from Moerdyke, "Churches and Religious Societies."

10 For a brief but excellent overview see: Rolland H. Maybee, *Michigan's White Pine Era, 1840-1900* (Lansing: Michigan Historical Commission, 1960).

11 Sidney J. Osgood, *Churches* (Grand Rapids: n.p., n.d.), passim.

12 Theological School minute book, 21 July 1890 meeting, article 9; 4 September 1890 meeting, article 3; 2 September 1891 meeting, article 8; and 8 September 1891 meeting, articles 5, 7, and 10, Heritage Hall, Calvin College, Grand Rapids, Michigan.

13 The building still stands at 48 Dennis Ave., SE and is now being used by the nondenominational Macedonian Missionary Baptist Church.

14 Minutes of Mayfair Christian Reformed Church, Heritage Hall, Calvin College; used with permission.

15 For a summary of the second worst economic depression in the history of the United States see: Charles Hoffman, *The Depression of the Nineties: An Economic History* (Westport, CT: Greenwood Publishing Co., 1970).

16 Jacob E. Nyenhuis, *Centennial History of the Fourteenth Street Christian Reformed Church, 1902-2002* (Holland, MI: Fourteenth Street Christian Reformed Church, 2002), p 58. Fourteenth Street Church was organized in 1902 as the first English-speaking Christian Reformed congregation in Holland, Michigan.

17 "Fourteenth Street Christian Reformed Church 25th Anniversary Souvenir," (Holland, 1927); *The Banner*, 10 December 1908, pp. 796-7.

18 Nyenhuis, *Centennial History*, p 62. Other estimates of costs, such as, "Verslag van den Toestand der Christelijke Gereformeerde Gemeente, Oakdale Park," (Grand Rapids, 1904) and *De Wachter*, 15 February 1905, n.p. were a bit lower and presumably did not include all the furnishings.

19 *Ibid.* Sixteen years later the Oakdale plans were used to build the Prospect Park CRC in Holland Michigan, located just over one-half mile from the Fourteenth Street CRC.

20 *The Banner*, 26 November 1908: p. 767.

21 *The Grand Rapids News*, 31 July 1914: p. 8.

22 Grand Rapids Architects Data Base, maintained by the author.

23 Sherman Street Christian Reformed Church papers, Heritage Hall, Calvin College.

24 J. & G. Daverman, *The Church: A Book of Churches Containing Twenty-eight Various Designs*, Grand Rapids: J. & G. Daverman, n.d.).

25 Art. 4, Manhattan CRC Council minutes, 9 February 1911, used with permission.

26 Copy available in the Archives, Heritage Hall, Calvin College. The booklet contains no publication date, probably so that people would not think it outdated as time passed. The first design is numbered "17" suggesting that there may have been an earlier booklet that has not yet been found.

27 *The Banner*, 8 August 1924: p. 507.

28 Among the more interesting structures at Pine Rest is an all-concrete (reinforced) water tower. A remarkable engineering accomplishment since concrete is normally water permeable.

Coming of Age in the 1940s

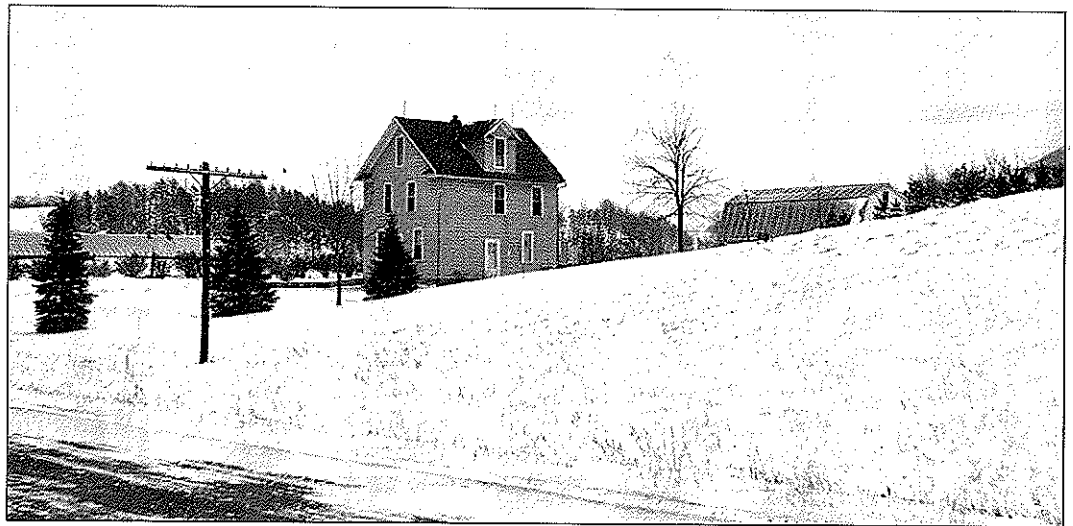
Claude Venema

The Farmstead

Father and mother both grew up on farms in western Michigan, near Coopersville. Father attended auto mechanic school in Detroit, Michigan, for a short time after returning from the Army (World War I). Then he worked at a factory in Grand Rapids.

In 1921 Dad (with his sister's financial assistance) purchased a

an old, square, two-story nondescript farmhouse.¹ The paint on the house and outbuildings ranged from deteriorated to long gone; money was scarce. In the mid 1930s shingle-type siding was installed, greatly improving the appearance of the exterior of the house. Later, storm windows were installed and the attic was insulated. In the late 1930s a small, one-story addition was built onto the rear of the



The Venema farmstead with the first house. Photos: Courtesy of the author.

rundown ten-acre farm on the outskirts of Grand Rapids. He married my mother on May 20, 1922, and they moved into the old farmhouse. For several years he spent winters working in a factory and the rest of the year trying to make the farm productive.

The back five acres of the farm were muck; the other five, north-facing with frontage on the road, were light, sandy soil. The farmstead was grouped along the east property line on fairly level ground. The house was

house. The addition contained a toilet (but no lavatory) and space for the washing machine which had previously been kept in the kitchen. In 1934, when my grandmother came to live with us, one end of the living room was partitioned off to make a small bedroom for her. It became Mom and Dad's bedroom after Grandma died in 1936.

After more than ten years of discussing whether to build a new house or to rehabilitate the one we were living in, the folks opted to

Origins

build a new one. The new house, a three-bedroom ranch, had all of the modern conveniences available in 1948 except for the coal furnace (converted to burn oil within a few years). The house was built by my Uncle Ben (Mother's brother) and his son Casey.

The coal shed, an 8' by 12' wood-frame structure, was conveniently located slightly to the rear of, and across the driveway from, the house. During the period when we burned both hard and soft coal the two types of coal were separated by a low partition. It was a real challenge for me as a child to climb over one type of coal to fill a bucket with the other type. Fortunately, I didn't have to do it often, because we didn't use much hard coal.

Our outhouse, a two-seater which Mother scrubbed regularly, was located behind the coal shed, separated from the shed by a four-foot-wide section of wooden lattice. No matter how tight our budget might be, Mom insisted that we always have real toilet paper; no Sears catalogs for us.

The barn was located about sixty feet behind the house. The original 20' by 30' wooden barn was covered with faded red paint and was reinforced by braces and guy wires because it leaned toward the east, away from the prevailing wind. The lower level of the barn had space for one horse, one cow, and one vehicle. The upper level was used to store straw and hay. It was one of my favorite places to play. We tore it down in 1937, salvaging every piece of lumber. My contribution to the demolition effort was pulling out all remaining nails (mostly rusty). We used the salvaged lumber to build a new chicken coop.

For the new barn, the lower level was built with walls of concrete blocks. A block wall, running from front to back, divided the barn in the center. The east half of the barn was a two-



Working in the celery field.

stall garage. The west half originally had three stalls—one for a horse and two for cows.

The concrete blocks used to build both the new barn, and a couple of years later, a chicken coop, were homemade. We dug gravel for the blocks from a seam of gravel which ran through our neighbor's sand hill and hauled five-gallon buckets of it home in a Model T Ford we no longer drove on the road. We made the blocks in one of our greenhouses, where we could keep the powdered cement dry before it was mixed with gravel and water to make concrete, and where the blocks were kept from freezing until they cured. All the cement was mixed by hand. Dad and I shoveled the concrete into the form portion of a block machine where it was compacted. After compaction the form was carefully lifted, leaving the newly formed concrete block on a metal pallet on which the block was carried to a drying area. Unfortunately, no matter how precisely the moisture content of the concrete was monitored or how carefully we worked, there were always some blocks that crumbled and had to be dumped back into the raw material pile for reprocessing. Dad made a special block for

installation on the front of the barn. It had "1937" etched in and highlighted with lime. He made five other such blocks each bearing a name—one for my sister Mina, one for me, and one for each of the neighbor boys.

When we no longer had horses or cows in the stalls, the west half of the barn was gutted and a new floor was poured to create a room in which to wash celery before taking it to market. In winter the room was sometimes used to raise chickens.

The original chicken coop was a 12' by 20' wood-frame structure located between the house and the barn. The west end of the chicken coop butted up against the sand hill. The coop housed the fifty to sixty chickens we kept to provide the family with eggs and once-a-week chicken dinners, as well as a small surplus for sale. In 1938 we replaced the original with a 30' by 30' two-story structure located about sixty feet west of the barn. The lower level, built of concrete blocks left over from the barn, was built right into the sand hill, with only the front, containing the door and two large windows, exposed. Because three of the four walls of the lower level were not visible from the outside, appearance wasn't as important as it was for

the barn, Dad saved the cost of hiring a block layer by laying the blocks himself.

The upper level of the coop rose above the sand hill and had a door at the southwest corner. The structure was built mostly with lumber salvaged from the old barn and the old chicken coop and had a very unusual floor. The first layer of the floor was wood into which nails were driven, about a foot apart, over the entire surface, with each nail head protruding about three-quarters of an inch. A layer of concrete was poured over the floor and protruding nails. The concrete was a very rich mixture and the gravel was finely screened. Many said that such a thin concrete layer would soon break apart, but it never did. The concrete floor was much easier to clean than wood and once a week the floor was scraped clean and covered with fresh straw.

In the early 1940s we built a second, one-story (approximately 20' by 30') concrete block chicken coop on the south slope of the sand hill, between the two-story chicken coop and the greenhouses.

These two coops housed 600-700 laying hens. In those days 1,000 laying hens would provide a modest income for the average farm family. In the 1990s it took several thousand laying hens to provide a similar income.

Dad supported the family by raising and selling vegetables and other produce and plants. Greenhouses were necessary for such market gardening. Our greenhouses were located south of the other outbuildings, where the sand hill dropped off and met the muck land. The first, and smallest, greenhouse was about 10' by 25'. It might have been there when Dad bought the farm. During the 1930s two larger greenhouses were built to the west of the original.

The greenhouses were simple concrete block buildings, five or six

blocks high, with rafters made of 2" by 3" lumber, milled to have a piece about 1/2" by 1/2" removed from the upper edge of each. This provided a place to lay the glass, which was held in place by small nails. Each piece of the glass, which normally came in 15-inch-square pieces, overlapped the one below it about 1/2 inch. Along each side of the greenhouses were 35-inch-high benches on which flats of plants were placed.

Each greenhouse was heated by two pot-bellied, coal-burning stoves which rusted out quickly in the humid atmosphere of the greenhouses; but in those days, good used pot-bellied stoves were widely available because at that time many people were replacing them with furnaces to provide central heat for their houses. In the late 1940s the stoves were replaced by used, stoker furnaces, which became available because most greenhouses were switching to gas furnaces.

Banking the fires in the greenhouse stoves each night was tricky: too much fuel and overheating might kill the plants; too little fuel and frost might kill the plants when the fire went out before morning. Therefore, Dad stayed up very late on winter nights and arose very early on winter mornings. Once, when I was in high school and Dad had a sprained ankle, I had to tend the greenhouse stoves for a couple of nights. That was a challenge, but I made it with no loss of plant life.

Water

Water was readily available, at a depth of about twenty feet, all over the farm. Drilling wells there was a breeze. We had hand pumps wherever they were "handy": one at the kitchen sink, one in the barn, one in the greenhouse, and one in a shed located at the edge of the muck land. The pump in the shed was used for washing the vegetables, done mostly by Mom and Mina. Mina spent many an hour

operating the old pump handle.²

Most of our pumps were the pitcher type, having a cylinder on the same level as the handle. The cylinder of the pump in the wash shed was different, with the cylinder located in a pit below the frost line and connected to the pump handle by a long rod. This type of pump was mainly used for deep wells, but we used it to keep that pump from freezing. Whatever water there was in the pipe above the cylinder slowly drained away after you stopped pumping.

Our well water was very hard, but it was cold and tasted great. We used it for everything except laundry and dishwashing. For those chores we collected rain water in barrels and tubs. In summer the rainwater barrels and tubs were infested with mosquito larvae which we called wigglers. We had to strain them out before using the water. Obtaining enough soft water in winter was a problem; sometimes we used melted snow.

In the mid 1930s an electric pump was installed in the house; water lines were run to the new barn, the chicken coop, the greenhouses, and the wash shed. Installing the lines was a big job, but having running water was a wonderful convenience. The trenches, which were all hand dug, had to be as wide as they were deep because of the loose sandy soil.

After the new chicken coop was built (about 1939) a cistern was built near it to collect the abundant rain water which poured off the steel coop roof. Because the cistern was at a higher elevation than the house, water freely flowed to the house.

In the early 1930s a pump with a small gasoline engine was installed to draw water from one of our shallow wells for irrigating the vegetable fields. The pump had limited capacity, but it provided enough water to maintain the small quantity of vegetables raised for the retail market.

In the late 1930s we got a much larger gasoline engine pump, which could be used to pump water either from our shallow wells or directly from the creek. Because the pump drew so much water, we had to temporarily dam the creek to raise the water level. The pump was connected to a light-weight portable pipe which we could move quickly from place to place, making it possible to irrigate all the crops in a few hours without installing a permanent irrigation system in the fields.

Recreation

Mina and I had the usual toys when we were toddlers: dolls, stuffed animals, and small steel or wooden cars and trucks. I also had a wind-up train that pulled a variety of cars around a figure-eight track, but the spring that made the engine run broke almost immediately and had to be repaired. After the repair, the train would only go around the track twice before the engine had to be wound up again—a chore I deemed more bother than it was worth, so I ended up playing with only the engine, running it on the bare floor.

A marble-shooting game, sort of like a small pinball machine, also gave me many hours of pleasure. My mother's favorite games were checkers and later Chinese checkers. She showed Mina and me how to make good strategic moves and, to keep us interested, let us win from time to time.

When I was a child there were many highly prized homemade toys, games, and child-sized furniture items. Dad made a very nice wooden table and two chairs for Mina and me. We liked them and

used them often. Mina and her friends used them to play house. Mina and I once made a Monopoly game, complete with money, cards, board, houses, hotels, etc., everything but dice. To make sure that we made our game correctly, we borrowed a neighbor's game and used it as a model.

Mina and I liked best the carom board our parents bought us when I was ten or eleven years old. It had a checkerboard printed on one side; the other side was designed for playing several different games. It had a pocket in each corner and cues used to shoot caroms, much like one would shoot pool.

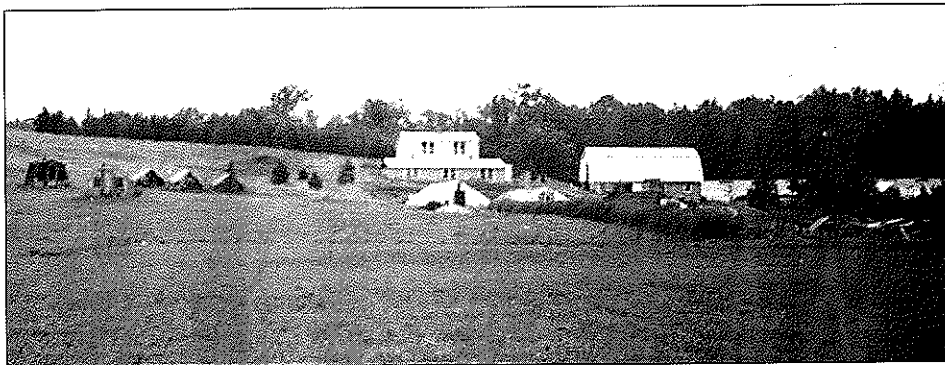
Weather permitting, Mina and I played hide-and-seek, tag, marbles, hopscotch, jump rope, jacks, mumblety-peg (a game in which a pocketknife is thrown so that the blade sticks into the ground), cops and robbers, and pom-pom-pull-away. We also played softball and baseball with neighbor kids, usually on Dykema's hill (just west of our farm) where there was a ball field complete with back-stop. Swimming in Lamberton Lake was a great summertime activity even before I learned how to swim. When the Dykema family moved in next door they often took me swimming with them. The Dykemas had a big Buick limousine which didn't have a muffler. Whenever Mina and I heard it fire up about 6:30 in the evening on a warm day, we were ready to go

swimming. John, the oldest Dykema boy, would drive slowly through our yard once, not quite stopping; so if we wanted to go swimming we had to be ready to hop into the car immediately. John didn't wait for anybody to get ready to go. For a few years some of the neighborhood families got together for swimming and picnicking at Bostwick Lake, about twenty miles north of Grand Rapids.

When I was in the sixth grade I used the money saved up in my piggy bank to buy an old but still useable two-wheeled bicycle, which increased my mobility and contributed to my good times. I was a frequent patron of the ice cream parlor about a mile and a half from home.

I learned to fish at Lamberton Lake. I was taught by my best friend and neighbor, John Vander Weide, an avid hunter and fisherman. We fished summer and winter. I had a BB gun when I was quite young, a rifle (which I still have) when I was about twelve years old and a shotgun when I was about fifteen. Small game was abundant on and around the farm. John owned a very good hunting dog. John was a very good shot and was awarded several marksmanship medals while he was in the Army.

In winter Mina and I could sled, ski, and ice skate right in our own backyard. We had little hills for sledding and skiing, but all we had for skating were frozen puddles. We also ice skated on Lamberton Lake, about half a mile away from the farm, and we sometimes threw caution to the wind and skated when it was not quite safe, when the ice wasn't solid enough. Fortunately, we never fell through the ice. There was also a great pond in



The farm with the new house.

Creston Park, right behind the grade school that Mina and I went to.

While in high school, Mina and I went to Richmond Park, on the west side of Grand Rapids, as often as we could. It was well maintained and had recorded music, transmitted through outdoor speakers, to skate to. It also had a great toboggan run. My cousin Casey lived near the park and had a toboggan which he would share with me and other kids.

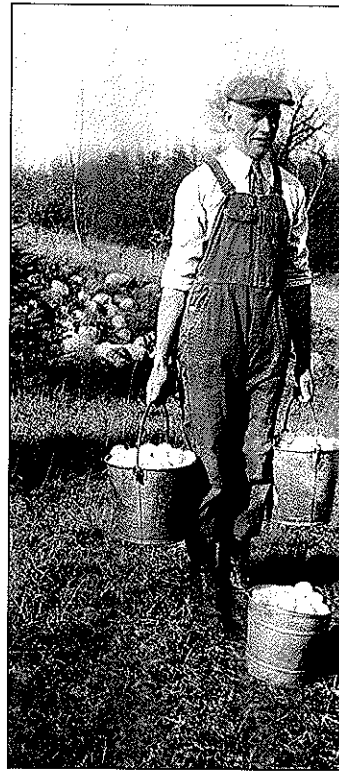
Farming

In the 1930s the Venema farm had very little mechanization. Spring activities began near Lincoln's birthday. Celery seed and light soil were mixed in a one-gallon bucket which was then kept in the house near the stove. The mixture was stirred several times a day until the seed sprouted—anywhere from a week to ten days. Next, a small section in one of the greenhouses was heated, flats of soil were carried in, and the sprouted seeds were planted in the flats in rows.

The seedlings were transplanted when they were about an inch high (usually 120 seedlings per flat) and were spaced so that each seedling had room to grow into a stocky plant. This cycle was repeated every few weeks until there were enough plants to fill our fields.

The first plants were transplanted into the field around April 15. They could withstand some cold (even freezing) weather, but too much would cause them to form seed stalks rather than edible stalks—suitable for sale. The first celery would be ready for sale about June 15. Flower and tomato plants were also raised in the greenhouses and sold at market, some at retail but most at wholesale. We sold plants from the first of May until the Fourth of July.

Some years we also raised greenhouse rhubarb. The common variety



The author's father with pails of eggs, one source of revenue for the farm.

of rhubarb grew very vigorously, especially in the rich muck on our farm, but the stalks were green and very sour. There was little if any market for field-grown rhubarb which we grew mainly as a source of roots for greenhouse rhubarb. Rhubarb is not raised from seed but from root cuttings. In late fall we dug up some of the root clumps, with soil attached, and put them in the greenhouse. To keep the supply of rhubarb roots coming we dug up the roots remaining in the field in early spring (when they showed the first signs of life), cut each root clump into pieces (four to six), and planted each piece. Frozen rhubarb roots and the soil surrounding them which had been placed under the greenhouse benches in the fall came to life, or were "forced," when the greenhouses were heated in the spring. Greenhouse rhubarb required total darkness so we tacked burlap bags onto the edge of

the benches to block out light while letting warm air pass through to the plants. Forcing the plants in the dark produced long, bright red stalks, not as sour as the green stalks grown in the field. If light leaked in, greenhouse rhubarb would also have green stalks and would not be saleable. It was our earliest, and a very welcome, cash crop.

In the late 1930s or early 1940s, when a new strain of rhubarb became available, we quit raising the common variety and began propagating the new as rapidly as possible. The new variety was less vigorous than the common variety, but the stalks were bright red and less sour and didn't require forcing in the greenhouse.

When space taken up by early celery plants was needed for other plants, the flats containing the most mature celery plants were transferred into cold frames outside the greenhouses. Some cold frames were continuously covered by wood-framed glass panels. The sun kept the glass-covered plants warm and enabled them to continue to grow rapidly. Other cold frames were covered only when there was danger of frost. Some planting and transplanting continued into summer (up until August 1), but summer work was mostly weeding, spraying to control blight, harvesting, and marketing.

Mother did most of the transplanting in the greenhouses. She loved the work, but it took up a lot of her time. Dad filled flats with soil, moved flats from place to place, prepared and planted the fields, kept the greenhouse stoves going, and marketed our plants and produce. When the farm was primarily a retail operation, cabbage and cauliflower plants were also started in greenhouses and transplanted to the fields. Carrots, radishes, sweet corn, green beans and beets were raised entirely in the field.

We continued to harvest and market

crops until the end of December. Picking vegetables in very cold weather was a miserable job. Celery ready for picking was banked with dirt, cut with some roots still attached, and placed in trenches to be dug up again later and finish trimmed before being marketed. Carrots were dug up, topped, and placed in trenches to be dug up again and washed before marketing. Cabbage was stored in the barn until it was taken to market.

By the time that the last of the crop had to be dug out for marketing, the ground was frozen and the soil covering the trenches had to be broken with a pick axe. Mina and I usually helped dig vegetables only when we had vacation from school.

Greenhouse rhubarb roots still in the greenhouses but now dead were removed and used in the field as mulch. Fresh roots were dug out of the field and put into the greenhouse so that they would be ready in the spring.

To prepare for the next spring's greenhouse operations we purchased one or two truckloads of topsoil, which we manually mixed with a nearly equal amount of well-rotted manure. The layer of topsoil in our fields was shallow, so we didn't use it for the greenhouse operation.

Whenever possible, building and equipment repairs were made during winter. One important winter chore was making new flats and repairing the old ones to ensure that we had a stockpile of flats that would last through the busy spring. All during the year we collected crates used to ship produce from California and Florida. In winter, we disassembled them and used the wood to build flats. Nothing was wasted. We even used some of the nails we had removed from the crates. Scrap wood was burned in the greenhouse stoves. Wood was cut with hand saws until 1940 when we obtained a crude table saw. We did all this work in a greenhouse where there was heat. I got paid

for each flat I made, and I had to do everything from salvage to construction. I think we made from 500 to 600 new flats a year. Today's greenhouses use molded plastic flats with sections that can be torn off for customers who want to buy less than an entire flat of plants.



Father in his WWI uniform and son in his WWII uniform.

The Vegetable Business

In the early to mid 1930s we raised a variety of vegetables, most of which we sold on the local retail markets. For many years we rented stalls at the Leonard Street, Fuller Avenue and South Side markets. The stalls were rented by the year, and to keep a stall in a choice location from year to year it was important to pay the rent on time. Since many customers didn't browse the entire market, the best stalls were those close to the street.

On market days, harvesting and preparing the vegetables for sale

began early in the morning. Dad was usually able to leave for market shortly after noon. Although the retail markets opened before noon, most farmers didn't arrive until mid afternoon. Some non-farmer vendors bought all of their produce on the wholesale market, which opened at 4:00 AM, and would be set up for business on the retail market in the early forenoon, but their produce would be a day older than that of the farmers. When we stopped selling retail and sold only wholesale we often sold to those non-farmer vendors; but we sold our greenhouse rhubarb and late fall crops to grocery stores, mostly on the northeast side of Grand Rapids.

When Dad and I got home from the retail market, Dad usually had a lot of loose change which he would bring into the house after putting away whatever vegetables he hadn't sold that day. Then he would lock the doors, pull down the shades, and dump the change onto the dining room table where Mother, Mina, and I would help sort, count, and pack it into coin wrappers.

When we stopped selling retail, and sold wholesale only, we sold mostly celery, but we did sell some rhubarb and cauliflower. The wholesale market we sold at was located on Market Street just south of downtown Grand Rapids.³ The official opening time of the wholesale market was 4:00 AM, and no money or goods changed hands prior to that time, but a lot of wheeling and dealing went on earlier. Vegetable prices were determined each day by the laws of supply and demand.

When we changed from a primarily retail operation to a wholesale operation, celery became our main crop. Celery is such an unexciting vegetable in my opinion; I still don't understand why there was much of a market for it but, thankfully, there

was. The type we raised had to be bleached to make it marketable. The unbleached celery was green, stringy, and bitter tasting. In the mid 1940s Cornell University developed a greatly improved strain of celery called Cornell #19. It was tender and tasty without being bleached; but our customers were used to having white celery, so we continued to bleach our celery by putting either boards or a special bleaching paper (both about a foot wide) along the sides of each celery row.

Both boards and paper were held against the celery by H-shaped heavy wire clips which were placed over the boards/paper and pressed into the ground. We used mostly 14- to 20-foot-long boards which we also used as greenhouse benches and for constructing cold frames when the celery bleaching process was completed. Celery bleaching took about a week.

The greatest threat to the celery crop was blight, a fungus that developed and spread rapidly in warm, wet weather. Unless controlled by spraying with strong fungicides, blight could destroy most of the crop.

College

I turned eighteen in August 1944. In September, having not been drafted or accepted for Naval officer training, I enrolled at Calvin College intending to enter the pre-forestry program. I was drafted in October and went to Detroit with a busload of other draftees for a pre-induction physical. I passed again and became subject to call on short notice.

The Eddy Test⁴ I had taken and passed at the Grand Rapids Naval Armory didn't ensure my going to the Navy when called up, but the information was put into my file at the draft board. I was called up on December 4 and was sent to Chicago for yet another physical and screening, to determine whether I would be

assigned to the Army, Navy, or Marine Corps. At some point during that long day someone noticed the Eddy Test information in my file and placed it on top to enhance my chances of being assigned to the Navy, which happened later that afternoon. I was then shipped immediately to temporary quarters at the Great Lakes Naval Training Center north of Chicago, Illinois.



Audrey and Claude Venema.

A month after I came home from the Navy, I re-entered Calvin College. My naval training and experience in electronics led me to change my course of study from forestry to pre-engineering. Because so many veterans were then taking advantage of a new government program, the GI Bill that paid for them to attend college, Calvin's enrollment swelled from 450 to 2,000.

Dancing was not an approved activity for members of the Christian Reformed Church or for students of Calvin College, which is part of the CRC organization, but roller skating was; I had enjoyed roller skating since I was a kid. One evening, at a school-sponsored skating party at Ramona Park Rollatorium in East

Grand Rapids, I spied a pretty young girl. I mustered up the courage to ask her to skate with me, and she accepted my invitation. I learned that her name was Audrey Mae Scholten; that she was from Hull, a town in northwest Iowa; and that she roomed with a family in East Grand Rapids, exchanging babysitting and house-keeping services for room and board while enrolled in the nurses training program at Blodgett Hospital. In the course of that training she also attended classes at Calvin. I liked Audrey very much and soon began escorting her to basketball games and other social functions.

Audrey spent her 1947 summer vacation back home in Iowa. When she returned to school in September, she lived in a co-op house for girls, across the street from Calvin. I dated her regularly during that school year. Audrey went home again, for a month, in the summer of 1948, then moved into the student nurses' dorm at Blodgett. We continued dating for the rest of the year. By summer of 1949, I knew that I was in love with Audrey and wanted to marry her; however, student nurses were not permitted to marry prior to the last six months of training. We became engaged that September, just before I left to begin my first year in the electrical engineering program at Michigan State University in East Lansing, Michigan, but I went back to Grand Rapids every weekend to be with Audrey as much as I could.

Summer 1950 was hectic because Audrey spent May through July training at Children's Hospital in Detroit, Michigan; I went home to Grand Rapids to work on the celery farm for the last time. Audrey graduated from nurses training on September 14 and we were married on September 15. About ten days after graduating from MSU with a bachelor of science-electrical engineering

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degree, I went to work at Consumers Power Company in Jackson, Michigan. I retired from there thirty-four years later. 6

Endnotes

1 It was built with a "Michigan basement," a basement with a shallow footing, with walls of soil that sloped inward, thinly covered with cement). It provided limited space for root crops. Sand seeped in through cracks in the thin concrete walls. Cracks in the stone and concrete foundation let in wind and mice. Keeping the walls repaired was a constant battle.

2 Today, that pump stands as an ornament on our backyard patio at our home in Jackson, Michigan.

3 The road's name came from its proximity to the market.

4 A WWII test designed by Captain William C. Eddy, USN, to determine aptitude of candidates for electronics technician programs.

Frisians to Paterson, New Jersey

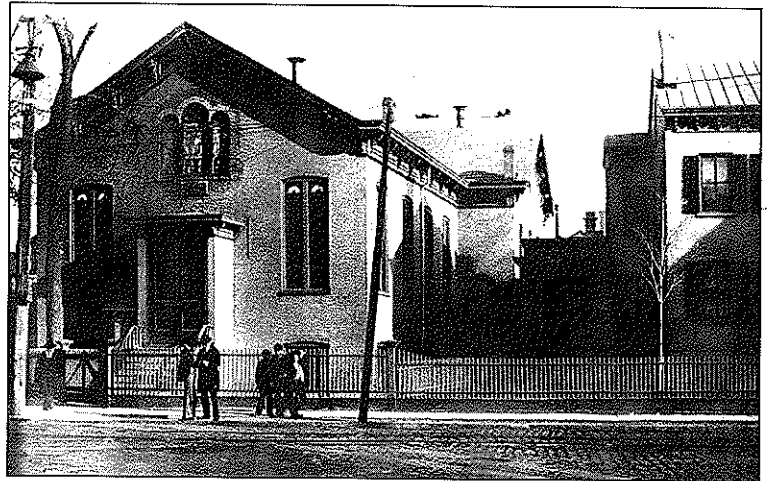
James J. de Waal Malefyt

Frisians are probably the largest subgroup of Dutch immigrants who were members of the Christian Reformed Church (CRC) in the Paterson area of northern New Jersey in the late 1800s and early 1900s. Although the First CRC of Paterson was organized with mostly families from the Ouddorp area of Zuid Holland, a large wave of immigrants from Friesland quickly increased the CRC membership and gave birth to daughter churches composed mostly of Frisian immigrants.

Several developments in the last few years have greatly aided in determining the origin and reason for emigrating, as well as occupation after arrival. Annemieke Galema's book, entitled *Frisians to America, 1880-1914, With the Baggage of the Fatherland* (1996) provides much needed background information on this Frisian emigration. The Friesland Archives have made information on birth, marriage and death records, 1811-1922, available via searchable databases on the internet at <http://www.ryksargyf.org>.¹ Records for

¹ For more sites providing Dutch genealogical data see: <http://www.calvin.edu/hh/resweb.htm>.

many immigrants who arrived in the Port of New York and passed through Ellis Island between 1892 and 1922 can be located on passenger ship lists indexed at the internet site <http://www.ellislandrecords.org>. United States census records from 1900, 1910 and 1920 also provide information on these immigrants, including their occupations, ages, and dates of immigration and naturalization.



First Christian Reformed Church of Paterson c.1900. This edifice was at Bridge and River streets and had been remodeled in 1872. Photo: Archives, Calvin College.

To date, I have identified nearly 600 individuals from the province of Friesland who were either members of the CRC or sent their children to the Christian schools started by these churches in Paterson. Many Frisian surnames are easily recognized by the characteristic "a" or "ma" or "stra" suffixes. Indeed, my list of CRC surnames from the Paterson area starts and ends with such Frisian names as Abma and Zuidema and in between contains many "stras" and "smas" in surnames such as Boonstra, Haagsma,

Pruiksma, and Steensma.

The peak of this Frisian migration to Paterson was the five-year period between 1890 and 1894 when 33 percent of those Frisians who emigrated between 1880 and 1914 arrived. The most to arrive in a single year came in 1893 with at least fifteen families totaling 81 individuals. In fact, two peak periods stand out in this migration of Frisians to Paterson. The first occurred in 1881 when at least twelve families emigrated from the municipalities of Het Bildt and Ferwerderadeel, along the Wadden Sea, north-northwest of Leeuwarden. Nine of these couples had been married in Het Bildt. Dutch emigration records and ship passenger lists indicate these Frisians were mostly farm laborers. According to Galema, 518 people, or 6 percent of the average total population, left Het Bildt in the three years from 1881 to 1883. Het Bildt is polder land in the sea clay farming region along the North Sea. Many farmers in the northern Netherlands grew grains as cash crops, but when wheat prices dropped by one-half between 1878 and 1896, due to cheap North American and Argentinean wheat coming on the world markets, Dutch grain farmers were forced to cut costs by laying off laborers. This caused a prolonged agrarian crisis in the Netherlands and the inability to find non-farm employment drove these former farm laborers to consider emigration.

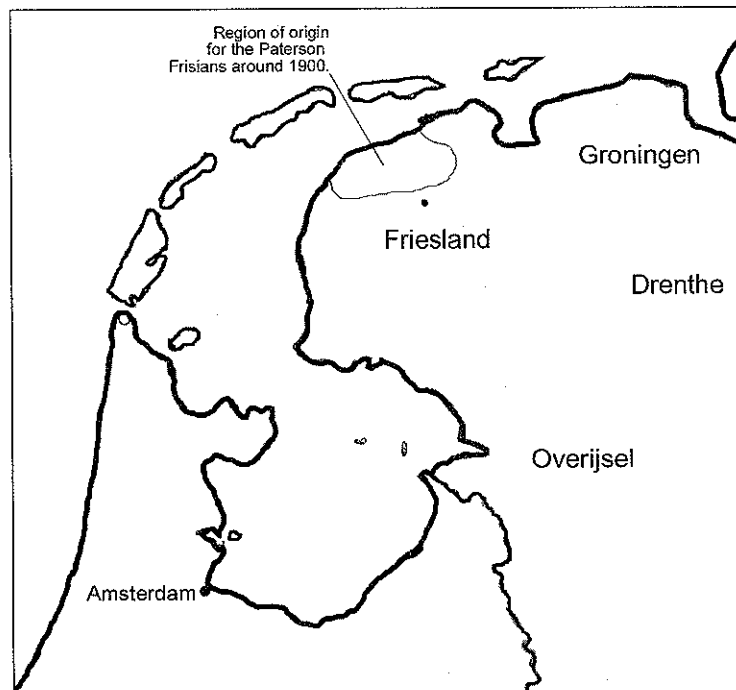
By 1890 about 30 percent of the Frisian population received relief from the Dutch government. Causing additional hardship in the agrarian sector was the industrialization of dairy farms and butter and cheese processing in eastern Friesland in the early 1890s. This led to still higher unemployment among farm laborers and probably explains the next wave of migration to Paterson in 1892-

1893, which was the second peak period, when about twenty-five families and some young, single men arrived in Paterson. This time, however, the immigrants came from a larger area comprising eight eastern Friesland municipalities.

Letters from earlier Frisian immigrants reporting good wages, an abundance of factory jobs, and sufficient housing also contributed to the flow of emigrants to Paterson. The economic depression in the United States starting in the late summer of 1894 and lasting until 1899, second only to the Great Depression of the 1930s in severity, seems to have stemmed the tide of the second peak period.

In examining data from the period 1860-1930, most of the Paterson-area CRC Frisians came from the municipalities of St. Jacobiparochie and St. Annaparochie in Het Bildt (217 individuals) and the villages of Ferwerd, Hallum, and Genum in Ferwerderadeel (126). One of the earliest CRC Frisians was Herman Hoitsma, who emigrated from St. Annaparochie in 1869. The large family of Matthijz Belanus came in the 1880s and that of Dirk Kuiken came in the 1890s; both from St. Jacobiparochie.

One interesting fact about married couples who emigrated from Friesland is that over 60 percent of



Map: Archives, Calvin College.

the couples were married in the month of May. I have been told that if a young man and woman were working in April as farmhands they could save enough money to marry in May, when Frisian farmers signed yearly contracts with their laborers in mid-May. Perhaps these farmers favored young married couples.

The favorite month for arriving in New York was April (34 percent), followed by May and then March. Nearly no one crossed in the winter during December, January and February. It seemed important to get to Paterson in the spring of the year to find a job and housing long before winter arrived.

Nearly all who gave "Paterson, New Jersey," as their final destination in the Frisian Emigration Records left via the Port of Rotterdam in Zuid Holland. They either took a train from Leeuwarden or went by boat from Harlingen to Rotterdam. Some of the early emigrants also left from Amsterdam. A few, such as Pieter and Lammert Borduin, traveled first to

Liverpool, England, or Glasgow, Scotland, where they boarded a steamship for New York, since passage from these ports was sometimes cheaper than that from Rotterdam. The majority of Frisians booked passage with the *Nederlandsch-Amerikaansche Stoomvaart-Maatschappij* (Netherlands-American Steam Navigation Company) which became the Holland-America Line (HAL) after 1896. The ships most often used were *Maasdam*, *Nieuw Amsterdam*, *Noordam*, *Potsdam*, *Rijndam*, *Spaarndam* and *Veendam*.²

Nearly all crossed the Atlantic for the Port of New York, but after 1891 many docked at the HAL pier in Hoboken, New Jersey. The trip typically lasted from nine to fourteen days, with an average of eleven days. A few families went to Philadelphia, where HAL also docked, primarily their freighters, and then the immigrants found their way to New Jersey. The Cornelius Greydanus family arrived in Philadelphia on the Fourth of July, and because of the holiday had to wait another day before they were allowed to leave the ship. From Hoboken the immigrants could take a train to Paterson, but some were said to have walked the ten or so miles.

It is clear from the information provided by the immigrants on passenger lists from the 1890s that nearly all were going to join a relative or friend in Paterson. The large family of Dirk Kuiken is a good example of this phenomenon, called chain migration. Kuiken and his wife Piertje van den Brink had two sons, Gerrit and Dirk, who both had been married on April 28, 1892, in *Het Bildt*. The two couples decided to emigrate to Paterson and arrived in May 1892. The following year, Dirk

and Piertje Kuiken and their younger unmarried children arrived on March 16, 1893, and joined their two sons in Paterson. In 1895 another of Dirk's married sons, Jacob, and his daughter, Janke, who was married to Foppe Dijkstra, and their young families emigrated to Paterson. Finally, in 1898, the two oldest of Dirk's sons by his first marriage, Pieter and Arjen, and their families emigrated to Paterson. Over this six-year period some forty people from Kuiken's direct family had emigrated to Paterson. They lived on East 23rd and East 24th streets between 6th and 7th avenues in the northern part of Paterson known as Riverside. Here they worked mostly as dye helpers in the silk industry of Paterson. Traveling with the Kuikens were other relatives and friends from *Het Bildt*:

By far, the typical Frisian group that arrived in Paterson were family units composed of couples with one to four children. Ninety-five families (66 percent of households), along with 515 individuals, or 85 percent of all emigrating individuals joined the CRC. Then came 27 single males and 13 couples without children. This differs from the larger group of Frisians that Galema examined. She found only 38 percent of the households emigrated as couples with children. Perhaps the Paterson Frisians, who largely joined the CRC, were more family oriented due to their religious convictions. The only single female found in the Paterson data is Sykske Damsma, age 22, who arrived in 1920.

A few fathers and elder sons traveled ahead of their families,

possibly to earn enough money to pay the passage cost for the rest of the family or to rent an apartment. For example, Tjeerd (Charles) de Jong from Gaasterland arrived May 31, 1893, and his wife, Ryntje, arrived October 13, 1893, with their four young sons, aged 2 through 11. Five households consisted of widows or widowers with children.

One family lost one parent in route. Willem Jans Zuidema of Lichteard in Ferwerderadeel, who emigrated in May 1892, sometime before May 19, died of pneumonia. A long line is drawn across his name and description on the passenger manifest of the *SS Spaarndam*. This



Recently arrived Dutch immigrants, across from the Holland-America Line docks in Hoboken, NJ, c. 1920. Photo: Archives, Calvin College.

left his widow, Ytje (Ida) Offringa, age 42, with four teenage children when she arrived. By the time of the 1900 Federal Census of Paterson, then Ida Sautman, a 50-year-old widow, was renting a house at 50 Wood Street with her son Samuel, a file cutter, and two boarders who, no doubt, helped pay the rent. Also living in another apartment of the same house was her daughter Pietje (Nellie) and Pietje's husband, John Sytsma, a silk printer, and their two young children. Ida's two other sons, Jan and Dirk, found jobs in the silk

² See: "Holland-America Line," *Origins*, vol. 20, no. 1 (2002): 11-17

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mills or as carpenters and married Dutch immigrants. They became faithful members of the Second CRC of Paterson. Ida died twelve years after her arrival in Paterson in 1904 as Ida Zuidema.

Passenger ship manifests typically give the name, age, sex and occupation of the passengers. Later immigrants had more complete descriptions, especially after the Ellis Island immigration station opened in 1892. Not surprisingly, the typical Frisian immigrant was described as having blond hair and blue eyes, especially the children. There were a few adults with brown or black hair and some older immigrants had gray hair. Some also had brown or gray eyes. For couples with or without children, the average age for husbands was 40 and 37 years for wives. Single males had an average age of 20 years. Where height is given, the average adult male was 5 feet, 8 inches tall and the average adult female was 5 feet, 4 inches tall. Most of the Paterson Frisians were a poor lot, declaring less than \$40 in value upon arrival, with amounts ranging from \$2 to \$300.

One of the earliest Frisians was Harmen Dirks Hoitsma and his wife Liewwke Hempenius, who emigrated in 1869. Although Harmen Hoitsma became a member of First CRC of Paterson, he settled in Franklin Township (Midland Park area) in Bergen County, five miles north of Paterson. Harmen was instrumental in organizing a church congregation at Hohokus that eventually became the Christian Reformed Church of Midland Park in 1893. Klaas Zijlstra from Menaldumadeel started the Sisco Dairy in the Clifton area of Passaic County. Klaas Heerema came in 1879, and both Tijs Jongasma and Homme Zoodsma (Soodsma) came in 1883, all three settling in nearby Ridgewood Township in Bergen

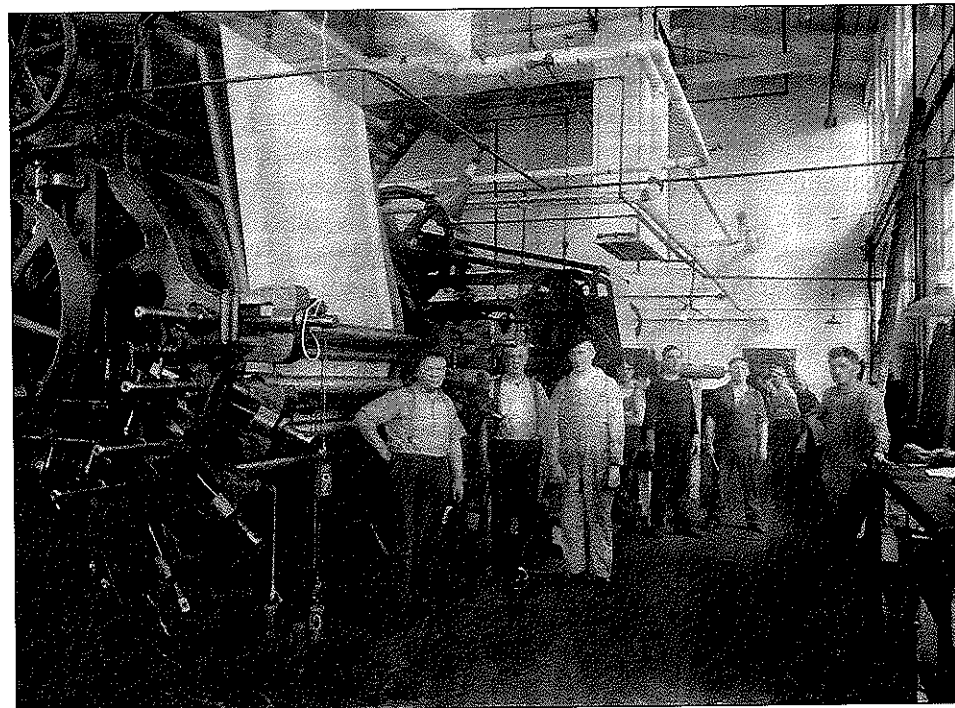
County. Klaas Boonstra, who came in the wave of 1881, started a farm on Union Avenue on the outskirts of western Paterson. The Soodsmas, Jongsmas, and Johannes Hamersma established farms or were vegetable peddlers in what is now the borough of Glen Rock. Such small dairy and vegetable farms became known as truck farms in the early 1900s and gave New Jersey its nickname of Garden State. Many of these Frisian farmers lived closer to Midland Park than Paterson and joined the Christian Reformed Church of Midland Park when it was established in 1893.

Other Frisians settled north of the center of Paterson, on either side of the Passaic River below its Great Falls. The most common occupation listed for them in the city directories was laborer. It is clear from the 1900 Federal Census that most were laborers in the dye houses associated with the Paterson silk industry. The dyer helpers were unskilled and worked in teams of seven or eight under the supervision of the dyers. The helpers added chemicals to silk

yarn in large tubs, and due to wet floors they wore clogs. The dye house was the dirtiest and unhealthiest part of the silk industry. Many Frisians worked for the Weidmann Silk Dyeing Company on Fifth Avenue in the Riverside section of Paterson. They lived in the typical two-family houses and could walk to their jobs and churches. This area in north Paterson had been previously settled by a large group of Dutch immigrants from South Holland in the 1850s.

The South Hollanders had organized an independent church in north Paterson in the 1850s and by 1865 had joined with the Christian Reformed denomination. They conducted Dutch-speaking services and most were prior members of the Dutch State (Hervormde) Church. Most of the Frisians were also from the State Church and were likely attracted to First Holland CRC of Paterson and its Dutch-language services. At least 45 Frisian families joined First Holland CRC between 1880 and 1893.

The wave of Frisians who came in

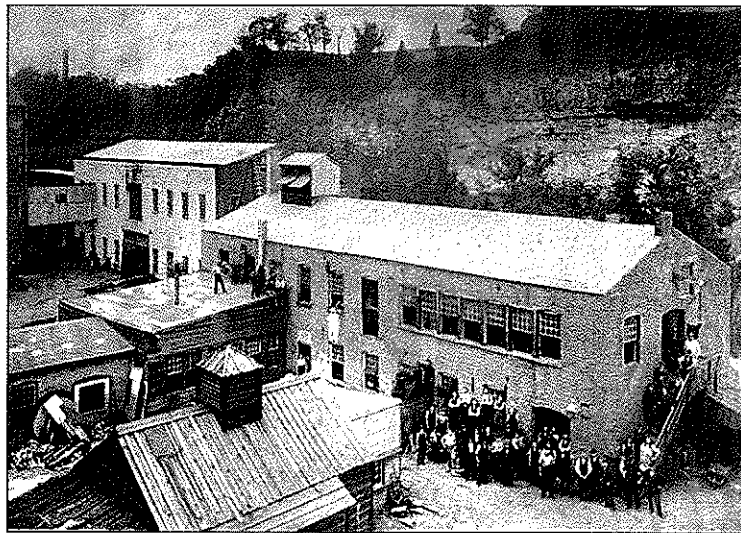


Silk mill interior in Paterson, NJ, c. 1900. Photo: Archives, Calvin College.

1892-1893 settled in three distinct areas in and adjacent to Paterson. The first area was the Dutch neighborhood north of First CRC on the western side of the Passaic River along Paterson's northwestern boundary, formed by Haledon Avenue. This Dutch neighborhood extended into adjacent Manchester Township and became the borough of Prospect Park in 1901. A smaller group settled on the eastern side of the Passaic River just southeast of the Sixth Avenue bridge

along Shady, Peel and Wood streets. A third neighborhood established itself further east in northeast Paterson in the area roughly bounded by Fifth and Seventh avenues and East 23rd and East 25th streets. The large Kuiken family settled here in the 1890s. Similar to earlier Frisian immigrants, the most common occupation listed in the city directories and federal censuses for these unskilled Frisians was helper or laborer in dye shops or silk printing mills.

The church building of First Holland CRC of Paterson could not hold all the immigrants who arrived in the 1880s and 1890s and two new Christian Reformed churches were established in Paterson. When Second Holland CRC of Paterson was organized in 1888, many families left First CRC to join Second. Lammert (Lambert) Steen from Wanswerd, Ferwerderadeel, was a member of Second CRC and effective in obtaining jobs for many Dutch immigrants in the silk mill of Cramer & King, where he was the superintendent. It is interesting to note that in 1921 the English-speaking Bethel CRC of Paterson was established by young



Van Vlaanderen Machine Co., located in Paterson specialized in manufacturing silk dyeing and finishing equipment. Photo: Archives, Calvin College.

couples of Frisian descent, mainly from Second CRC (e.g., Bandstra, Borduin, Faber, Heerema, Pruiksmas, Rienstra, Rozema, Santhuizen, Steigenga, Van Dyk, and Yskamp). The new Bethel was built further up the hill on Haledon Avenue, on the border with northwestern Paterson and Prospect Park.

In the Riverside section of Paterson a group of thirteen families, mostly from Het Bildt, organized Fourth Holland CRC of Paterson. Fourth CRC on Fourth Avenue had some notable Frisian families on its rolls, such as the Kuikens and the Spoelhof, who provided Calvin College with its longest-term president, William Spoelhof.

As the immigrant children married and began their own families, they needed new housing. Northwest of Paterson and across the Passaic River in Manchester Township, old estates and farms were subdivided into small house lots and many Dutch and Frisian families moved into the new one- and two-story houses built on "the hill." In 1901 the borough of Prospect Park was established through the efforts of the local Dutch population. The 1910 Federal

Census of Prospect Park lists 546 heads of households, of which 372 (68 percent) were born in the Netherlands. Frisian-born household heads numbered 117 (21 percent) in Prospect Park, nearly one-third (31 percent) of the Dutch-born household heads. The Frisian households do not appear to be clustered, but are quite scattered throughout Prospect Park. Prospect Park is not a large borough, of only 310 acres. The men and working children could still walk

to their jobs in Paterson across the several Passaic River bridges.

This expansion to the new boroughs of Prospect Park and adjacent Hawthorne to the north did not go unnoticed by the men in the Frisian-born community. By 1920 the number of them working as building contractors, carpenters and masons was a close second to those in the dye/silk industry. Pieter Borduin and Sijbren (Sam) Teitsma, who were carpenters in Friesland, established house-building businesses centered in Prospect Park. In the early 1900s others followed suit: De Jong Building Company, 1902; Kuiken Brothers Lumber Company, 1910; and Borduin Company, 1915. Others joined and learned new skills and trades. Richard Zuidema, who was listed as a farmer on the passenger list, became a carpenter. Brandt Tolsma, a gardener, became a house plasterer, and Onze Ijskamp, a laborer, became a house painter.

Others followed the same trade they practiced in Friesland. The Pruiksmas established butcher shops with their Dutch clientele in Prospect Park and Passaic. Others, like Isaac Bandstra, opened grocery stores or

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started delivery routes selling dairy, meat and vegetable products. Sytze (Samuel) Greydanus became a civil engineer, a notable example of adapting to the new land. Others worked in addition to their normal jobs, like Doris Faber and Barney Flystra, who served Prospect Park as part-time health department officials.

Although a greater diversity of occupations is recorded among the immigrants, the majority of Frisians continued working in local dye shops and mills associated with silk printing according to the 1900, 1910, and 1920 federal censuses, although the number of men working in the dye/silk industry declined with each census. Some worked their way up from being helpers in dye shops to becoming the operators of silk printing machines or as foremen in the shirt and silk factories. Many were dye helpers in 1900 and still dye helpers in 1920. The wages they earned, however, were sufficiently improved to allow them to move from renting to owning a "mortgaged" house. Some, like Peter Dykstra and Martin Kuiken, saved enough money



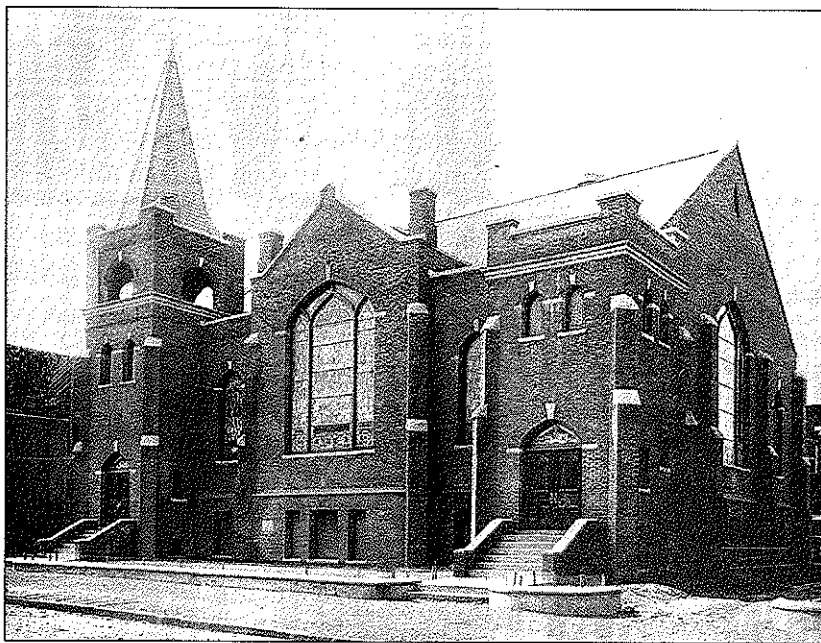
A view of Paterson. Photo: Archives, Calvin College.

to move out of Paterson into neighboring Saddle River Township, now Fair Lawn, and buy land and establish dairy farms. Many had enough income to send their children to one of the new Christian schools.

The children usually attended grammar school until the eighth grade. The Frisian immigrants were

strong supporters of Christian education in Dutch-speaking schools. Frisian names dominate the list of children at "De Hollandsche School" on Amity Street that began in the basement of Second CRC in 1892. Rev. Douwe Drukker, pastor of Second CRC in the 1890s, himself a Frisian born in Ferwerderadeel, no doubt had a major influence on this Frisian support of Christian schools. After graduation most Frisian teenagers went to work in the silk and shirt mills of Paterson, where they were weavers and winders, or laborers. Children typically went to work by age fifteen, although at least one was thirteen.

The Frisians of Paterson were similar in most ways to other urban Frisian communities such as Whitinsville, Massachusetts, and Grand Rapids, Michigan. In these small cities, as in Paterson, the former Frisian farm laborers were quickly assimilated into the industrial labor market in the machine and cotton mills of Whitinsville and the furniture factories of Grand Rapids. Their religious and social life centered on



The new structure of the First Christian Reformed Church on North State Street, c. 1903. Photo: Archives, Calvin College.

their Christian Reformed churches and Christian schools. As in Whitinsville, a few Paterson Frisians started independent dairy and vegetable truck farms once they had saved enough money to acquire farmland. The Paterson Frisians were not randomly distributed through the city of Paterson, but clustered in a few

neighborhoods, as was the case in Grand Rapids. They gradually moved out of the northern sections of Paterson across the Passaic River and “up the hill” into Prospect Park and surrounding suburbs in the early decades of the 1900s.

The great majority of the Paterson Frisian immigrants lies buried in the

Fair Lawn Memorial Cemetery located to the north of Paterson across the Passaic River, along Maple Avenue in Fair Lawn, Bergen County. Of course this was not their “final destination,” for the lasting words on their gravestone monuments tell us they were “Saved by Grace,” and are now in heaven, “Asleep in Jesus.”⁶

My Part in World War II

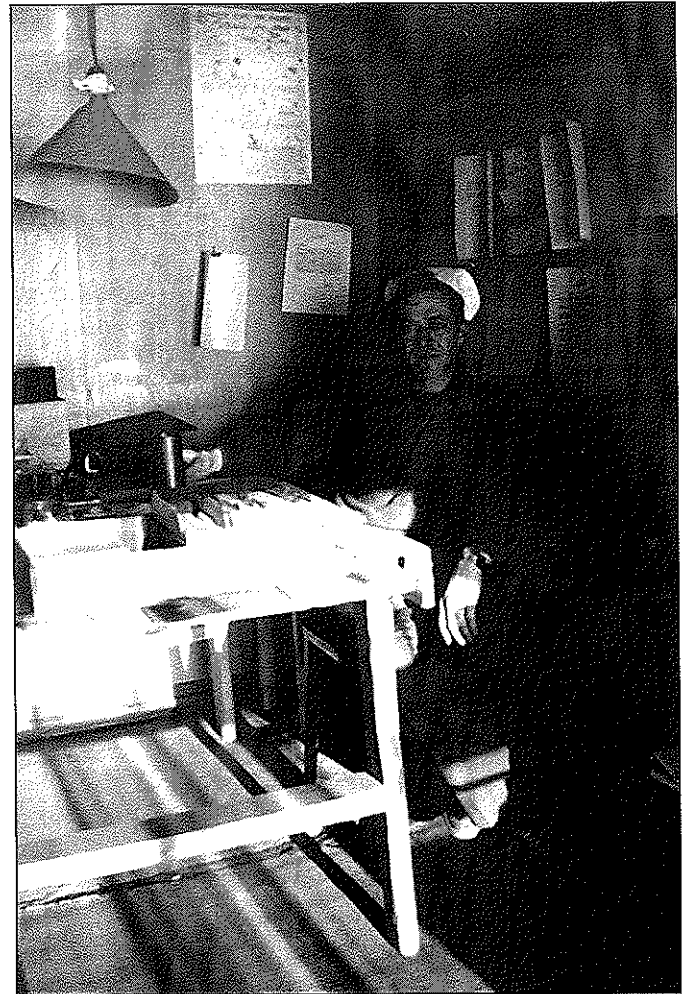
Donald E. Boerema

Prologue

In the second decade of the twentieth century our country fought in the "World War," the "war to end all wars," which indirectly spawned numerous deadly conflicts and led to a century of frantic world-wide armament races. I was born during that war, and rode in the back of a furniture truck in the delirious Armistice parade of November 1918. In the fourth decade of the century, blissfully ignorant of world affairs advertising a coming storm, I went to Michigan State in East Lansing with zest and majored in sports, fun, and dating. With the best of them I dodged the tough courses, immersed myself in the mindless world of Greek rituals, hazing, parties, and exclusiveness, and stayed out of ROTC because I did not like uniforms.

Others saw war clouds gathering on the horizon and, in the fall of 1940, men had to register for the draft, leave comfortable life behind for two years or more, for uniformed service and low income. I was included in the first ten numbers drawn, even though I still do

not believe in lotteries. Deferments were granted for college or university students and I was allowed to finish my final year at Michigan State. During that year, at the urging of a fraternity brother, I applied for a commission in the Marines but was turned away because of minor color-blindness. After graduation the University of Maryland called me to 244 classroom hours with the promise



Donald Boerema in his "white topper" and army clothes made necessary when his sea bag disappeared in transit. Photo: Courtesy of the author.

job with the Glenn L. Martin Company in Baltimore upon successful completion. The fact that by this time I had made up my mind to marry my future, Phyllis Walker, living in nearby Washington, DC, had something to do with this decision. As a result, on December 7, 1941, I was duly ennobled in a supervisory position in an essential war effort industry and therefore declared "temporarily deferred" from active military service. I did serve in the Maryland National Guard, marching, drilling, and shooting my rifle.

Applicant

Things changed in the next two years. The military was not driving the applicant into immediate submission, and a decision was made that my personal services were needed in uniform. I decided that I would look better in a shiny white jumper of the Navy than in the itchy drab jacket of the Army. I was to support my wife and daughter on \$50 per month, with housing and lodging provided. So I was off to boot camp. I was bound to mellow a bit after two years and the misery of boot camp diminished. I had a college degree so I was a petty officer (who was indeed very useful) and made me the company clerk the next day. That meant responsibility. In addition to all of the training routine from roughly 5 AM to 10 PM, I had to do all clerical work—in my quiet time, usually at night.

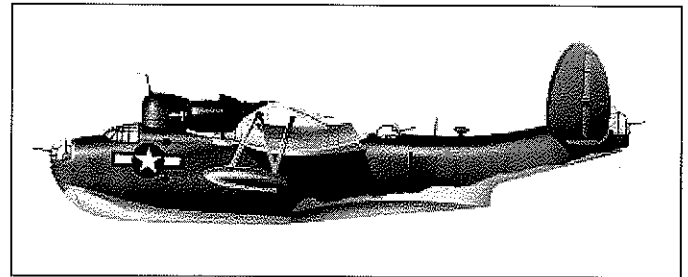
The intellectual part of the training did not phase me. There was none. The physical part was something else. I weighed 128 pounds soaking wet, and I had never picked a fight in my life. I could not win by persuasion. So I had to march, run, do obstacle courses, wrestle, box, and judo. Every member of the class passed, and we were promoted from apprentice yeoman to seaman second class and given a raise—I think it was to \$58 per

month. This helped to pay for the new uniforms needed to replace those worn out during boot camp.

After a week off to celebrate, there was further schooling for active service—hopefully in some line of previous experience. The Navy was very careful to fit square pegs into round holes. One of my friends had been a self-employed baker for ten years; another had been a boxer; another had been a peanut farmer; another had worked for the railroad for years; and I had a degree plus post grad work in engineering and more than two years in supervisory inspection, including that of the bomb system and the power turrets of Martin PBM Mariner patrol planes. All of us were sent to yeoman school. A yeoman in the Navy was the clerk-typist. Three months of this left me with sore fingers and the absolute refusal to learn anything about the required short-hand. Instead of flunking out, I was shipped to communications school at Noroton Heights, near Darien, Connecticut, and promoted to seaman first class—and another raise in pay.

I joined other seaman in what had once been a Civil War hospital and recuperation compound. We were put into units for assignment to far-off, exotic islands such as Subic Bay, Guadalcanal, Guam, or some other place to handle advanced communications, and be in close contact with officers who gave real orders and demanded salutes. The base commander was a captain, a graduate of the Naval Academy, a crusty sort who, it was rumored, had run a destroyer aground off Sandy Hook and had been forever exiled to shore duty. He

patrolled the morning outdoor calisthenics, for enlisted and officers alike, and took great delight in forcefully kicking the posterior of any who did not give out the effort he demanded. Many an officer landed face first in a snow bank for not being alert. Al-



This flying boat, originally known as the Martin 162, went into production as the PBM-1 and entered service with the US Navy in 1940, during which time several Mariner designs were produced. The aircraft performed search, rescue, anti-submarine, and some anti-ship strikes. A total of 1,235 Mariners were delivered during World War II.

though this was the dead of winter in Connecticut, we never missed a beat on the obstacle course and ran many miles through the snow and slush each day.

We received security clearances and learned the intricacies of the code systems of the armed forces and both the proper and improper means to type messages for transmission and reception.

But there was good news! We were allowed off base two nights per week and sometimes on Sunday. So, two of us pooled our resources and each sent for his wife and child. We rented an apartment in an old Stamford house that had been cut up into cubicles. The only bedroom was an 8 by 8 foot closet with a bed and room for a small bassinette. The main room had a bed, a few chairs, and a lamp and, in one corner, a sink for water drainage, but no spigots. The only water supply was in the bathroom, so anyone in the tub was certain to be visited quite often by those needing water. A box outside the window served as the refrigerator. The landlady did not believe in heating the

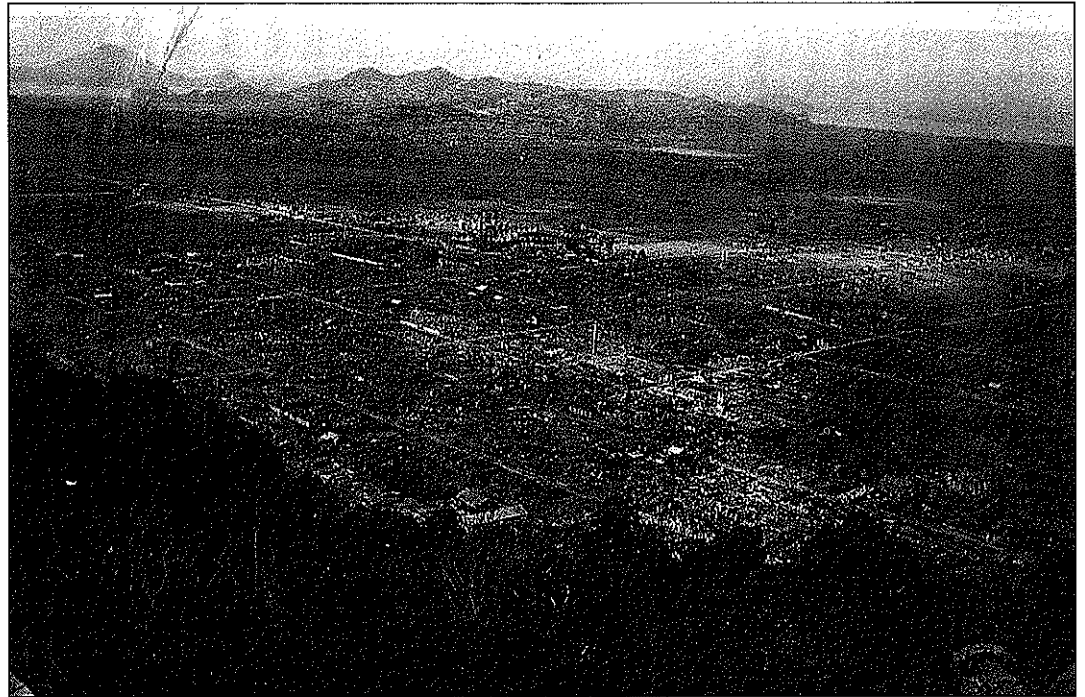
premises after dark, so we took to entering the basement via a window and started the furnace with paper and coal.

Fortunately, the old base was surrounded by an old wire fence that was not too high, and patrolled by a none-too-attentive guard. We could easily scale the fence and spend the night with our families.

Food was rationed with pricing and stamps allotted per person. We quickly learned our jumpers served more purposes than what the Navy had intended. Heading through the chow line at night we were always able to slip some choice meat or fruit in the jumpers to take home over the fence to our long-suffering wives, who used all the money and food stamps for milk and food for the kids. It was really great for a few months.

After advanced training I was shipped to frozen Lido Beach, Long Island, while Lindell was shipped over to Hawaii. I was to receive Marine-taught combat training of a very serious nature. Because it was winter, we were able to rent one room by the week near the beach. Bath and kitchen were shared with the owner of the house. I was able to go home almost every night to Phyllis and the baby, Barbara. Finances were tight so I found a job with a plumber whose main work was replacing frozen lines in beach houses. I was still 128 pounds, so all crawling under houses in the sand, the dirty work, was for me. Naturally, all work had to be done at night, after a very tough day with the Marines.

Again, training was anything but fun. We were made to jump into the Atlantic from LCIs (Landing Craft, Infantry) into three- and four-foot



The destruction of Hiroshima. One of the reasons Hiroshima was selected as a target was its location where the bomb damage would not be mitigated by uneven terrain. Photo: Courtesy of the author.

waves with full battle dress and rifles. Then we slogged ashore and dug in as live ammunition whined just a few feet above us. But we got a break during the bayonet practice by being permitted to keep blades in the scabbards, reducing the risk of bleeding.

In the spring our landlord notified us that the rent for the summer was now as much per day as we had been paying per week. Relatives helped with gas stamps and money, but Phyllis and Barbara moved back home to the tender care of the Walkers, where no rent was required and food was free. I was put on a cattle car for a five-day trip across country to Tanforan race track in San Bruno, California, to camp in the infield for five days before being shipped out with a new title, petty officer yeoman third class.

We boarded the *Lurline*, once a luxury cruise ship, now a troopship loaded to the scuppers and bound for Hawaii. My hammock was slung in the ballroom, and I was six hammocks high off the deck. We tied ourselves in

at night. We ate rotten rations and showered in salt water. The upper decks were officer country—they seemed happy.

While en route to Hawaii, Japan surrendered, and what was to have been a finely-tuned fighting force was to become an occupation force. After landing on Hawaii, we were billeted in barracks near Pearl City and told to stay packed. I had Lindell's address and soon contacted him. His job was keeping track of the officers who moved into and out of pretty good housing. He had a Marine officer buddy who had a jeep and did not mind driving us around Oahu looking at the scenery. Two idyllic weeks and then I was off on individual orders bound for Port Director #3938 somewhere in Japan.

We headed for Japan in a DC-3 via Midway (almost crashing in the drink) and Kwajalein, where a Navy chief had the water concession tied up and we actually had to buy a canteen full. After admiring the island's only remaining palm tree we took off for

Guam, where I spent a night sleeping on a pile of rope in the hangar, waking to a sizeable lizard crawling over me. Japanese, who refused to surrender, still fought for pockets of the island. The next day we flew over Mt. Surabachi and landed on Iwo Jima for refueling before landing at a Tokyo airport.

It was October 1945 and getting cold. My sea bag had disappeared somewhere along the way and summer whites did nothing to inspire a comfortable night in the old Army warehouse I had picked to get out of the weather. But a helpful guard said the warehouse was full of Army uniforms and he did not mind looking the other way. And that is why I emerged the next morning in Army fatigues but wearing my faithful sailor's hat. No one questioned the odd combination. From that day until my discharge in Maryland in 1946, I possessed only Army clothing plus the white topper.

Without my sea bag I had only my ditty bag with toilet articles and my individual orders. Since I had not eaten in forty-eight hours, I went to a fairly respectful looking building

flying the Stars and Stripes. Upon entering, the first person I saw was Mel Petersen, who was captain of the basketball team my senior year at Michigan State. He was still a captain—this time in the Army. First he took me to the commissary for food and then we swapped war stories. He had some real ones. Then he dug around until he discovered that Port Director #3938 was scheduled to be located at Kochi, south and east of Hiroshima. By some expert detective work Mel found out that Navy PBMs were flying to the various major points on the Japanese islands.

A truck took me to the harbor and I hitched a ride on a PBM which was headed in the general direction of Kochi. In the harbor we learned from an LST* crew that Kochi was as yet unoccupied and #3938 was to set up business in Wakanoura Wan on the Inland Sea. I was offered a ride on the LST headed in that direction. We

* During World War II more than 1000 Landing Ship Tanks (LSTs) carried troops and supplies in the European and the Pacific theaters. Most were scrapped, modified, or given to other countries after the war. The rest remained in the US naval fleet into the 1960s.

skirted a typhoon on the way and I lost my glasses over the side, along with most of my stomach contents. The next day the skipper put a small boat over the side which put me aboard an LSM (Landing Ship, Medium) berthed at Baishingi, awaiting the establishment of the port in US hands.

For one week I was port director #3938. Then another LST ran up on the beach with the high tides in the Inland Sea and disgorged personnel and equipment for the port. We took possession of a small, two-story resort hotel on the water. Each guest room was about 8' by 8' with grass carpet and paper walls which were on tracks to open to the ocean view. A tiny charcoal pot furnished heat. The baths were magnificent and took up at least one-half of the first floor. Showers were in a circle surrounding the main pool, which had a diameter of about thirty feet. Japanese custom dictated that bathers scrub down at the showers, rinse, and then go in the pool of warm water to soak.

Port Director #3938 boasted ten officers with Lt. Cmdr. Meadows in charge, who promptly promoted me to petty officer yeoman second class and privately made it clear to me that he was in the reserves and knew nothing about handling a base and that he expected me to complete all basic routines and reporting for his signature. He even had me do the fitness reports on the officers so that he did nothing except sign them. The officers had a private wing of the hotel and were a nice bit of harmless window-dressing to the real work that was done, except for the supply officer.

Forty enlisted men made up the heart of the operation; each one skilled in specified areas. Within three days we had an efficient communications system keeping us in touch with all Allied forces able to stop all Japanese shipping going through the straits.



Damage at Matsuyama near Kochi. Photo: Courtesy of the author.

These stopped ships were boarded and most of their arms caches were thrown over the side. At times, two or three of us from shore would sally forth in our small launch to enforce the surrender of weapons. Getting around on shore was easy. For some reason, we were shipped several trucks, command cars, and about thirty-five jeeps, and the personnel to keep them running.

The supply officer was a swaggering ensign named Rubenstein, who had an insatiable appetite for trading. Allied traffic through the straits was heavy



During the 17-day cruise from Yokahama to San Francisco, on board a converted Victory ship. Photo: Courtesy of the author.

and every ship was contacted by radio so Rubenstein could trade. We had plenty of Japanese rifles, bayonets, and samurai swords for trade, as well as assorted jeeps and trucks. In return, these visitors brought lots of Navy homemade ice cream and just about enough officers' club liquor to float the

Pentagon. It was amazing how much loot one jeep in working order brought. Before we were through just about every US ship in the area had a jeep on board for shore leave. And each of us had a full Army fatigue uniform, which we wore constantly, plus the old white hat. We also ended up with a projector and lots of movie films. When we finished with the films we took to running in to Matsuyama (about ten miles inland, hit just once by a B-29 raid, but completely leveled) a few times per week to trade the films

off to a unit of Army forces that had taken over the inland areas. What we really did was trade the films for the nurses who then became guests at our officers' club. One of my jobs was being awakened at two or three in the morning to drive the nurses home to Matsuyama after each party. The truck held about eight of them and they were noisy and I learned quite a bit about our officers from them.

Christmas 1945, brought a mess of cold weather. The officers were well housed, but the enlisted men were constantly cold. I actually caught a bit of pneumonia, although I could not stop working. One day I was browsing around the locked supply room and I

spotted carton after carton of Navy blankets! I passed the word around, and every enlisted man came up and I gave out as many as each man wanted. The word got to Rubenstein who demanded to know what I thought I was doing with those US Navy officers' blankets. My reply was simple and to

the point. He told me to collect the blankets and put them back in storage, but I refused. Then it got nasty and there was talk of court martial. I was now up to 135 pounds and mean and told the ensign I would personally choke him and contribute his body to the Inland Sea. He quieted down. There was no court martial and the enlisted men stayed warm.

One day an LCI came through and offered to take a number of us to the ruins of Hiroshima. We wandered through the landscape of the modern Sodom and Gomorrah and even picked up pieces of rubble. No one said anything about radiation in those early days.

Another day I was making a delivery in Matsuyama when the clerk behind the prefecture counter indicated she knew a few words of English. Surprised, I used a phrase book and signs to ask her where she had learned this. When she answered that she had learned these words from a missionary I said that I was delighted to find another Christian at this end of the known world. Indignation showing, she let me know that "me not Christian; me Presbyterian."

Word reached us that an Army chaplain had arrived at Matsuyama and there was to be a church service there Sunday night at 7 PM. Ted Smith, a Mormon, and I grabbed a jeep and headed for the city. We found the chaplain, but no one else did. He was about to call it off, but we said we had driven ten miles over bombed-out roads and wanted to hear a sermon. He obliged.

In a still-standing Matsuyama warehouse, the Army set up a basketball court and established a league with teams from the various units. The league's best team sent a challenge to our little forty-man contingent, so we set up an outside goal and practiced. In #3938 we had just one black man, who turned out to be a great guy and a

top basketball player. I was the team captain and eight of us cut off some old Army pants and sallied forth into the fray, and what a fray! The lights went out twice during the game, during which time some punches were thrown. No fouls were called. I emerged with two cracked ribs and a broken nose and we all had assorted bruises, but the Navy won. I think Matte, the black player, scored about 75 percent of our points. Our officers would not let us go back for another game, so our season ended, 1-0.

By March 1, 1946, we were no longer needed, and orders came to break up the unit. Everyone had enough points to head for home and be discharged immediately, but yeomen were in such short supply that they had to stay in the Tokyo area and help process departures. A destroyer escort picked us up with minimum baggage; leaving all of the communication equipment, motor pool, jeeps, trucks, etc., to locals.

Ostensibly, I worked in Tokyo and then Yokohama for about three weeks, but most of the time I toured. But I was homesick and now being a yeoman had real advantages. I asked another yeoman in the records section for my service record, which had to accompany me from base to base. I got it. I kept it. I left.

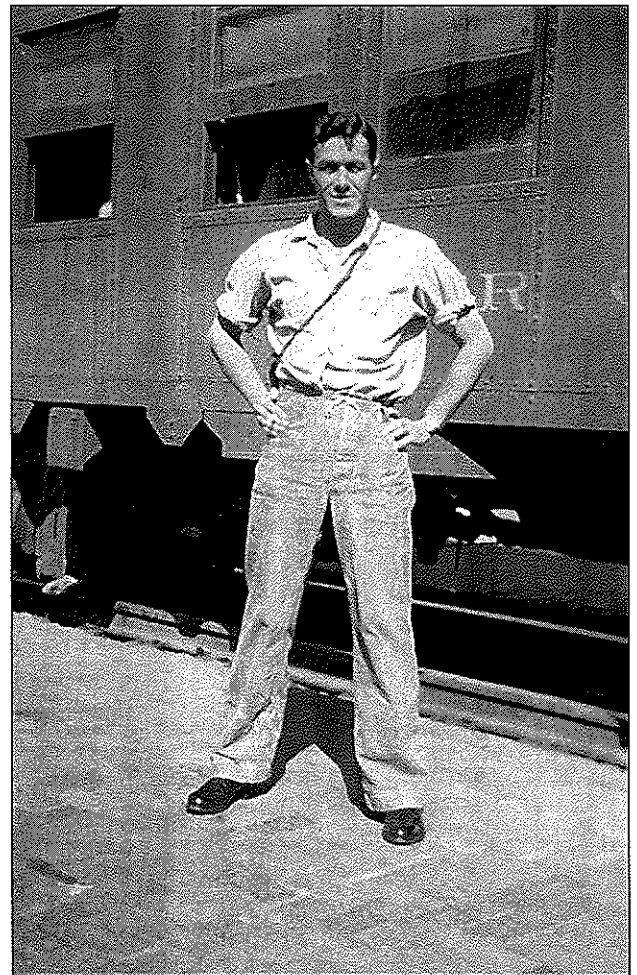
Another yeoman and I decided to find our own way home. We took the train to Yokosuka and the harbor. It took us two days to find a captain (Swedish) headed for San Francisco with a load of dismantled Japanese heavy guns, under contract to the US. We signed on to work loading and tying down the weapons in exchange for food and a ride back on his old

Victory ship. Once we were under way, we could just loaf for the seventeen days it took us. The captain, who was the only man aboard who spoke a bit of English, gave us the small cabin on the fantail, where we spent time using up our Japanese ammunition on the gooney birds. Once past the Golden Gate we reveled in the huge sign on Alcatraz which said "Welcome Home." It was a touching moment, made even more touching when a Navy launch took us aboard and deposited us on Treasure Island, where the Navy tried to hang something illegal on us for the funny uniforms we wore and the unorthodox travel itinerary. They gave up and put us on a cattle car bound for Bainbridge, Maryland, where I had started out in boot camp. I had come full circle.

Processing was no fun. I was vaccinated for about the tenth time. (Being immune to smallpox, no amount of vaccination would leave a scar, but the corpsmen never believed me.) Finally, it was pay day.

Epilogue

On the train (a good, decent, civilian train) to Washington, DC, I looked over the brand new dress blues complete with pea jacket the Navy made me buy for the 75-mile trip home. I wondered how I would have



Ready for boarding the train home to Maryland. Photo: Courtesy of the author.

looked in the officer uniform they tried to give me in Japan—I had been offered a commission as lieutenant senior grade immediately if I would sign on for two years. It seemed my color blindness was no longer a factor, and they now had the job of factory-to-front liaison that I had applied for long ago. But arriving in Washington was one of the most exciting, happy days of my life! I had no job, we had no car and no money but Phyllis and Barbara met me at the station. I arrived on our fourth wedding anniversary. ♡

New Jersey Dutch

James J. H. Storms and John C. Storms; edited by George G. Harper¹

Editor's introduction

The following is a partial list of Yankee Dutch words, somewhat like Grand Rapids and Chicago Yankee Dutch. The material shows the adaptability of Dutch, and how the language assimilated other languages. It also shows something about how conservative a language can be: it prevails even in a context where another language is used. This language assimilates not only the majority language, American English, but also Hessian German, French and Native American. The material was assembled by an elderly New Jersey man, J. C. Storms, who grew up using Jersey Dutch when staying with his grandparents, who used little English.

The material is taken from a manuscript in the library of Rutgers University and is reprinted with permission. It was published in a typed copy by the Pascack Historical Society of Park Ridge, New Jersey, in 1964. The list was produced by ninety-year-old J. C. Storms about 1948 from a compilation gathered by his brother, James B. H. Storms. They were taught the dialect as children, by their grandparents who were themselves about ninety at the time. Thus the dialect here recorded dates from approximately 1800.

As early as 1910, scholar J. D. Prince published "The Jersey Dutch Dialect" in *Dialect Notes*, volume 3. Prince applied the then dominant form of phonetic alphabet to what he

had gathered from several informants who still spoke the dialect, including an African American whose ancestors had lived among the Jersey Dutch and whose African language remnants were assimilated into the Jersey Dutch. There is no indication that J. C. Storms knew of the Prince monograph. Yet, each has incorporated a few folk-poems and wise saws that are almost identical, but each testifies that these poems and saws were used by all the speakers in the community.² The only glossary of Yankee Dutch, by the way, is that of Dirk Nieland, in the form of an appendix to his volume of Yankee Dutch stories, 'n fonnie bisnis.³

George G. Harper



Glossary of New Jersey Dutch and letters, notes, and monographs relating to the Dutch dialect spoken in New Jersey C. 1800.

[Original at Rutgers University Library. Microfilm copy at Calvin College Archives.]⁴ Compiled by J.C. Storms.

The Dutch liked certain phrases, very expressive, which became stereotyped, and were heard frequently. Some of these are included in the following list.

A formal "smoke" was marked by a change of attire, being held in the living room instead of the kitchen, a bit hot supper, the table adorned with a steaming tureen of ROULECHEESE. This was a "company" dish, compounded of 75 percent beef in small pieces and 25 percent of pork, swimming in its own liquors. It differed from sausage, which was 75 percent pork and 25 percent of beef, highly spiced. Roulecheese was eaten with homemade vinegar. There were at least two kinds of pie, hot or cold, and honey and quince jelly in small quantities, being specials.

The Dutch dictionary, being the work of my late brother, I prefer keeping in the local museum. He was one of the charter members of our Historical Society, a contributor of a number of valuable articles, and writer of various papers on local history.

J.C. Storms

[Storms provide a bit more explanation in the following letter that he included with the glossary.]

July 30, 1959

Mr. Sinclair,

Dear Sir:

Your letter regarding my contribution to the study of the Jersey Dutch dialect arrived this morning, and I hasten to answer to the best of my ability as you ask, as I am very anxious to see such a work as you contemplate completed. Also I am enclosing some information which may be of interest to you personally.

My brother, James B.H. Storms, compiler of the dictionary, died at the age of ninety, forty years ago. On an occasion he said to me that long ago he read a statement to the effect that an average immigrant coming into our country, when he had acquired command of 800 words could conduct general business and social relations. He said that this raised in his mind a query could he find that he knew corresponding vocabulary of Dutch words, and he was compiling such a list. The result is in your hands. It was compiled at various times, as he recalled words, and noted sometimes on the handiest scrap of paper to be transferred to his book. Not all reached that point.

This took place over a period of perhaps forty years during the latter part of his lifetime.

As a first grandchild he spent much of his early years in company with his mother's parents who spoke Jersey Dutch to each other, and to him, though versed in English. From hi I absorbed much of the lingo.

We lived, all of us, in what was at that time Washington Township, which in 1894 became the Borough of Park Ridge. Our parents, though familiar with Dutch, used it only in conversation with Mother's parents to humor the old folks. Our parents said

it was a senseless way to talking, that were better forgotten, and did not encourage it.

My birthday was October 22, 1869, so I am almost 90 years of age.

I frequently urged my brother to let me use diacritical marks to give exact pronunciation to what he had written, but he was not interested in doing so — it was merely a personal hobby; he did not anticipate any future use for it. So far as I know he used a phonetic style in making his notations. There is no written Jersey Dutch, and this seems to be the only means of spelling the words.

I recall an evening long ago when we sat beside the stove in my living room, and a representative (?) [sic] of Brown University, in Providence, interviewed my brother on the subject. He would propound a word, Brother would pronounce it in Dutch, and the visitor wrote it down, with his own marks after repeating it and hearing it several times.

As to the word 'schone' (shoe), it was pronounced like "schoon-er" (a ship, [sic]) the first syllable. If the plural was intended it was called "schon-ah," [sic] meaning a pair.

Advise me of any other matter of being not clear, and I will endeavor to help.

Very truly yours,

John C. Storms
127 East Park Avenue
Park Ridge, New Jersey



PHRASES

BLUM, BLUMEY — a pretty flower, particularly a rose [bloem: the standard Dutch will be thus indicated throughout. All material before the bracketed items are verbatim from the MS. Other materials are editorial.]

WINEROUT EN A[E]LST — WORMWOOD AND GALL; singularly, WINEROUT is gall and ALST is wormwood [alsem, gal, galnoot].

DUR KOT KIKED OT DER KERNING — the cat looks at the king [de kat kuiked naar de kooning].

SPAC UN POTASSA — pork and potatoes; salt pork and boiled potatoes combined, a standard Dutch meal [spek en aardappel].

MOEY ZI A RUCK — fine silk dress [mooi; aijde?].

SLOP HONUS — slattern [slons].

BOGA BUNT UN UNASTRUNT — fine on top but dirty underneath (clothing) [boven bont en onder stront].

ZI LOPE DUR POT LONGEST — she walks along the road; a gad about [ze loopt langs de weg].

KLINA MUSHA — term of endearment for a little girl [kleine meijse].

PATROS ZITE, "EK GAUN VESHA" — Peter said, "I go afishing" (Scripture) [Petrus zegt, "Ik ga vissen"]

HOVEN KOP — high cap; highest peak in the Ramapo Mountains [hoge kop?]

MEASLEY — poor, thin, said of cattle [misselijk]

MAUGER — thin [mager]

MAUGER AS A SPOOK — thin as a ghost; said of a horse [mager als een spook]

SCHRALA A BARG — poor, profitless hill; former name of Schaalenburg (Dumont and Bergenfield) [Storm's note].

SO AS DUH MERAN — like the ants, a big gathering, a large congregation [so als de mieren]

HOOSHUR — a word adopted from Hessian, a term of contempt, a buggaboo for children.

OCTUR BAARKUS — beyond or behind the little hills [GGH: he mistakes baarkus for Bergen, as in Schrala a Barg above?] [a corruption of Heere Bacchus, perhaps; expressed often as "hudda backus" in GR Yankee Dutch]

BAARAGOT — bear's nest [beers gat]

SPOOKABAR — ghost- or haunted-hill [spookeberg?]

REN KENK — a ceremonial gathering (Indian)

INFAIR — an elaborate supper party given by parents of the groom to guests of their own family about a week after the wedding, an offset for the wedding ceremonies given by the bride's parents [not Dutch?]

SKIMMERTON, HORNING SER-ENADE — noisy celebration following a wedding [not Dutch; see Hardy's *Mayor of Casterbridge*, term *skimmington*, same meaning]

SMOKE — neighbors gathering at an informal evening party [not Dutch]

MONACHU (last letter pronounced as beginning of church) — ladder-like front piece of a hay rigging to prevent load of hay from sliding down onto horses [Dutch?]

SHUMAKE — (sumac) berries boiled for a tea for sore throat [Indian?]

RUCKUS — convivial party; a fight [not Dutch?]

RUCKSHUN — same as ruckus

MEDICK UN TAY COLLIKE — dinner and supper together, thus saving one meal [tay=thee]

GLOSSARY

AANT — doing [aan het . . .]

ABEND — evening [avend; first of many admixtures of German]

ACHTERMIDAGH — afternoon [achtermiddag]

AGH — harrow [eg]

AIGHEH — either [een van beide; beide]

AIGHEN — own [eigen]

AIGHENED — owned [eigend]

AIGHENOR — owner [eigenaar]

AIGHENORSCHEP — ownership [eigendomsregt]

AIGHEWEIS — egotistic [zelfzuchtig (eigenwijze?)]

AIND — duck [eend]



AIS — ice [ijs]
 AISER — iron [ijzer]
 ALAMOCHTUS — almighty
 [almachtig]
 ALBOW — elbow [elleboog]
 ALFT — eleven [elf]
 ALLEGHORE — altogether [helemaal,
 in het geheel]
 ALLENIGH — alone [aleen, eenzaam]
 ALK — each [elk]
 ALOWANT — accustomed [gewoon]
 ALST — wormwood [alsem]
 ALTEIT — always [altijd, immermeer]
 ALTEMATZ — sometimes, occasion-
 ally [soms]
 ALVDEH — eleventh [elfde]
 AKE — vinegar [azijn] [out of order]
 AMMER — pail [emmer]
 ANDER — other [anders]
 ANEE — aunt [tante]
 ANGELANT — England [Engeland]
 ANGELS — English [Engels]
 ANGETRUCK — dressed [aangetrekt]
 ANT — end [eind or end]
 ANTGHEVANG — receive [ontvangen?]
 ANTGHEVEN — presented
 [aangeven]
 AOUT — out [uit; this item is truly
 Yankee Dutch (hereafter identified
 by symbol YD)]
 AOUL — owl [uil]
 AOUTSPON — unharness [Oan
 spanne — Frisian for harness]



APPEL — apple [appel]
 ARBEIT — labor [arbeid]
 ARM — poor [arm]
 ASLAUP — asleep [in slaap]
 AST — first [eerst]
 ATE — eat [eten]
 ATEGHEIT — victuals [proviand]
 AUL — eel [aal]
 AUN — onion [ui; YD]
 AUNS — us [ons]
 AUNSE — ours [onze]
 AUNSUP — onion soup [uisoep?]
 AUP — monkey [aap]
 AUR — ear [oor]
 AURDRUP — earring [oorbengel?]
 AUTLANDER — foreigner
 [vreemdeling]
 AVA — evening [avond]
 AWAGH — away [weg, heen]
 AWLSOM — breath [adem]
 AY — egg [ei]
 AYER — eggs [eier]
 AYR — before [voor]

BACK — face [prob. bek]
 BADEKLATE — counterpane [sprei]
 BAI — bee, by [bij;bij]
 BAIT — bite [bijten]
 BAL — bell; tatter [?] [bel; flarden
 (pl.)]
 BARL — barrel [clearly YD]
 BASSEH — berries, currants [bes,
 krenten]
 BAST — best [best]
 BASTREUM — best room, parlor
 [clearly YD]
 BATER — better [beter]
 BATIAH — little, trifle [beetje]
 BAU — surfeited [beu (i.e., fed up
 with)]
 BAUCK — stomach [buik]
 BAUGH — harvest [oogst]
 BAUZENGER — locust [boomzinger?
 sprinkhaan]
 BAZIGH — busy [bezig]
 BEDOUT — meaning [bedoeling]
 BEDRUCK — worried [bedrukken]
 BEGHEN — begin [beginnen]
 BEGHERE — physic [?]
 BEGHRAUN — bury [begraven]
 BEGHROFNES — funeral [begrafenis]
 BEGHROFNES PLAK — cemetery
 [begrafenisplaats]
 BEGHUN — begun [begonnen]
 BEIL — axe [bijl]
 BEL — bili [? merely YD?]
 BEKANT — acquainted [bekent]
 BEKOMMEH — proper [behoorlijk]
 BEKOMPT — becomes [werd; YD]

Origins

- BELOAVE** — promise [belofte]
BELOBBER — curdle [klonteren, stremmen]
BELONKT — belongs to [Du. belonken=to ogle; this is clearly YD]
BEN — am [bin]
BENAUMED — named [benaming]
BEND — tie [binden]
BENNE — are [binnen]
BENOUT — afraid [benaut]
BEQUAM — because [omdat]
BERGH — hill [herg; heuvel]
BESCAUMPT — ashamed [beschaamd]
BESCHEMEL — mold [schimmel]
BESNES — business [YD]
BETROW — marry [trouwen]
BETZ — bitch [teef; YD]
BEULING — pork pudding [YD]
BEUR — neighbor [buurman]
BEUTER — butter [boter]
BEVOUR — before [voor; voorop, vooruit; YD?]
BEZARE — hurt [zeer — sore in sense of aggravated; pijnlijk]
BEZWORE — married [getrouwd; YD?]
BEN — leg, bone [been]
BISHIA — bird [?]
BLAIVE — stay [blijven]
BLAVE — stayed [blijft]
BLAUBASSEH — blueberries [YD]
BLAUDER — leaf [bladden]
BLAU — blue [blauw]
BLECKY — small pail [blikje]
BLIET — glad [blij; Gron. bliet]
BLIETSCHUP — joy [blijdschap]
- BLENT** — blind [blind]
BLIEF — please [as je blief]
BLOOT — blood [bloed]
BLOTE — bare, naked [bloot]
BLOTEKUPF — baldhead [blotekop]
BLOY — blow [slaag, stoot, blazen]
BLOYT — blows [slaugt; blaazt?]
BLUGH — blowed [blaazt]
BLUM — flower [bloem]
BLUNT — dull [bot; dof; mat; YD]
BOAM — tree [boom]
BOCK — bake [bakken]
BOCKER — baker [bakker]
BOCKEREI — bakery [bakkerij]
BOCKOVER — bake over [weer bakken?]
BOCKY — bucket [YD]
BOER — farmer [boer]
BOGHEH — above, over [boven]
BOGHEHOP — upon, atop [bovenop]
BONE — bean [boon]
BONESUP — bean soup [bonensoep]
BONK — bench, bank [bank]
BONT — ribbon, binding, string [bont]
BOOZELOR — apron [boezelaar, schort]
BOS — woods [bos]
BOST — burst [barsten; n. breuk, uitbarsting, barst]
BOUTEH — outside [buiten]
BOZE — angry [boos, toornig]
BRAIN — brain [hersens; YD]
BRAT — broad, wide [breed, wijd, algemeen]
BRAUD — fry [braden, bakken]
- BREDEWACH** — Broadway [bredeweg]
BRELL — spectacles [bril, brillen]
BRENG — bring [brengen]
BRESPRECKVORT — engaged [verloofd; YD]
BREUGH — bridge [brug]
BREULFT — wedding [bruiloft]
BREUN — brown [bruin]
BRIEVE — letter [brief]
BROCK — broke [gebroken; but in terms of personal finance, zonder een cent]
BOCKY — imp [speelse geest]
BRODT — bread [brood]
BROMBASA — raspberries [framboosje]
BROND — burn [branden]
BROUCK — fly (pants) [broek — i.e., entire trousers]
BRUER — brother [broer, broeder]
BRUERSCHUP — brotherhood [broederschap]
BRUGHT — brought [gebracht; YD]
BUKWEIT — buckwheat [boekweit]
BUL — bull [stier]
BUND — tied [gebonden; YD]
BUND — tied [gebonden; YD]
BUNT — calico, colored [bont]
BURT — plate [bord]
BUS — kiss [zoen; kis; zoentje; YD from buss, to kiss?]
BUSSEL — bushel [schepel; YD]
BUTTLE — bottle [fles; YD]
BUTTUM — bottom [bodem]
BUYTEH — outside [buiten]
BUZUM — bosom [boezem]

Endnotes

1 Space does not permit presenting the entire list here. Future editions of *Origins* will have other installments as space permits — Editor.

2 Here is a small sample of the ways in which each author presented one term, *our*: Storms: *aunse*; Prince: *onze* [the *n* is nasalized; the *o*-sound approaches the sound of *aw*, which is consistent with Storms' transcription]. An interesting side note: During World War II, I was in a unit that had a number of soldiers from New Jersey. The unit was a signal unit, and the main

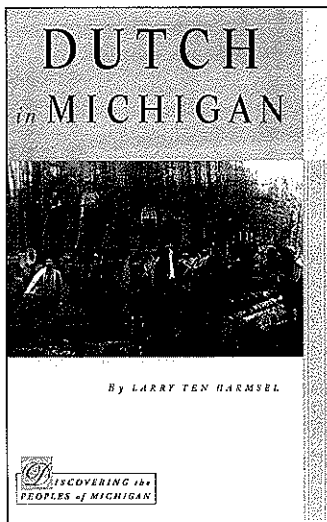
Signal Corps school was located at Fort Monmouth, in New Jersey. That would account for the large number of New Jersey soldiers. One of them was a man named De Groot. I managed to meet him, and found that he spoke a kind of Dutch. I spoke a little of the Dutch dialect spoken in the province of Groningen, and we put on a show for the other soldiers, although we never managed to get much further than enquiries about each other's health, preferences in food, and attitude toward the Army. Looking back I now know that what he was jabbering in was

probably New Jersey Dutch, but my auditory memory is not strong enough to reconstitute our conversation, so I cannot testify to it.

3 See the article on Nieland in *Origins*, Volume XI [1993], pp. 12-16.

4 All material in square brackets are my addition to the original Storms text, G.G. Harper. I have attempted to provide the original Dutch words whenever possible. Because the words were spelled phonetically, the original words were not always clearly evident, in which cases I have provided the closest approximation and indicated this with a question mark.

book notes



Dutch in Michigan

Larry Ten Harmsel

Michigan State University Press, 2002
48 pages (soft cover), \$11.95

Included in this illustrated booklet of less than fifty pages are a twenty-eight-page essay on the Dutch in Michigan, two pages of Dutch recipes; three pages devoted to Louis Padnos, three pages on logging, two pages of notes and a four-page section titled, "For Further Reference." In a few words, Ten Harmsel, a professor of English at Western Michigan University, summarizes what he considers essential for an understanding of the Dutch immigration experience in Michigan during the years 1846-1920. For Ten Harmsel, a quick backward glance at Dutch history and a bit of probing of the immigrant psyche are all that is needed to explain Dutch immigration and today's social, religious, political and economic behavior exhibited by

the descendants of the Michigan Dutch.

Though brevity has its virtues, it also has its perils, which are especially evident in the author's selection of materials and his emphases on particular aspects of the Dutch immigrant heritage. Those matters that Ten Harmsel touches upon very lightly or not at all reveal much about what he thinks about the Dutch in Michigan. Although the causes for Dutch migration to America over the past century-and-a-half are complex, this work presents this harsh oversimplification:

One could say that the people who led boatloads of Hollanders to Michigan were among the few American immigrants to flee a spirit of *tolerance* in their native land. (p. 3)

In point of fact, many of these early immigrants had been arrested, fined and imprisoned in the Netherlands because of their religious convictions and were not allowed to operate their own schools. Very little is said about the mental baggage these immigrants carried across the Atlantic. Neglected for the most part are immigrant piety, influence of religious thinking in the Netherlands during the entire nineteenth and early twentieth centuries, and the impact of the writings of Dutch theologian-editor-statesman Abraham Kuyper. Early arrivals in the Kolonie did exhibit a seceder heritage, but more needs to be said about their economic motives and the acute agony of Americanization shared by these early immigrants and those who came later. Before emigrating to America many of these folk had never left their

home village or hamlet in the Netherlands. Further, religious strife was evident in most ethnic immigrant communities in America, not making the Dutch settlement unique in this respect by any measure.

Though the Dutch saw value in learning English, the transition was more complex than implied by the author. Jaap van Marle, student of language, has demonstrated that the Dutch clung to their native language longer than other immigrant groups. For many Dutch folk, their native language was an embodiment of their religious heritage. Though a very few Dutch-language periodicals and newspapers are mentioned in the booklet, many more of equal significance flourished. For those interested in Dutch-American journalism, Harry Boonstra's *Dutch-American Newspapers and Periodicals in Michigan, 1850-1925*, nowhere mentioned in this essay or list of resources, is extremely valuable.

Nothing is said about the Michigan Dutch-American publishers such as Baker Book House, Eerdmans, Kregel and Zondervan. Omissions are also found in the author's remarks about novelists who have written about the Dutch in Michigan. David Cornel De Jong is mentioned, but absent from the text are works on the Dutch by Arnold Mulder and Bastian Kruithof's *Instead of the Thorn*. Nor does Ron Jager's *Eighty Acres* appear here. A line or two in the text are devoted to Feike Feikema and Peter De Vries, both Calvin College graduates. Of Feikema's works, only *The Primitive* gives the Michigan Dutch a significant

presence and De Vries has little to say about the Michigan Dutch in *The Blood of the Lamb* or anywhere else in his fiction. In short, the author's consideration of De Vries and Feikema at the expense of writers who, like David Cornel De Jong, wrote specifically about the Michigan Dutch, is both puzzling and open to question.

Undocumented statements include the remark that prior to the time Van Raalte made the decision to settle in Michigan, Wisconsin's Dutch population was dominated by Catholics (p. 6), and the author's assertion that as a result of the 1857 schism "one-third of the Dutch community broke loose from the RCA." (pp. 13-14) Since these both go counter to the established historiography of the Dutch in Michigan, at the very least, citations are needed.

The narrow area focus of this essay is Grand Rapids-Holland. For instance, lacking is any mention of Jan Vogel, Missaukee County pioneer involved in the lumbering business. Information about Missaukee County Dutch enclaves such as Vogel Center and Falmouth is not found nor is anything said about Ellsworth and

Atwood, Dutch colonies in Antrim County. Likewise, for a word about Rudyard, the only Dutch colony in Upper Michigan, the reader must look elsewhere.

Even within the Grand Rapids-Holland area, significant elements are not included. There is nothing on Dutch furniture workers and truck gardening, the two largest areas of employment. Overlooked also is the 1911 furniture strike in Grand Rapids, which illuminates the Grand Rapids Dutch community under stress. Shared worker grievances and clerical opinions about the right to strike say much about the religious-economic environment of the Grand Rapids Dutch, but not in this work. A section is devoted to logging, yet this was not a major economic enterprise for the Dutch in Holland or Grand Rapids.

Careful editing also would have improved this work. Tulip Time in Holland began in 1929, not 1920 as stated on page 18. Footnote 14 cites page 54 of Herbert Brinks' *Write Back Soon: Letters from Immigrants in America*. Page 54 does not contain the cited material. A recipe for pea soup, a Dutch-American staple, is not found

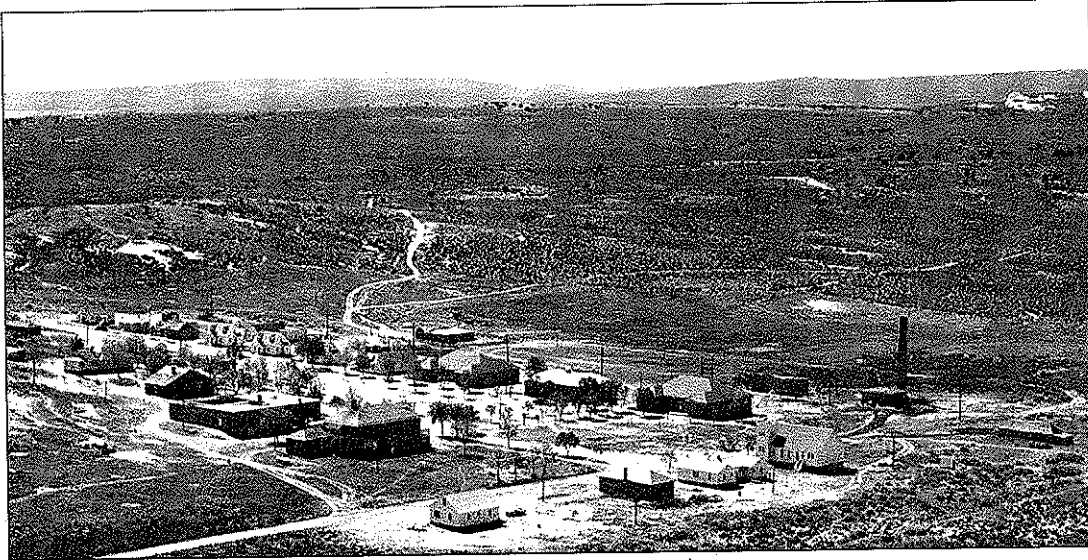
among the recipes presented. Why is Louis Padnos, a Russian Jew who settled in Holland, included but not the Hekman or Eerdmans families, or for that matter, the founders of Amway? Not a single item published after 1990 is listed in the "For Further Reference" section, though there is a separate unannotated listing of fiction, poetry and Yankee Dutch items. Recognized scholars of the topic like Brinks and Swierenga have written and edited many more items than those included. Also not mentioned are any publications of the Association for Dutch American Studies or the Historical Series of the Reformed Church in America.

The Dutch in Michigan deserve more than this book has to offer. Its brevity and selection of material tantalize the reader and leave anyone who reads this book with more questions than answers. If you purchase this rather expensive publication, read it with discernment and carefully consider both what is said and not said about the Dutch in Michigan. §

Reviewed by Conrad Bult

for the future

The topics listed below are being researched, and articles about them will appear in future issues of *Origins*.



Selections from J. Marion Snapper's *Memoirs*
 Recollections of Bill Colman
Day of Deliverance, March 30, 1945 by Henry Lammers
 Odyssey of Lambert and Maria Ubels—the Netherlands to California
Wilhelmina Bolier Pool's Whistlestops 1920s by Janet Sheeres

Next issue Henry Ippel and Peter DeBoer examine the History of Rehoboth, New Mexico, in its centennial year.

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