"Promoting Ethnic Pride: The Dutch-American Social Clubs of Chicago"

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Rob Kroes noted in his sparkling book on the Dutch Calvinist colony of Amsterdam, Montana that "there is always a wide grey zone where an ethnic community tends to blur into its environment."[1] The Dutch social clubs operated in this grey zone; some were high brow, others low brow; some looked outward, others inward; some were secular, others more openly Christian. The Dutch Reformed churches and their schools and societies, by contrast, stood in the white zone in the center of the community. The pioneers always first planted churches, which provided the glue of ethnic identity.

Besides the Sunday worship services, the churches organized midweek social contacts to build up the community. There were men's and women's societies and their feeder groups for young people, ladies sewing circles, choirs and bands, mission clubs, holiday fests, picnics, and sports. These activities kept Dutch Calvinists busy and ensured that free time would be put to constructive uses, thereby avoiding the "temptations of the world." Only after the immigrants had gained a solid economic foothold and developed a sense of being Dutch in a foreign land did successful businessmen and professionals start social clubs to preserve a bit of Holland in America.

The three most prominent clubs were the Holland Society of Chicago (1895), modeled after its aristocratic predecessor in New York City (1885); the Algemeen Nederlandsch Verbond or General Dutch League (1895), a world-wide federation of Netherlanders, Flemings, and Afrikaaners that was patterned after the Alliance Francaise and the Algemein Deutscher Verbond; and the Knickerbocker Society of Chicago (1924), which also had its New York City counterpart. Lesser clubs were the William of Orange Society (1890), the Saint Nicholas Society (1906), and the Frisian Society "Ut en Thús" [Away and Home] (1925). Despite the names, these clubs were not really Dutch but American in character.[2]

The first club was the William of Orange Society. It grew out of calls in 1890 by the Reverend Bernardus De Bey, long time pastor of First Reformed Church of Chicago, to honor the "vader van onze Vaderland" on the Tercentenary of the victorious Dutch Revolt against Spain by erecting statues in Dutch-American settlements. The Chicago Hollanders had the added stimulus of the upcoming 1893 Columbian Exposition. At a mass meeting at the church, the Society was constituted and the officers immediately laid plans to raise at least $15,000 to create "a worthy monument to our Washington, the idol of the Dutch, in one of the famous Chicago parks." When Fair visitors from around the world admire their heroes, the founders declared, "surely the Dutch and the Knickerbockers, and all descendants of the

Dutch, should see to it that this one of the foremost and grandest leaders of all ages shall then be so honored." Ten successful old settlers subscribed $1,340 to launch the project, but it came to naught. The William of Orange Society soon disbanded without fulfilling its dream.[3] Forty years later another club, the Knickerbocker Society, was still talking about raising a monument to William for the World's Fair of 1933.

The Holland Society of Chicago (1895) had broader ambitions to foster "true Americanism" and promote Dutch ethnic pride, while enjoying "social entertainment." They scheduled their main meetings on William's birthday (April 16) and attendance ranged up to 100 persons.[4] Society members had to prove their Dutch ancestry and U.S. citizenship, the former by furnishing a "pedigree chart" to the committee on genealogy. For the many Old Dutch Yorkers, this involved a multi-generational family tree. The Chicago chapter held annual banquets in posh places like the Congress Hotel and the Chicago Athletic Club, and published classy annual yearbooks containing their speeches and resolutions.

At the 1899 banquet George Birkhoff, Jr., the Dutch vice consul in Chicago, offered a rousing toast for the South African Boers who are engaged in the "same struggle for liberty and independence as were our forefathers in the 16th and 17th centuries in the struggle with Spain." Birkhoff went on to castigate the "corrupt and perfidious" American press, proBritish as it was, for reporting on the Boers' struggle based on "malice and race prejudice."[5] Although the faces of the Holland Society blue bloods preserved the "Dutch look," few were immigrants and most members of this noble order of "Vans" gathered mainly for socializing. It was a passing fancy that faded away after 1915.[6]

The Algemeen Nederlandsch Verbond or General Dutch League stood in sharp contrast to the elitist Holland Society with its largely ceremonial activities. The League was truly an effort by immigrants to foster nationalistic sentiments, preserve their language and identity, and propagate "the faith of our fathers," i.e., the Dutch Reformed worldview.[7] J. Hoddenbach van Scheltema, a Chicagoan originally from Arnhem, inspired the idea of the League in an 1893 article in the Chicago paper De Nederlander which lamented the loss of the Dutch language and called for conscious efforts to save it. With the help of Flemish Belgians, the League was launched in 1895 in Brussels and headquartered after 1897 in the famed city of Dordrecht. It grew in the Netherlands and among Dutch compatriots around the world because of rising national pride upon the coronation in 1898 of Queen Wilhelmina, the interest sparked by the revered Calvinist leader Dr. Abraham Kuyper in his lecture tour in 1898-1899, the heralded Afrikaaner resistance in the Boer War.

A weak North American branch sprang up in New York City, but the League thrived in the Midwest among Netherlanders who wanted to remain Netherlanders. The organizational meeting of the midwestern branch took place right here at Hope College in 1899 and soon there were clubs in Holland, Zeeland, Grand Rapids, Muskegon, Chicago,

Roseland, Fulton (IL), Pella (IA), and Minneapolis. By 1910 the League counted nearly 11,000 members worldwide, who were linked by the official monthly organ, Neerlandia.[8]

According to its by-laws, the League aimed "to foster group consciousness among Dutch people, [and] their descendants.... It has the spiritual, moral, and material strength of the Dutch people in view." Further, the organization planned to maintain the Dutch language, strengthen Netherlandic pride, and promote "patriotic use of the Dutch national anthem." Specific goals were to establish customs houses and Dutch chambers of commerce in American cities, to patronize Dutch bookstores and publishers, and to encourage schools to take up the study of Dutch history and culture. As an advocacy group, the League declared its determination to fight the "slanderous attacks against people of our lineage... [and] to step in wherever Dutch people are being threatened or oppressed.[9] This was an obvious reference to South Africa.

In 1905 H. Jacobsma helped found the Chicago chapter with thirty charter members. He had belonged to the Grand Rapids Section until moving to Chicago. Reformed and Christian Reformed church leaders cooperated in the effort. The League met monthly in church basements and auditoriums and organized periodic "open meetings," picnics, and outings. "Every time the opportunity presents itself the Dutch American again feels that he has not forgotten the land and people and especially the language which he formerly called his own," declared an enthusiast.[10]

Titles of League lectures speak volumes: "The Influence of the Netherlands on America," "The Influence of the Netherlands on American Legal and School Systems," "Our Calling as Hollanders in America," etc. The speakers played on the idea that Dutch Reformed principles had guided American law and government, which views Kuyper had given impetus to in his famous Stone Lectures at Princeton Theological Seminary in 1899.[11]

The first successful League project, launched in 1907, was to push the University of Chicago to establish a chair in Dutch History, Art, and Literature. Columbia University had created such a chair in 1898 under Leonard Charles van Noppen, with generous funding from the Dutch government. Chicago was a logical site for a second professorship because, the promoters declared, the city and its celebrated university "are situated in the center of three quarters of the present Dutch immigrants of the United States of America." Not only did the university enroll several Dutch-American students, but it was destined to become the "center of Dutch civilization and influence in the United States."[12]

The campaign took five years and required a national fund-raising effort and a petition drive that mustered 1,000 signatures. Endorsements were obtained from President Theodore Roosevelt; West Michigan Congressman Gerrit J. Diekema of Holland; Abraham Kuyper; and Dr. Herman Bavinck, the renowned Reformed theologian of the Free University of

Amsterdam, founded by Kuyper's government. The League also enlisted the cooperation of the Holland Society of Chicago.[13]

The editor of Onze Toekomst waxed eloquent about the venture. It refutes the "accusations often made against the Dutch, that they are too sectarian, too narrow-minded, too selfish, ever to be able to co-operate for a Dutch national purpose and much less to seek the best that the Dutch, with their glorious history, could do for the American nation.... Is it not beautiful for the Dutch heart, for the American of Dutch descent, yes, for every genuine American, to know that a long line of earnest men are busy with a movement to make Dutch history, art, and literature better known in the center of American national life?"[14]

When University President Henry Pratt Judson and the departments of History and Art reported early in 1909 that they were favorably disposed to the idea of a Dutch Chair "as soon as finances are sufficient," the Chicago Division went to work with a will. They appointed a high-powered committee that succeeded in raising $1,000 for a salary and reached an understanding with the University, that if the program prospered, the chair would be made permanent.[15]

The sourest note in the campaign came when an unidentified professor at Hope College, likely Albert Raap, warned that the holder of the Dutch chair at the University of Chicago would be "like a mouse in a strange warehouse," one man among four hundred, who would be overwhelmed and compromised. The editor of Onze Toekomst, who had vigorously pushed the project from the outset, countered this pessimistic forecast by publishing strong letters of support from Kuyper and Bavinck.[16]

Success came in 1911 with the appointment for two years of Tiemen L. de Vries as lecturer on Dutch institutions. De Vries was a graduate in theology and law of the Free University and an associate of Kuyper in the Anti-Revolutionary Party. He was a true Calvinist who fulfilled the hopes of the advocates by attracting several dozen students. In December, 1912, in the middle of De Vries's second year, his students petitioned the University to reappoint their professor. That year De Vries had published his first year's lectures with the Eerdmans-Sevensma Company of Grand Rapids, under the title Dutch History, Art and Literature for Americans.[17] In February, 1913 the Men's Bible class of the Fourth Christian Reformed Church of Muskegon, Michigan also sent a letter requesting that the University endow the chair. This shows that the wider Dutch Reformed community took an interest in the professorship.

Despite the letters of support, President Judson and the University trustees "placed on file" the matter and took no further action. De Vries left in 1913 after fulfilling his contract and the dream ended in bitter disappointment.[18] Subsequent attempts by the midwestern branches of the League to found similar posts at the University of Illinois and the University of Michigan also failed.[19]

The League was more successful in establishing a Queen Wilhelmina Library of Dutch language books in ten American cities, including Chicago. The Queen herself donated $500 in 1906 to launch the program, of which the Chicago Division received $50. "Nothing else," opined the Onze Toekomst editor, "could serve better to teach our people Dutch grammar, knowledge, and wisdom of all descriptions, as a respectable collection of Dutch literature."[20] The Chicago League also purchased and hung pictures of Queen Wilhelmina in the Dutch Christian schools, colleges, and seminaries in Chicago, Holland, and Grand Rapids.

In 1909 the Society began the practice of celebrating the Queen's birthday (August 31) with speeches and music by church bands. This is for "our Dutch people, a day of national rejoicing," declared Onze Toekomst. "It is a pity that we have been unable so far to make of this day a General Netherlands Day. It could be celebrated by all the Netherlanders irrespective of political and religious affiliations. The time for it has come now."[21] After the birth on April 30, 1909, of Princess Juliana, the first child and heir to the Dutch throne, the club also celebrated her birthday each year. The Chicago chapter could then count only thirty eight dues paying members at $1.50 each. Most Dutch were indifferent, believing the League to be too intellectual and "too high." The most assimilated immigrants also refused to join, because they believed such nationalistic organizations to be unAmerican.[22]

Another opportunity to tout the Dutch heritage was the 350th anniversary of the defeat of the Spanish Duke of Alva at Den Briel on April 1, 1572. Hundreds of Chicago Hollanders turned out for a commemoration on April 1, 1922, at the First Christian Reformed Church of Englewood to hear an address by Dr. John Van Lonkhuizen, then editor of Onze Toekomst and a Christian Reformed Church cleric. The 25th anniversary of Queen Wilhelmina's reign in September 1923 marked yet another occasion for celebration throughout the Dutch empire. Van Lonkhuizen presided over a distinguished committee of ten, including ex-president Theodore Roosevelt, which arranged for the publication of a richly embossed album of Dutch-American historical essays that was presented to the Queen at her Jubilee celebration. The Roseland Division of the General Dutch League likewise celebrated the Queen's birthday. The faithful assembled at Palmer Park (111th and Indiana avenues) to listen to speeches and music amidst unfurled Dutch and American flags.[23]

The Saint Nicholas Society first met in 1906 as a club for "old Dutch settlers" who wished to reminisce about the "struggles of the pioneers" and to celebrate the arrival of Sinterklaas (December 6) with a party. Initially, the club restricted membership to naturalized Dutch immigrants who had arrived prior to 1870. But this proved untenable, so in its second year the Society reduced the minimum residency requirement to fifteen years. The fact that only naturalized citizens were admitted speaks volumes. This club was for those committed to rapid Americanization.[24]

The annual banquet at the Bismarck Hotel on December 6 drew well, especially after the very controversial dinner of 1908. The speaker, Henry Vander Ploeg, who was a prominent attorney and member of First Reformed Church, used the occasion to lash out at close-minded Hollanders who resisted Americanization by ghettoizing themselves and founding Christian day schools. These people, Vander Ploeg declared, came

> chiefly from small villages and country districts, where wages are low and the necessities of life dear, they arrive here with very fixed notions and prejudices, which are often the result of their birth and environment instead of a sound education and wise judgment.... I am afraid that the majority of them are also opposed to the study and adoption of what is best in American life and manners. They seem to have such fixed notions and habits that it is difficult for them to realize the new view of things. They wish to continue to measure and to judge things by the standard of the home they have left, and not of the home they find. So extreme is this obstinate adherence to Dutch customs and usages, that our worthy Holland people establish Dutch parochial schools in many places and would, if they could, establish exclusive small Dutch villages or settlements, even in our large metropolitan cities.[25]

The Chicago press approvingly printed a full resumé of the "old timers" speech, but Dutch immigrants used the pages of Onze Toekomst to lash out angrily at Vander Ploeg's "foul imputations," "crude attacks," and "invective against everything Dutch, and everything precious to them." He not only "heaped nonsense upon nonsense" but "besmirched the character of our Dutch nation." The furor over the meaning of Dutchness eventually blew over and in 1910 more than eighty persons attended the Sinterklaas dinner at the Bismarck.[26] But one can be certain that few members of the large Christian Reformed community ever affiliated with the Society. It had alienated them by demeaning the immigrant mentality.

In 1924 the Dutch-American creme de la creme formed a branch of the Knickerbocker Society at Chicago, with twenty three charter members including the Dutch consul John Vennema, vice consul F. Posthuma, and a number of prominent businessmen and professionals. Like its predecessors the Holland Society and the St. Nicholas Society, Knickerbockers had to be U.S. citizens of Dutch descent and of "good moral character," a code for high social rank. The Grand Rapids chapter, which began twenty years earlier, also limited its membership to those of standing.

The Chicago Society, which grew to thirty five members by 1927, held monthly meetings at various hotels and clubs--the La Salle, Sherman, Palmer House, and Graemere; and the Hamilton Club, Illinois Athletic Club, and Dental and Medical Arts Building--to listen to speakers such as Gerrit Diekema, former U.S. Congressman from west Michigan and U.S. ambassador to the Netherlands, and Illinois Supreme Court Justice Frederick R. De Young of Roseland. They staged an annual ladies night banquet at suitable hotel ballrooms, where members displayed Dutch heirlooms and curios. During the summer hiatus, golf tournaments

brought the men together. During the bleak depression years, the Society sponsored Lake Michigan picnic excursion trips to St. Joseph, Michigan, with ship masts flying the Dutch flag and church bands playing Dutch music.[27] The Netherlands ambassador to the United States, Dr. J. H. van Rooijen, even joined the Chicago chapter in 1931, which announcement at the meeting met with "loud acclaim."[28]

At the time of the Chicago World's Fair, the Knickerbocker Society went into high gear, promoting "our Dutch type of civilization" as a means to uplift the "spiritual, moral, and cultural life of our city." Member Jacob Baar, the former postmaster of Grand Haven and an old Chicago settler, represented the Society on the World Fair committee and ensured the Dutch a permanent place in the "Century of Progress" exhibition. The Exhibition council also set aside August 31, 1933, Queen Wilhelmina's birthday, as Holland Day at the Fair and thousands of Netherlanders came from far and wide to commemorate Dutch contributions to America.[29]

As a warmup to Holland Day at the World's Fair, the Knickerbockers in cooperation with the Reformed churches in April held a mass commemoration of the 400th anniversary of the birth of Prince William of Orange. The Onze Toekomst editor crowed: "In droves Dutchmen came from east, west, north and south" to the Chapel of the University of Chicago to sing "Wilhelmus" and listen to speeches, among others, by Dr. Henry Beets of Grand Rapids, Judge De Young of Roseland, and Rabbi Dr. Louis L. Mann of Chicago's Sinai Temple. The rabbi praised King William as a prophet of toleration and religious freedom, making Holland a place of refuge for Jews in contrast to Germany. "We are highly pleased," the editor continued in the warm afterglow of the rally, "that the Dutch spirit had finally been awakened from a deep winter sleep.... We can hardly contain our enthusiasm and call out: 'Come Hollanders, continue on this path.'"[30]

In the decades after World War II the Knickerbocker Society degenerated into a social gathering, with a rijst-tafel (Chinese-Indonesian rice dinner) in the spring and Sinterklaasfeest in the winter, and occasional borreluurtjes (cocktail hours) to fill in. This club is the only one in the Chicago area still continuing. It held its annual Dutch heritage dinner on November 11, 1995 in the Scandinavian Club in Arlington Heights, Illinois.[31]

Frisians, true to form, insisted on their own social club, the Frisian Society of Chicago, organized in 1925. They chose the name "Ut en Thús" [Away and Home], meaning that Frisians who had left the homeland could feel at home in the club.[32] Activities included the well-known Frisian ball game of keatsen; singing, dancing, and singing; talks on Frisian history and heroes; and the enjoyment of traditional foods.

Conclusion

The heyday of the social clubs spanned the four decades from the Columbian Exposition (1893) to the World's Fair (1933), when the immigrant community was at its high point. The clubs served the educated professionals and self-made businessmen who were largely assimilated but harbored a nostalgia, a romantic attachment, to the land of their birth.

Luurt Holstein, editor of Onze Toekomst, voiced these sentiments in an address to the General Dutch League in 1910:

> We shall always love that little patch of swampy, seaweed-covered earth across the Atlantic where we (or at least our forefathers) first saw the light of day--the place where we learned our mother-tongue in Mother's arms or on Father's knee! Are we not overwhelmed with heartfelt emotion, almost reverence, by the privilege that is ours tonight of once again seeing our beloved old red, white and blue as it is displayed beside the stars and stripes of our country?[33]

Such rhetoric provided a veneer of cultural remembrance for "de fijnen," but it was too intellectual and high brow for the vast majority of immigrants, who showed little enthusiasm and interest in Dutch national culture. Devout Calvinists were content with their humble church societies, which very well sustained the Dutch religious heritage and language. Thus, it was inevitable that the social clubs would wither and slowly disappear.[34]
In their day, however, they made a valuable contribution by easing the feeling of loss and emptiness experienced by some immigrants, who likened themselves to Israelites in exile in Babylon. The societies also passed to the second generation a sense of Dutch pride that still nourishes their descendants.

NOTES

1. Rob Kroes, The Persistence of Ethnicity: Dutch Calvinist Pioneers in Amsterdam, Montana (Urbana and Chicago: University of Illinois Press, 1992), 9.

2. The Dutch stock in Chicago and Cook County totaled 20,000 in 1900, which was 1.1 percent of the county population. See Robert P. Swierenga, comp., "Dutch in Chicago and Cook County 1900 Federal Census" (1992). Amry Vandenbosch, The Dutch Communities of Chicago (Chicago, 1927), 1-3, tallied from church directories 17,000 Dutch Reformed adherents (both communicants and baptized) in Cook County in 1920, out of 22,000 of Dutch birth and ancestry: 7,000 in Roseland, 2,000 in South Holland, 4,200 on the West Side,

and 3,500 in Englewood. This was a ratio of 77 percent Reformed. For other histories see Jacob Van Hinte, Netherlanders in America, Robert P. Swierenga, gen. ed., Adriaan de Wit, chief trans. (Grand Rapids, 1985), 153-156, 308-09, 346-49, 352, 792-94, 829-30; Henry Lucas, Netherlanders in America (Ann Arbor, 1955, reprinted, Grand Rapids, 1987), 227-32, 325-26; Hans Krabbendam, "The West Side Dutch in Chicago," Origins 9 No. 2 (1991): 4-8; Henry Stob's "Recollections," ibid., 5-17; William Dryfhout, "Chicago's 'Far West Siders' in the 1920s," ibid., 18-22; Richard R. Tiemersma, "Growing Up in Roseland in the 20's and 30's," ibid. 5 No. 1 (1987): 2-19. For Chicago's Dutch Jews, which numbered less than a thousand, see Robert P. Swierenga, The Forerunners: Dutch Jewry in the North American Diaspora (Detroit, 1994), 267-89.

3. Christian Intelligencer, Dec. 3, 1890, p. 11. The first officers were George Birkhoff, Jr., president; H. Pelgrim, vice president; J Van der Poel, secretary; A.C.H. Nyland, corresponding secretary; and Henry Valk, treasurer, ibid., Mar. 25, 1891, p. 11.

4. John Broekema, an executive of the Marshall Field & Company department store, was the key organizer of the Chicago section, founded on December 14, 1895. Broekema had arrived as a youngster with his immigrant parents in 1867. See Chicago Record-Herald, Dec. 9, 1908, with photo of John Broekema. The list of 58 charter members is in Yearbook of the Holland Society of Chicago, 1895-1896 (Chicago, 1897), 4; and a list of 79 members in 1901 is in ibid. (Chicago 1901), 208-09. See also Onze Toekomst, Apr. 19, 1907; Apr. 22, 1910. In 1900 D.J. Schuyler was president, George Birkhoff, vice-president; Robert H. Van Schaack, secretary; and George E. Van Weert, treasurer (Chicago City Directory, 1900). In 1902 the Society had 66 active members, 12 of whom lived out of the Chicago area as far as New York City (Peter Bosch and William S. Hofstra), Boston (Henry D. Lloyd), Holland (Gerrit J. Diekema), and Grand Rapids (Anton G. Hodenpyl). Officers in 1901 were: George Birkhoff, Jr. president; Daniel R. Brouwer vice president; Benjamin T. Van Alen secretary; and Robert H. Van Schaack treasurer. Other members included: William K. Ackerman, Cornelius V. Banta Jr., Henry Bosch, Edward C. Cooper, Frank H. Cooper, Volney W. Foster, Samuel Eberly Gross, Daniel J. Schuyler, Henry R. Vandercook, Adrian Vanderkloot, Herman Vander Ploeg, Charles

Van Horne, N. Van Ness Person, Peter Van Schaack, George E. Van Woert, John Vennema, and John Warnshuis. Dr. Abraham Kuyper of Amsterdam was one of the honorary members. See "The Holland Society of Chicago, List of Members April 6, 1902," and "Sixth Annual Banquet of the Holland Society of Chicago, Grand Pacific Hotel, Nineteen Hundred and One, in Commemoration of the Birthday of William of Orange," John Vennema Papers, The Joint Archives, Hope College, Holland MI.

5. Yearbook of the Holland Society of Chicago, 1895-1896 (Chicago, 1897), 4, 6, 14; ibid., 1897, 1898, 1899, 1900 (Chicago 1901), 14, 154, 185.

6. Lucas, Netherlanders, 595-96 Officers in 1907 were Holger De Roode, president; John H. Roseboom, vice president; Christian Kreusenga, secretary; and Alfred B. Roseboom, treasurer, Onze Toekomst, Apr. 19, 1907. In 1910 William A. Dyche was president and other leaders were attorney Henry Vander Ploeg, Charles T. Wilt, John Broekema, and Harry Martha, ibid., Apr. 22, 1910.

7. Onze Toekomst, Jan. 26, Apr. 6, Sept. 14, 1906; Jan. 25, 1907; July 19, 1922. Van Hinte, Netherlanders, 1002-03; Lucas, Netherlanders, 592-95; Vandenbosch, Dutch Communities, 71-73.

8. Gedenkboek van het Algemeen Nederlandsch Verbond bij gelegenheid van zijn 25 jarig bestaan, 1898-Mei-1923. Geschiedenis en invloed van den Nederlandschen stam (Amsterdam, [1923]). The membership figure is in Luurt Holstein's 1910 address. See L. Holstein Papers.

9. By-laws paraphrased in Luurt Holstein's address at a 1910 rally of the Verbond (typescript in L. Holstein Papers, Calvin College, Grand Rapids, MI).

10. Onze Toekomst, Jan. 25, 1907. The Reverend Marinus E. Broekstra of First Reformed Church of Englewood spoke at the initial open meeting in the First Christian Reformed Church of Chicago and its pastor, the Reverend Evert Breen lectured at the second meeting at the Hastings Street (First Reformed) Church.

11. Lucas, Netherlanders in America, 593.

12. Luurt Holstein of Englewood, a salesman and agent for 40 years of the Holland-America Steamship Company, was president of the League at this time. He belonged to the Christian Reformed Church. Onze Toekomst, Dec. 13, 1907.

13. Onze Toekomst, Dec. 13, 1907; Nov. 20, 1908; Feb. 12, 1909; Holstein address to Algemeen Nederlandsch Verbond rally, Chicago, 1910, in L. Holstein Papers. A. Oosterheerdt of Chicago led the petition campaign.

14. Onze Toekomst, March 31, 1911.

15. The committee consisted of Chicagoans Albert Oosterheerdt, chair; Jacobsma and Birkhoff, consul general John Vennema; and Central College professor Jan Nollen, Onze Toekomst, July 31, Nov. 20, 1908; Feb. 12, 1909. League officers in 1907-1909 were Birkhoff, Oosterheerdt, Jacobsma, Holstein, H. Berends, Henry U. Masman, John De Boer, Th. Koopmans, Reverend Nicholas Boer, Conrad Ottenhoff, and a Mr. Koelikamp. Membership in 1907 totaled 32.

16. Onze Toekomst, Mar. 24, Apr. 7, 1911. The editor did not identify the Hope professor, but it was likely Albert Raap, professor of Dutch from 1903 to 1924, according to Professor Emeritus Elton Bruins of Hope College in a letter to the author, November 5, 1995.

17. Tiemen de Vries, Dutch History, Art and Literature for Americans: Lectures Given at the University of Chicago (Grand Rapids: Eerdmans-Sevensma Co., 1912), 15-17. De Vries claimed he was giving voice to eight million Americans "who feel Dutch blood in their veins."

18. I am indebted to Maureen Anna Harp, doctoral student in history at the University of Chicago, for searching the University Archives concerning De Vries's appointment. See University of Chicago Annual Register, July, 1910-July, 1911 (Chicago: University of Chicago Press, 1911), 54; Board of Trustees, Minutes, vol. 7 (1909-1913), pp. 242, 446; Vol. 8 (1913-1914), pp. 1-2, typescript, University of Chicago Archives.

19. Vandenbosch, Dutch Communities, 71-73; Lucas, Netherlanders, 596.

20. Onze Toekomst, Apr. 13, 1906.

21. Onze Toekomst, July 23, 1909; Aug. 26, 1910.

22. Onze Toekomst, Aug. 26, Sept. 9, 1910.

23. Onze Toekomst, Apr. 5, July 19, Aug. 30, 1922; Vandenbosch, Dutch Communities, 73-74.

24. The Society was conceived in 1905 by Christian Kreusenga, Henry Vander Ploeg, and John Broekema. The organizational meeting in 1906 elected Dr. D. Birkhoff president, Sietse De Vries vice president, and J. Tillbuscher secretary. Onze Toekomst, Nov. 15, 1907. Leading members were the medical doctors H. B. De Bey and Richard L. Van Dellen, Richard's brother Professor E. L. Van Dellen, and the Illinois lawmaker Cornelius J. Ton

25. Onze Toekomst, Dec. 25, 1908.

26. Onze Toekomst, Jan. 8, Dec. 10, 1909; Dec. 9, 1910. Other members were Edward E. Takken, John Vennema, Henry Reininga, and Harry Bierma.

27. The Society, organized in January 1924, was led first by insurance agent Gelmer Kuiper, an official of the Pere Marquette and chicago Grand Trunk Railroad; Dr. J. H. Hospers; and James J. Van Pernis, editor of Onze Toekomst (Vandenbosch, Dutch Communities, 70-71). Subsequent presidents were Dr. Gabriel J. Heyboer, a dentist in Englewood, and Theodore S. Youngsma, a Chicago independent insurance agent. For reports on monthly meetings, see Onze Toekomst, Feb. 20, Apr. 16, July 30, 1924; June 15, 1927; May 20, 1931; Aug. 26, 1936. The March 1, 1933 issue includes a history of the Society. Charter members were Dr. F.A. Bisdom, Luurt Holstein, Dr. F.J. Hospers, Dr. J.H. Hospers, D.L.H. Kiel, Gelmer Kuiper, Professor J.C. Penn, Vice Consul F. Posthuma, J.H. Rook, Professor M.W. Senstius, Amry Vanden Bosch, J. Vander Vries, James J. Van Pernis, Consul John Vennema, I.O. Yntema, and Lucas J. Zwiers. The most significant historical contribution of

the Society was to publish in 1927 Amry Vanden Bosch's masters thesis at the University of Chicago, The Dutch Communities of Chicago.

28. Onze Toekomst, Feb. 12, 1931.

29. Onze Toekomst, Jan. 21, Feb. 13, 1931; Jan. 25, Mar. 1, June 26, Aug. 29, 1933.

30.30. Onze Toekomst, Apr. 2, 26, 1933; Consistory minutes, First Reformed Church of Chicago, Mar. 2, 1933, p. 165.

31. Onze Toekomst, Jan. 21, Feb. 1931; De Nieuwe Amsterdammer, Nov., 1995.

32. Ut en Thús in 1925 elected D. Driesbergen president, H. Brilsma secretary, and Piet de Painter treasurer, Onze Toekomst, Mar. 11, 1925.

33. Luurt Holstein Address, Algemeen Nederlandsch Verbond Rally, Chicago, 1910, in L. Holstein Papers.

34. Van Hinte, Netherlanders in America, 1003.