

A. C. Van Raalte Institute

Annual Report

Hope College
Holland, Michigan
2020

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A. C. Van Raalte Institute, Hope College

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Theil Research Center
9 East 10th Street
Holland, MI 49423

PO Box 9000
Holland, MI 49422-9000

(616) 395-7678
vanraalte@hope.edu

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Donald A. Luidens, PhD
Director

Jacob E. Nyenhuis, PhD
Editor-in-Chief and Publisher

JoHannah Smith
Project Editor
Office Manager

Paul Heusinkveld
Layout and cover design

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McCombs, Hope College art professor.



July 2019 - December 2020

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In Memoriam

Elton J. Bruins

The Van Raalte Institute family is deeply saddened at the passing of Elton J. Bruins on March 23, 2020, at the age of ninety-two. Elton was a significant part of the Hope College community for more than fifty years, as a member of the religion faculty and an administrator, in addition to being the founding director of the VRI.

A proud native of Alto, Wisconsin, Elton was one of about thirty Bruins family members to attend Hope College, beginning in 1882 with William Henry Bruins. Elton came to Hope after being honorably discharged from the US Navy in August 1946. A 1950 magna cum laude graduate of Hope and a 1953 graduate of Western Theological Seminary, Elton earned an STM from Union Seminary (1957) and a PhD from New York University (1962) while serving in RCA pastorates in Elmsford and Flushing, New York. He returned to Hope in 1966 as assistant professor of religion and was promoted to the rank of professor by 1970. From 1981 until his retirement in 1992, he was the first to hold the title of the Evert J. and Hattie E.



Blekkink Professor of Religion. He was department chair from 1977 to 1984 when he became dean for Arts and Humanities; he also served as acting provost in fall 1989. He served as the founding director of the Van Raalte Institute from January 1994 to July 2002, when he turned seventy-five. He was named the Philip Phelps Jr. Research Professor in 2004, the tenth anniversary of the VRI. Elton's impact on the church, the college, and the Van Raalte Institute has been profound. Sadly, he passed before he was

able to receive the Distinguished Alumni Award from a grateful Hope College in April 2020.

The author or editor of many volumes, Elton was an accomplished researcher. Among his most notable publications are *The Americanization of a Congregation* (1970/1995); *Albertus and Christina: The Van Raalte Family, Home and Roots* (coauthored with Karen Schakel, Sara Frederickson Simmons, and Marie Zingle, 2003); *Family Quarrels of the Dutch Reformed Churches in the 19th Century* (coauthored with Robert P. Swierenga, 2000); *Albertus C. Van Raalte: Dutch Leader and American Patriot* (coauthored with Jeanne Jacobson and Larry Wagenaar, 1997); and *Envisioning Hope College: Letters Written by Albertus C. Van Raalte to Philip Phelps Jr., 1857-1875* (co-edited with Karen G. Schakel, 2011).

Every member of the Van Raalte Institute has special memories of Elton's gentle encouragement and helpful hand. The esteem with which he was held among his colleagues is reflected in the publication of a festschrift in his honor, *A Goodly Heritage: Essays in Honor of the Reverend Dr. Elton J. Bruins at Eighty*, edited by Jacob E. Nyenhuis (2007). Upon his retirement from the Van Raalte Institute as the Philip Phelps Jr. Research Professor, his colleagues recognized his legacy by naming the institute's library the "Elton J. Bruins Library," at the twenty-fifth anniversary of the VRI in 2018.

Elton is survived by his wife of sixty-five years, Elaine (Redeker) Bruins; their daughter, Mary Bruins '78 Plasman, of Westmont, Illinois; and son, David L. (Elizabeth) Bruins '80, of Springfield, Virginia; six grandchildren and five great-grandchildren, and several in-laws.

Catharina Johanna Wilhelmina Verhave-van Duijn

Members of the VRI extend heartfelt sympathy to Honorary Research Fellow Jan Peter Verhave on the death of his wife, Joke Verhave-van Duijn, on December 24, 2020, at age seventy-five. Because Jan Peter frequently came to Holland for research over the past fourteen years, and because Joke accompanied him some of the time, we were blessed to know her as a friend. We pray for comfort for Jan Peter and his grieving family.

Joke's obituary in *Trouw* begins with "*Bij u is de bron van het leven, En in uw licht zien wij het licht* (H.O., Lb 36a)" ("For with you is the fountain of life; in your light we see light," Ps. 36:9 NRSV). She is survived by her husband of fifty-five years, Jan Peter Verhave of Malden, and by their four daughters and their families: Willemijn and Jeroen (Janne, Gijs, Dorus, Mats) of 's-

Hertogenbosch, Jacobien and José (Nathan, Tamar) of Molenhoek, Johanneke and Andreas (Henrik, Frida) of Rotterdam, and Nelleke and Alex (David, Ellen, Simon) of Delfgauw. Her funeral was held at the Protestant Church in Heumen on December 29, 2020, and she was buried in the church cemetery.



Joke was very active in the field of paper cutting, as both a collector and a scholar. She coauthored, with her husband, several books, including *Onbekend en ontroerend erfgoed: Tijdsbeelden geknipt door anonieme kleinkunstenaars* (Netherlands: Journey Press, 2017). At the meeting of the Netherlands Society of Paper Cutting on April 13, 2013, Joke and Jan Peter were presented with the Royal Order (*een 'lintje'*) Lid in de Orde van Oranje-Nassau, on behalf of Her Majesty, Queen Beatrix.

A Message from the Director

Dear VRI friends,

As with all of you, in the face of Covid, we at the Van Raalte Institute have had to restructure our daily activities and reorder our priorities. Most prominently, we have had to work from home with only brief excursions into our offices, thereby curtailing much that was familiar and energizing. Happily, we have been able to continue our coffee hours with a “virtual” *kletz* every week. These conversations around our laptops have been reflective of the good humor, intense conviction, and thoughtful reflection that have long characterized our coffee hour. I like to think of them as “seminars without borders”—one never knows what direction the conversation will go or what topics will be covered. Thanks, Zoom!



Coffee in Centennial Park, across the street from the Theil Research Center and in front of Van Raalte statue

Weather permitting, we have also gathered under the outstretched arm of A. C. Van Raalte himself, sitting with approved physical distance in Centennial Park near the memorial statue. As you will see from the photo, these casual conclaves have reinforced our ongoing connection with our namesake.

We have also “met” around a regular email “roundtable,” with topics introduced by each of us on a rotating basis. As with coffee-time chatter, these subjects have ranged from the sublime to the ridiculous to the sublime again. There are a couple of “strands” of those conversations preserved below to suggest the wide range of subjects covered.

Among the other positive outcomes of our sequestration has been that we have been very productive on the publishing front. As you will see in the personal comments in this volume and in the book reviews, each of us has been engaged in significant research, even under these restrained circumstances. Since our last annual report in the summer of 2019, we have brought several books to fruition. Although her name does not appear on the cover of any of these publications, I cannot let this announcement pass without mentioning the central role played by JoHannah Smith, our project editor supreme, in all of the VRP publications. Along with shepherding books (including this annual report) from the writers' laptops through to the publishing house, she manages the daily minutiae of office matters.

For those of you who are long-term recipients of these annual reports, you will notice that there has been a passing of the baton of the directorship. It has been an honor for me to follow in the outsized footprints of Elton Bruins, Jack Nyenhuis, and Dennis Voskuil. Each has had a seminal role in setting the VRI on its noteworthy path, whether in drawing together a community of dedicated scholars, setting high standards for academic publications, or enlivening an international network of like-minded researchers. A part-time pastime, initiated by our beloved Elton, has evolved into a widely recognized center for Dutch American studies, and the VRI legacy we all share is a remarkable one.

After a period of declining health, however, during which he continued to share with each of us his untempered enthusiasm for the institute and our work, Elton Bruins died on March 23, 2020, at the tender age of ninety-two. He is sorely missed. *Requiescat in pace.*

The emphasis of this annual report is on the product of the institute scholars. We are especially pleased with the books and articles produced by our senior research and honorary fellows and have chosen to highlight them. Our publications can be purchased at hope.edu/vri.

As the VRI looks to the future, we continue to be committed to the highest standards of scholarship and publication. In the works are a comprehensive biography of A. C. Van Raalte; a much-needed history of Western Theological Seminary; a collection of original plays on Dutch history; an atlas of Dutch Reformed people and their institutions as they immigrated to North America and crisscrossed the continent; a history of the Dutch American Historical Commission; a third volume of the history of athletics at Hope College, bringing those accounts up to date; and biographies of several Reformed Church-related missionaries. This rich

cornucopia of writings speaks volumes about what can be done “in retirement.”

Join us in the enterprise of preserving and promoting the legacy of Van Raalte and the institutions he helped to foster, the Dutch immigrants and their descendants that came with him, and the rich heritage of change and renewal that we share in Holland and its surrounding environs. If you have research interests that intersect with our mission statement, please consider applying for a visiting research fellowship. We also welcome donations to the Van Raalte Book Fund since publishing these volumes is possible only with subventions. Information on how to donate can be found on the copyright page, and we thank you for considering such a gift.

With best wishes for a healthy 2021,
Donald A. Luidens, Director



On December 15, 2020, the Ommen, Netherlands, home of Albertus C. Van Raalte succumbed to the wrecking ball. Despite efforts by Dutch historians to preserve this historic site, it was not to be

Reports

Senior Research Fellows

Henk Aay

For all of us at the VRI, this year of the pandemic, of course, has been like no other. Yet, when I compare my academic life with that of my colleagues who are teaching full time, there has been little inconvenience and hardship. They have been tasked with teaching and managing their courses online and in person in various changing combinations and following and monitoring health protocols on campus. I have been working—maskless and not socially distanced—from home on my various projects with remote access to servers and research assistants.

Covid put the kibosh on international travel and with it two educational tours to the Netherlands that I was scheduled to colead: one in the spring, on Dutch emigration to the United States, organized by the Association for the Advancement of Dutch American Studies (AADAS), and the other, in the fall, on the Dutch and water, organized by Calvin University. Both have been rescheduled for 2021 but may need to be postponed again or cancelled depending on the course of the pandemic and the availability of vaccines.

In September my article on five periods in the nearly four-century history of Reformed Dutch day schools in North America was published as an introduction in *Dutch Reformed Education: Immigrant Legacies in North America*; the book is based on the papers presented at the 2019 AADAS conference at Calvin University.

For the past months, I have been readying my manuscript, “American Eyes on the Netherlands: Film, Public Diplomacy, and Dutch Identity, 1943-1974,” for its handover to the VRI editorial team. The final preparation of more than 175 stills, maps, and



graphs, as well as the citations to more than 150 films, has been very time consuming. I hope to have this manuscript out the door very soon.

My long-term atlas project, "Mapping Dutch America," continues to make slow but steady progress. Together with several students proficient in graphic information system applications, I am closing out the section of the atlas that covers the development of the family of eight Dutch Reformed church denominations in North America. With the "American Eyes on the Netherlands" manuscript soon mainly in the rearview mirror, I am immensely looking forward to spending most of my time on the atlas.

Donald J. Bruggink

The last volume in the Historical Series of the RCA for which I was responsible as general editor is *A Constant State of Emergency: Paul de Kruif, Microbe Hunter and Health Activist*, by Jan Peter Verhave. I am delighted to have seen this definitive biography of Paul de Kruif (677 pages) into print. Although his



personal life was hardly that of a model member of the Second Reformed Church in Zeeland, Michigan, in which he grew up, his professional life put his advanced knowledge of medicine and microbiology, together with popular prose, into the service of the health of the nation. More will be said of Verhave's magnificent award-winning volume later in this annual report.

At the biennial meeting of AADAS last summer, I had the opportunity to present the lecture, "Development of Diversity at Western Theological Seminary," which found its way into the section, "Race- and Gender-Based Legacies," in *Dutch Reformed Education*. Chapter 11, "Members Only, the Founding of Erasmus Hall, 1786-1813," by Stephen Staggs, is especially pertinent, since it traces the impact of academic sources used at the school and their impact on race in America. I was pleased to join AADAS members Donald A. Luidens and Herman J. De Vries Jr., on the editorial staff of this fine volume.

Another editorial triumvirate on which I serve is with Lori Witt, professor of history at Central College, Pella, Iowa, and George Harinck of the Vrije Universiteit in Amsterdam, where he serves as professor of the history of Neo-Calvinism and director of the Historical Documentation Center for Dutch Protestantism. The forthcoming volume grew out of a conference in Pella, Iowa, celebrating its founder, Hendrik P. Scholte.

My current writing project is a history of the Dutch American Historical Commission. As the oldest surviving member of the commission, my colleagues deemed me most eligible for the task. The DAHC, a consortium of Calvin University, Calvin Theological Seminary, Hope College, Western Theological Seminary, and the Netherlands Museum, banded together in 1963 for the purpose of serving the historical memory of the nineteenth- and twentieth-century Dutch immigration. Their work began with the referencing and sharing of documents; it then grew into professionally staffed and housed archival programs, together with the active collection of materials; and ultimately included the publication of scholarly works. The history will hopefully be completed in 2021.

The posting of my photographs that have grown out of my teaching and travel has been curtailed by Covid restrictions.

Earl Wm. Kennedy

During the past year and a half, I have been engaged in various relatively small projects—in contrast to my magnum opus on the Classis of Holland in the Van Raalte era, published in 2018. I prepared for publication the paper I presented at the June 2019 AADAS conference at Calvin University on the public and Christian primary schools in the first few decades of the Dutch colony in Orange City, Iowa, founded in 1870. This article has recently been published in *Dutch Reformed Education*, edited by Don Luidens, Don Bruggink, and Herman J. De Vries Jr.



I have been asked by Will Katerberg, editor of *Origins*, to prepare a portion of that piece, popularized, for inclusion in *Origins* in early 2021. There is also the possibility of a sequel appearing in the same publication.

This summer, at the request of George Harinck, I translated from Dutch into English a substantial article by Harm Veldman, “The Author of the Act of Secession or Reversal: Scholte or De Cock?” Harinck had hoped to publish it in a book (coedited with Lori Witt and Don Bruggink) containing the papers presented at the H. P. Scholte sesquicentennial conference at Central College, Pella, Iowa, held August 2018.

I reviewed the final copy of my articles, “Predestination” and “Blake, Eugene Carson,” for publication in the three-volume *American Religious History: Belief and Society through Time*, edited by Gary Scott Smith, published by ABC-CLIO, December 2020. These two pieces have a common thread in that both have links with my Presbyterian origins.

Most recently, I have been doing considerable digging into various Dutch sources (mostly using the finding tool of Delpher) on A. C. van Raalte to help Nella Kennedy and Bob Swierenga in their work on the founder of Holland, Michigan. I have done some editing of Nella’s work on the man’s early life and family background. This work has sometimes involved translation from Dutch to English.

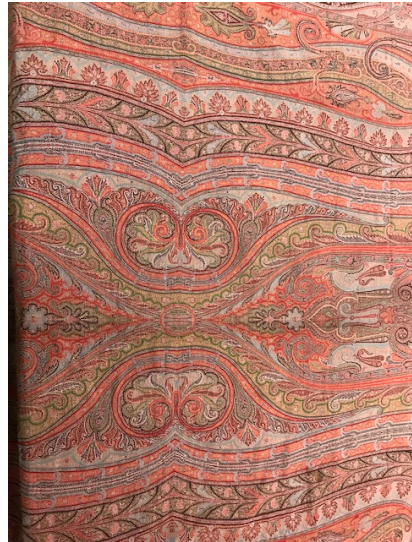
I continue to serve on the board of the interdenominational Dutch Reformed Translation Society, which oversees the translation into English—and publication—of classic Dutch theological and spiritual works, mostly seventeenth and eighteenth century.

Finally, I have produced short “essays” every two weeks of the past Covid months for discussion by my colleagues at the VRI.

Nella Kennedy

This past year I have spent considerable time researching the life and background of Albertus Christiaan Van Raalte to help Bob Swierenga in writing the biography of the founder of Holland, Michigan. This was especially necessary because so much of the primary source material is in Dutch, and my knowledge of Dutch history was perhaps more extensive than Bob’s (although it seems he is catching up). A lot of the information about ACVR’s life as a youth is either minimal or not extant and has to be assembled from a variety of sources: his family life, the effects of his pastor father’s encounters with major ecclesiastical changes, his many siblings, their deaths, financial insecurity, frequent moves in his adolescence to other localities, and the nature of his secondary and university education. This allows me to contextualize his life before he entered the ministry, about which we know more from letters and ecclesiastical documents.

Writing plays has also occupied much of my time. I have written a play on the life of Dr. A. F. H. de Lespinasse. Covid intervened in the planned performance in Orange City, Iowa, in June 2020, but the hope is that this will take place during the summer of 2021. This Dutch medical doctor was unlike the typical Dutch Reformed immigrant in northwest Iowa in the 1870s in every way, as the play makes clear. Also, at the encouragement of the VRI staff, I have begun to revise several plays I had written for special events. All of them pertain to the Dutch American experience, most of them set in Sioux County, Iowa.



Nella in shawl and close up of the shawl's design

Another project is awaiting me once the Covid crisis is over, for it necessitates some travel. A descendant of ACVR informed the Joint Archives that he possessed a shawl, preserved by the

family for over 150 years. It purportedly belonged to ACVR's wife, Christina (a photo was enclosed). An accompanying note, written by one of Christina's granddaughters, points to a family tradition of some antiquity. I have begun research on it. Weave, fabric, design, and if possible, identification of the country of origin, will verify its age.

Donald A. Luidens

It has been my honor this past year to serve as director of the Van Raalte Institute. Happily, the senior fellows of the VRI are a crew of highly motivated self-starters, so the task of "directing" is a minimal one. The reality of the pandemic has been taken in stride by all VRI staffers, for which I am very grateful. I am especially proud of the high levels of productivity and scholarly excellence



that continue to be the guiding principles for all of us. As is evident in this annual report, VRI-related personnel (including our visiting and honorary fellows) have been involved in the publication of six volumes during this past year. I had an editorial hand in the *Dutch Reformed Education* collection of essays. After ten years of work, I am pleased to bring to fruition *Seeds of Hope, Hate, and Change*, a biography of my parents based on their trove of missionary letters. Both books are highlighted later in this report.

On another long-term project, I was pleased to be part of a consortium, including Calvin University's Heritage Hall (under the leadership of William Katerberg), the Joint Archives (with Geoffrey Reynolds), and the VRI, in obtaining funding from the Dutch government's Dutch Culture USA program for digitizing documents pertaining to the life of Albertus C. Van Raalte in the Netherlands and the United States. The pandemic has delayed the start of this project, but there will be further word on this front in next year's report.

I look forward with great anticipation to all the scholarship currently in the pipeline. One of the ongoing challenges for the VRI is finding scholars and research topics that build on our past accomplishments and venture into new directions. The recently

revised mission statement has been crafted in such a way as to envision a variety of exciting possibilities. I am eager to see where this journey next takes us.

Jacob E. Nyenhuis

In my role as editor-in-chief of the Van Raalte Press, I have overseen various publishing projects that primarily involved reviewing manuscripts and making decisions on cover design. In this role, I work closely with JoHannah Smith, our superb project editor, who joined our staff on April 5, 2010. I continue to be amazed at her editorial and management skills that have enabled us to produce a plethora of books during her tenure. In the past year alone, four books have been published by the Van Raalte Press, all since January 2020. In addition, I reviewed Donald A. Luidens, *Seeds of Hope, Hate, and Change*. I am pleased to report that my nomination of J. P. Verhave's *A Constant State*



of Emergency for a State History Award from the Historical Society of Michigan was successful. He accepted his award via Zoom during the virtual state history conference.

My personal projects include work on a family history, a memoir, and archiving numerous boxes of research files from completed projects. My public service included continuing service on the Dutch-American Historical Commission (as secretary), the Dutch-American Heritage Day Committee, the ad hoc committee on re-establishing a West Michigan chapter of the Netherland-America Foundation (as a member of NAF), the Emeritus Board of the Michigan Humanities Council, and as coordinator of pulpit supply for 14th Street Church (CRC). I have likewise continued as an emeritus member of the Managing Committee of the American School of Classical Studies at Athens.

Excerpt

Jacob E. Nyenhuis and Alfredo M. Gonzales, "Strengthened by our Diversity," in Nyenhuis *et alii*, *Hope College at 150*, vol. 1, ch. 6.

It is time for parents to teach young people early on that in diversity there is beauty and there is strength. We all should know that diversity makes for a rich tapestry, and we must understand that all the threads of that tapestry are equal in value no matter their color.

Maya Angelou¹

An early international vision

Many people may assume that cultural diversity arrived at Hope College in the 1960s, but efforts to bring diversity into the college's midst began early in its history. In fact, in the very first decade of the college's existence, international students from a very different culture were brought onto campus and into the life of the young college. It should surprise no one that the first ten students to enroll in collegiate classes at the Holland Academy in 1862 were of Dutch immigrant stock; eight of them were the first students to receive a bachelor of arts degree four years later.

In 1870, however, the ethnic profile of the Holland Academy changed dramatically. Early that year, President Phelps was using offices of the Synod of the Reformed Church in America on Vesey Street in New York when he learned from one of the secretaries about a destitute Japanese student, brought to them only a few hours earlier. Phelps immediately went to the hotel where Ryozo Tsugawa was staying. Upon learning that Ryozo was about to be sent back to Japan, Phelps "made a quick trip to Washington," and arranged with the Japanese embassy to bring him to Holland. Ryozo lived with the Phelps family while learning English so he could study at the Preparatory School of Hope College. Phelps raised the funds necessary to underwrite his education, and Ryozo graduated from the Preparatory Department in 1874. His studies had been interrupted for about six months by a return to Japan due to the serious illness of his father, and he came back to Hope shortly after the disastrous fire of October 1871 that had destroyed much of the town. Ryozo also brought his brother, Nanomiya, with him, but Nanomiya soon returned to Japan, where he became a

¹ Quoted by Krissah Thompson, "Young beauty pageant contestant found her dream in Angelou's words," *Washington Post*, reprinted in the Grand Rapids Press, 1 June 2014, B3.

very successful silk merchant. Ryozo went back to Japan after completing preparatory school and had a career in mining.²

Other Japanese students also came to study at Hope College, and “at one time, there were as many as fourteen. These students lived in Zwemer House, which became known as Japanese Hall.”³ The first two of these other students arrived in early 1871, and both earned their bachelor’s degrees eight years later. President Phelps had encountered these two Japanese students, Kumaje Kimura and Motoichiro Oghimi, while traveling in January 1871 in the eastern United States to raise funds for the support of the Ryozo Tsugawa.

Robert P. Swierenga

Thanks to the Covid shutdown, 2020 has been one of my most productive years. With campus offices closed, and our daily impromptu coffee “seminars” suspended, all I could do was write and take walking and bike-riding breaks. What better way is there to keep sane and healthy?

During the year, I published one book and several articles. The early months were taken up with proofreading and indexing the 860-page book that came off the press in July: *His Faithfulness Continues: A History of Timothy Christian Schools of Chicagoland* (Van Raalte Press, 2020). The name and subject indices, which stretch to eighty, two-column pages, required almost as much effort as writing several chapters, but the tedious—yet essential—task was far less creative.

While the Timothy book went through the final stages of publication, at the urging of my colleagues, I set to work to write a definitive biography of Rev. Albertus C. Van Raalte. Elton J. Bruins (1927-2020) had spent a lifetime compiling a complete

2 Mrs. J. A. [Frances Phelps] Otte, “Reminiscences of Early Japanese Students at Hope College,” *Intelligencer Leader*, 12 June 1935. See also Frances F. C. Phelps Otte ’82, “Hope’s Japanese Students,” *Anchor* 21 no. 8 (1 May 1908), 21-26. A photograph of five of the early Japanese students at Hope was published along with this article. The names of six of the Japanese students and the stories of some of them are included in a student research paper, J. Douglas Braat, “A Guide to the Early Japanese Students at Hope College,” May 1972. JAH/HCA.

3 Elton J. Bruins and Karen G. Schakel, eds., *Envisioning Hope College: Letters Written by Albertus C. Van Raalte to Philip Phelps Jr., 1857 to 1875* (Holland, MI: Van Raalte Press, and Grand Rapids, MI: Eerdmans, 2011), 263n3. See also Wynand Wichers, *A Century of Hope* (Grand Rapids: Eerdmans, 1968), 104-5. Wichers states that Phelps brought the first Japanese students to Hope already in 1868 (104).

corpus of Van Raalte documents, many of which had been laboriously transcribed and translated into English by Nella Kennedy, our official translator, and many other faithful docents—



E. R. Post, David Van Vliet, William K. Reinsma, John Verbrugge, Gerrit Vander Ziel, William Buursma, Henry ten Hoor, Elizabeth Dekker, Simone (Mrs. James) Kennedy, Harry Boonstra, and others. Never has an author been so blessed as to write book without first having to gather research materials from archives and libraries on two continents. With this head start, in ten months, I have completed a first draft of twenty chapters—360 pages of single-spaced text. Plans are underway to digitize the Van Raalte Papers at Heritage Hall and the Van Raalte Institute,

some six thousand in number. This biography, to be published next year, will provide the backdrop for the digitized collection.

The 2019 AADAS conference, hosted by Calvin University, on the theme of Christian education, offered an opportunity for me to highlight a theme in the Timothy book, namely, the transition of the school's mission from a Reformed Christian school for "covenant children" to a Christian school for community children. Leaving the Reformed confessional moorings in favor of an ethnically diverse, broadly Christian school was an uneven process, but school leaders mastered the change, and Timothy continues to flourish. See: "From Dutch Reformed to Non-Denominational: Transitions at Timothy Christian Schools of Chicagoland since the 1970s," in *Dutch Reformed Education* (Van Raalte Press, 2020).

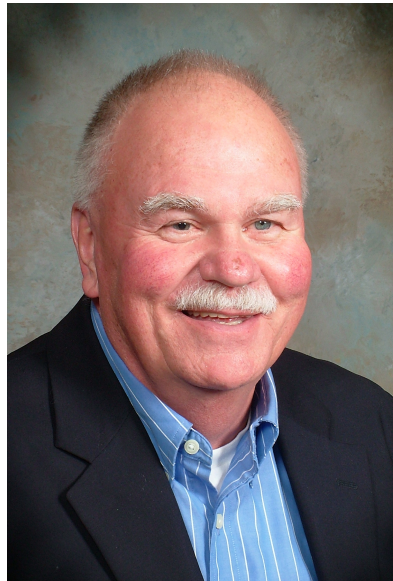
Robert Schoone-Jongen edited a special issue of *Origins*, Historical Magazine of the Heritage Hall Archives, on the theme of politics, and he invited me to participate. The result: "White Hot Politics: Holland Christian's Bid to Close 20th Street becomes a Political Fight over Christian Education." I treat this subject more extensively in my three-volume work, *Holland Michigan: From Dutch Colony to Dynamic City* (Van Raalte Press/Eerdmans, 2014), 1:562-70. The article recounts the political fight to close the street that separated Holland Christian's high school and middle school. Student safety dictated the closing, but the city council

denied the request. Refusing to take no for answer, the school board mounted a successful petition drive among Christian Reformed members and sympathetic townspeople. Their referendum went on the city ballot in the 1948 presidential election. The mundane issue of a street closing riled Reformed Church members and their public school allies, fully invested in public education. After a contentious campaign on both sides, the referendum failed by a ten-point margin—55 to 45 percent. The white-hot debate drove turnout sky high, to 84 percent, a record that still stands. Years later, a different city council and mayor closed the street.

The third paper, to be published shortly, is an eight-thousand-word entry for an Oxford University Press encyclopedia, edited by John K. Lauck of the University of South Dakota, Vermillion, who has dedicated his career to making the Midwest a recognized subfield in US historical studies. I coauthored the paper with Andrew Klumpp, a PhD candidate at Southern Methodist University and editor of the *Annals of Iowa*, the state history journal, housed at the State Historical Society of Iowa. Our entry is: “The Dutch Midwest,” *Oxford Handbook of Midwestern History* (Oxford University and editor of Press 2020).

Dennis N. Voskuil

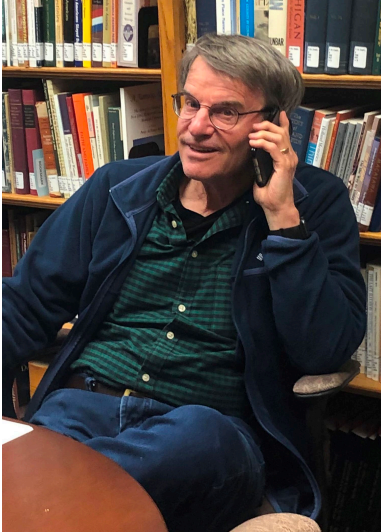
Following a two-year hiatus, during which I served as interim president at Hope College, I returned to the Van Raalte Institute and my position as a senior research fellow in the fall semester of 2019. Since that time, I have resumed my efforts to research and write a history of Western Theological Seminary. Although the seminary has existed since 1866, when the majority of the first graduating class of Hope College petitioned the General Synod of the Reformed Church in America to provide theological education through the auspices of Hope College, no comprehensive history of the seminary has yet been written. It is my goal to produce such a volume within the next three years.



Honorary Research Fellows

Paul Heusinkveld

This year I completed the “Margaret’s Mission” manuscript, the culmination of three years’ work with Margaret and Harvey Doorenbos and their son Keith. Harvey (a surgeon) and Margaret (a teacher) graduated from Hope College and were RCA missionaries in Arabia (and colleagues of my parents) and then Ethiopia. I worked with Margaret to compile her letters from thirty-four years in the mission field into a book, now being edited to publish in 2021. The work required significant research, drafts, rewriting, and revision. I drew four maps and collected photographs for inclusion in the book. The book celebrates the lives of Margaret and Harvey, dedicated to making the world a better place. Having grown up with the Doorenbos family, this project is close to my heart.



I have also reworked my manuscript of Eleanor Calverley’s biography. As a missionary with the RCA, she was the first woman doctor to Kuwait, serving from 1909 to 1920. During my two tours at the US Embassy in Kuwait, I heard many stories of this courageous woman. My goal is to retell her inspiring story as a means of reconciliation between East and West and between Kuwait and the United States, as well as to serve as inspiration for young women looking for a role model.

I began work on a biography of my father, Dr. Maurice Heusinkveld, a member of the Arabian Mission, that will cover not only the circumstances that led him to become a missionary but also his work as a missionary in Arabia. I am also annotating a compendium of rare documents about the history of the Arabian Mission, currently titled “Lost Histories of the Arabian Mission.”

I continue to prepare for publication Harvey Staal’s translation of the Arabic Bible. This rare Bible (a single copy exists at St. Catherine’s Monastery in the Sinai) was written in 867 AD and provides new insights into Christianity. Staal’s translation, published in 1984 in a small publishing run, is virtually

unavailable and in a format that is difficult to read. My goals are to reformat the text and add pictures, maps, and appendices to make it much more readable and that this additional content will add historical and cultural context to this rare document. I have been working on this project for over nine years.



I began digitizing the field reports of the Arabian Mission, which began in 1890. The VRI recently acquired a complete set of these extremely rare documents. The reports are too fragile to be used by the public, therefore, I am digitizing them and rendering them into editable text. The intent is to make the reports available for study by academics, as well as by the general public. The reports provide a unique documentation of the history and culture of the Arabian Gulf region.

Jan J. Boersema

Since this past year was dominated worldwide by the coronavirus, little came of my intention to conduct another two-month research visit to the VRI during either spring or autumn of 2020. My visit is now scheduled for the fall of 2021. Meanwhile, I am continuing my work on two, long-term research projects, namely, “The Ecological History of Easter Island,” and—together with my wife, Anthonia Bremmer—our research fellowship project, “Dutch Immigrants and the American Wilderness.”



Boersema holds a small replica of the famous moai (statues) of Easter Island

An article, “Pondering the Population Numbers of Easter Island’s Past,” and a book, *Beelden van Paaseiland. Over de duurzaamheid en veerkracht van een cultuur*, were published about the first project. And two articles about the second project

appeared in the two most-recent AADAS publications: “A Hunter’s Experience. Henry Takken’s Memoir and the Demise of the Passenger Pigeon (*Ectopistes migratorius*), in *Dutch Muck and Much More*, and “All but the Saloon. Nineteenth-Century Dutch Immigrants, the Wilderness and the Idea of Progress,” in *Dutch Reformed Education*. Please see the “Publications and Presentations” section later in this report for their complete listings.

Virtual Coffee-Hour Conversations

Covid has been a tragic reality for many and an inconvenience for everyone else. In our absence from the institute, we have continued a daily email dialogue. Each morning, one of our members introduces a topic to which the rest of us may respond, and participation has been wonderfully engaging. The topics have been broad ranging and stimulating, spanning the 2020 election and voting to the long-term impact of Covid to language variations and their cultural implications to the value of day trips to the utility of a detailed index. Those of you who have attended our morning seminars masquerading as coffee hour will recognize the fertile and flexible minds at play. Here are three conversations from the 1st, 100th, and 203rd days of our sequestration.

March 17, 2020, Day 1 of the New Dispensation

From Don Luidens

Dear Friends:

I'm already missing the corridor conversations we have each morning!

I thought it might be fun to send a regular (daily?) log for folks to update each other on their activities of the day. If you are so inclined, "Reply All" to this note, and it will get to all of our colleagues.

I did my civic duty yesterday and filled out the 2020 census online. It took about 12-14 minutes. I couldn't help but think of all the information Bob [Swierenga] has culled from past long censuses!

This morning, I thought I'd do a little shopping and store up some "basics" but was sorry to see that so much is closed—including the Bakkerji. Sorry, Jack, but that source of luxury is on hold for a time, too. But gas is \$1.77 a gallon!

Stay safe. Don L.

From Jack Nyenhuis

Dear Don, and all you other dear friends,

I was saddened to get a call from Lorna this morning telling me that she had just read Third Church's daily blog for yesterday, which informed the congregation that Elton [Bruins] has gone under care of hospice. We all realized that this day would come, but it is still hard to accept. Elton and I have known each other for forty-five years and have worked closely together much of that

time. Each of you has your own story about your connection to Elton, and we all have a collective memory of shared times with him over many years. He was scheduled to be awarded a Distinguished Alumni Award at the Alumni Banquet on April 25, but that event may not even take place. Blessings, Jack

From Bob Swierenga

Yesterday, our RV Park [in Arizona] closed all activities with more than 50 people, as the AZ governor requested. I can still go out with the bike group, 10-15 guys, and pool aerobics (under 10). Many folks are heading home early. Not us. Being in quarantine here is better than in Zeeland. Restaurants are still open here, as of today.

I'm finishing the Timothy indexes work with JoHannah. She is amazing in attention to details. She caught a half dozen women



*Bob at La Hacienda RV Resort,
Apache Junction, Arizona, April 2020*

teachers, etc., whose first name was Frances, but male board clerks, principals, etc., spelled their names "Francis," the male version. So, these ladies may have their names spelled correctly in print for the first time.

I'm getting a lot of seat time at the computer, which will continue when I return to Holland. Nothing else to do but write. Nella and Bill keep me

supplied with translations of primary sources on ACVR. JoHannah will have to struggle to keep up with our MSS.

I doubt if Hope and the other schools and colleges will resume classes until fall.

Bob

From Henk Aay

Dear friends,

I spent most of yesterday afternoon and this morning dealing with the postponement of the AADAS emigration tour to mid-October; we wanted to move it to May 2021, but the airlines would only allow rescheduling of flights to December 31. With

postponing and rescheduling, there are relatively few or no extra costs or penalties for the participants; cancelling does involve significant costs. I am still in the process of contacting all those helping us in the Netherlands and getting their commitments for the new dates. *Tot Ziens* (how many weeks will that be?) Henk

From Paul Heusinkveld

Dear Friends,

Life has gone mostly silent—an eerie lack of loud noises—here in Berlin. Perhaps “subdued” is more accurate, but it does seem so quiet that silence might be the next surprise. The streets are quiet. There is none of the busy, boisterousness that goes with living in a big city that is usually full of life, parties, and other activities that get the adrenaline flowing. On the bright side, we can hear birds singing in the trees outside our bedroom window.

Our hotel—with 300 rooms, so 300-600 potential guests—is virtually empty. Daily, we linger for an hour and a half over the hotel’s huge German breakfast buffet, since it’s delicious, it’s a distraction, there’s nothing to do outside, and the WiFi is good there. The average number of people we see is eight. We are the only ones on our floor of 52 rooms. It’s quiet, quiet! The situation does provide opportunity to write, and I’m doing that. We trust you are well.

Stay safe. Paul

From Nella Kennedy

Great to hear from you all. We, of course, had to cancel our trip to the Netherlands in April, and we don’t know when any travel to Europe will be possible.

I walk a fair bit. Being at home so much, I am more confronted with household duties but get away from that by working on VRI work at my newly installed desk in the basement. We shop as little as possible. Last Saturday I had to buy a pack of 8 rolls of paper towels (the last one on the shelf), for singles were gone. So, we should be set for a year (maybe?). I am willing to share, but you would have to pick it up at the door!

Almost time for coffee, let’s do virtual reality!!!

Cheers, Nella



Bill's at-home haircut

June 22, 2020, Day 100

From Nella Kennedy

In case you missed it, our St. James Calendar of the Christian Year informed us that today is the feast day of the (British) Saint Alban (3rd century). We discover a new saint every day. The lives of many of these were described in MSS and illustrated in stained glass, paintings, frescoes, and sculptures. Much was damaged or deliberately destroyed through religious fervor. This kind of iconoclasm continues to this day. I remember the dismay when I heard of the destruction of pre-Islamic structures in Iraq.

We see a similar anger now in the desire to ban or deface sculptures of men (primarily) who had earlier been viewed as "historic saints" by a segment of the American population. I can understand the anger in being confronted daily by the pedestaled sculptures of men who were responsible for the maintenance of great inequities.

I began with saints and ended with sinners. The Anglican Prayerbook sentence comes to mind: "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us."

Nella

From Paul Heusinkveld

Nella,

Your topic is a timely and highly controversial and a sensitive issue that our nation is going to have to come to terms with. For example, what will we do with the statues of the [12] American presidents who had slaves? And that's just the beginning of addressing this issue. When I was a kid, we had many heroes we read about and dreamed of emulating. Times have changed significantly, and I wonder how many heroes the current generation will have.

Paul

From Dennis Voskuil

Nella,

During this time when statues of Confederate generals and racist leaders are being toppled, we are reminded that all of us have clay feet and that none of us can survive the moral scrutiny that comes with leadership and notoriety. As Christians we should not be surprised. I remember how disappointed I was when I learned of the moral failings of Alan Boesek. Jefferson was fully aware of his inconsistencies regarding his personal slaves and, I

suspect, his relationship with Sally Hemmings. Honesty and humility will not cover our moral failings, but they may guard against constructing statues of ourselves. Thanks for a meaty topic, Nella.

Dennis

From Don Luidens

Dear Nella (and others)

Sainthood has always been problematic. As have heroes, whose feet always return to the clay from which they were fashioned. The message in all of this is to be as conscious as we can of the gifts that heroes and saints bring, but never forget that they are as human and fallible as we. When the heroic/saintliness is overstated, it sets everyone up for forgetting our common humanity and shortcomings. It took almost 200 years for the descendants of TJ to acknowledge their “cousins” of a different color. DNA testing brought that about. As Jefferson’s humanity becomes more clear, the boldness of his heroic efforts come into clearer relief. Thanks for raising a delicate issue with such delicacy.

Cheers. Don

From Don Bruggink

Dear Nella,

As a historian with a penchant for art, I too am conflicted about the destruction of statuary. Certainly those who cost the states thousands of lives in the Civil War by their attempt at secession to protect slavery, which was the basis for their economic life, do not merit being honored by statuary in public places. While they too are part of our history, and some even merit artistic approval, I like the proposal of creating “Statuary Outdoor Museums,” complete with the various histories surrounding them to give a full-orbed picture of our nation’s history.

Don Bruggink

From Henk Aay

Dear friends,

Thank you, Nella, for starting a discussion of this important issue. I want to argue a very unorthodox position. We assume that erecting statues of historically influential people honors what they have stood for and their positive contributions. We would never erect a statue of/to Adolf Hitler. But why not? Why must statues only be of those on balance morally upright and those who championed/implemented universal human rights? Why exclude abject failures, tyrants, racists, and oppressors of humanity from

our statutory? Would appropriately designed statues signaling their twisted ambitions and accompanying plaques enumerating their misdeeds, atrocities, and moral failures (along with baskets of rotten tomatoes as projectiles!) to keep their failures in front of the population for many generations be essential as warnings?

From Don Luidens

Has there been any systematic history of RCA/Dutch involvement in US slaveholding or slave trading?

Cheers. Don Luidens

From Bill Kennedy

This sounds like a job for Michael Douma. Mike might have some ideas on the subject. I only know about the subject tangentially—from my article about the fuss about the German Reformed slaveholders wanting to join the RPDC in 1855. Of course, we know that slavery wasn't ended in New York and New Jersey until the first half of the 19th century, and some of the slave owners were Dutch (Reformed. There would presumably be studies somewhere out there, published or not, on this subject, but I can't think of any (if I ever heard of them).

Bill

From Bob Swierenga

Don and all,

I believe Michael Douma has been studying slavery in colonial New York.

Bob

From Don Bruggink

Dear All,

I know of no systematic study of slaveholding in the RCA. *By Grace Alone* has a chapter, "Slave and Free," that offers an overview of slaveholding in the RCA. It spans from the 1750s, when pious Dina van Berg Freylinghuizen wished to be rid of the black slaves inherited from her husband, to the last great debate over slavery in the General Synod of 1855. I do recognize that the widow of one of the first presidents of what eventually became NBTS had a slave as a domestic servant. Moving forward about two centuries, an African American member of the West End Collegiate Church and of the Historical Commission of the RCA noted that a history of the First Reformed Church of Flatbush entirely omitted any reference to slaves who were members of the congregation and whose white members who held slaves.

Don Bruggink

From Jack Nyenhuis

Dear Nella,

I come late to the discussion, and many threads of dialogue have been developed in response to your thoughtfully provocative post. I have three different threads of my own to add.

1. There are statues and busts of Roman emperors—good, bad, and horrible—in museums in Europe and the US. The “pedestals” (plinths) on which they stand do not elevate them the way that public sculptures of historical figures are in the US (of course, there are also such sculptures in Italy and across Europe). The idea of having now-disgraced leaders assembled in a sculpture park, with proper historical commentary, makes sense.

2. In the Old Testament, there are two stories that stimulate my thinking on this subject: (a) the golden calf in Exodus 32 was thrown into the fire by Moses and ground up and put into the water, and (b) in Numbers 16, Korah, Dathan, and Abiram rose up against Moses and Aaron—the censers used to present an offering by their 250 followers were hammered into a covering for the altar to serve as “a sign to the Israelites.” These stories lead me to ask: Should we take down bronze statues of Confederate leaders in the Civil War and turn them into liquid metal to recast them for a noble purpose?

3. The removal of monuments resulting from and reflecting the values of white supremacy is essential to repairing some of the damage done to African Americans for centuries. Recent articles about a public sculpture in Allendale (depicting a Confederate soldier, a Union soldier, and an African American child) revealed how intense the defense of white supremacy is even in West Michigan.

Nonetheless, we should have a civil conversation about criteria for removing or retaining these sculptures, but that may be hoping for too much.

Jack

September 25, 2020, Day 203

From Jack Nyenhuis

Good morning, dear friends,

It’s coffee time, and it is my privilege to begin today’s conversation.

We spend our days writing and editing, but over the past 202 days, we haven’t had a discussion of the scholarly and editorial process, so I’d like to start that conversation today. I’ll address these topics in reverse order.

What triggered my thoughts about this topic was an obituary notice for the brother of the late Rev. X. It appeared in the *GR Press* of Tuesday, September 20, and begins as follows:

“Ronald Lee X passed away peacefully on September, 18, 2020 after a long illness with his wife, Sue.”

Here we have a misplaced comma (after September) and a missing comma (after illness; and I suppose one after 2020 would also be appropriate). Punctuation matters.

The editorial process is about much more than where to place a comma, but punctuation in a sentence can make a vital difference in the reader’s ability to grasp immediately what the author is saying. My mantra as an editor, as JoHannah knows all too well, is that my role is to maintain the author’s voice, while helping the author to communicate more clearly and effectively what she intends to say. I can often see instances where I would have written a sentence differently, but unless the sentence is unclear as it stands, I will not change it. If it is not clear, I will try to rewrite it in the author’s voice. It takes discipline to suppress my own voice when working with someone else’s manuscript. I believe that JoHannah has learned to do that very well.

When I read a manuscript, I am evaluating it in terms of content, style, diction, and punctuation, as well as accuracy. When you are called on to edit manuscripts, what are you looking for? What are your expectations regarding content, style, and diction?

There is another aspect to the editorial process which I participated in yesterday when I met via Zoom with Don L., Don B., and JoHannah to discuss the design for the cover of Don’s book, *Seeds of Hope, Hate, and Change: Missionary Witnesses to the Middle East in Transition*. Willem Mineur offered us seven options, which we quickly narrowed down to two choices. We selected #4 but preserved the Arabic calligraphy from #1 for use on the back cover. That discussion called to mind our coffee-time conversations about book titles, during which we came up with, e.g., “Envisioning Hope College” for Elton’s book and the subtitle “From Dutch Colony to Dynamic City” for Bob’s *Holland, Michigan*. I miss those in-person conversations very much but am glad we have been able to meet via Zoom and, once a month, at the feet of ACVR in Centennial Park.

Jack

From Don Luidens

Punctuation rules!

Thanks, Jack, for this germane topic. I used to begin a class on gender issues by asking my students to punctuate the phrase: “The wife said the husband is a fool.” Invariably, the women punctuated it this way: “The wife said, ‘The husband is a fool.’” The males preferred: “‘The wife,’ said the husband, ‘is a fool.’” Conversation ensued.

Cheers. Don

From Bob Swierenga

Thanks, Jack, for your thoughts on editing our books. I for one can testify to your and JoHannah’s valuable editing and proofreading. You both saved me from many errors and misbegotten sentences. It is a selfless task that makes us all look better than we really are. I very much appreciate both of you for doing this so conscientiously.

Bob

From Henk Aay

Dear Jack, JoHannah, et al.

As someone “soon” to hand in a book manuscript, I am at once terrified and consoled. Terrified: I have made major and minor writing and structural blunders, knowing your eagle-eyed editing. Consoled: you will find all these deficiencies and, paraphrasing Bob, make me look better as a writer and researcher than I am. Thank you both for your skills and commitment to excellence. The VRI is unique in that it is both a research institute and a press, one that makes our work readable, winsome, and understandable.

Henk

From Dennis Voskuil

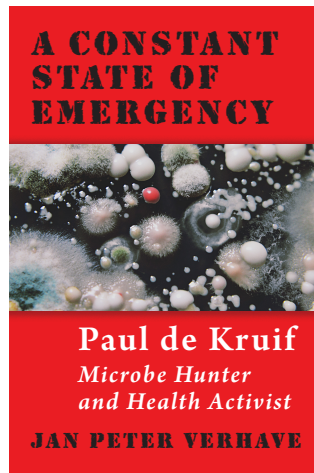
Yes, we are indeed blessed to have JoHannah and Jack to exercise your skills of editing available to the VRI. Thank you, Jack and JoHannah.

Gratefully, Dennis

Books Published in 2020

Jan Peter Verhave, *A Constant State of Emergency: Paul de Kruif, Microbe Hunter and Health Activist* (Van Raalte Press)

Paul De Kruif was a native of Zeeland, Michigan. His grandfather came to America on the same ship as Albertus C. Van Raalte, founder of sister city, Holland, Michigan. These tightly knit, hard-working communities were settled in the mid-



nineteenth century by Dutch immigrants who were predominately very conservative Calvinists and came for economic as well as religious reasons. Young De Kruif grew up in a community of strict Sabbatarians, where neither swimming, playing ball, nor bicycling on Sunday were condoned.

A close reading of De Kruif's biography hints at more serious causes of his rebellion—both religious and social. Although his father was an elder of the Second Reformed Church of Zeeland, his role in the church did not necessarily translate into an idyllic home life—rigid Calvinist morality notwithstanding.

But why a definitive biography of this religious and social rebel? Although De Kruif's rebellion defied most of the personal mores of the community, his life left intact the basic Christian tenant of service to others, biblically expressed: love thy neighbor. De Kruif's vocation as publicist on behalf of public health was in the forefront of the science of medicine. His professional understanding as a microbiologist, combined with his gift for

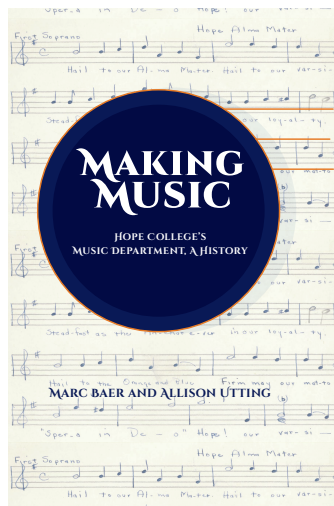
lucid, compelling prose, made him one whose impact on the health of America could be argued as unparalleled.

Marc Baer and Allison Utting, *Making Music: Hope College's Music Department, A History* (Van Raalte Press)

On October 22, 2015, the Jack H. Miller Center for Musical Arts opened on the east side of Hope's campus. In that year, the college's Department of Music comprised thirteen full-time and



twenty-eight part-time faculty. Such a remarkable building and staff could not have been imagined in 1862 when the college opened its doors to a handful of students.



But if, as in the words of the student newspaper in 1909, “We find music everywhere,” was true in the early years of the college, then it was also true that music was nowhere, at least in terms of a recognized physical space, an established part of the college curriculum, and even a faculty appropriate for an academic department. *Making Music* takes up these topics, as well as a related set of concerns: which music, for whom, and to what end?

To unpack all this, the authors approached their study through six

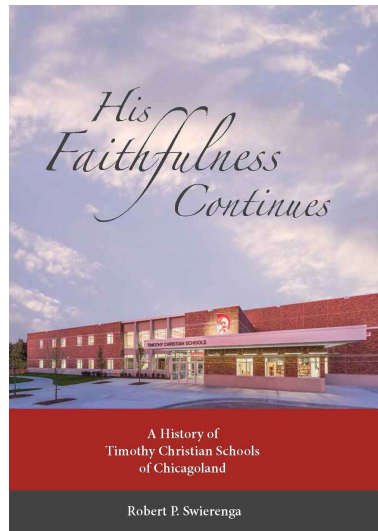
thematic chapters: music's identity at Hope over the last 150 years, how a modern faculty with a distinct character emerged in the mid-twentieth century, on students as makers of music, the buildings music called home, the musical rhythm of the year, and the relationship between campus and community as it evolved from the 1860s.

Robert P. Swierenga, *His Faithfulness Continues: A History of Timothy Christian Schools of Chicagoland* (Van Raalte Press)

In its first century, Timothy Christian Schools grew from a struggling, unaccredited school with one teacher and thirty-four students in 1911 to a fully accredited school today with ninety full-time teachers, a student body over one thousand, buildings valued at \$25 million, and an operating budget of \$12 million. This amazing story is reflected in the theme of the centennial celebration in 2011 and in the title of this book, "His Faithfulness Continues."

Timothy Christian Schools have been an anchor for the Dutch Reformed community on Chicago's West Side. The schools have always been located in the heart of their supporting communities. Parents and staff tend to purchase homes nearby, which creates clustering residential patterns. This was especially true for the buildings in Chicago and later in Cicero, but the gradual move of TCS to Elmhurst from 1962 to 1972 created greater geographic dispersion. This necessitated a larger busing program, although many families still clustered around the school and two supporting Christian Reformed churches. School and church activities were always the focal point of daily life, including social, cultural, and leisure activities. Friendships revolved around church and school contacts. Apart from jobs and workplaces, church and school families lived in a shared web of connections.

This networking began to change in the 1960s and 1970s, due to a decision to hire non-Reformed faculty and recruit



students from non-Reformed homes within busing distance. Under the enrollment-driven transition from Dutch Christian Reformed (90 percent in 1970) to broadly Christian (35 percent in 2018), religious and ethnic homogeneity gave way to diversity, although students found a shared identity in the classroom, chapel services, and school-sponsored programs in sports and scholastic competitions.

The board of directors and administrators—superintendents Arnie Hoving, Dan Van Prooyen, and Matt Davidson—led the transition, while reluctant Christian Reformed “supporting church” members, primarily the heavy lifters financially, wanted to keep “onze school.” Wise leadership overcame the “we” versus “they” mentality, as the constituency changed from the founding Dutch Reformed generations to a broadly Christian base, and the student body diversified theologically and culturally. The constitution and bylaws were revised several times to reflect the gradual transition. This transition was adroitly managed by astute boards and administrators. Descendants of the founding generations, as well as subsequent society members, wholeheartedly support the thriving school that Timothy is today.

Donald A. Luidens, Donald J. Bruggink, and Herman J. De Vries Jr., eds., *Dutch Reformed Education: Immigrant Legacies in North America* (Van Raalte Press)

Sola scriptura, decreed the Reformers, and thereby launched a literacy frenzy. The newly christened “priesthood of all believers” necessitated that even the lowly layman knew how to read and reflect on Holy Writ. Buoyed by the mushrooming bourgeoisie that boasted exceptional resources and unprecedented discretionary time, and fueled by geopolitical and mercantile demands, literacy—steeped in approved Christian dogma—became a widespread expectation throughout seventeenth- and eighteenth-century Europe.

These high expectations for Christian education crossed the Atlantic with succeeding waves of Dutch Reformed immigrants and set the stage for a remarkable flourishing of academic institutions, from the earliest grades through postgraduate training. During the colonial era, while broad-scale literacy was the impetus for establishing primary and secondary schools for young folk—principally males—the demand for an educated clergy and a well-trained professional class prompted the founding of postsecondary schools. Reformed congregations and individuals were at the forefront of both initiatives—literacy training for the

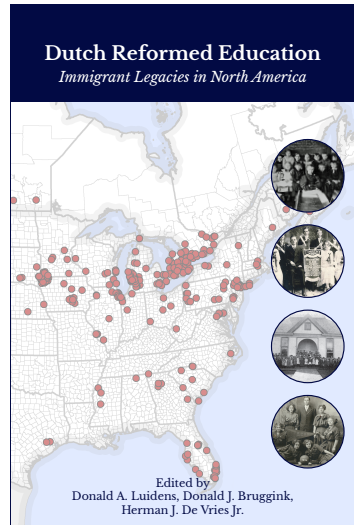
layman and theological training for the clergy. The resulting institutions were augmented in their educational tasks by a nascent publishing industry that produced a broad range of Christian literature and commentaries.

Most of the essays in *Dutch Reformed Education* provide a snapshot of the ongoing drive for a self-consciously Christian education that was embedded in the Dutch Reformed immigrant movement. These essays are happily complemented by chapters that reflect on the broader implications of the Dutch immigrant experience in other spheres of the educational

enterprise. The multidisciplinary approaches that appear here make this volume particularly engaging. Along with a preponderance of historians, a scattering of cultural anthropologists, language and literature scholars, theologians, and even a photographer make their appearance in this volume. The rich variety of lenses that they bring to bear enlivens our imaginations and extends our understanding of the Dutch immigrant experience.

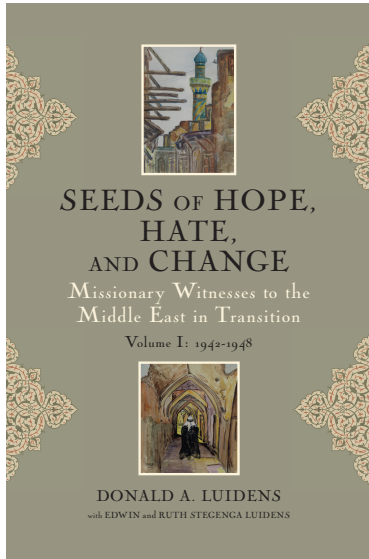
Donald A. Luidens, *Seeds of Hope, Hate, and Change: Missionary Witnesses to the Middle East in Transition*, 2 vols. (Van Raalte Press)

Given the cauldron of political enmity and cultural division that characterizes geopolitics in the Middle East today, it is hard to imagine the buoyant optimism, even joyful naiveté, with which Christian missionaries from the Western world approached that region at midpassage of the twentieth century. They brought a vibrant message of hope, nestled in a package of Christian goodwill. In large measure, this message was received with warm grace and heartfelt appreciation. Grateful for otherwise unavailable social services—from education to medical care to spiritual engagement—the receiving Arab populations generally and genuinely welcomed the foreigners, displaying to the missionaries the traditional Arab generosity accorded to strangers in their midst. But the seeds of change were afoot, as the British



Empire underwent its death throes, and Arab nationalism collided with religious revivals.

Seeds of Hope, Hate, and Change is the story of one missionary couple's venture



into this tumultuous world. Bit players in the grand drama of the day, Edwin and Ruth Luidens were frontline witnesses to the seeds of hope and the seeds of hate being planted all around them. At the same time, they were agents of change, as well as objects of change, bringing transformation and finding themselves transformed in the process. In October 1944, with the world still gripped in the seemingly unyielding vice of military conflagration, they set sail from Philadelphia to share their faith, hope, and love with the peoples of Arabia. In many ways, theirs is a love story: between themselves as newlyweds and between them and their adopted kinfolk, the

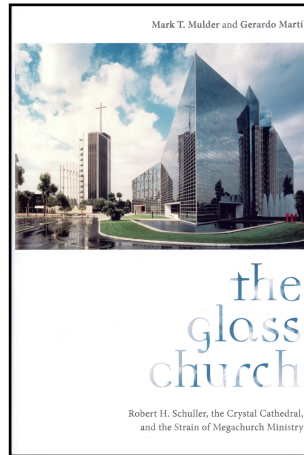
populations of Iraq and Bahrain. At times, it is an uplifting story of love returned and, at other times, one of love unrequited.

Mark Mulder (Visiting Research Fellow 2016-17), in collaboration with Gerardo Marti, *The Glass Church: Robert H. Schuller, the Crystal Cathedral, and the Strains of Megachurch Ministry* (Rutgers University Press)

Robert H. Schuller's ministry—including the architectural wonder of the Crystal Cathedral and the polished television broadcast *Hour of Power*—cast a broad shadow over American Christianity. Pastors flocked to Southern California to learn Schuller's techniques. The president of United States invited him to sit prominently next to the first lady at the State of the Union address. Muhammad Ali asked for the pastor's autograph. It seemed as if Schuller may have started a second Reformation. And then it all went away. As Schuller's ministry wrestled with internal turmoil and bankruptcy, his emulators—including Rick Warren, Bill Hybels, and Joel Osteen—nurtured megachurches that

seemed to sweep away the Crystal Cathedral as a relic of the twentieth century. How did it come to this?

Certainly, all churches depend on a mix of constituents, charisma, and capital, yet the size and ambition of large churches like Schuller's Crystal Cathedral exert enormous organizational pressure to continue the flow of people committed to the congregation, to reinforce the spark of charismatic excitement generated by high-profile pastors, and to develop fresh flows of



capital funding for maintenance of old projects and launching new initiatives. The constant attention to expand constituencies, boost charisma, and stimulate capital among megachurches produces an especially burdensome strain on their leaders. By orienting an approach to the collapse of the Crystal Cathedral on these three core elements—constituency, charisma, and capital—*The Glass Church* demonstrates how congregational fragility is greatly accentuated in larger churches, a notion of “megachurch strain,” such that the threat of implosion is significantly accentuated by any failure to properly calibrate the interrelationship among these elements.

Publications and Presentations

- “Blake, Eugene Carson.” In *American Religious History: Belief and Society through Time*. Vol. 3. Ed. Gary Scott Smith. Santa Barbara, CA: ABC-CLIO, 2020. (Earl Wm. Kennedy)
- “A Hunter’s Experience. Henry Takken’s Memoir and the Demise of the Passenger Pigeon (*Ectopistes migratorius*).” In *Dutch Muck and Much More: Dutch Americans in Farming, Religion, Art, and Astronomy*. Ed. Earl Wm. Kennedy, Donald A. Luidens, and David Zwart. Van Raalte Press, 2019. (Boersema, with Nella Kennedy)
- “All but the Saloon: Nineteenth-Century Dutch Immigrants, the Wilderness, and the Idea of Progress.” In *Dutch Reformed Education*. Van Raalte Press, 2020. (Boersema, with Anthonia Boersema-Bremmer)
- Beelden van Paaseiland. Over de duurzaamheid en veerkracht van een cultuur*, 2nd rev. ed. Amsterdam: Atlas/Contact, 2020. (Boersema)
- “Development of Diversity at Western Theological Seminary.” In *Dutch Reformed Education*. Van Raalte Press, 2020. (Bruggink)
- “From Dutch Reformed to Non-Denominational: Transitions at Timothy Christian Schools of Chicagoland since the 1970s.” In *Dutch Reformed Education*. Van Raalte Press, 2020. (Swierenga)
- “Hope College Music Faculty, 1866-2016.” Appendix in Marc Baer and Allison Utting, *Making Music: Hope College’s Music Department, A History*. Van Raalte Press, 2020. (Nyenhuis)
- “Meester Mulder and Orange City’s Un-American Christian School.” In *Dutch Reformed Education*. Van Raalte Press, 2020. (Earl Wm. Kennedy)
- “Pondering the Population Numbers of Easter Island’s Past.” In *Easter Island and the Pacific. Cultural and Environmental Dynamics*. Ed. Burkhard Vogt, Annette Kühlem, Andreas Mieth, and Hans-Rudolf Bork. Easter Island: Rapanui Press, 2019. (Boersema, with Ruben Heule)
- “Predestination.” In *American Religious History: Belief and Society through Time*. Vol. 1. Ed. Gary Scott Smith. Santa Barbara, CA: ABC-CLIO, 2020. (Earl Wm. Kennedy)
- “Present from the Beginning: Reformed Dutch Day Schools in North America, 1638-2019.” In *Dutch Reformed Education*. Van Raalte Press, 2020. (Aay)
- “Princeton Theological Seminary.” In *American Religious History: Belief and Society through Time*. Vol. 2. Ed. Gary

Scott Smith. Santa Barbara, CA: ABC-CLIO, 2020. (Earl Wm. Kennedy)

Saving the Overlooked Continent: American Protestant Missions in Western Europe, 1940-1975. Leuven, Belgium: Leuven University Press, 2020. (Krabbendam)

“Tending the Legacies.” Introduction to *Dutch Reformed Education*. Van Raalte Press, 2020. (Luidens)

“White Hot Politics: Holland Christian’s Bid to Close 20th Street Becomes a Political Fight over Christian Education.” *Origins* 38 (no. 2) 2020. (Swierenga)

Presentations

“Atlas of Dutch American/Canadian North America.” Presentation to the annual meeting of the Dutch International Society, October 23, 2019. (Aay)

“Chapters in the History of Reformed Dutch American/Canadian Christian Day Schools 1638-2019: A Cartographic Survey.” Presentation to the Geology, Geography and Environmental Studies Department Seminar, Calvin University, November 15, 2019. (Aay)

“Development of Diversity at Western Theological Seminary.” Paper presented at the Association for the Advancement of Dutch American Studies, Calvin University, June 2019. (Bruggink)

“From Dutch Reformed to Non-Denominational: Transitions at Timothy Christian Schools of Chicagoland since the 1970s.” Paper presented at the Association for the Advancement of Dutch American Studies, Calvin University, June 2019 (Swierenga)

“Political Turmoil in the Middle East.” Lecture at HASP (Hope Academy of Senior Professionals), October 14, 2019. (Heusinkveld)

Visiting Research Fellows Lecture Series

Dutch American Identity Politics: The Use of History by Dutch Immigrants (2003)

Hans Krabbendam, Roosevelt Study Center, the Netherlands

The Rain of God: Reformed Church in America Growth and Decline in Historical Perspective (2004)

Lynn M. Japinga, Hope College

Dutch Entrepreneurship: Spirit or Ideology? (2004)

Hans Niemantsverdriet, Amsterdam

Reassessing 1857: Overlooked Considerations Concerning the Birth of the Christian Reformed Church (2006)

James A. De Jong, Calvin Theological Seminary

Disease and Death among the Early Settlers in Holland, Michigan (2006)

J. P. Verhave, Radboud University Medical Center, Nijmegen, the Netherlands

Growing Up Dutch American: Cultural Identity and the Formative Years of Older Dutch Americans (2007)

Peter Ester, Tilburg University, the Netherlands

The Dutch Equation in the RCA Freemasonry Controversy, 1865-1885 (2008)

Harry Boonstra, Calvin College and Seminary

"We live presently under a waning moon": Nicholas Martin Steffens as Leader of the Reformed Church in America in the West in Years of Transition (1878-1895) (2008)

George Harinck, VU University Amsterdam

Preachers, Pews, and Pupils: Commemorating the Past in Twentieth-Century Dutch America (2008)

David Zwart, Dordt College

"Pope of the Classis"? The Leadership of Albertus C. Van Raalte in Dutch and American Classes (2009)

Leon van den Broeke, VU University Amsterdam

Dutch Americans and the Rise of Heritage Studies (2010)

Michael Douma, Florida State University

Hope: The Legacy of Van Raalte (2011)

Rein Nauta, Tilburg University, the Netherlands

Documentary Films of the Netherlands Shown in the United States, 1942-1973: Viewership, Representativeness, and Visual Rhetoric (2013)

Henk Aay, Calvin University

Hendrik P. Scholte: His Legacy in the Netherlands and in America (2015)

Eugene Heideman, RCA staff member, retired

- “We made the wilderness to blossom”: Nineteenth Century Dutch Immigrants and the Natural World* (2015)
Henk Aay, Calvin University, and Jan J. Boersema, Leiden University, NL
- Seeds of Hope, Seeds of Hate: A Love Story (Begins)* (2016)
Don Luidens, Hope College
- A Japanese and a Dutchman in Science: Stories of a Dramatic Disaster* (2017)
Jan Peter Verhave, Radboud University, Nijmegen, NL
- Plugging in the Electric Church: Robert Schuller, the Crystal Cathedral and Entrepreneurial Evangelicalism* (2018)
Mark Mulder, Calvin University
- Eleanor Calverley, First Doctor to Kuwait: Celebrating 100 Years of Kuwaiti-American Friendship* (2018)
Paul Heusinkveld, Honorary Research Fellow
- Paterson, New Jersey: Dutch Immigration’s Largest Afterthought (1846-1950)* (2019)
Robert Schoone-Jongen, Calvin University
- The Pull at Hope College: Then and Now, 1898-2018* (2019)
Bruce Geelhoed, Ball State University
- Patriots and Internationalists: Dutch American Religion and Global Consciousness in the Late 19th Century* (2019)
Andrew Klumpp, Southern Methodist University

Van Raalte Institute Staff 2019-20

Henk Aay *Senior Research Fellow* (2013)
BA (hons.) Wilfrid Laurier University
MA Clark University
PhD Clark University

Jan J. Boersema *Honorary Research Fellow* (2012)
 Visiting Research Fellow (2014-15)
BS (biology) Groningen University
MA (biology) Groningen University
PhD (theology) Groningen University

Donald J. Bruggink *Senior Research Fellow* (2003)
BA Central College
BD Western Theological Seminary
PhD University of Edinburgh
DD (honorary) Central College

George Harinck *Honorary Research Fellow* (2009)
BA Leiden University
MA Leiden University
PhD VU University Amsterdam

Paul Heusinkveld *Honorary Research Fellow* (2018)
BA Hope College
MA studies University of Arizona

Earl Wm. Kennedy *Senior Research Fellow* (2003)
AB Occidental College
BD Fuller Theological Seminary
ThM Princeton Theological Seminary
ThD Princeton Theological Seminary

James C. Kennedy *Research Fellow* (1997-2005)
 Honorary Research Fellow (2010)
BSFS Georgetown University
MACS Calvin University
PhD University of Iowa

Nella Kennedy *Senior Research Fellow, Official Translator*
 (2010)
AB Northwestern College
MA University of Iowa
PhD studies University of Iowa

- Hans Krabbendam *Honorary Research Fellow (2009)*
MA Leiden University
MA Kent State University
PhD Leiden University
- Donald A. Luidens *Senior Research Fellow (2016)*
Director (2019)
BA Hope College
MDiv Princeton Theological Seminary
MA Rutgers University
PhD Rutgers University
- Jacob E. Nyenhuis *Editor-in-Chief, Van Raalte Press (2007)*
Director Emeritus (Director, 2002-15;
Interim Director, 2017-19); Senior
Research Fellow (2001-2); Provost
Emeritus and Professor Emeritus of
Classics (1975-2001)
AB Calvin University
AM Stanford University
PhD Stanford University
LittD (honorary) Hope College
- JoHannah Smith *Project Editor and Office Manager (2010)*
AB Hope College
MA studies University of Houston
Grand Valley State University
- Robert P. Swierenga *A. C. Van Raalte Research Professor and*
Adjunct Professor of History (1996)
BA Calvin University
MA University of Iowa
PhD University of Iowa
- Jan Peter Verhave *Honorary Research Fellow (2009)*
BS VU University Amsterdam
MA VU University Amsterdam
PhD University of Nijmegen
- Dennis N. Voskuil *Senior Research Fellow (2014); Director*
(2015-17); Interim President (2017-19)
BS (hons.) University of Wisconsin
BD Western Theological Seminary
PhD Harvard University

Applications Invited

Visiting Research Fellows Programs for Academic Year 2021-22

The Van Raalte Institute at Hope College invites applications from qualified scholars for a fellowship offered through the Visiting Research Fellows Program. Up to two fellowships per academic year will be awarded, each for not more than ten weeks in duration and with a stipend of up to \$3,000.

The Netherland-America Foundation Visiting Research Fellowship was established by a grant in 2006 from the Netherland-America Foundation. The goal of this fellowship is to promote international linkage between the Netherlands and the United States in order to enhance mutual understanding and respect.

Criteria for Selection: Proposals for support must demonstrate that the proposed research fits the mission statement of the institute, that the scholar is qualified to conduct such research, and that the resources of the institute and of the Joint Archives of Holland are essential to the conduct of that research. A current curriculum vitae should be submitted with the application. The NAF Fellowship is intended solely for respected scholars from the Netherlands.

Application Process and Deadline: The candidate is to submit a written application no later than February 26, 2021. Further information about expectations, arrangements, and the application process may be obtained at hope.edu/vri.

Mission Statement

The Van Raalte Institute is a department of Hope College. Hence, its mission relates directly to and supports the mission of Hope College, an undergraduate liberal arts institution offering academic programs in the context of the historic Christian faith. The institute is closely related to another department of Hope College, the Joint Archives of Holland.

The Van Raalte Institute of Hope College honors the memory and vision of Reverend Dr. Albertus C. Van Raalte, the founder of Holland, Michigan, by engaging in and promoting the study of his life and legacy, exploring the cultural history of the West Michigan community, and publishing, through the Van Raalte Press, scholarly work on Dutch immigration and heritage in North America and around the globe.

The institute derives its vision from a letter dated November 27, 1846, by A. C. Van Raalte, written shortly after his party landed in New York. As he was headed westward, he declared “I hope that a large colony can be established here in America which will focus its work on the Kingdom of God.” His vision also extended far beyond the boundaries of Holland, Michigan, to other colonies and to immigrants throughout the United States. The bold Christian vision that he had for the church, for education, and for the community continues to have an impact on the “colony” that he founded on February 9, 1847, and on the college which he helped to establish fifteen years later.

The institute carries out its educational mission not only through research and publication but also through the sponsorship of lectures and presentations by its members and invited guests. Through liaison with scholars and educational and cultural institutions in the Netherlands and other countries, the institute seeks to promote the understanding of the history of this community. From time to time, the institute will host visiting scholars from these countries to enable them to engage in research in our local archives and to provide a broader perspective to our own endeavors.

