

Publications

"A.C. Van Raalte." In *American National Biography*, 19: 234-236. Cary, North Carolina: Oxford University Press, 1999. (Robert P. Swierenga)

Review of *The Arabian Mission's Story: In Search of Abraham's Other Son* by Lewis R. Scudder III. *Reformed Review* 52, no. 2 (winter 1998-99): 162-163 (Elton J. Bruins)

"'Better Prospects for Work': Van Raalte's Holland Colony and its Connections to Grand Rapids." *Grand River Valley History* 15 (1998): 14-22. (Robert P. Swierenga)

Van Raalte held out the dream of a flourishing colony that would spread out eastward until Hollanders would fill Grand Rapids "with thousands of industrious workmen." Grand Rapids was a "model city in many respects," said Van Raalte, and was destined to become to the Dutch their "chief headquarters, ... the Calvinist Jerusalem of America."

Van Raalte was a true prophet. By 1900 the Dutch had become the largest ethnic group in the city, with 23,000 of 87,000 inhabitants (27 percent). Today nearly 50,000 of the city's 200,000 inhabitants claim some Dutch ancestry.

From "'Better Prospects for Work': Van Raalte's Holland Colony and its Connections to Grand Rapids," in *Grand River Valley History*. (Robert P. Swierenga)

"Donald J. Bruggink's Contribution to Reformed Church in America Historiography." *Reformed Review* 52, no. 3 (spring 1999): 213-224. (Elton J. Bruins)

*One cannot review the thirty volumes that have appeared between 1968 and 1998 without being struck by the fact that their wide variety of subject matter appeals both to various constituencies in the church and to the scholarly world. Titles such as *The Dutch Reformed Church in the American Colonies*, by Gerald F. De Jong, are found on the shelves of research libraries across the country. The historical directories, of particular interest in the RCA for obvious reasons, are also eagerly sought after by libraries which specialize in genealogical research. Libraries in RCA congregations gravitate toward such missionary memoirs and histories as *Grace in the Gulf*, by Jeanette Boersma, and *The Call of Africa*, by Morrell F. Swart.*

From "Donald J. Bruggink's Contribution to Reformed Church in America Historiography" in *Reformed Review*. (Elton J. Bruins)

Faith and Family: Dutch Immigration and Settlement in the United States, 1820-1920. New York: Holmes & Meier, 1999. (Robert P. Swierenga)

By all expectations, as a small Protestant ethnic group they should have rapidly assimilated, intermarried, and melded into the broader Yankee society. Outwardly, the Dutch were integrated into economic and political life, and they promptly became naturalized citizens. To the non-Dutch they appeared by the second generation to be typical middle-class neighbors, living in neat bungalows in town or in white farmhouses in the country. They were indistinguishable in dress and speech, in the work place, and in the voting booth. ...But secondary associations and even language are not the prime markers of ethnicity. One must look to primary associations — the worshipping community, schooling, home life, marriage patterns, and recreation. In these areas the Calvinists built an institutional fortress and demonstrated their religious solidarity.

From *Faith and Family: Dutch Immigration and Settlement in the United States, 1820-1920*. (Robert P. Swierenga)

Family Quarrels in the Dutch Reformed Churches in the Nineteenth Century. The Historical Series of the Reformed Church in America, ed. Donald J. Bruggink, no. 32. Grand Rapids, Michigan: William B. Eerdmans, 1999. (Robert P. Swierenga and Elton J. Bruins)

"H.P. Scholte." In *American National Biography*, 19: 420-421. Cary, North Carolina: Oxford University Press, 1999. (Robert P. Swierenga)

Moralism had hardly been absent from Dutch society before the 1860s, but a new idealistic élan, sustained by the belief that the world could be transformed, helped sustain the idea that the Netherlands was somehow a 'Gidsland' ('Guideland'), a nation whose moral example could inspire other nations toward better behaviour. It is important to note that this 'Guide Land' ideal long predated the 1960s, and that it pertained almost exclusively to foreign policy. The Netherlands as the moral pathfinder for other nations stemmed from the 'small is better' thinking of the statesman J.R. Thorbecke.... It was this ideal of a moral, principled neutrality which enjoyed its heyday in the first decades of this century until the German invasion of 1940 put an end to it. It was this ideal which resuscitated itself in the late 1960s, when many Dutch began to question the morality of a bipolar arms race and deep inequities in income across the globe.

From "The Myth of Dutch Progressiveness. The Netherlands as 'Guide Land.'" in *The Low Countries: Arts and Society in Flanders and the Netherlands*. (James C. Kennedy)

History of the Low Countries. Edited by J.C.H. Blom and E. Lamberts. Translated and edited by James C. Kennedy. New York: Berghahn Books, 1999. (James C. Kennedy)

"Is a 'Joyful Death' an Oxymoron?: The Christina de Moen Van Raalte Story." In *Patterns and Portraits: Women in the History of the Reformed Church in America*, edited by Renee S. House and John W. Coakley, 87-94. The Historical Series of the Reformed

Church in America, ed. Donald J. Bruggink, no. 31. Grand Rapids, Michigan: William B. Eerdmans, 1999. (Karsten Rumohr-Voskuil and Elton J. Bruins)

"The Myth of Dutch Progressiveness: The Netherlands as 'Guide Land.'" *The Low Countries: Arts and Society in Flanders and the Netherlands, A Yearbook 7* (1999-2000): 220-224. (James C. Kennedy)

Nieuw Babylon in aanbouw: Nederland in de jaren zestig. 3rd ed. Amsterdam: Boom, 1999. (James C. Kennedy)