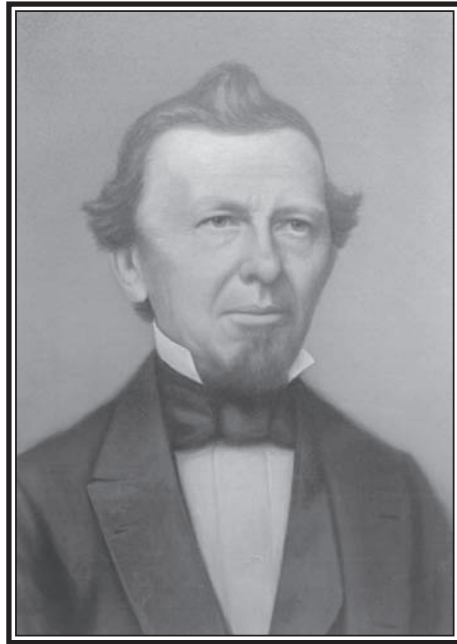


A. C. Van Raalte Institute

Annual Report 2007-2008



**Hope College
Holland, Michigan
2008**

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Hope College

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Annual Report 2007-2008
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A Message from the Director

The past year has been another busy one for the Van Raalte Institute. The heightened activity was due, in part, to the fact that we hosted a larger number of Visiting Research Fellows than usual. In addition to two commuting fellows during the academic year, we also had four fellows here at various periods between May and September, with some overlapping schedules. As a result, however, we will have no visiting fellows in residence during the academic year 2008-09, although two of them will return to deliver public lectures. Individual reports from each member of the Van Raalte Institute can be found later in this report. It should be readily apparent that the Institute maintains a very active program of research and publication.

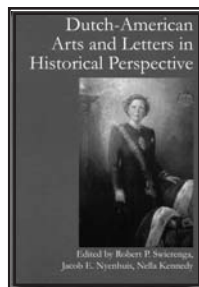
Van Raalte Press



Over the years, the Institute has published a variety of monographs and pamphlets, some of them written by members of the staff, others written by visiting research fellows. With the grant from the Netherland-America Foundation for the creation of the NAF Visiting Research Fellows Program, we were able to attract respected scholars from the Netherlands for extended residency at the Institute. Because of the nature of their fellowships and their research programs at the Institute, they were able to produce more substantial publications.

The involvement of members of the Van Raalte Institute staff in organizations such as the Association for the Advancement of Dutch-American Studies (AADAS) also offers opportunity for expanding our program of publication. We therefore have established the Van Raalte Press to serve as an additional means of disseminating work on local and Dutch-American history.

Our first book published under the aegis of the Van Raalte Press is *Dutch-American Arts and Letters in Historical Perspective*, with Robert P. Swierenga, Nella Kennedy, and me as co-editors. Issued in late August, this book contains the majority of the papers that were presented at the June 2007 AADAS conference held at Hope College. We are pleased that we were able to include a substantial number of color plates to accompany articles by Nella Kennedy and me. Copies of this book can be purchased from the Institute (\$22.50, plus tax and shipping).



The president of AADAS has asked the Van Raalte Press to serve as publisher of future collections of essays from AADAS biennial conferences, and we have readily agreed to do so. The next conference will be held in 2009 at Redeemer College, Ancaster, Ontario, Canada.

Tena Huizenga Book Project

At the invitation of Peter H. Huizenga, the Van Raalte Institute has undertaken a major new book project. Bob Swierenga and I are co-editing a collection of the journals and correspondence of Peter's aunt, Tena Huizenga, who served as a missionary nurse in Nigeria from 1937 to 1954. She represented the Christian Reformed Church, but worked initially under the auspices of the Sudan United Mission.



We have recruited Dr. Harry Boonstra, one of last year's visiting research fellows, to write two major essays for the book, a biography of Tena Huizenga and a history of CRC missions in Nigeria from its inception to the present. He has completed most of the research and has written a very fine preliminary draft of his essays.

We have also had the very able help of our research assistant, Lauren Berka, who has transcribed all the journals and almost all of the relevant correspondence. She has developed an impressive knowledge of the material and the people cited or addressed in Tena's journals and letters, which is evident in the glossary of names that she has been compiling for this book. By the time that she enters graduate school in fall 2009, she will already have an extensive knowledge of research methodology. For a few weeks this past summer, Lauren was assisted with some of the transcription and proofreading by Katie Swierenga, a 2008 graduate of Calvin College. Laura Shears, our continuing student research assistant, has also been assisting with the painstaking task of proofreading. For more about Lauren and Laura, see below.

Translation Program

Approximately ten years ago, then-Director Elton J. Bruins launched a translation program. His goal was to insure that documents in Dutch that were of significance to the history of Holland, Michigan, and of Hope College and Western Theological Seminary would be made available to researchers who lack facility in the Dutch language. For this Herculean project, he recruited a retired Christian Reformed Church minister, Rev. William Buursma, and his wife, Althea.

The following summary lists the most important works that they translated over the past decade, but they also translated many minor articles and essays too numerous to mention here:

1. Biographies of Hendrik P. Scholte, Simon Van Velzen, and Huibert Jacobus Budding, three leaders in the *Afscheiding*;
2. Articles from *De Grondwet* that dealt mainly with the Masonic Lodge controversy in the latter nineteenth century;
3. Minutes of the Classis of Holland, Reformed Church in America, 1858-76;
4. Minutes of the Classis of Wisconsin, Reformed Church in America, 1854-68 and 1877-85 (minutes of the intervening years apparently have been lost permanently);
5. Minutes of the First Reformed Church, Reformed Church in America (now, Pillar Church, Christian Reformed Church), 1850-91 (minutes of later years, translated by Dr. Henry ten Hoor, are also preserved in the files of the Institute);



The translations by the Buursmas fill about seven linear feet in the files of the Institute. Their translations have been used extensively, not only by visiting researchers, but also by members of the staff of the Institute itself. On behalf of all of us at the Institute, as well as on behalf of all the researchers who have benefited from the work of Bill and Althea, I offer our deep gratitude to this faithful, hard-working couple. We say to them, *Heel hartelijk bedankt!*

Elton has supervised this program throughout its existence, so I will take this opportunity to thank not only the Buursmas, but also Elton Bruins himself. His selection of works that would be of most value has been confirmed by the frequency with which these materials have been researched and cited over the years. We are confident that these translations will have enduring value.

This particular program has ended, but Nella Kennedy continues to serve as a resident translator at the Institute. Her portfolio is determined largely by more immediate needs of the Institute, such as the letters written in Dutch by Tena Huizenga, but there will undoubtedly be occasions when we recognize the need for the translation of works of the type that were translated by the Buursmas.

Visiting Research Fellows Program

Since launching the Visiting Research Fellows Program in 2003, we have normally brought in two fellows each year. In 2006-07, however, we increased the number to three, by adding a Netherland-America Foundation Visiting Research Fellow. During the academic year 2007-08, we had two commuting Visiting Research Fellows, both of whom were introduced to you in last year's report. Dr. Harry Boonstra, Theological Librarian Emeritus at Calvin College and Seminary, conducted research on "The Freemasonry Movement in the Netherlands Reformed Churches, the Reformed Church in America, and the Christian Reformed Church," focusing especially on the relationship among these church bodies. His public address, delivered on 18 February 2008, has been published by the Van Raalte Press under the title, *The Dutch Equation in the RCA Freemasonry Controversy, 1865-1885*. Copies are available from the Institute.



David E. Zwart, a doctoral candidate in history at Western Michigan University, conducted research on "Celebrating the Past: Creating an Identity in the Dutch-American Community of West Michigan, 1926-1976." A second fellowship (for the 2008-09 fiscal year) enabled him to extend his research time at the Institute into the early summer months. A graduate of Dordt College, Zwart was a Middle School Social Studies teacher at Central Valley Christian School, Visalia, California, for three years. He subsequently earned an M.A. in history from California State University, Fresno, before enrolling in the doctoral program at WMU in 2004. In August 2008, he joined the faculty of Dordt College as Assistant Professor of History. He will return in October to deliver his public address, "Preachers, Pews, and Pupils: Commemorating the Past in Twentieth-Century Dutch America."

Our second Visiting Research Fellow for 2008-09 is Elizabeth J. Harvey, who arrived in August and will remain in residence until late September. She will return for a short period in December to complete her research. A Phi Beta Kappa graduate of the University of Texas at Austin, she also studied as an undergraduate at both Michigan State University and the Autonomous University of the Yucatán in Mérida, Yucatán, México. She is currently a graduate student in Latin American Studies and History at the University of California at Berkeley. Her research for her Master's

thesis and eventual doctoral dissertation focuses broadly on missionaries and their work in the Southeastern Mexican state of Chiapas. For her fellowship, however, she is focusing on Reformed Church in America missionaries in Chiapas. She will return in the spring to deliver her public lecture.

We brought back again a former Visiting Research Fellow, Professor J. I. Vorst, of the Department of Economics and Labour & Workplace Studies, University College, University of Manitoba, Winnipeg, who came initially in 2006 to organize the Theil Archive in the Hope College Collection at the Joint Archives of Holland. He returned in 2007 and again in mid-May 2008 for a month as a Visiting Research Fellow to continue his work on the Theil Archive. A former student of Dr. Henri Theil, Professor Vorst intends ultimately to publish one or more articles based on this research.

Netherland-America Foundation Visiting Research Fellowship



The NAF Visiting Research Fellow for 2007-08 was Dr. Peter Ester, Professor of Sociology and Director of the Institute for Labour Studies at Tilburg University in the Netherlands. He has been a visiting professor at several institutions in the United States, including the University of Michigan, and was the recipient of a Fulbright Fellowship to Claremont Graduate School. His thirty-seven page curriculum vitae includes fifty-two books, seventy-three book chapters, eighty-four journal articles, twenty-eight scientific reports, and 103 conference papers. Dr. Ester's research topic was: "Growing Up Dutch-American: Ethnic Identity and the Formative Years of the Older Generation of Dutch-Americans—Lasting Memories of a Shared History." He began his research during the week prior to the AADAS conference and took up residency on 1 July 2007. His public lecture, delivered on 28 August 2007, was expanded into a monograph, which was published earlier this year by Van Raalte Press under the title, *Growing Up Dutch-American: Cultural Identity and the Formative Years of Older Dutch-Americans*.

The NAF Visiting Research Fellow for 2008-09 is Dr. George Harinck, who holds concurrent appointments at Vrije Universiteit, Amsterdam (Free University of Amsterdam), as Professor of the History of Neo-Calvinism and Director of the Historical Documentation Center, and at the Theological Seminary of the Reformed Churches (liberated) at Kampen as Professor of the History of Reformed Protestantism and director of a research institute



on the history of (Reformed) Protestantism. He has also served as one of the editors of the three-volume *Bibliografie van Nederlandse Protestantse Periodieken*. Professor Harinck was in residence from 1 July to 5 September 2008, conducting research on Dr. Nicholas Martin Steffens, who taught at Hope College and Western Theological Seminary from 1884 to 1895 and again from 1903 to 1912.

Although Prof. Harinck was the third and final visiting research fellow covered by the three-year grant from NAF, we are seeking additional funding to enable us to continue this very valuable program. In anticipation of this funding, we have already awarded a grant to Dr. C. Leon van den Broeke for the 2009-10 academic year. He is the pastor of a Reformed Church in Meliskerke, the Netherlands, and the director of an institute at the Free University of Amsterdam. He expects to begin his residency in September 2009. He therefore will be introduced more fully in next year's annual report.

Appointment of a New Adjunct Research Professor

With the approval of Provost James N. Boelkins, we have appointed Dr. Peter Ester as Adjunct Research Professor at the Van Raalte Institute, effective 15 January 2008. In this new role, he will not only collaborate with members of the Institute on research projects, but will also assist the college in establishing new relationships with colleges and universities in the Netherlands. Dr. Ester and I are already collaborating on a paper that I will present at a conference in October and there are other projects that he envisions. In addition, he has been arranging a schedule of appointments for me and Alfredo M. Gonzales, Associate Provost and Dean for International and Multicultural Studies, for our trip to the Netherlands in November.

Research Assistants

Michael Douma, a 2004 graduate of Hope College and a doctoral student at Florida State University, returned during the summer to serve as a research assistant to Dr. Robert Swierenga. He had held a similar position during the first eight months of 2005 and for three months during the summer of 2006.

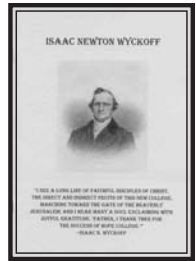
Lauren Berka, class of 2008, returned in August 2007 from a study abroad program in Buenos Aires, Argentina, to resume her work with me on the architectural history of Hope. Since her graduation in May, she has

been working with Bob Swierenga and me on the Tena Huizenga project described above. She will remain with us until December, and expects to enroll in graduate school next academic year to pursue studies in history.



Laura Shears and Lauren Berka

Laura Shears, class of 2009, picked up the architectural history research project in January 2007, when Lauren Berka left for Argentina, and has continued as a student research assistant ever since. During the past summer, she devoted herself full time to a project that grew out of her work on this project. With grants from the CrossRoads Project and the Office of Student Development, she did research on and wrote essays on the individuals for whom eleven major campus residence halls have been named. These essays have been published in booklet form and distributed to residents of the buildings. They are also available online at <www.hope.edu/student/residential/halls>. She says that her favorite person is Isaac Newton Wyckoff, for whom her own residence hall is named. She is serving as a resident assistant in this hall again this year. We congratulate her on the successful completion of this valuable project.



These students are part of a long tradition of student research assistants at the Van Raalte Institute. We are grateful for the contribution that each of them has made and makes to the work of the Institute.

Gratitude to our Patrons

All of us are deeply grateful to our patrons who have provided the funding that makes our Institute flourish. We therefore acknowledge first of all the strong support of Peter H. and Heidi Huizenga and their family, who provided the endowment fifteen years ago for establishing and sustaining the Van Raalte Institute. Peter's continuing interest in and support of our many research and publication projects have made it possible to devote our full energies to our research, without concern for how our work might be

published. We also express our gratitude to Eleonore “Lore” Goldschmidt Theil for a gift in honor of her late husband, Dr. Henri Theil, which enabled us to acquire the building that we have shared since 2004 with the Joint Archives of Holland, the Theil Research Center. Their philanthropy offers a model worthy of not merely gratitude, but also emulation. From all of us at the Institute, a hearty “Thank You!” to the Huizengas and Mrs. Theil.

Conclusion

It is a pleasure to introduce this report to the Hope College community and to our broader constituency—scholars and others interested in the history of Dutch-Americans and of the college and the local community. I invite you to read the reports of my colleagues and to take note of the research opportunities afforded by the Van Raalte Institute.

Jacob E. Nyenhuis
Director



Dedication

Each year since 2002, I have selected a person to whom the Annual Report will be dedicated. It is with great pleasure and high esteem that I dedicate the 2007-2008 Annual Report to a dear friend and colleague, Karen G. Schakel. Karen has served the Institute as Office Manager and Editorial Assistant since 1996.

As Office Manager, Karen carries out her duties with superb professionalism and good grace. Her organizational skills are readily apparent in the efficient and effective way that the office is run. Last year, for example, when she served as registrar for the AADAS conference, those skills resulted in accolades from the conference attendees: one of them declared that the conference “ran like a Swiss watch.”

As Editorial Assistant, Karen’s talents are readily apparent. She has worked with me on the copyediting of two recent books, *A Goodly Heritage: Essays in Honor of the Reverend Dr. Elton J. Bruins at Eighty* (Eerdmans, 2007) and *Dutch-American Arts and Letters in Historical Perspective* (Van Raalte Press, 2008). She also was a co-author with Elton Bruins and two others of *Albertus and Christina: The Van Raalte Family, Home and Roots* (Eerdmans, 2004) and she has been working with Elton for the past two years on a definitive edition of the correspondence between the Reverend Dr. Albertus C. Van Raalte and Dr. Philip Phelps Jr., the first president of Hope College. Because of the extent of her collaboration in both research and writing of this book, she will also be listed as a co-editor.

In her annual evaluation last year I wrote, “It would indeed be difficult to find another copy editor with her superb combination of a keen eye for detail, a phenomenal knowledge of *The Chicago Manual of Style*, a strong sense of language and style, love for good writing, doggedness in tracking down missing information, and dedication to excellence.” That evaluation neatly sums up the unique talents that she brings to the Institute and our work. As well as being an outstanding professional, Karen also is a good friend and colleague to all of us at the Institute. She is indeed worthy of our recognition and our gratitude.



Abundant Productivity

Dr. Swierenga reports



This year I finished a book (co-edited with William Van Appledorn) that has been in progress for several years: *Old Wing Mission: Cultural Interchange as Chronicled by the Reverend George N. and Arvilla Smith in their Work with Chief Wakazoo's Ottawa Band on the West Michigan Frontier*. The book is part of the Historical Series of the Reformed Church in America, published by

Wm. B. Eerdmans Publishing Company, and will be in print before this report appears.

Old Wing Mission tells the story of an educational, evangelical, and agricultural endeavor on the Black River that Rev. George N. Smith established in 1839 at the request of Chief Joseph Wakazoo for his Ottawa Indian band. The Mission continued until 1849, when the Indians decided to relocate to Northport in the Leelenau Peninsula. Two years earlier, in 1847, Rev. Albertus C. Van Raalte had selected the same Black River watershed as the site for his Holland Colony. By 1849, several thousand Dutch immigrants had opened farms in the area, thereby making the Indian way of life in the region untenable. The major part of the text includes extensive diaries of both Rev. Smith and his wife Arvilla. Both offer rare firsthand looks at daily life on the Michigan Indian frontier. Arvilla Smith's diary is even more unusual, because few pioneer women left such detailed accounts of their daily lives and sufferings in the years before white settlement.

Another co-edited book, *Dutch American Arts and Letters in Historical Perspective* (with Jacob Nyenhuis and Nella Kennedy), recently came off the new Van Raalte Press. It contains a selection of seventeen papers presented at the June 2007 conference of the Association for the Advancement of Dutch American Studies that the Van Raalte Institute hosted at Hope College. I am also busy with a third co-edited book (with Jacob Nyenhuis) that details the life and ministry of missionary nurse Tena Huizenga of Cicero, Illinois, who labored for seventeen years in Nigeria (1937-54). Along the way, I wrote several more chapters of a comprehensive history of Holland, Michigan, on which I have been working for more than six years, with early help from former Hope College student Michael Douma, who is now completing doctoral studies in history.

Besides these major projects, I presented a number of lectures for academic and community groups and contribute chapters for scholarly books and academic journals. The list is noted in the “Publications and Presentations” section below.

Church Controversy during World War One

An Excerpt

In Holland, Reverend Herman Hoeksema of the Fourteenth Street CRC barred the American flag from his church sanctuary. The congregation was the first English-speaking body of that denomination in town and proud of its Americanizing ways. But, according to Hoeksema’s logical mind, unfurling the nation’s banner in church was conceding too much to Caesar’s realm. Hollanders elsewhere also found themselves at risk during the wartime hysteria. In Little Falls, New Jersey, the Rev. Sidney Zandstra, a graduate of Hope College and Western Seminary in Holland, Michigan, was forced to resign his pastorate after he inadvertently failed to doff his cap during the playing of the National Anthem at an outdoor rally. The U.S. Secret Service was called to investigate the disloyal Dutch dominie. He was found innocent, but the local citizenry refused to believe his protestations of loyalty to the flag and nation and the slander continued. Although his congregation loyally stood by him, Zandstra finally resigned so as not to further “injure” the church.

The growing practice of linking God and country and blessing the American flag in worship services was too much for a strict Calvinist like Rev. Hoeksema to tolerate. To honor the nation more than God smacked of a civil religion, not Christianity. The issue was joined for Hoeksema on Sunday morning February 10, 1918, when he entered his pulpit and saw a flag on a staff in the front corner of the sanctuary. He said nothing until after the service, when he asked the consistory to have it removed before the evening service. They complied, and that evening in the course of his sermon Hoeksema explained to the congregation that the flag “had no place in a church and that the national anthem should not be sung there.” Some congregants did not agree with their dominie and they broadcast his views far and wide. Understandably, in the charged atmosphere of the war, this brought an immediate and unwanted public outcry.

Though he was entirely loyal to the American government, Hoeksema insisted that the Christian church, “as the manifestation of Christ’s body on earth, is universal in character; hence the church as an institution could not raise the American flag nor sing the national hymns.” The flag could be flown in the

church edifice during choir concerts, Christian school graduation exercises, and similar events, but not during worship services. Members should also raise the flag at home, on the streets, and on all public and Christian school buildings. Hoeksema averred that his congregants, as Christian citizens, “are duty bound to be loyal to their country” and to answer the call when needed for military service. Finally, he declared, “anyone who is pro-German in our time has no right to the name of Calvinist and is a rebel and traitor to his government.”

Within the week, Gerrit J. Diekema, former Fifth District U.S. Congressman and Holland’s leading citizen, told a large assembly at Winants Chapel on the Hope College campus, which had gathered to witness the unveiling of the Hope Service Flag and the reading of the Hope Honor Roll of servicemen, that Hoeksema’s rationale was not only “theological hair-splitting” but bordering on treason. In his eulogy, he declared, “If the flag stands for all that is pure and noble and good, it is worthy of being unfurled in any building on the face of the earth. The very portals of heaven would welcome such an emblem.”

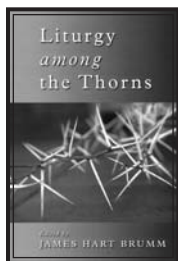
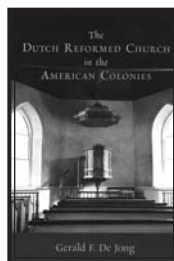
Hoeksema responded with three main points, modeling the structure of his sermonizing, and he insisted he was speaking in defense both of himself and his entire denomination. He began by asserting that the Protestant Reformation turned on the issue of religious liberty and the principle of the separation of church and state, which was embodied in the “laws of our own dear country.” In his first point, Hoeksema [insisted] that his critics misunderstood the distinction he made between posting the flag during divine worship and at other times. He only opposed the former, not the latter. “You may be surprised to [find] Old Glory even in my own church building sometimes.” Not only did he honor the flag, he was willing to die for his country. “I am fully prepared to give my life for the country,” said the dominie, but “I am no less prepared to do the same for the truth of the word of God.” The war was just, Hoeksema noted, and he fully supported the president. Hoeksema developed his second point on the Biblical and doctrinal necessity of citizens to support and pray for their government. In the third and final part of his statement, Hoeksema asserted his beliefs about the spiritual nature of the church. “In the church of Jesus Christ, we raise no flag, and sing no national anthems. The church and state are separate, must be separate, and if you do not keep them separate, it is you who stab at the heart of all true liberty.”

Source: “Disloyal Dutch? Herman Hoeksema and the Flag in Church Controversy during World War One,” *Origins* 25, no. 2 (2007): 29-32.

Historical Series of the Reformed Church in America

Dr. Bruggink reports

Last year I presented the fifty-six volumes of the *Historical Series of the Reformed Church in America* to the AADAS Conference. Since then one volume—*The Dutch Reformed Church in the American Colonies* by Gerald F. De Jong—has been republished. I was pleased to have two of my photographs of the Old Dutch Church of Sleepy Hollow grace the covers of the reprint of this excellent book. As General Editor of the Historical Series of the Reformed Church in America, I attended meetings of the Commission



on History of the RCA in Minneapolis and in New Brunswick, New Jersey. The fifty-seventh volume in the HSRCA, *Liturgy among the Thorns*, edited by James Hart Brumm, is the result of a conference on liturgy held at New Brunswick Theological Seminary. Part Two of the book includes a chapter I wrote, “A Brief History of the Architecture of the Reformed Churches in America.” At the conference I was invited to make a presentation based on that chapter.

Our colleague, Dr. Elton Bruins, once accused me of continuing as editor of the Historical Series for the purpose of getting to New York to see the New York City Ballet. While not wishing to dispute my learned friend, I do confess that my interests in ballet have continued, and in April it was my pleasure to arrange for, and introduce, Laura Schwenk Berman, Associate Artistic Director of the Grand Rapids Ballet, to the monthly gathering of the Hope Association of Senior Professionals (HASP).

Reaching outside the bounds of Dutch-American history, in September 2007 I conducted a seminar in the Ukraine, spanning the history of that country from the conversion of Kievan Rusv in 988 to the recent independence of the Ukraine with the breakup of the Soviet Union. Special focus was given to the religious development of the church with the inner Orthodox tensions between the Ecumenical Patriarch and the Moscow and Kievan patriarchies, the role of Roman Catholicism and the Uniate Church. In June 2008 I conducted a seminar in Turkey, which was held at the sites of the seven churches of the Apocalypse, and additional cities in which Paul preached and taught. While there, I had the privilege of preaching in the Church of St. Polycarp in Smyrna (Izmir). The group



received a private audience with His All Holiness Ecumenical Patriarch Bartholomew at the Patriarchate in Constantinople (Istanbul) in which he asked that we might join him in the prayer that Christ's church might become one.

Architecturally, the Pulpit Had Pride of Place

An Excerpt

The true marks of a Reformed church, Dutch or otherwise, are the right preaching of the Word and celebration of the sacraments. Architecturally, this meant that the pulpit had pride of place. Perhaps the earliest evidence of this is in our oldest extant church building, the Old Dutch Church of Sleepy Hollow (1685). There the most prominent and elegant piece of furniture is the pulpit, reputedly imported from the Netherlands.

One of the few other early churches of which we have an image, albeit of a restoration, is the Old Mud Meeting House of Harrodsburg, Kentucky (1800). While the structure of this Dutch Reformed outpost was mud and wattle, its liturgical accoutrements put many of our contemporary multimillion dollar churches to shame. Both Word and sacrament receive impressive architectural acknowledgment with a table for Communion in the center aisle.

That the architectural provisions for Communion in these churches was not exceptional can be inferred from the fact that in the Reformed Church of the Netherlands, provision for partaking of Communion seated at table continued throughout the twentieth century.

Source: "A Brief History of the Architecture of the Reformed Churches in America," in *Liturgy among the Thorns*, ed. James Hart Brumm (Grand Rapids: Eerdmans, 2007), 91-92.

Vistas from 150 Years Past

Dr. Kennedy reports

The present year has brought me slowly but surely closer to completing the major project that I began early in the present decade, not realizing how big a task it would prove to be. My initial assignment was to provide annotations for the previously unpublished (and just translated) Dutch minutes of the Classis of Holland during the final eighteen years (1858-76) of the life of Rev. A. C. Van Raalte, the primary organizer of the classis in 1848. Having more or less completed that work, I was asked to annotate the 1848-58 classical minutes, already translated and published in 1943 with minimal footnoting by a joint committee of the Christian Reformed Church (CRC) and the Reformed Church in America (RCA).



The current plan is to issue the entire translated and annotated minutes of the Classis of Holland in the Van Raalte era (1848-76), perhaps about 1000 pages in length (indexed), as part of the Historical Series of the RCA, either in one large volume or two smaller volumes. The notes identify every person (minister, elder, deacon, member) appearing in the minutes (e.g., date and place of birth, immigration, death; family, occupation, church activity, anecdote), as well as explain the classical decisions, issues, practices, theology, etc., against their historical and ecclesiastical background in the Netherlands and the U.S.A.

I reported three years ago that I had finished the years 1848 to 1850; two years ago I had reached the middle of 1853, while last summer I was ready to begin the minutes of 1856. During the past year I have covered the crucial happenings of that year and of the first part of 1857, that is, the period of the birth pangs of the CRC, when Gijsbert Haan and his compatriots left the Classis of Holland (1856) to be followed the next spring by portions of four congregations led by Rev. Koene van den Bosch. Those who separated would become the unwitting nucleus of a new denomination. At first, they saw themselves as simply returning to the *status quo ante*—i.e., the time before the fateful union in 1850 of the Classis of Holland with the “liberal” Reformed Protestant Dutch Church (the later RCA), centered in the East. Put otherwise, they thought that they were still tied umbilically to their mother, the Seceded Church in the Netherlands.

Although the CRC commemorated its 150th birthday in 2007, a good case could be made that the celebration came a year too late, since, in

retrospect, the handwriting was clearly on the wall in 1856 during the classical and congregational disputes—and some minor hemorrhaging of membership—of that crucial and difficult year. Because the classical minutes, composed by Clerk Van Raalte, were, understandably, very full for 1856 and the spring of 1857, I was able to cover only a year and a half, although I worked almost full time for about eight months on this project (my wife and I are away at least one-quarter of each year, living in the Netherlands). I hope to be able to finish the final year (mid-1857 to mid-1858) this coming year and at least begin revising the whole work for publication. It should be remembered (as reported last year) that I have already identified all persons appearing in the minutes (1848-76).

In addition to my principal work at the Van Raalte Institute, I have occasionally done a small amount of ad hoc research for colleagues, as well as some (re)translation of Dutch documents. Outside the Institute, I continue to abstract the articles in the annual *Archiv für Reformationsgeschichte* for publication in *Religious and Theological Abstracts*, review an occasional book, serve on the Board of Directors of the Dutch Reformed Translation Society, and undertake private genealogical research. My wife Nella, a regular translator (and expert adviser) at the Institute, and I continue to enjoy the stimulation and fellowship of its members and visitors, especially but not exclusively during the coffee times.



Mrs. Debat's Problem

An Excerpt

“Mrs. Debat” is Tannetje (or Fannetje) Mol (1812-post 1880), a native of Oudelande, Zeeland, who in 1845 married as a widow in Ellewoutsdijk, Zeeland, Jacobus (later Jacob) de Bat (1817-post 1880), a native of Baarland, Zeeland, and a shepherd’s helper. They emigrated in 1849 with her two surviving children by her first husband (also a shepherd, whom she married in 1831; they lost 7 of their children in infancy) and their 2-year-old daughter; another child was born to them in 1849. Jacobus de Bat was a “laborer” in 1850, 1860, and 1880, and (more specifically) a railroad worker in 1870. The family was said to have been received by attestation into the membership of the Kalamazoo Reformed congregation in October 1849.

“Mrs. Debat’s” problem was that she had been accused of theft and barred from the Lord’s Supper by the Kalamazoo consistory on 25 March 1855; she consistently denied the allegations, and, because there was no absolute proof

of her guilt, the consistory finally removed the censure toward the end of 1858, leaving the matter to God's omniscience. The details of her case are not known, because the 1855 consistory proceedings were not set down, but the outcome is noted in the November 1858 minutes. The consistory followed the advice of the Classis of Holland "to make haste slowly" and took another year and a half before it ended the suspension of Mrs. Debat.

Source: Earl Wm. Kennedy, *Classis Holland Minutes 1848-58*, annotated, n. 995.



Furniture from A. C. Van Raalte home on display

Blending Interests

Dr. Jacobson reports



It is an always a delight forme to edit the A. C. Van Raalte Institute's annual report from our Florida home (though Karen Schakel's description of fall foliage does make me wistful). Each year the scholarship and outreach become more impressive, and now with the launching of Van Raalte Press there are new horizons beckoning.

I am fortunate that two of my personal and scholarly interests—the American Civil War and the mystery genre—have led to publications, and I am currently working on expanding my studies in these areas. Research for “Mysteries Go Dutch” opened horizons in history and art, in addition to literature. I reread and read the works of Robert Hans van Gulik (1910-67), Nicolas Freeling (1927-2003), and Jan Willem van de Wetering (1931-2008), and came to admire not only their creative genius but the goodness of their lives. Toward the end of his life van Gulik wrote about the value of a multi-faceted professional life: a diplomatic career, “where one deals exclusively with matters of temporary significance”; scholarly research, where “everything that one does has permanent value, even one’s mistakes, for these will enable other workers to do better,” but in which one must be a slave of the facts; while in writing fiction, “one is the undisputed master of the facts, and one may give the reins to one’s imagination. Therefore the writing of fiction has become an indispensable third facet of my work.”

At the time I wrote, two of these authors had died, but I was able to correspond with the third: Jan van de Wetering, who died this year, on July 4th. He had written to me at length—an illustrated, typed letter that I will always treasure—in which he told me that he and his wife were both dying of cancer, that doctors predicted a year of life for her, and three for him. In fact she has survived him. He told me that I should not hope for more books about Hugh Pine, protagonist of a little-known series that children fall instantly in love with.

I continue to work with my husband's papers, and his friends and colleagues are writing to me with their recollections of him. I would welcome such memories from readers of this report. With our living children I have been preparing two modest memorials for him at our shared alma mater, Swarthmore College: a planting in the college's arboretum and books for the college library by two professors with whom he studied at Yale, Brand Blanshard and Rulon Wells. We married when John was 20, and he earned the Ph.D. degree in the field of philosophy when he was 23, and already the father of our first child. This lovely home to which we retired in 1999 remains *our* home.

Finding “The Way Life Should Be”

An Excerpt

When World War II began, Jan Willem Lincoln van de Wetering was a boy. Born in Rotterdam in 1931, he was nine when Germany demanded that the port city surrender or be bombed into submission as Warsaw had been. Flying low, Luftwaffe planes bombed, street by street, stopping two streets away from his home. Five days later, Holland surrendered. The German occupation lasted five years. Young Janwillem saw his Jewish friends abused, forbidden to attend school, and finally sent to extermination camps. Years later, when an interviewer asked him about the role of jazz in his mystery novels, he said it had saved his life. As he watched his Jewish friends sent to Treblinka while he himself was still “too young to commit suicide,” hearing the music of Miles Davis gave him reason to live.

When the war ended he was fourteen, and had become “difficult to handle.” He was, in fact, bright and energetic, but these qualities were demonstrated in ways that made his father furious. Deploring his son’s interest in literature and music, he sent him to a country school to be housed with a teacher. Janwillem graduated at sixteen, ran away, and worked on a farm; he was discovered by his father and sent to business school. When he graduated at age nineteen, his father sent him to work in Cape Town, South Africa—later firing him when he refused to move to Johannesburg. He worked at odd jobs, joined a motorcycle club, and was married, briefly, to an artist who taught him pottery-making. After six years, his father having died, he moved to London, enjoyed cafes and motorcycling, and studied philosophy.

There followed two years in a Buddhist monastery in Japan, during which he kept journals of his thoughts and experiences. After leaving, he found work with a Dutch trading company in Bogota, Columbia, where he married seventeen-year-old Juanita Levy; in 1963 they and their daughter moved to Australia, where he sold real estate. Two years later his wife’s father died, and the van de Weterings returned to Holland, where he built a family textile business into a prosperous company. A problem arose when he returned, for he had not fulfilled his obligation for army service. Given a choice between serving a prison term or serving the queen, he chose the latter and became a part-time unpaid auxiliary policeman.

He spent seven years in this way, passing examinations for sergeant and inspector and beginning to write, using the journals he had kept in Japan. When he was forty, his first book, *The Empty Mirror: Experiences in a Japanese Zen Monastery*, was published. It proved to be popular and remained so. Thirty-five years later, when he was seventy-five, he was an invited guest at Amherst College in Massachusetts, sponsored by the religion department, to speak with students and townspeople about that book.

As an author his output is prodigious and his range amazing. His life is full of stories, and, rather than becoming a boring raconteur, he writes

he writes them, thus satisfying both a preference for solitude and a need for income. Listings of his published works typically conclude with the category “Other.” The definable groupings—Amsterdam cops, Zen, children’s books, graphic novels—blend.

In 1975 the van de Weterings moved to the United States (with side trips by boat to Papua and other faraway places), settling in Surry, Maine. (The protagonist of his series for children is an alter ego, a Maine-based porcupine who lives in Sorry.) *When The Nation* featured essays about U.S. states by resident authors, van de Wetering contributed in his usual free-flowing style: “Maine: the Way Life Should Be, the sign says just after you cross into the state, from down south, or allthemotherstates, as Mainers define the rest of the country, where life is not the way it is supposed to be. Don’t you like that? I do, not so much because of its blatant arrogance, although there’s that too, but because of the pleasant emptiness that starts behind the sign. Traffic begins to thin down just about at that waypoint. That’s where home starts. ‘I’m home,’ I say to whoever is in the car with me.”

Source: “Mysteries Go Dutch,” in *Dutch-American Arts and Letters in Historical Perspective*, (Holland, Mich.: Van Raalte Press, 2008), 97-98.



Eclectic Scholarship, Devoted Service

Dr. Nyenhuis reports

My time this past year was concentrated most heavily on editing—along with Bob Swierenga and Nella Kennedy—and bringing to publication the collection of papers from the AADAS 2007 conference, *Dutch-American Arts and Letters in Historical Perspective* (Van Raalte Press, 2008). As usual, I also devoted time to the administration of the Institute, various research projects, and community service.



For the past several years, I have been working intermittently on an entry for the forthcoming Supplement to the *Lexicon Iconographicum Mythologiae Classicae*: I have updated my entry, “Daidalos et Ikaros,” which appeared in volume III in 1986. There has been a surprising number of archaeological discoveries of objects illustrating the myth of Daedalus and Icarus since 1986, including two new ones published in the past year. Since the book is about to go to press, I believe that my latest revision will be the final version.

My long-term research project, an architectural history of Hope College, has benefited from the work of several research assistants, as noted in my Director’s Report. During the summer, I devoted considerable time to managing a new project with a tight time line: Bob Swierenga and I are editing the journals and correspondence of Tena Huizenga, who served as a missionary nurse in Nigeria from 1937 to 1954. This project will continue throughout much of the coming year, but I will also continue my collaboration on a third edition of *Latin Via Ovid* for Wayne State University, working with my co-author, Norma Goldman, and a new co-author, Preston Shea.

My service to church, college, and community consisted of: 1) service on the Worship Planning Team and co-leading an adult education class at my home church, Fourteenth Street Christian Reformed Church; 2) serving as a member of the Dutch-American Heritage Day Committee; and 3) completing the sad task of disposing of the library and files of and helping to plan a memorial service for my friend and colleague, Dr. John T. Quinn, Associate Professor of Classics, who passed away suddenly in June.

I remain grateful for the privilege of working with truly wonderful colleagues at the Van Raalte Institute, as we work together in fulfillment of the mission of the Institute.

Soli deo Gloria—To God Alone Be the Glory!

An Excerpt

The legacy of John Vander Burgh is rich, varied, and extensive. Churches, homes, and offices in cities across the United States, but especially in Western Michigan, preserve the numerous treasures in stained glass that he created for them. A humble man, he nonetheless designed and executed magnificent works of art that extend and enrich a creative tradition that spans the centuries. A man of faith, he gave expression to that faith in his artistic creations, as he drew upon the Bible and the creative heritage that he brought with him in his heart when he left the Netherlands to immigrate to America.

Over the years, Vander Burgh created 129 stained glass windows for churches, plus numerous windows and medallions for private patrons. His windows were the “Michigan Stained Glass Census Featured Window of the Month” in both May 2000 (the Howard Miller Library Sesquicentennial window, *From a Land of Ancestry to a Land of Opportunity*) and April 2004 (*The Pilgrim’s Progress* window at Central Avenue Christian Reformed Church, Holland, Michigan). In the May 2000 feature, he is quoted as saying, “Working with stained glass windows has made life exciting for me, and it is still fascinating. I know I’m creating things that will be around much longer than I will.”

For over five decades, worshipers in churches in Michigan, Iowa, Florida, New York, and Canada have been blessed by the windows created by John Vander Burgh. A list of churches from which he received commissions are “Protestant, Roman Catholic, high church, low church,” reminding us anew that art is universal, inclusive, and ubiquitous. Although he remained a member of the Christian Reformed Church, he and his family chose Community Reformed Church, Zeeland, for his funeral, for he considered that commission one of his best. He confided to a friend, while they were in this church, “I find comfort in returning to the church where I have made the windows, because it is the greatest reward I could ever ask for. Think of the world-renowned artists and what they might say or think if they could walk the rooms of the many museums and see their works of art on display. They can’t do that, but I can. I really feel that I have made a very meaningful contribution to the church and to society.”

Source: “The Stained Glass Artistry of John Vander Burgh,” in *Dutch-American Arts and Letters in Historical Perspective* (Holland, Mich.: Van Raalte Press, 2008), 13, 24-25.

Publications

Abstracts of all articles in *Archiv für Reformationsgeschichte* 2007 for *Religious and Theological Abstracts*. (Earl Wm. Kennedy)

“A Brief History of the Architecture of the Reformed Churches in America.” In *Liturgy among the Thorns*, ed. James Hart Brumm. Historical Series of the Reformed Church in America, no. 57. Grand Rapids: Eerdmans, 2007. (Donald J. Bruggink)

“Disloyal Dutch? Herman Hoeksema and the Flag in Church Controversy during World War I.” In *Origins* 25, no. 2 (2007): 28-35. (Robert P. Swierenga)

“Dr. Elton J. Bruins: Leading Holland’s History Preservation.” In *Chronicle of the Historical Society of Michigan* 30, no. 3 (fall 2007), 4. (Jacob E. Nyenhuis)

Dutch-American Arts and Letters in Historical Perspective, ed. Robert P. Swierenga, Jacob E. Nyenhuis, and Nella Kennedy. Holland, Mich: Van Raalte Press, 2008.

“Mysteries Go Dutch.” In *Dutch-American Arts and Letters in Historical Perspective*, ed. Robert P. Swierenga, Jacob E. Nyenhuis, and Nella Kennedy. Holland, Mich: Van Raalte Press, 2008. (Jeanne M. Jacobson)



Bob Swierenga, Elton Bruins, Jack Nyenhuis, Nella Kennedy

“Painter Cornelis Zwaan: Betwixt Laren and Detroit.” In *Dutch-American Arts and Letters in Historical Perspective*, ed. Robert P. Swierenga, Jacob E. Nyenhuis, and Nella Kennedy. Holland, Mich.: Van Raalte Press, 2008. (Nella Kennedy)

“Press Censorship: Rev. Albertus C. Van Raalte and Editor Hermanus Doesburg of *De Hollander*.” In *Dutch-American Arts and Letters in Historical Perspective*, ed. Robert P. Swierenga, Jacob E. Nyenhuis, and Nella Kennedy. Holland, Mich.: Van Raalte Press, 2008. (Robert P. Swierenga)

Review of *Son of Secession: Douwe J. Vander Werp* by Janet Sjaarda Sheeres. In *Calvin Theological Journal* 42, no. 2 (November 2007): 414-15. (Earl Wm. Kennedy)

“The Stained Glass Artistry of John Vander Burgh.” In *Dutch-American Arts and Letters in Historical Perspective*, ed. Robert P. Swierenga, Jacob E. Nyenhuis, and Nella Kennedy. Holland, Mich.: Van Raalte Press, 2008. (Jacob E. Nyenhuis)

Presentations

“The Flight of Daedalus from Myth into Poetry,” invited presentation at the twentieth anniversary of Project Daedalus’s human-powered flight from Crete to Santorini. Presented at MIT in Cambridge, Mass., on 19 April 2008. (Jacob E. Nyenhuis)

“The Form of Subscription in Dutch Reformed History.” Lecture for the Returning Church, Byron Center, Michigan, 17 April 2008. (Robert P. Swierenga)

“The Holland Colony and the Origins of the Dutch Reformed Churches.” Lecture presented to international students from Calvin Theological Seminary at Pillar Christian Reformed Church, Holland, Michigan, 17 August 2007. (Robert P. Swierenga)

“De Kolonie.” Bus tour lecture on the historic villages of the Holland Colony, Evergreen Commons Senior Center, Holland, Michigan, 11 October 2007. (Robert P. Swierenga)

“Orthodox Ukraine: Sailing from Kiev to the Black Sea.” A seminar for Journey Overseas, a continuing education division of Western Theological Seminary, 13-25 September 2007. (Donald J. Bruggink)

“Recollections and Reflections.” Illustrated autobiographical presentation, with Cornelia Breugem Kennedy, at a Hope Academy of Senior Professionals class, Hope College, 17 April 2008. (Earl Wm. Kennedy)

“Turkey: The Cradle of Christianity.” A seminar for Journey Overseas, a continuing education division of Western Theological Seminary, 12-28 June 2008. (Donald J. Bruggink)

Translations

Toetsen en begrenzen: een ethische en politieke beoordeling van de moderne biotechnologie, ed. H. Jochemsen (Christen Unie, 2000), chapter one, for publication by Christian Unie (Christian Union Political Party) as *Tests and Boundaries: An Ethical and Political Evaluation of Modern Biotechnology*, chapter one, “Biotechnology: Pretensions, Problems, and the Task of the Government.” (Earl Wm. Kennedy)

Book Signings

Book signings of *Dutch Chicago*, *Iowa Letters*, and *Elim* at Baker Book House store, Grand Rapids, 14 September 2007, and at General Synod of the Reformed Church in America, held in Holland, Michigan, 5 and 7 June 2008. (Robert P. Swierenga)

Book signings of *A Goodly Heritage: Essays in Honor of the Reverend Dr. Elton J. Bruins at Eighty* (Eerdmans, 2007) at General Synod of the Reformed Church in America, held in Holland, Michigan, 5 and 7 June 2008. (Jacob E. Nyenhuis)



VRI Visiting Research Fellows Program Lecture Series

Inaugural Lecture – 18 September 2003

Dutch-American Identity Politics: The Use of History by Dutch Immigrants

Hans Krabbendam, Roosevelt Study Center, Middelburg, The Netherlands

Lecture Series, No. 2 – 2 April 2004

*The Rain of God: Reformed Church in America Growth and Decline in
Historical Perspective*

Lynn M. Japinga, Hope College, Holland, Michigan

Lecture Series, No. 3 – 16 February 2006

*Reassessing 1857: Overlooked Considerations Concerning the Birth of the
Christian Reformed Church*

James A. De Jong, Calvin Theological Seminary, Grand Rapids, Michigan

Lecture Series, No. 4 – 9 November 2006

Disease and Death among the Early Settlers in Holland, Michigan

Jan Peter Verhave, Radboud University Medical Center, Nijmegen, The
Netherlands

Lecture Series, No. 5 – 28 August 2007

*Growing Up Dutch-American: Cultural Identity and the Formative Years of
Older Dutch-Americans*

Peter Ester, Tilburg University, Tilburg, The Netherlands

Lecture Series, No. 6 – 18 February 2008

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

Harry Boonstra, Calvin College and Seminary, Grand Rapids, Michigan

**Applications Invited
Visiting Research Fellows Programs for
Academic Year 2009-10**

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, each for not more than ten weeks in duration, will be awarded. Stipend: Up to \$2,500, at \$250 per week.

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 U.S.A. in order to enhance mutual understanding and respect. No further applications for this fellowship are being accepted at this time as an award has already been granted for 2009-10.

Criteria for Selection: Proposals for support must demonstrate that the proposed research fits the Mission Statement of the Institute (p. 28), that the scholar is qualified to conduct such research, and that the resources of the Institute and that 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 15 January 2009 via e-mail, fax, or post. Further information about expectations, arrangements, and the application process may be obtained by contacting the Van Raalte Institute at <vanraalte@hope.edu> or from our website at <<http://www.hope.edu/vri/>>.

Mission Statement

A. C. Van Raalte Institute at Hope College

The A. C. 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 mission of the Institute is to honor the memory and the vision of the Reverend Dr. Albertus C. Van Raalte, the founder of Holland, by studying his life and work. From this mission also is derived the scholarly investigation and publication of materials concerned with the immigration and the contributions of the Dutch and their descendants in the United States of America. Furthermore, the Institute is dedicated to the study of the history of all segments of the community throughout its history.

The Institute derives its vision from a letter dated 27 November 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 immigrants throughout the United States. The bold Christian vision that he had for the church, education, and community continues to have an impact on the "colony" that he found on 9 February 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 its 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.