



VAN VOORHEES NIEUWSBRIEF

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General Membership Meeting: Announcement and Reminder

Sat. Oct. 22, 2005 from 9AM to 3 PM

This meeting will be held at the Holiday Inn and Conference Center (Tel.: 201-843-0600) at 50 Kenney Place in Saddle Brook, NJ. If you stay here, please mention the Van Voorhees Assn. for a special rate.

There will be NO REUNION PROGRAM and NO GUEST SPEAKER. The Genealogy Committee will be present to answer any genealogy questions. This is

strictly a business meeting with elections or appointments. Those interested in contributing time, effort, or advice, please contact Scott Voorhees or anyone on the Executive Comm. All members are requested to attend. **If you plan to attend, please notify someone on the Executive Comm., so there will be seating for all.**

DUES: Still Only \$10.00!!

If you check, you will find that many organizations similar to ours have dues of \$25.00 or more. We have kept ours to a minimum to encourage maximum family membership. Your dues support continuing genealogical research, storage and handling of our books, and possibility of future books. Our bills come in every month. The 2005 dues were due on Jan. 1, 2005. To determine your dues status, please check the 1st line of

your mailing label. If the *mailing label* does not say 2005 or *Life*, we have made a mistake or your dues for 2005 have not been paid. Your dues are deductible for Federal Income Tax purposes. Please make **checks payable to The Van Voorhees Association**. Please send your dues to:

Tom Van Voorhies

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Editorial

by Marilyn Van Voorhis Voshall

Please accept my apology for the lack of issues of the *Nieuwsbrief* and for any errors or omissions therein. I was physically unable to do the work. Because our officers are few and most lack assistants, we just could not produce the paper. "Many hands make light the

work," a well-known adage, is my plea for more volunteers. Also I wish to thank all of you for your prayers! They saved my life and are making a positive difference in my recovery! Although I am still recuperating from breast cancer, my prognosis is excellent.

Nieuwsbrief Articles

We are trying a new system with this issue. In order to facilitate more participation and make editing easier, the following guidelines are *suggested*. (If you *don't*

know how to make 2 columns or change margins, just *send it in your regular letter style*. Your editor will make the column and margin adjustments.)

1. We will use standard 8 ½" by 11" paper.
2. The Font is **Times New Roman** in 12 pt.
3. The Software is **Microsoft Word**.
4. The **Margins** are: **Top** is .35; **Bottom** is .5; **Sides** are .35.

5. **Indent 3 spaces** (___ The.... etc.) for the 1st word of a new paragraph.
6. For 2 Columns, the **Column width** is 3.75 and the **Center width** is .3.

PLEASE, when you send an email, make the topic *Nieuwsbrief!* I can't remember 100's of email names or

addresses. I may have accidentally deleted yours for lack of identification.

Feature Articles

Holland, Michigan	p-3	Van Voorhees Grandmothers	p-10
News of Cousins	p-4	Sarah Voorhees Perrine	p-13
Voorhees Ancestors ...Kerry & Douglas	p-6	Klompen	p-14
In Memoriam	p-8	Loyalists in the American Revolution	p-21

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~ **MEMBERS-AT-LARGE** ~

Glee Van Osdol-Krapf

Ted L. Bogert

June Wick

HOLLAND, MICHIGAN
by Marilyn Van Voorhis Voshall

Holland, Mich. has many **Dutch attractions: Dutch Village, Windmill Village, Veldheer's Tulip Farm and De Klomp Wooden Shoe & Delftware Factory** (same location), **Queen's Inn, the olde Dutch Church, Hope College** (a **Dutch Reform** college, with **Van Voorhis Hall**), the **Holland Museum** and a shop where you can either order a Dutch costume or buy patterns and materials to make your own.. This town is such a favorite of mine that, health permitting, I visit it every year.

Dutch Village is a small reproduction of the **Het Nederlandse Openluchtmuseum (Arnhem Open-Air Museum)**. If you can't get to Arnhem in The Netherlands, this is the best substitute I know about. Having visited towns all over The Netherlands, I think Dutch Village is excellent. Usually once a year, about the 2nd weekend in July, there is a **Street Organ Festival** with street organs of many shapes and sizes. You can hear them all and buy tapes/CDs of their music too. There is a large **imported Dutch Street Organ** here which is played periodically. They have Dutch dancing in costume (yes, with wooden shoes). The dancers are usually local school children plus Dutch exchange students. All the little houses are beautifully finished. AAA recommends that you reserve 2 hours to go through this. I suggest even more time is necessary during the Festival. You need a ticket to get in.

Dutch Village also has 2 import shops plus small deli-type food shops. (No ticket required.) In one of these you can try on (or order custom-made) and purchase **klompen** (wooden shoes) and also see them made. There are Dutch laces, Delft tiles, books, clocks, jewelry, some costumes, souvenirs and many more lovely items too numerous to mention here. My guess is that you will spend about 1 hour in each store.

Windmill Island (Windmill Village) is about 2 miles from **Dutch Village**. You need a ticket to see this. It also has a large import shop. During the **Street Organ Festival** this village has Dutch dancing and a large **Dutch Street Organ** played periodically. AAA recommends 2 hours for this tour. You probably will need more time during the Festival.

The good news is that you can purchase a *ticket for both* and there are *special group rates*. They give you a **time schedule for the dances and playing the large Street Organs**, both of which are imported from the Netherlands. The dancers are in full Dutch costume. Often **exchange students from The Netherlands** dance in both dance groups and clerk in the shops.

Queen's Inn is no longer open except during the

Tulip Festival in May; however, there is a *possibility* of getting it re-opened for a Van Voorhees Assn. Reunion dinner *IF* ..we get enough people to come. I ate there every time I was in town (before it closed). The food was excellent (Dutch Menu) and the décor was exceptionally beautiful – lovely Dutch furniture and scripted proverbs on ceiling beams. I literally cried when it closed. There is nothing else like this restaurant anywhere in the USA.

Veldheer's Tulip Farm is about 3 miles away from **Dutch Village**. You can buy or order tulips and other plants here. There is an admission fee to tour **Veldheer's Tulip Gardens** (behind the store).

The **De Klomp Wooden Shoe & Delftware Factory** is in a separate building next door to **Veldheer's Tulip Farm**. You can try on and purchase (or order custom-made) **klompen** (wooden shoes) as well as see them made. Their many types of Delft products are beautiful. In addition there are Dutch imports, men's caps, ladies headdresses, books, laces, souvenirs, etc. Since artisans are present, you can have your name painted or engraved on some items. You will probably spend 1 hour in this shop.

There are even more things to do and see in this area – some Dutch and some not. There is a new water-slide place, many other fine restaurants and shops, all kinds of water sports, a public beach on Lake Michigan, and beautiful countryside. There are so many attractions that it would be easy to spend an entire week (or even 2 weeks) there.

I saved the article on this town until last, because I hope all of you will want a **Van Voorhees Reunion** there. It is centrally located on an East to West basis. We have selected the **Street Organ Festival** instead of the Tulip Festival (mid May), because school is out and the children can come. There is enough hotel space for a very large number. We also hope that this site will attract **entire families – grandparents, parents, and children of all ages**. Have your own mini-reunion while meeting the Van Voorhees Assn. at large. What a wonderful way to pass our heritage to our children and grandchildren!

At the present time detailed Program plans and a date (year) are not finalized. A **project of this magnitude will take at least 2-3 years to complete**. At this Reunion we would continue to have our Genealogy Workshop included. I am *tentatively* planning a lecture entitled, "**Drente Costumes et al.**," which would be presented *before* the tour of both Dutch Villages. This would prepare you for some of the sites you will visit.

Holland, Michigan continued

We hope to go, as a group, to as many of the places mentioned (in the 1st paragraph) as possible.

If anyone has data (information, pictures, dolls, etc.) on Dutch costumes circa 1600-1660, please contact me as soon as possible. We can use your help with this program. My address is below.

In the past our Reunions have been essentially only 1 day, a Saturday in Oct. Some arrived early on Friday and we would go to dinner together. Saturday's program included a speaker, lunch, genealogy work-shop, and possible tour sites plus a dinner in the evening. A few of us would stay long enough on Sunday to worship at the local Dutch Reformed Church.

In view of the many Dutch sites and all the hours necessary to tour them, one day is not enough for Holland, Mich. Out-of-towners would arrive on Friday night. Saturday morning would include registration, the speaker, and lunch. In the afternoon we could tour 1 of the 2 villages and have dinner together that night. On Sunday we could tour the other. We could save the Genealogy Workshop for Monday. Then there is the *olde Hope Church* (Dutch Reform), the **Museum**, and **Veldheer's** complex. This would add at least another full day. If we want another lecture of, perhaps, pictures taken by those who have visited Hees and Ruinen, that would add another half day. This would bring the total to a minimum of **4 very busy days** plus your travel time

getting there and back. Personally, I would need at least 5 days to see everything Dutch. It's hard for me to make an exact time estimate, because I've taken several years of 1-2 days passing-through to see *most* (not *all*, yet) of it. Each year I return, there is something new and exciting. Also, the nostalgia is worth a 2nd look every year.

I know of some other family organizations that plan several days to a week of festivities every 3-5 years. In the meantime, they keep in touch via their newsletter. **We need to hear from you!** How many days do you want to spend there? Do you want a Reunion there more than once? Do you want to meet your cousins via meal tables for each line (i.e., a Coert table, Jan table, etc.)? **Let us know and give us ideas.**

Only YOU can make this happen! We need to hear from you and get commitments to come. A Reunion at the Street Organ Festival will take lots of planning and preparation. Holland is jammed at this time and hotel rooms are very hard to get. I have been there at this Festival and I have checked. We would **need to reserve them almost One Full Year in Advance!** **What do you want? Please send your comments to:**

Marilyn V. Voshall

Nieuws van Verwanten (News of Cousins)

On Mar. 12, 2005 **Karen Lura Voorhees**, daughter of **Robert F. Voorhees** (Chairman of our Genealogy Comm.), visited the small Village of Hees in Drenthe Province, The Netherlands. Her trip report follows.



"We got directions from Manning Voorhees and these proved invaluable. We took the train from Amsterdam's Central Station to Hoozevee, a trip of about 80 miles. The roundtrip fare was about

36 Euros. We then managed to find a small shuttle bus running between Hoozevee and Ruinen that was willing to both drop us off and pick us up on the return trip. The bus driver stopped in the middle of nowhere and pointed to a sign which said Hees. Hees is on this path just a short distance from Ruinen. Hees is more like a street of 10 or 12 houses than it is a village. It's a farming area with comfortable, modest houses. When we got to Hoozevee, we found almost no one spoke English,

which made things a little difficult. It was raining and very cold when we arrived at Hees, so we stayed only an hour or less. This was a very interesting one-day trip that we can recommend to others. Now we can say we have been to the birthplace of the Voorhees clan

Editor's Note: This trip is worth the effort! There are at least 2 fine hotels in Ruinen, one of which is owned and run by our *cousin*. English is spoken at both. Ruinen tourists often arrive in van buses, but I don't know where to charter them. If you know some German and French, Dutch is fairly easy to learn and understand. Many areas outside major cities have very few who speak English. The lovely view from Hees to Ruinen is of the Ruinen Church (circa 1 mile from the upper right corner of the photo). In 1985 there was a tiny lane (probably an old road, not existing in the late 1990's) leading directly to the Ruinen Church. The brick house (built circa early 1700's), just beyond the Hees sign, is on the site where Steven grew up. The front door of this *new* house and the church face each other in a straight line – thus the *voor* (before) in our name (Van Voorhees). Our ancestors regularly attended

Ruinen Church and many are buried near it. (The original cemetery is now the church lawn and parking

lot.) Some *cousins* still are active members of the Ruinen Church.

Aidan Parker Van Voorhis, son of **Gregg K. and Jodi Van Voorhis**, was born on Oct. 11, 2004. At birth he weighed 8 lbs. 4.8 oz. and was 21 inches tall.

Ronald G. and Mary Jane Van Voorhis are the proud grandparents. Your editor is the proud great-aunt.

Bill Voorhis was interviewed by Thom. E. Franklin for The Record of Northern New Jersey. At that time (Apr. 4, 2005), Bill was wearing a hat with the inscription, "92 and Still Flying." With a background of 73 years of flying and more than 15,000 hours of flight time, he is one of the 6 pilots over 90 in the USA according to Wayne Miller, Director of the New Jersey Aviation Hall of Fame. Born in Fort Lee, NJ in 1913 Bill is quoted as saying, "I started thinking about flying when I was a kid." He worked as a busboy in Newark, NJ during the Depression and made \$12 per week in order to have extra money to pay for his flying lessons at \$8 per hour. In 1931 he obtained his pilot's license. In 1941 he had progressed to earning a commercial-instructor's license. At this time WWII began and he became an instructor for Navy pilots. He became interested in aviation art and his paintings are displayed at

Teterboro Airport in Cliffside Park, NJ. In 1992, he was inducted into the New Jersey Aviation Hall of Fame. He says that he loves to fly and has no intention of quitting. Indeed, he says, "I'll do it until I'm 100." While he admits to being in 3 auto accidents and 2 airplane crashes, he still claims that flying is easier than driving a car. He says he "walked away from all" 5 of these accidents. Bill doesn't wear glasses because he still has almost 20-20 vision! He says, "You are looking at a 92-year-old shell," but it's really a "35-year-old man" with "blue eyes." "I don't drink or smoke," Bill said and "never exercised in my life." "I can wear the same clothes I wore in High School." The reason for all this, he says, is "in the genes."

Well, Bill, keep it up! We're all with you and we certainly hope we've got a good dose of those same genes!

Sometimes it takes awhile for news to reach your editor. This next tidbit, from the Rocky Mountain News (vol. XXVII, Tuesday, Dec. 1, 1885), took almost 120 years to arrive; but please don't blame the US Postal Service. It was sent in by Ross Dunlop of Edina, MN. Thank you, Ross!

by a sumptuous and magnificently-served dinner." The table was "decorated with flowers, vines and fruits in the most artistic manner." "The bridal souvenirs were numerous and elegant, chief among them 160 acres of fertile valley land and 110 head of choice stock."

Miss **Fannie E. Voris**, daughter of **W.W. Voris**, Esq., was married at 1 PM on Thursday, Nov. 26 (1885) to Mr. John W. Walts, son of Judge James Walts. They were married by Rev. Caruthers of Silver Cliff at "the home of the bride's parents in the "Wet Mountain valley." The bridesmaid was Miss Etta Brownell of Silver Cliff and the groomsman was Mr. Lee Polk of Rosita. The bride & bridesmaid wore "blue illuminated silk draped with white tulle and natural flowers." The groom and groomsman wore "the conventional black of such occasions." "The wedding ceremony was followed

What great wedding gifts these were ... to the bride! There is no record of Bill Voorhis, Fannie E. Voris and W.W. Voris, Esq. in our books. Without further information, they cannot be identified. For W.W. Voris, Esq. of MN, the following 5 names are remote possibilities: (1) William Voorheis (b.1836 Mercer Co., KY & d. ?) m. Eliz. Payne; (2) William Voorheis (b.1847 & d. ?); (3) William Van Vorhees (b.1836 & d. ?); (4) William Vorhis (#5276: b.c.1836 & d. ?); and (5) William Vorhus (b.1847 & d. ?). If you have further information about these "cousins," please send it to our Genealogy Chairman, Robt. F. Voorhees (ibid. Who's Who).

Marc Hoover, now a member of the Genealogy Comm., is interested in Voorhees Notables. These are Voorhees who have distinguished themselves - elected or appointed to office, closely associated with a US

President, or had unusual economic success, etc. Marc would like for you to send him Voorhees names for his listings. His address is on the Who's Who page.

Larry Voreis also volunteered his services to our Genealogy Committee and has written articles for the Nieuwsbrief. Since his retirement in 2000, Larry has devoted almost full time to genealogy. In 2003 he published Our Low Dutch Heritage, a 740-page book

tracing the western migration of the Van Voorhees family of Nieuw Netherland to NJ, PA, VA, KY, OH, and IN. This book also included the history of the Low Dutch colony of Conewago, the Low Dutch settlement of KY and the genealogy of the Voreis family of

Nieuws van Verwanten (News of Cousins) continued (Larry Voreis)

Marshall Co., IN. Currently he is writing a 2nd book on the Low Dutch. Last year he was a speaker at the Riker Family Reunion, held every other year in Madison, IN.

Mike Apgar has joined our Genealogy Committee as our Civil War Consultant. He has previously written

For 10 years he has used 'The Master Genealogist' software, the same one used by the Van Voorhees Assn.

Nieuwsbrief articles and given a Reunion Program in full Civil War regalia.

Genealogy Success Story: Another Unknown Found

This is a story about searching for Wm. C. Voorhies' father. Wm. C. Voorhies was born Mar. 15, 1840 in NY (stated on his Civil War enlistment papers) or born Mar. 15, 1842 in NY (the date on his death certificate). He died on Jan. 19, 1915 in Dresden, Yates Co., NY, while staying with a daughter, and is buried with his wife in Restvale Cemetery, Seneca Fall, Seneca Co., NY. His first-born son's name was Charles, and William's death certificate gives his father's name as Charles.

Joyce Fesler, a recent addition to our Genealogy Committee and a great-great granddaughter of Wm. C. Voorhies, has done a marvelous job of collecting information about him; but with a vast amount of data (e.g. a 200-page Civil War pension file) no one could find his father. There were some candidates: two Charles Voorhees about the same age, who lived near or in Seneca Co. Neither had a son named William unless that name was somehow missed. Abram Voorhees, in the 1850 Seneca Co. census, had 4 sons, one of whom was named William and born in 1841. In checking with Diane Bassette Nelson, Historian for the Town of

Covert, Seneca Co., NY, more data was found on microfilm at the Interlaken Library in the Genealogy Section. There a book of Civil War records, made in 1865 by the Ovid Town Clerk, was titled, *Complete Record, as required by chapter 690, of the laws of 1865, relating to Officers, Soldiers and Seamen, Composing the quotas of the troops furnished to the United States by the Town of Ovid, County of Seneca, State of New York, In the war of the Rebellion, and covering the period from the 15th day of April 1861 to the date of the Certificate of the Town Clerk, attached to this Record.* In this book William's full name is given as William Chandler Voorheis with his father's name listed as Abram C. Voorheis and his mother's maiden name is listed as Keziah S. Chandler. This book also revealed the names of William's 3 brothers (John B. Voorheis, Augustus C. Voorheis and Wisner Voorheis), all of whom also served in the Civil War. Of these 4 brothers only Wisner was killed in the Civil War – at the Battle of the Wilderness.

Voorhees Ancestries of Julia Stimson Thorne Kerry Charlesworth and Michael Kirk Douglas by Marc Hoover

The following Charts show Van Voorhees descents of Julia Stimson Thorne Kerry Charlesworth (first wife of Senator John Kerry), Actor-Producer Michael Kirk

Douglas, and the Democratic Party Chairman, Howard Brush Dean, III (whose Van Voorhees ancestry was discussed in the Spring/Summer 2004 *Nieuwsbrief*).

JULIA STIMSON THORNE KERRY CHARLESWORTH

Barbara Van Voorhis, (b. 1730), m. Richard Van Wyck

Hannah Van Wyck, (b. 1764), m. John Brinckerhoff

Stephen John Brinckerhoff, (b. 1791), m. Margaret Platt Smith

Margaret Smith Brinckerhoff, m. William Henry Van Schoonhoven

Phoebe Van Schoonhoven, m. Samuel Thorne

Edwin Thorne, m. Phebe Ketchum

Landon Ketchum Thorne, m. Julia Atterbury Loomis

Landon Ketchum Thorne, II, m. Alice Smith Barry

Julia Stimson Thorne, m. (1) JOHN FORBES KERRY, m. (2) Richard Charlesworth

MICHAEL KIRK DOUGLAS

Steven Coerte Van Voorhees, m. (2) Willempie Roelofse Seubering

Lucas Stevens Van Voorhees, (b. c.1650), m. (1) Catherine Hansen Van Nostrand

Jan Lucassen Van Voorhees, (b. 1675), m. (1) Ann Van Dyckhuysen

Johannes Van Voorhees, (b. 1700), m. Sara Schenck

John Voorhees, (b. 1729), m. Christina Schuyler

Voorhees Ancestries continued (Michael Kirk Douglas)

Catherine Schuyler Voorhees, (b. 1753), m. John Neilson
Abraham Schuyler Neilson, (b. 1792), m. Catharine Stevens Grant
Theodore Grant Neilson, (b. 1827), m. Catharine Bayard Rutgers
Nicholas Bayard Neilson, m. Sarah Grifford Chapman
Ruth Rapalje Neilson, m. Thomas Melville Dill
Ruth Dill, m. J(ohn) Seward Johnson
Diana Love Dill, m. KIRK DOUGLAS
MICHAEL KIRK DOUGLAS, m. (2) CATHERINE ZETA-JONES

My correspondence with Manning Voorhees has led to his suggestion that I prepare a follow-up to his article in the Spring/Summer 2004 Nieuwsbrief, "Voorhees Ancestry of Howard B. Dean."

William Addams Reitwiesner, the compiler of the Dean ancestor table which served as a basis for Manning's article, posted what he could find on the ancestries of all the candidates in the 2004 election. After the last Nieuwsbrief went to press he included links in his John Kerry genealogy showing the ancestries of both his wives. Had Senator Kerry won the election we would have had Van Voorhees descendants in the first family (Kerry's daughters Alexandra and Vanessa) by virtue of the fact that his first wife, Julia Stimson Thorne, was a descendant of the Coerte line via Barbara Van Voorhis and Richard Van Wyck. Ironically, Senator Kerry's opponent in the 1996 Senate election, William Floyd Weld, then governor of Massachusetts, also has Van Voorhees ancestry, a topic for discussion in a future article.

Senator Kerry and Julia Thorne met through her twin brother (and his campaign advisor) David. Divorced in 1988, she has remarried and lives in Montana where she mostly stayed out of the public eye during last year's election. Her ancestor table appears on the internet at <http://www.wargs.com/political/thorne.html> with additional information on her siblings and her line back to Richard and Barbara Van Voorhis Van Wyck begins at <http://thorn.pair.com/williamthorne1/d4611.htm#P4613> (much of this line is also covered in the 1912 Van Wyck Genealogy). An interesting 1996 interview with her in "Washingtonian" magazine is on-line at: <http://www.washingtonian.com/capital comment/2004/0904capcom.html>.

I've been a member of the VVA since discovering my line to Steven Coerte in 1991. Since then, colonial New York and New Jersey history and genealogy has fascinated me. I've collected information on descendants of my various immigrant ancestors, which has led to some interesting discoveries. Several years ago I found a book called, *Roots of the Rich and Famous*, by Robert Davenport, which discusses interesting "celebrity genealogies" without any notes on sources. A small minority

of the articles included "charts" and I was astonished to find one for Michael Douglas leading back to Petrus/Peter Stuyvesant, the Dutch Colonial Governor of New Netherland, through the Neilson family. The author indicated that he'd corresponded with Douglas' maternal uncle, Sir Bayard Dill. The link to Stuyvesant did not go through the (Van) Voorhees line, but I was familiar with the Neilsons and bought a copy of the book. I checked the Neilson section in volume four of "Genealogical and Memorial History of the State of New Jersey," by Francis Bazley Lee (1910) and confirmed that Michael Douglas has a line of descent from Catherine Schuyler Voorhees (of the Lucas line and #1708 in *The Van Voorhees Family in America*), wife of John Neilson.

Douglas' mother, Diana Love Dill, was a daughter of Thomas Melville Dill (1876-1945), of Devonshire, Bermuda and Ruth Rapalje Neilson (d. 1973). Several of their children are listed in Lee's compendium, but not Douglas' mother as she was born in 1923. She does, however, appear as the youngest child with the rest of her family in "The History of St. Peter's Church in Perth Amboy, New Jersey, compiled by W. Northey Jones in 1943.

Diana Dill married, first, actor Kirk Douglas in 1943, second Bill Darrid in 1956 and third, Donald Albert Webster, a Treasury Department official in the Nixon administration, in 2002. In 1999, she wrote, "In The Wings, A Memoir," published by Barricade Books, where, on page 17 she briefly touched on her New Netherland forebears, describing her mother, Ruth Dill, as "an American who traced her ancestry back to Peter Stuyvesant ... Livingstons and Van Rensselaers were also in the family tree, along with presidents of Columbia and Rutgers. However, she grew up in relatively modest circumstances, living with her parents and two sisters on the banks of the Raritan River in Perth Amboy, New Jersey." The section of photographs in the book includes one of Diana's parents taken in 1902. (Her father's family, the Dills, had been in Bermuda since the 17th century). Subsequently, W. A. Reitwiesner included Douglas' Livingston ancestry, through his great-great-grandmother, Catherine Bayard

Voorhees Ancestries continued (Kerry and Douglas)

Rutgers Neilson, among "notable Livingston descendants" in his ancestor table for President George Walker Bush at <http://www.wargs.com/political/bush.html>.

Recently I found a partial ancestor table for Michael Douglas and his mother posted at <http://www.conovergenealogy.com/Pages/douglas.html>, which I hope will be of interest to other VVA members, many of whom will undoubtedly find relationships to Michael Douglas through other New Netherland families as well.

I have typed the information in Lee's Neilson article on the descendants of John & Catherine Schuyler Voorhees Neilson into a "descendant table" and added to it where I could find additional information. In doing so, I checked the New York Times Obituary Index and found one published for Diana Dill's grandfather, "Nicholas B. (Bayard) Neilson, Steel Official Dies, Ex-Vice President of the United States (Steel) Corporation - Kin of Colonel Henry Rutgers," which appeared on August 1, 1937. It mentioned that he'd died July 30 at the home of his daughter, Mrs. John H. Bonsall, at her home in Morristown, NJ and states, in part, "Mr. Neilson was a native of New Brunswick, where members of his family had been prominent since before the

Revolutionary War. During a long residence there he took a prominent part in civic and social affairs ... Survivors, besides Mrs. Bonsall, include two daughters, Mrs. Thomas N. Dill of Bermuda and Mrs. Malcolm Campbell of Morristown, and three sisters, Mrs. C. F. Parnly of Plainfield and Mrs. J. Kearny Rice and Mrs. A. J. Jones of New Brunswick ... Burial will take place in St. Peter's Cemetery at Perth Amboy."

Michael Douglas has a close connection to members of the Johnson family of "Johnson & Johnson". Diana's oldest sister, Ruth Rapalje Neilson Dill, was married July 14, 1924 in London to J. (John) Seward Johnson, son of J & J founder Robert Wood Johnson and himself a director of the company from 1921 - 1971. After having four children they were divorced in 1937. Their son, J. Seward Johnson is a noted sculptor and a daughter, Mary Lea Johnson Ryan D'Arcangelo married as her third husband the Broadway producer Martin "Marty" Richards. Ruth Dill Johnson was remarried to Philip Crockett and has a building named in her honor at Rutgers University. An article about its 1998 dedication including pictures of family members at the event is posted at: Marc Hoover hoover_marc@yahoo.com and <http://iwl.rutgers.edu/news-fall1998.pdf>

In Memoriam

William John Fisher Lydecker, born Feb. 26, 1928 in Maywood, NJ, died at the Hospice of St. Mary's Hospital in Troy, NY on Dec. 8, 2004. As the son of Leigh K. Lydecker and Dorothy Fisher, he claimed descent from Ryck Lydecker who came to Nieuw Netherland before 1648. He was in the 4th (out of 6) generation of family members in the Holland Society of New York (from whose material much of this was derived), becoming a Life Member in 1946. He was a Staff Sergeant in the Marines during the Korean War. He graduated from Hobart College in Geneva NY in 1951. His many interests included serving 1 year abroad as a cowhand for UNNRA, escorting animals for The Heifer Project International to Greece and Ethiopia. He also was a member of the Board of the Student Christian Movement and Superintendent of the Protestant Sunday School. In 1956 he was ordained an Episcopal priest at Trinity Cathedral in Newark, NJ and served in several parishes in both NJ and NY. He par-

Archibald Whitcomb Voorhis, a member of the Holland Society of New York, was born Aug. 28, 1908 in Lawrence Ind., and died Dec. 8, 2004 in Wilton, Conn. at the age of 96. His wife, Merle Ruth Voorhis, died in 2002. They had been married for 67 years. He

participated in many Christian activities over the years and used his various talents to raise funds for their projects.

A Liturgy of the Resurrection was celebrated at 2 PM on Mon., Dec. 13, 2004 at 2 PM at All Saints Episcopal Cathedral in Albany, NY. Burial in the family plot at Oak Hill Cemetery in Nyack, NY was private. He is survived by 2 sisters (Louise L. Gregg of Keene Valley, at Oak Hill Cemetery in Nyack, NY was private. He is survived by 2 sisters (Louise L. Gregg of Keene Valley, NY and Katherine L. Lowe of Niskayuna, NY), and 2 brothers (Leigh Kent Lydecker of Oakland, NJ and Gerrit Voorhis Lydecker of Stamford, Conn., both Life Members of the Holland Society of New York), plus numerous nieces and nephews.

We shall remember him for his many blessings at our Reunions, his cheerfulness, his sense of humor, his service on our Executive Comm., and his help in acquiring Florence Christoph as our genealogist. **Father Bill** was a good friend to all of us. We shall truly miss him!

graduated from De Pauw Univ. in Greencastle, Ind. in 1930 where he was a member of Delta Upsilon fraternity. He was also a member of the Cooperative Club International in Indianapolis, Ind. (president in 1946) and the Advertising Club of Indianapolis (president in

In Memoriam continued (Archibald Whitcomb Voorhis)

1947). He retired as vice president of Elmer L. Cline, Inc. in the Scarsdale, NY office. He is survived by Paul Hentsch Voorhis (his son born in 1937) of Brandon,

Donald Arleigh Sinclair (July 1, 1916 – Aug. 1, 2004) of Highland Park, NJ was born in Fredonia, Kansas and grew up in Auburn, NY and then in Highland Park, NJ, where he lived until his death at the age of 88. A graduate of New Brunswick H.S. and Rutgers College (class of 1938), he later received a graduate degree in Library Science from Columbia Univ. During undergraduate years, Don worked in the library at Rutgers and joined the Genealogical Soc. of NJ. He became a Trustee of that Society in 1939 and then served as Pres., V. Pres., Editor, Librarian, and Corresponding Secy. When Don was in the military during WW II, he used his foreign language skills, especially German and Dutch. Immediately after the war and his return, he became Curator of New Jerseyana (later Curator of Special Collections) at the Rutgers library until 'retirement' in 1982. The New Jersey collection at Rutgers Univ. Libraries was named for him – the Sinclair Collection.

For the next 22 years he produced an incredible body of bibliographic scholarship. Generations of students, scholars, genealogists and ordinary people relied on his

Robert W. Van Voorhis of Scotsdale, Ariz. died suddenly on Sunday morning, May 6, 2005. Born in Ohio on Aug. 12, 1928, he was the son of Edward Burl Van Voorhis and Ethyl Earlywine Van Voorhis. During the Korean War he served in the US Navy. He was president and owner of the John/Merrill/Roberts Co. (John for his brother; Merrill for his uncle, M.G. Van

Edna Jean Voorhees Hughes, age 61, died in August 2001 at Red Bank, NJ. She was an employee for Monmouth Co. in Freehold for 12 years before retirement in 1996. She lived in Atlantic Highlands for most of her life. Survivors include 2 sons (Richard Cedar of Atlantic Highlands and Louis Hughes of Fla.), 4 daughters (Debbie Knateal of Fla., Lori Clark and Shelly Hughes of Atlantic Highlands, and Janine

Daniel T. Freda, age 36, of Bayville in Berkeley died at the Community Medical Center in Toms River, NJ. Born in New Brunswick, he lived in Kendall Park, So. Brunswick before moving to Bayville 10 years ago. He was a cook for 3 restaurants (South Restaurant and the

James 'Red' Voorhies, Sr. died at 66 on Wed., Aug. 17, 2005 at Hamot Medical Center, Erie, PA. He is survived by Dorothy L. Voorhies (wife), Sheila and James R. Voorhies II (son) of Erie, Susan A. (daughter

Manitoba and Gretchen Voorhis Fleming (his daughter born in 1938) and David Voorhis (his grandson). (contributed by the Holland Society of New York)

encyclopedic knowledge. He served on the board of the New Jersey Historical Society, New Jersey Bicentennial Comm., Highland Park Public Library, and our Van Voorhees Assn.

A tireless speaker, he often gave presentations for local, state, and national groups. Don edited, indexed and published many things. Two of the most useful to genealogists are the *New Jersey Biographical Index* with over 100,000 biographical sketches and the *New Jersey Family Index*. He also contributed to, edited, and indexed numerous other New Jersey historical publications including maps, sermons, manuscripts, place names, etc. His most recent work is a 700-page guide to New Jersey Civil War manuscripts, published in 2003. This project was completed in about 3 years when he was between 84 & 87 years old.

Don is survived by Kathryn (his wife of nearly 57 years), his brother Kenneth, his children (Jean Piccirillo and husband Louis, and John C. Sinclair and wife Diane) and 4 grandchildren (Brian and Louis Piccirillo Jr., and Sammy and Alyssa Sinclair).

Voorhis; Robert for himself) of Phoenix, Ariz., which specialized in advertising and public relations. He is survived by Shelby F. Van Voorhis (his son) of Tucson, Ariz., John W. Van Voorhis (his brother) of El Cajon, Calif. and 2 first-cousins, Ronald G. Van Voorhis of The Villages, Fla. and Marilyn Van Voorhis Voshall of Erie, Pa.

Petruska of Phila., Pa.), 3 brothers (Harry Voorhees of Belford in Middletown, Augustus Voorhees of Long Petruska of Phila., Pa.), 3 brothers (Harry Voorhees of Belford in Middletown, Augustus Voorhees of Long Branch, and William Voorhees of Brick), 2 sisters (Marion Shieck of Texas and Carol Burdick of Port Monmouth in Middletown), 4 grandchildren and 2 great-grandchildren.

Waters Edge Restaurant in Bayville, and Capones Restaurant in Toms River). Survivors are his brother (David), parents (Mary Voorhees & Anthony Freda of Bayville), plus his grandmother (Catherine Voorhees of Brick), a niece, and several aunts and uncles.

and Robert Bennet of Jamestown, NY, Donald E. Voorhies (brother) of Franklin, PA, 5 grandchildren (Matthew, Michael, and Timothy Bennet of Franklin, PA; and James and Shelly Voorhies of Erie, PA)

In Memoriam continued (James (Red) Voorhies, Sr.)

and 1 great granddaughter (Kierstyn Nicole of Erie).

Rev. Marion de Velder, former General Secy. of the Reformed Church in America revered for his wisdom, wit, and ecumenical work, died at 92 in Holland, MI. Born in Boyden, Iowa, graduated from Central College at Pella, Iowa in 1934 and received a Master of Divinity in 1937 from New Brunswick Theological Semin-

ary, he led churches in 3 states (North & Southampton Reformed Church, Churchville, PA; First Reformed Church, Albany, NY; Central Reformed Church in Grand Rapids, Mich.; and Hope Church in Holland, MI). He is survived by Edith (his wife of 70 years), 5 children, 4 grandchildren, and 7 great-grandchildren.

The Van Voorhees Family in America Series Could Save Your Life!

by Marilyn Van Voorhis Voshall

For months I argued with all my doctors about my **proof** that common (75%) milk-duct breast cancer was caused by **2 recessive genes, inherited via the male line as well as the female line**. If I **could have** had a gene test at the first hint of trouble, surgery would have **prevented my cancer!** Dr. Schowalter, MD, Dept. Head of Genetics at the Mayo Clinic, called me circa Nov. 2004 to affirm that I was 100% correct. It is well known that these genes are involved in several other cancers – ovarian, uterine, colon, and prostate. You may have read or heard recent reports confirming this along with results of other genetic cancer research – e.g.: Dr. Gaorav Gupta at Memorial Sloan-Kettering Cancer Center, and Dr. Bruce Zetter, Chief Scientific Officer of Children's Hospital in Boston and also a Professor at Harvard Medical School. Now it is evident that sites, other than those above, are particularly vulnerable to breast cancer cells.

In addition to the above genetic confirmation, Laufey Amundadottir and her colleagues from deCODE Genetics Co. have worked with Iceland's National University Hospital to analyze data from Iceland's National Cancer Registry. Iceland is important in genetic research because its population, basically isolated for hundreds of years, is large enough for a comprehensive study: i.e. it is easier to trace genetic-related illnesses here. The results of this investigation showed that the 7 cancers with the highest familial occurrence (listed alphabetically) are (1) bladder, (2) breast, (3) colon, (4) kidney, (5) lung, (6) prostate, and (7) stomach.*

What does this have to do with The Van Voorhees

Association? Do we have ancestral medical data? Unfortunately, no. When you join, you receive a brief list of ancestors and their spouses only back to Steven Coerts Van Voorhees. It does *not name* the brothers, sisters or spouse's parents of those listed. Also *not mentioned* are numerous cousins, nieces and nephews. To study your medical "gene-alogy," you must have this information. It could save your life!

HOW do you start locating this information? (1) Make a list of all of the above names in your family tree. (2) To find additional data about *earlier* family relationships and where they lived, read *Through a Dutch Door: 17th Century Origins of the Van Voorhees Family*. (3) Go to the County Courthouse (in the county where they died) to inspect their death certificates. (4) Check the newspaper obituary (often in the County Library), which sometimes has more medical data than the death certificate. (5) In some areas of the USA, recent medical data (the last 100 years) of the local deceased has been collected. You can access it, when you prove that you are a descendant.

WHERE do you find the brothers, sisters and spouse's parents, etc.? Because you will constantly be using your name list for expansion to include more relatives, you need a personal copy of the data. Almost all of these names are found in The Van Voorhees Association's series of volumes entitled, *The Van Voorhees Family in America*. You need to Order your Personal Set NOW! An Order Form is in this issue.

*Some of the Icelandic data was supplied by Dick Eastman's email to Manning Voorhees

Van Voorhees Grandmothers in the Early Years

by Marilyn Van Voorhis Voshall

Because of several requests, I thought some brief notes on the early grandmothers would be of interest to many of us. These women are also part of our heritage: our male ancestors were nurtured by them. The number (#) next to Van Voorhees names is taken from the

volumes of *The Van Voorhees Family in America*. The spelling of these names and signatures varies greatly in the records (and herein) because there was no standardization then. Even the Dutch system of endings for the father's name (after the 1st name), -s for son and -se for

Van Voorhees Grandmothers continued

daughter, were sometimes written haphazardly without regard for the sex of the 1st name. *C* and *K* in Dutch are used interchangeably. The older forms use the Germanic *K. W.*, an older Germanic form, and *V* also may be

interchangeable. *D* and *T* as well as *P* and *B* alternated in many languages. All ancestors are in bold with the female ancestral names also underlined.

WESSELS & SEUBERING(h)/Sebringe Marriage Connections to VAN VOORHEES

Aeltje Wessels, the 1st wife of **Steven Coerts VAN VOORHEES** (#1), was born about 1605 – probably in Meppel, where there are many Wessels in the records of the olde Dutch Reformed Church. **Aeltje** and **Steven**, married about 1625, had 4 children – 2 boys [**Coert** (#4) and **Wessel** (#5)] and 2 girls [**Hendrickje** (#2) **Marrichgyn/Merghen** (#3)]. All 4 were born in Meppel and baptized in the olde Dutch Reform Church

there. **Wessel** (#5) died in Jan. 1641 before he was 6 months old and was buried in Meppel. **Aeltje** died in Ruinen -- probably in 1642, but definitely before 1648. We can only speculate on the cause of her death. **Aeltje** was probably buried in the Ruinen Church Cemetery, which is now beneath the church parking lot and lawns with no visible tombstones.

Willempie Roelofse Seubering/Sebringe, born circa 1619 in the Netherlands, married **Steven Coerts VAN VOORHEES** (#1) sometime after the death of **Aeltje**. She probably was instrumental in Steven's decision to migrate to Nieuw Amsterdam since **Lammertje** (her

sister), already here, was married to the suddenly-very-successful **Jan Strycker** from Ruinen. **Willempie** and **Steven** had 6 children (3 boys and 3 girls) with the youngest born shortly after their arrival. **Willempie** died circa 1690.

Van KOUWENHOVEN/Couwenhoven-VAN VOORHEES Marriage Connections

Marretje Gerritse Van Kouwenhoven (Couwenhoven), wife of **Coert Stevense VAN VOORHEES** (#4), was baptized on Apr. 10, 1644 in the Dutch Reformed Church of NYC. She was the 2nd daughter of **Gerret Wolfertse Van Kouwenhoven** and **Altje Cornelise Kool (Cool)**. **Marretje** and the grand-

daughter of **Wolfert Gerretse Van Couwenhoven** and **Neeltje (Neeltgen) Gerretse Jacobsdochter**. **Marretje Gerritse Van Kouwenhoven** and **Coert Stevense VAN VOORHEES** (#4) had 9 children (5 boys and 4 girls). **Marretje** died before 1709 (probably in 1708).

Neeltje/Neeltgen Gerretse Jacobsdochter, daughter of **Jacob Peterszoon** and **Metgen Jacobsdochter**, married **Wolfert Gerretse Van Couwenhoven** (born circa 1588, Netherlands). In 1622 he became 'blood guardian' for the 5 minor children of his brother, **Willem Geritszoon Couwenhoven**. **Wolfert Gerretse Van Kouwenhoven** was a baker and later a bleacher when living near the Koppelpoort outside Amersfoort, Netherlands. (*Koppel* is pair of and *poort* is gate; so

Koppelfoort is a double gate.) With his wife, **Neeltje (Neeltgen)**, and 3 sons, **Wolfert Gerretse Van Kouwenhoven** left his home to come to the Nieuw Netherlands circa 1625. In 1630 he was recruited to go to Nieuw Amsterdam as the Overseer-of-farms for **Patroon Van Rensaleer**. In 1637 and 1641 he is listed as a Freeholder in Midwout. He became a Schepen (Alderman) of Nieuw Amsterdam in 1654.

Altje Cornelise Kool/Cool (a Dutch name meaning coal or cabbage) was the mother of **Marretje Gerritse Van Kouwenhoven** (above) and the daughter of **Cornelis Kool** and "**Marretje**" ? (an informed name guess according to Dutch naming practices). **Altje**, born circa 1613 in the Netherlands, married **Gerret Wolfertse Van Kouwenhoven** in 1635 in Flatlands, Long Island, NY. **Gerret** died 9-10 years later. **Altje** married **Elbert Elbertsen Stoothof** in Aug.-Sept.

1645. After **Altje** died in Jan. 1683 (about 70 years old), **Elbert** was remarried on July 21, 1683 to **Sarah Roelofse** (daughter of **Roelof Jansen** and **Anneke Jans**), twice a widow (from **Cornelis Van Vorsum** and **Hans Kierstede**).

Through the strenuous efforts of **Eleanor Lane** and **Perry Streeter**, a DNA link to **Altje** was found (ibid. **Bibliography** at the end of this article for details of the exact link).*

At Tarrytown, NY in the Cemetery of the Old Dutch Church (just left of the front door), there are several **Couwenhoven/Couwenhoven** grave-stones. The oldest

ones are probably in the cemetery next to the Flatbush Dutch Reformed Church in Brooklyn.

Rapaille/Rapalie/Rapelje has no English translation unless it means something in *Old French* or *Old Breten*. The closest French term is *rappeler* meaning *to recall*. In Dutch *rapaille* means *rabble* or *riff-raff*. This is hardly a fitting name for a family dating back to the 11th century as members of French royalty owning large estates in Brittany. In some old genealogy records, the royal families of Breten/Brittany, France are descended from Josephes (ha Rama Theo, born 44 AD), 3rd child and 2nd son of Jesus, the Christ, and Mary, the Magadlene, of Bethany. Much further research is needed to tie the Rapalje family to this lineage! In Huguenot records there are 2 versions (light and dark colors reversed) of the family crest.

Antje/Annetje Rapalje, wife of **Cornelis Coert VAN VOORHEES** (#25: 7th child and 4th son of **Marretje Gerritse Van Couwenhoven** and **Coert Stevense VAN VOORHEES**, #4), was baptized on Mar. 17, 1681 at the Dutch Reformed Church in Flatbush (Brooklyn), NY. **Antje** and **Cornelis** (#25)

Catalyntie Jeronimus Triko/Trico (*Trico* in French & Dutch means *knitting* or *woolen knitted garment*.) born in 1605 in Pres (a tiny village in Hainaut, then a province in the S. Nederlands under Spanish rule, now in Belgium) and her finace, **Joris Janszen Rapalje** (now a Dutch spelling with no adverse con-notations), a textile worker, decided to go to Nieuw Amsterdam in 1624. **Joris** (baptized Apr. 28, 1604 as **Georges Rapareillet**, the 8th child of **Jean Rapariellet**, in St. Nicholas' Church at Valenciennes in Hainaut, now in Belgium) already had been declared a bastard -- possibly because his unknown mother was not *legally* married to his father (i.e. not married in the Catholic Church); thus, according to the laws of France and Spain, the state could take his inheritance. With the aid of the Dutch West India Co., they declared their *Intent to Marry* on Jan. 13th, and on Jan. 21st were hastily wed in the Eglise Wallonne d'Amsterdam (Church of the Walloons of Amsterdam) The Walloons were Flemish Protestants -- many were French Huguenots who had fled from France to southern Holland. **Catalyntie** and **Joris** set sail 3 days after their wedding (Jan. 24, 1624)

Annatie Coerte VAN VOORHEES (#26: baptized Dec. 5, 1680 at the Flatbush Reformed Church, NY), sister of **Cornelis Coert VAN VOORHEES** (#25),

Annetie Denis/Tu(e)nis married **Jeronimus Joriszen Rapalje** (8th son of **Jeronimus Joriszen Rapalje** and

In the 1500's the Rapalje family were Huguenots and expelled from France. Perhaps the name was



derogatory term for Huguenot refugees. Some went to southern Holland/Flanders (now Belgium). For awhile they criss-crossed the border until it became too dangerous on either side, especially when Spain later ruled southern Holland.

married circa 1696 and had 5 children (4 boys then 1 girl). **Antje** was the 5th child of **Daniel Joriszen Rapelje** (11th & youngest child of **Joris Janszen Rapalje** and **Catalyntie Jeronimus Triko/Trico**) and **Sara Abrams/Abrahamse Clok/Klok/Clog** (a Dutch name meaning *clock* or *bell*).

on the *Eendracht* (*Unity*), a ship of the Dutch West India Co. For the first 2 years they lived in Albany. On June 9, 1625 in Fort Orange (Albany), NY **Catalyntie** delivered their 1st child, Sarah, the 1st white child born there. In 1626 they were moved to Nieuw Amsterdam and got a house near the fort. In 1637 they bought from the Indians 235 acres on Brooklyn's inner bay of (now the site of the U.S. Marine Hospital) and became the 1st settlers on Long Island. In 1641 **Joris** represented the Nieuw Netherlands. Later, from 1655-1660 and also in 1662, **Joris** participated in political office as Magistrate -- 1 of the "12 Men" of Brooklyn. They raised 11 children: the youngest was **Daniel Joriszen Rapalje** (father of **Antje Rapalje** (above)). **Joris** Rapalje, eldest child of **Jeronimus Rapalje** (8th child of **Catalyntie** and **Joris**) married Neeltje Couwenhoven, the daughter of Jan Couwenhoven. **Joris** (born in 1604) died circa 1663-1665 between the age of 59 and 61. **Catalyntie** (born in 1605) died Sept. 11, 1689 at the age 84. Both are buried in Brooklyn, NY. Records show many later **VAN VOORHEES** marriages to members of the **Rapalje** family.

circa 1698 married **John (Jan/Jeronimus) Rapelje**, son of **Jorise/Jeronimus Rapelye** and **Annetie/Anna Tunis DeNyse** (Denis Tunis.

Catalyntie Jeronimus Triko/Trico, above), and had 9 children.

Femmetje Rapalje, 4th child of **Jeronimus Joriszen Rapalje** and **Annetie Denis**, married **Jan Adrianse**

Femmetje Bennett, the 4th child of **Jan Adrianse Bennett** and **Femmetje Rapalje**, married her 2nd cousin, **Daniel VAN VOORHIES** (#128), on Nov.

Do you have *brief* data (like this) to share? Do you have more information on any of the names above? If

Bennett. The Bennetts were Huguenots also.

27, 1774 and they had 9 children – 6 boys and 3 girls. The date of her death is presently unknown.

so, please send it to me for future issues and mark the topic as *Nieuwsbrief*, to avoid accidental deletion.

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Through a Dutch Door: 17th Century Origins of the Van Voorhees Family (ibid. Book Order Form)

The Van Voorhees Family in America: the 1st Six Generations (ibid. the Book Order Form in this issue)

Wolfert Geritse in the Netherlands by W.F. van Kouwenhoven: Article in *NYGB Record*, Apr. 1998

*Perry Streeter's email data regarding **Altje Cornelise Kool/Cool Van Kouwenhoven**

Mitochondrial DNA (mtDNA) is present in all of us. It is received and given by a mother to children of both sexes. Males cannot transmit this. "The matrilineal descendants of **Aeltje Cornelise Kool Van Kouwenhoven (Stoothoff)** belong to **Haplogroup H** and are distinguished by the following mutations in contrast to the accepted **mtDNA** standard, the Cambridge Reference Sequence: **1st Segment: 16519C; 2nd Segment: 113T, 263G, 309.1C, 309.2C, 315.1C.**" A test can reveal lineage. Tests from several individuals can pinpoint this.

For more details you can contact: **Perry Streeter**

OR **Michael Morrissey**

Website: <http://www.perry.streeter.com>

Website: <http://www.rootsweb.com>

Sarah Voorhees Perrine by Virginia B. Jordan

"A picture is worth a thousand words" goes the old saying. It couldn't be more true for me whenever I look at my great-great-grandmother's portrait. She has blue eyes, but her hair is dark, and she is sitting in a painted wooden chair with one hand over its back. She is wearing a ring over the first finger of that hand. Her dress is black, with the sleeves caught in above the elbow. She

has a beautiful white ruff around the neck, and above that a black ribbon with a gold clasp. Her hair is caught up in a large tortoise shell comb, which is still in the possession of the family. She is Sarah Voorhees Perrine, a true Dutch lady, a fifth generation descendant from Steven Coertes Van Voorhees of Holland, and she was married to a French doctor. Her portrait is one of a



with a heart as big as himself,



pair. From his picture, her husband, William Williamson Perrine, MD (1793 - 1879), looks out with great dignity, also wearing black. He is described in the Perrine genealogy as a large man, "strong and heavily built, black eyes, aquiline nose; a man of great force and decision of character and beloved and admired by all who came in contact with him." His portrait is in the possession of my niece, Janet Fisher Barstad, an 11th generation Van Voorhees.

Sarah was born in a little village (It was then!) some of you New Jerseyites should know, named Blawenburgh, just northwest of Princeton.

For a long time we did not know the name of the painter. After two trips to The Abby Aldrich Rockefeller Folk Art Center in Williamsburg, it was revealed. We talked with Barbara R. Luck, Curator. She showed us a collection of pastel portraits, done mostly in Monmouth County by an itinerant painter, Micah Williams (1782-1837). The style of the pictures was much the same as ours. Williams had used newspaper as backing filler, and the newspaper dates were an invaluable help in dating the pictures. On the back of our portrait, there was only a scrap of newspaper to be found. It did, however, relate a revolution in Mexico and an assassination in 1824. If the picture was framed in 1824, as seems likely, Sarah would have been 27 years old at the

time, as she was born in 1797. After examining a photograph of the portrait, Ms. Luck was convinced that Micah Williams was the artist.

The Abby Aldrich Folk Art Center has in its possession a pair of portraits of John G. Vanderveer and Mrs. Vanderveer (Jane Herbert), and an oil portrait (one of a very few by Williams) of a Solomon Avery.

There are descriptions of other pastels by Williams in the Journal of the Monmouth County Historical Association. Among these were those of (1) Henry Conover, his wife Emeline, and his daughter Rebecca Crawford Conover, (2) Hendrick Smock and his wife Ann Anderson Smock and (3) the Rev. Benjamin DuBois, pastor of the Old Brick Reformed Church in Marlboro, and of his wife Phoebe Denise DuBois. Also portrayed were William Little, postmaster of Matawan and President of the Farmers' and Merchants' Bank there, and his wife Deborah Scott Little, plus a young nephew, James Little. More portraits were those of Daniel D. Conover, Sr. and his wife Margaret Rebecca Conover, of Hendrick Longstreet and his wife Mary Holmes Longstreet, and that of DeLafayette Schenk, the first President of the Matawan Bank mentioned above, along with the picture of his wife, Eleanor Conover Schenk. Both of these last two portraits are in the collection of the Monmouth County Historical Association. Are any of the names in the above list familiar to any of you? Recently, a large number of portraits have been discovered and attributed to Micah Williams. One hundred and twenty pastel and seven oil portraits by him or attributed to him are known today.

Worth noting is the fact that Micah's wife Margaret H. Priestly was the daughter of John and Catherine Voorhees Priestly.

In those days, they got along without digital cameras. Let us be thankful for the talents of Micah Williams and others, traveling from house to house (probably by horse and wagon, in winter) and earning much less than the cost of aforesaid camera.

KLOMPEN (Wooden Shoes)

Text & Figures by Marilyn Van Voorhis Voshall

There are *klompen* to fit your feet and every need -- in multiple shapes and styles. Worn from Scandinavia and Russia to Spain and Italy and also in the British Isles, they had a variety of names -- differing for each style and often for each province or region within a country.

In Wieringen (Noord Holland), a fishermen's peaked-toe *kapklomp* (Fig. 11) is called a *holleste*, a name from the medieval German word, *hohlblok* (*hollow block*), for wooden shoe. Generally, in the Netherlands in the

1400's wooden shoes were called *holbloks*, *hollbloks* or *hoosbloks* -- terms still used in Flanders, now part of Belgium. *Clomp* or *klomp* was first used in a painting by Johannes van Doetinchem in 1577. *Klomp* has remained the common Dutch term since then. Adding *en* indicates the Dutch plural of a noun: *klompen* are two or more wooden shoes. Below are some terms and definitions used in the original Netherlands, which included Belgium, Luxembourg, and French Flanders.

Wooden-Shoe Style Definitions

Name	Language	Definition	Name	Language	Definition
<i>Kap</i>	Dutch	heel	<i>Sabot</i>	French/Dutch	Clog, Wooden Shoe, Shoe, Slipper
<i>Klomp</i>	Dutch	Clog, Wooden Shoe	<i>Trip</i>	Dutch	Patten or Clog
<i>Klump</i>	Frisian	<i>Klomp</i> (above)	<i>Tripklomp</i>	Dutch	Combination style of <i>Patten</i> & <i>Klomp</i>
<i>Kapklomp</i>	Dutch	heeled Wooden-Shoe			

Patin (French), *Patten* (English), *Platijn* (Dutch) low- or no- heeled, shallow *Klomp* plus/minus an instep strap
The first *patin* was created sometime between 1300 and 1500 in France.

Additional Dutch Wooden-Shoe Names (some being idiomatic)

- Brabantse Ruit* (meaning *checker*) *Kapklomp* found in Brabant: broad top with diamond checker pattern
- Learke* (Dutch *leertje* meaning *strap*) shallow *Kapklomp* with instep strap found in Friesland and Groningen
- Nijkerkwe Puttertjes* *Platijn*, covered with white paint made from buttermilk, from Nijkerk in Zuiderzee area
- Pinnekes* *Kapklompen*, with a double tip at the toe, found in Zaandam
- Rijssense Kroak* (German *Kroch* meaning *crawl* or *creep*) blocky *Kapklomp* worn by old men & shepherds in Rijssen, Netherlands & Munsterland, Germany
- Skipperkes* Frisian word meaning *boatman's wife* – black *Platijn* (defined above)
- Batalieres* Belgian word for *Skipperkes* (above)
- Twentse-tip* *Tripklomp* (defined above) worn in Friesland and entire Northern Netherlands

History of Klompfen (Wooden Shoes)

The use of wooden shoes began in very ancient times. A few remnants have been found with the northern European bog mummies, some of which were unearthed in the Netherlands (ibid. "A Few Recommended Museums & Shops" at the end of this article). They were needed to protect feet from stones and the cold of

winter. The first ones were merely a slab of wood with the general shape of the foot. Often the slabs would have pegs or cross-pieces underneath to raise the foot out of the dirt and water. Straps pegged to the sides held these slabs onto the feet and could be long enough to bind around the ankles or heels and then be tied.



Fig. 1 *Platijn*



Fig. 2 *Platijn* & Slipper



Fig. 3 *Clog* with Pegs



Fig. 4 *Platijn* with Metal Ring

Extremely long pointed toes (Figs. 1 and 2) were reserved for the nobility. Shorter toes were for the clergy and everyone else. This leather slipper (Fig. 2) for the nobility was used with the *platijn/trip* (like the one in Fig. 1) when going outside. These are found in many Dutch and other European paintings.

streets. Fig. 3, an earlier model than Fig. 4, had pegs extending below the cross pieces to give a firmer grip in mud or snow. Fig. 4 has a metal-ring base. Both are from Leiden, Holland and mentioned in the *Leidse Keur (Leiden Choice)* of 1429. Strapped on top of both Figs. 3 and 4 was either a leather slipper for the rich or a wooden shoe for the poor.

It was vital to keep the foot above all the filth in city



Fig. 5 Oldenzaal, Oberijssel 1280 AD



Fig. 6 Rotterdam c.1300



Fig. 7 Perfect Model

Figs. 5 and 6 are partial remnants of wooden shoes and archeological digs. Beneath both are slight traces

of wooden cross-pieces used to raise them out of the muck. If perfect, they would look like Fig. 7.

Early wooden *moccasins*, made of woven birch-bark, were good for summer wear. Leather or animal skin tops were added to heavy wooden slabs to make boots

for winter. In the bottom of these boots they placed soft mosses for cushioning and extra warmth.

As time progressed, *klompfen* became larger and more

Klompen continued

complex. With better tools, they could gouge out a block of wood and shape it. Iron rings could be attached to the bottom of a tie-on slab to raise the foot out of the mud, manure, garbage or water found in the streets. With this device, one could wear an indoor leather *slipper* on top of it (Figs. 1-4). *Klompen* were always worn with heavy woolen socks or leather slipper-shoes to give padding between the skin and the wood.

In the very beginning, each household made their own wooden shoes, usually during the winter months when outdoor tasks were unnecessary. Generally this meant that farmers, shepherds and reed thatchers had lots of spare time in winter to carve *klompen*. Later the task was assigned to professionals, known as *sabotiers* (wooden-shoe makers), who were itinerant craftsmen. They built a house (large hut) near the clump of trees needed for the shoes. Once all these trees were cut or the local market was supplied, they moved on to the next town and another grove of trees. It was a well-planned circuit over a fairly local area, so they were usually always near family and friends.



Fig. 8 Pole Knife

The dimensions (Fig. 8) are: handle about 4" long, cutting edge (dark section) about 12", and entire length 28-30". The handle (Fig. 9) is about 20" and the drill

Finally he uses a *hakhaak* (shaving knife) to smooth the interior. Exterior details are made with a *boordmes* (drawing or band knife). After this is done, they are hung or put in racks outside in the wind and shade to dry. They must be kept out of the sun to avoid cracking. While drying, a pair of wooden shoes loses about 7 ½ cups of water. When dry, they will be sanded with a piece of glass or shark skin; then they can be worn. At first *klompen* were not varnished, painted, oiled or protected in any way. Every week the shoes were scrubbed with sand or marl or a piece of shark skin. When they rotted or got holes, they were dried and used as firewood; then new ones were made or purchased. The last step (applying a sealant) has always been optional.



Fig. 10 Dike Worker's *Kapklomp*

Several types of wood were used over the centuries – oak, cork, birch, linden, willow and poplar. Today only 2 types are in general use, poplar and willow. Poplar, very light weight and easily worked, is the most common wood used. Willow, much stronger and better at keeping moisture from penetrating the wood, is also much more expensive. Both types, although delicate, are rather tough and have a dense grain.

The shoes are carved as soon as possible after the tree is cut. Fresh wood is about 60% water and easier to carve than when hard and dry. It takes skill to determine how to cut the tree trunk into blocks for the shoes. A special axe, with the blade angled on its handle, or an adze is used for this. Consideration must be given to the grain and possible knots in order to avoid later cracks in the finished shoe. Next a pole-knife (smaller than, but like, a 2-man saw) is used to rough-cut the shoe. The *sabotier* uses a T-shaped hand drill to make holes before scooping out the wood with a *bodemmes* ('spoon bit' bottom knife) to make a place for the foot.

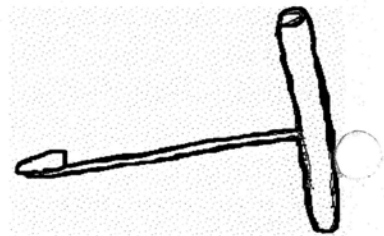


Fig. 9 Spoon Bit

about 16" long including the spoon end of circa 2".

Varnish is still used as well as modern lacquers and paints to keep them moisture resistant.

In the Netherlands *klompen* were generally used as out-door shoes (or, later, in factories) and leather shoes (more like slippers) were worn inside the house. This is still true – *klompen* are outside shoes. Thus, in Holland the wooden shoes were in a row at the doorstep but usually sheltered from the elements. Today, they are just inside the rear door in an area similar to our "mud" room. The exception is Christmas, when they are placed inside the front door or near the chimney.

By the 1600's *klompen* had become a part of Dutch attire. Everyone wore them – rich and poor alike. Even the nobility wore them. In the Netherlands they were practical for certain occupations such as those in Figs. 10-21.



Fig. 11 Fishermen's *Kapklomp Holleste/Holblok*

Klomp continued

Dike workers spent lots of time on their knees, so their *kapklompen* had flat toes (Fig. 10). The fisherman's *kapklomp*, called a *holleste* or *holblok* (hollow



Fig. 12 Ice Fishermen

These *kapklompen* with metal spikes on the bottom were used to walk on ice. In Fig. 12 metal plates with

Peat workers, farmers and gardeners needed special shoes. Figs. 14-17 show 4 of the different styles used. In 3 of them you can see a wide sole intended to distribute the weight over a broad area so the wearer



Fig. 14 Peat-Cutter's *Klomp*

This wide-bottom *klomp* (Fig. 14) with a strap is from *amen* in Drenthe. A top view of another style of

block) in Wieringen in Noord Holland (Fig. 11), had a high pointed toe, which was used to hold the net while it was repaired.

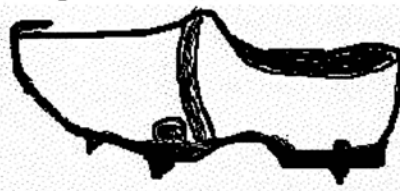


Fig. 13 Ice Fisherman

the spikes are nailed on. In Fig. 13 the plate is held on by metal straps.

would not sink into the mud. The boot was used in places where the depth of the mire does not exceed the height of the boot.

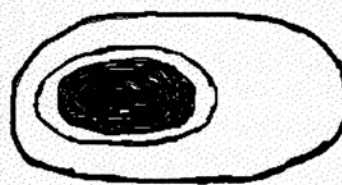


Fig. 15 Peat-Worker's *Klomp* (top view)

klomp (Fig. 15) shows the wide sole used for walking in bogs.

Fig. 16 *Galoche*



A *galoche* used by peat workers in Schoonebeek, Drenthe, is a high-heeled *kapklomp* with a leather boot-top nailed to it. The *klomp*, with a trencher-type board (hollowed out in the upper center) tied on, is used by

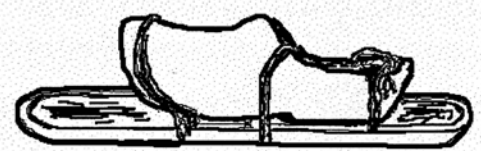


Fig. 17 *Klomp* on Trencher

peat workers, farmers and gardeners. The farmer or gardener scattered seeds and tramped them into the soil with the flat sole.

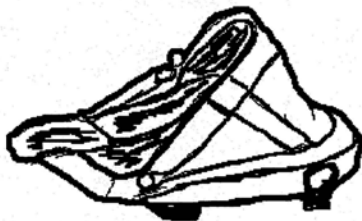


Fig. 18 Horse *Clog*



Fig. 19 *Patijn/Trip* for Horse Sledge



Fig. 20 *Clog* for Horse Stirrup

They even had a *clog* for horses! It protected their feet and the crossbars provided added traction. The *patijn/trip* was nailed onto a horse-drawn sledge and a

leather shoe was slid into it. A clog, fastened into a stirrup and used with a leather boot, added warmth for the rider's feet. Only the nobility used Figs. 19 and 20.

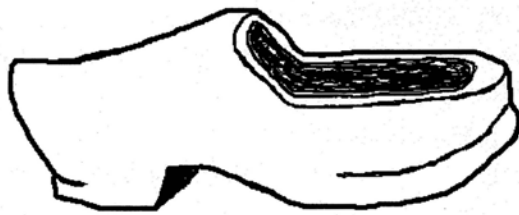


Fig. 21 "Smuggler's" Klomp

Fig. 21 is usually referred to as a "smuggler's" *klomp*, but it was also useful for thieves. Notice that the sole is

Klompen became not only part of provincial costumes but also a symbol (along with the tulip and windmill) of

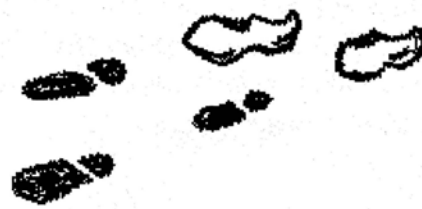


Fig. 22 Footprints of "Smuggler's" Klompen

reversed. As one walks forward, the footprints (Fig. 22) indicate that he is going in the opposite direction.

the country. Children's *klompen* were like those of their parents.



Fig. 23 Kartelklomp

A *kartelklomp* (notched *klomp*) is a *kapklomp* with minimal decorative gouges worn by children. *Pietjes* (sometimes referred to as *platijnen*) and *kindjelaarsje* (baby's bootie -- a *pietje* with leather-boot pieces nailed



Fig. 24 Pietjes

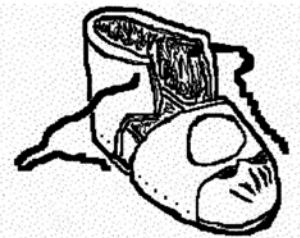


Fig. 25 Kindjelaarsje

on) are tie-on shoes for toddlers and infants. Babies were placed next to the fire in a winter cradle with the foot end open for warmth. These wooden booties and shoes kept their little feet from getting too



Fig. 26 Ijsschaats

In addition to the above uses, the practical Dutch turned a *patijn* into an ice skate simply by carving a runner on the bottom and inserting a metal runner (the

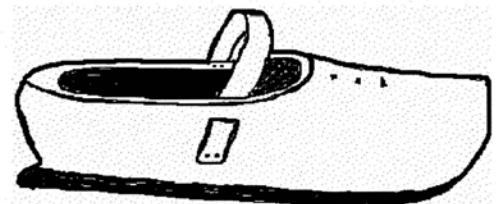


Fig. 27 Ijsschaats

dark area on the bottom in Fig. 26) or by nailing a metal base and metal runner to the sole (Fig. 27). Both styles are found in Dutch paintings.

Since the late 1800's and the early 1900's the machine has gradually taken over in the manufacture of wooden shoes. The latest new machines have attached computers to control every aspect of the process, including the special drying-chambers. In the old days, a skilled *sabotier* produced just 6-7 pairs of shoes per day. A small factory with about 40 employees can make around 1,211 pairs per day while a large mechanized company can produce approximately 3 million pairs per year. (This is just over 8,021 pairs per day.) There are still a few exceptions to factory-made *klompen* in the Netherlands, but most of these are just for demonstration purposes in several museum settings.

Most *klompen* for sale in this country are made by

machine. Exceptions to total mechanization in the USA are the 2 shops in Holland, Mich. (ibid. the article, *HOLLAND, MICH.* in this issue). There the machinery is older and some work is still done by hand: usually this is sanding and painting plus making custom designs (especially those at the De Klomp Wooden Shoe & Delftware Factory). For special orders there, you can have your foot measured. Nevertheless, the handwork is most often done for demonstration purposes.

Use of *klompen* slowed considerably after World War I, and most of Europe stopped wearing wooden shoes after the end of World War II. There were some exceptions, however. In factories and a few rural areas of the Netherlands (including our ancestral areas of Hees and

Ruinen) and also France, they continued to be used. Today about 1 million Dutch regularly wear wooden shoes. For many years the workers in the United States

steel industry have used wooden shoes near blast furnaces and other areas to insulate their feet from hot surfaces.

Klompen Decorations

Everyone making wooden shoes created their own designs and decorations. At first the decorations were chiseled in, since the shoes were neither varnished nor painted. The type of soil on which they were worn determined the basic color. Sandy soil produced yellow; clay and peat turned them black, and a mixture could turn them various shades of brown. This made it easy to know what area a person was from. Later, the old traditional base colors were retained by artificial means. In areas where a dark color (brown or black) was a tradition, the wood was smoked or tarred to obtain the correct hue. Where yellow was a tradition, the varnish was slightly pigmented to obtain the right shade. Next gouged designs were added. Eventually, especially

since the early 1900's, they began to paint them. The base color for men tended to be black or dark brown while for women it could be any color. Traditional designs such as wheat (for fertility: *ibid.* "Wedding Shoes" below), the *evil eye* (for protection), geometric patterns, 4 leaf clovers (for good luck), and leafy stems and flowers (roses seen most often) were used. The evil eye design was also found in France, Germany and Spain. Sometimes the shape and design made a wooden shoe look exactly like a leather one. The base color still tended to be that used originally with the other paint colors vividly in contrast. Red, black, medium blue and emerald green were the most favored.



Fig. 28 Evil Eye

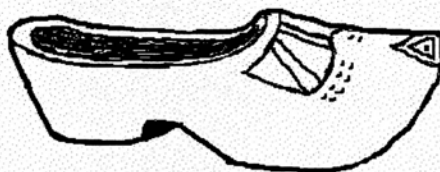


Fig.29 Geometric



Fig.30 Double 4-Leaf Clover

The evil eye on this *patijn* (Fig. 28) symbolizes protection from evil and is used only on women's shoes. Here there appears to be 3 sets of evil eyes: apparently this lady needed lots of protection. Until about 1930 *Drentse klompen* were not painted. The geometric design (yellow base color with black lines and dark-red dots and patch) was used in the early 20th century on this *klomp* (Fig. 29) from Eelde, Drenthe, a

town not far from the Groningen border. A 4-leaf clover symbolizes happiness. The *kapklomp* (Fig. 30), that is also from Eelde in Drenthe, has a double 4-leaf clover (twice as much happiness) with 4 light-blue leaves and 4 white ones, all on a bright red background. Between the red patch and the toe are 7 red dots. This shoe has a yellow base color and black sole.

Zontag Klompen (Sunday Klompen)

Sunday (i.e., *dress*) shoes are more decorated than the plain every-day ones. They have a great variety of styles and designs plus vibrant colors. Men's designs tended to be simple and often mimicked leather shoes: in Roden they were black and even the laces and stitching were carved into them! Women's *klompen*

could be quite elaborate and colorful. Today colors and designs can be specified by the buyer: the *sabotier* will copy any picture you present. It is interesting to note that the most beautifully decorated *klompen* in the Netherlands come from Drenthe, Friesland, and Groningen plus the lavish colors of Marken.

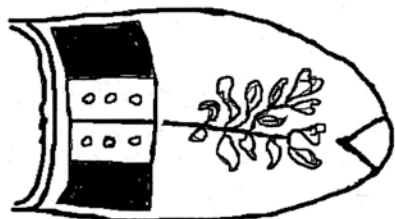


Fig. 31 Floral Stem

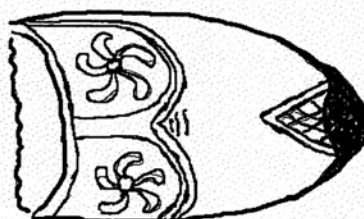


Fig.32 Flower



Fig.33 Red Roses

These 3 Figures are just the toe sections of decorated *klompen*. This basic yellow *klomp* with the leafy floral stem (Fig. 31) is from Meppel in Drenthe. The sole and all its designs are in black. From Zeijen in Drenthe is a *klomp* (Fig. 32) with a brownish-yellow base and black sole. Dark red outlines the toe and center-arch patches. The toe patch has a gray base with black lines forming diamonds. The arch patches have a base of medium

green with a 5-petal yellow flower in each. The *klomp* (Fig. 33) from Marken in Nord Holland has a black background plus red roses, green leaves and the lady's initials on the toe. Dutch *rosemalen* techniques *fi* Hindelooen are used for shading (bright red, pink and white for the roses) – pure color strokes, rather than blending, creating the vivid contrasts that are typical of the costumes of Marken villagers.

Huwelijken Klompen (Wedding Shoes) for the Bride

In ancient times the foot was an erotic symbol, so it is a very old custom for the groom to give shoes to his bride. *Huwelijken klompen* are exceptionally beautiful. Elaborate designs covering the entire upper portion are carved into them. Tradition states that the groom spends the winter before his wedding carving shoes for his bride. The grooved designs have special meanings and

several can be combined on a single shoe: 2 intertwined hearts (love), stars (heaven), 3 biscuits (faith, hope & love), wheat (fertility), Turkish knot (infinity), swan (fidelity till death), etc. The endearing message of these 6 symbols could be read as: 'Our love, made in heaven with faith, hope and love, shall be fertile with many children and last forever ... even beyond death's door.'



Fig. 34 Wheat & Flower



Fig. 35 Wheat & 4-Leaf Clover



Fig. 36 Turkish Knot

These figures show a few examples of the symbols used on *huwelijken klompen*. In Tynaarlo, Drenthe the *klomp* (Fig. 34) has wheat is painted in black and there is also a flower, a common gift from males to females.

On a *klomp* (Fig. 35) in Rolde, also in Drenthe, wheat combined with the good luck of a 4-leaf clover. The Turkish knot (Fig. 36), which has no end (infinity), is found on *huwelijken klompen* all over the Netherlands.

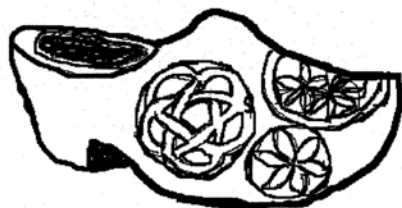


Fig. 37 Turkish Knot & Flowers

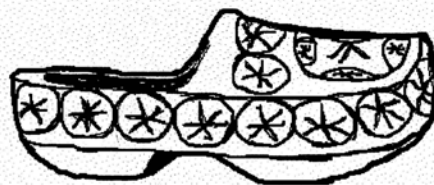


Fig. 38 Flowers

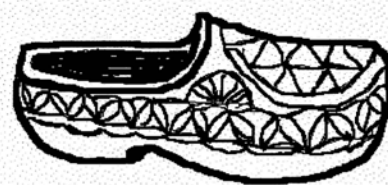


Fig. 39 Flowers & Triangles

These simple outlines of *huwelijken klompen* do not convey the complete picture – all wedding shoes are totally covered with notched designs leaving no space bare. In some areas the bride begins to wear them when the marriage license is signed. In other places, a specially painted 'betrothal' shoe is nailed next to the

front door to tell all that the girl will be married soon. Usually the bride wears *huwelijken klompen* only for the wedding festivities and, rarely, for special occasions thereafter. They are displayed in an honored place in her house as a constant reminder of her wedding day.

Souvenir Klompen

There seems to be no limit to souvenir uses for *klompen*. Either ½ or a whole one, they are found as or on jewelry (pendants, pins and earrings), key chains, Delft tiles and ceramics (violins), a large assortment of trays, greeting cards, cloth items, clothing, lamps, advertising signs, and model 'tall' ships, etc. (My small ½ *klomp*, engraved with my name and hung on a chain,

was worn at our Reunions for identification.)

Believe it or not, the Dutch have built boats (with and without sails) in the shape of a wooden shoe and they do perform quite well on the water! These *klompe boots* (wooden-shoe boats) are part of every event using boats. *Klompen* are often used with logo to promote Dutch companies, products and tourism.

Klompen continued

Mine are standard Drenthe *kapklomp* (plain with no varnish or decoration). In Drenthe I've seen men, women and children wearing them (some with yellow varnish) but not the recent designs and colors. If you

decide to purchase *klompen* to wear, put on 2 pairs of heavy wool socks before trying them on. Feel inside to make it is smooth. Lastly, walk around in them. The proper style and fit will make wearing them enjoyable.

Museums & Shops (Editor's Recommendations)

Stichting Klompenmuseum Gebroeders Wietzes in Eelde, Drenthe Province, Netherlands (Admission fee)

This is the largest *klompen* museum in the world. It is open daily from April 1st to Oct. 1st.

Het Nederlands Openluchtmuseum in Arnhem, Netherlands (Admission fee)

The basic purpose of this museum is historical homes from every province in the Netherlands. It is similar to our Colonial Williamsburg, Plimouth Plantation, etc. with large street organs and craftsmen on site. There is also an extensive Gift Shop where you can try on and purchase *klompen*.

Volendam and Marken

Both of these villages have numerous gift shops and demonstration *sabotiers*. You can try on and purchase *klompen* there. While there is no admission fee to the villages, you must pay to enter some houses.

Holland, Mich. Museums & Sites *ibid.* the article, "**HOLLAND, MICH.,**" in this issue

Drents Museum in Assen (Provincial capitol of Drenthe)

This museum is well worth a visit! It contains archeological artifacts of the history of Drenthe. Some of these items, such as 1 of the oldest wheels in Europe, are close to 4700 years old (2700 BC). There are unique ceremonial wind instruments from the Bronze Age (2000 – 700 BC). The 'Yde Girl,' a Netherlands mummy about 16 years old at her death, was carbon-dated to about 1 AD. Other displays are too numerous to list here. Nearby are the genealogy archives where some data of the **Van Voorhees family** was researched.

Carnegie Museum of Natural History in Pittsburgh, Pa.

From **July 9, 2005 until Jan. 23, 2006** a special display entitled **The Mysterious Bog People** will be on display. This exhibit was obtained from the **Drents Museum** (above). Unfortunately for many of you, this exhibit is not currently planned to be on tour to other museums. I've seen this in Assen and am definitely planning to see in again in Pittsburgh!

I think the current regular admission is \$8 for adults and \$6 for seniors and children. The ticket price for this exhibit is regular admission + \$5 for adults and \$3 for seniors and children. The total is then either \$13 or \$9. For further information, contact the museum via one of the following sources.

www.CarnegieMNH.org

<http://www.carnegiemnh.org/bogpeople/about.htm>

www.BogPeople.org

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The Costumes of Holland by Constance Nieuwhoff, Willem Diepraam, & Cas Oorthuys

Nijverdalse Boerendansers (1994) – a postcard from Niverdal, Drenthe

Personal Knowledge gleaned from *sabotiers* in the Netherlands & Holland, MI, & numerous History Books

"Geen oude schoenen betwerpen er men nieuwen heft."

.... oude Nederlandse spreekwoord

("Don't throw away your old shoes until you have got new ones."... old Dutch proverb)

LOYALISTS IN THE AMERICAN REVOLUTION

by Steve Leavenworth

As members of the Van Voorhees Association, probably deeply involved in the genealogy of the family, we are presumably also interested in the history of the country at the time that our ancestors lived. In glancing through the current Family Genealogy I note the appearance on occasion, of "he was suspected of being a Loyalist," or maybe "Tory," or "allied with the King." On the whole, though, it would appear that our ancestors were patriots and only a few were considered Loyalists. This can be assumed solely because so many of the supporting documents for the genealogy are in the form of deeds, wills, and other such legal documents. Some, of course, may have obtained their lands after the war or added to them through the confiscatory processes set up by the state governments. But most seem to have been passed down from their original settlement through the Revolution and on to today's heirs. But if some of our ancestors lost their property in the War, what happened to their land? If you were a Loyalist in America during the War, this is what would have happened. I am writing about the circumstances in two colonial areas, my own New Hampshire, where I have lived for the past fifty years, embracing its rich history. I am also writing about southern New York, the City and Westchester County in particular, where I was born and raised. This area, during the Revolution, was quite different from the New England area because the British occupied New York City for the entire war.

Try to imagine what you as a farmer in New Hampshire would have gone through. Just a few days after Lexington, a local militiaman knocks on the door and tells you, "We're going to Boston to fight the Red-coats! Are you with us?" Of course you are, so you gather a few clothes, some bread, take the musket you hunt with, kiss your wife and kids good bye, and off you go. From Concord, NH to Concord, Mass. is about seventy five miles. And YOU WALK there! After Bunker Hill and the British abandon Boston, YOU WALK to New York, fighting in Brooklyn, White Plains, and the outskirts of the City before crossing the Hudson. Eventually, after five more years of WALKING and fighting, the war ends and you return home, WALKING all the way. I emphasize the word "walking," because you need to sit back and just think what that would mean to you today. Far too many of us will not even go to the grocery store if we can't drive. If a person hikes the Appalachian Trail from Georgia to Maine, that person is praised and admired for the accomplishment; but for the colonial farmer, such

walking was routine.

Back in New Hampshire, what if you were not convinced that you should go to Boston and resist the British soldiers? After all, except for the tax issue, what was wrong, and those troops protected us from the incursions of Indians, too. To be against the King was against the law, and you were a law-abiding British citizen. But, after a few months, you see a difference in the attitude of your neighbors toward you. Other men have left and gone to fight to get Parliament to relent and roll back those "Intolerable Act" taxes, while you remain safely at home, afraid to risk the ire of the Royal governor.

After the Declaration of Independence in July 1776, New Hampshire outlawed all Loyalists and any others who worked against the cause. All citizens were required to take an oath of loyalty to the cause. There were some, such as Quakers, who refused to fight but also refused to support the King and were left alone, although unwelcome in the community. Those who refused out-right were tried before a Committee of Safety -- perhaps a foretaste of the French Revolution. When convicted, often on hearsay, rumor, or other such flimsy evidence, their property was confiscated. They were ordered to leave the State. However, unlike New York, as we shall see, the new President of the Province refused to carry out the confiscation, because he believed the government did not profit enough by doing so. After the war, the 100 or so Loyalists who had left were given a year to return and settle their affairs; although frequently, the Loyalists owed so much to local merchants it was not worth returning. They, therefore, lost all their property, which was then sold to whoever could afford it and the monies were turned over to the State.

In southern New York, the situation was quite different. The British held the City and counties of New York, Kings, Queens, Richmond, and Suffolk, and they controlled them for the rest of the War. However, since the counties of Albany, Dutchess, Westchester, Orange, Tryon, and Cumberland had Commissioners of Sequestration appointed by the Colonial government, the taking of Loyalist property commenced. As the War progressed the program for confiscation became more intense, families split, and neighbor was pitted against neighbor. In effect, between the Whigs and Tories, a state of civil war existed. Steps taken by the Government in Albany to stop the terror were not entirely successful. Also, the purpose of the tempering voices was probably due less to altruism than to the belief that,

if the rebellion failed, retribution would be forthcoming by the British.

There was a decided difference between the New England farms and those of the New York-New Jersey area. The New England weather is not kind to farmers and most farms were at subsistence level, providing barely enough for the family to live on, much less producing a marketable crop. As a result, in New England, the confiscated properties were apt to be small farms, while those in Southern New York were huge estates, owned by the aristocracy. They leased their land to tenant farmers. For example, Frederick Philipse, third lord of Philipseburgh, owned 922,160 acres (144 square miles!), extending twenty four miles along the Hudson River from Croton River to Spuyten Duyvil. It encompassed part of New York City, and included Yonkers, Mount Pleasant, and Ossining. Most of the big estates were worked by tenants, who were farming an area rich in arable land, and productive soil, and who had virtually fixed tenure and moderate rent. Furthermore, they were close to one of the largest cities in the colonies and thus assured a ready and available market for their products. Because of this situation, unlike the small New England farms, these tenants were not "hardscrabble" poor farmers, but were business farmers, yet among the aristocracy but clearly middle-class when compared with the New England farmers.

As the large estates were confiscated from the aristocracy, some of the Patriot New York tenant farmers were able to purchase their farms: indeed, some families pooled their financial resources to purchase enough land to create large farms. In Westchester much of the Philipse estate was purchased by entire families, pooling their resources. For example, the Oakleys, (James, John, Joseph, Gilbert, Isaac, and Thomas) purchased 1,125 ¼ acres at a price of over £5250 and the Storms (Henry, Jacob, Gregory, Thomas, David, Nicholas, Hendrick, Abraham, and Andrew) purchased over 1,340 acres for which they paid £3,644. In addition, politics being the same then as now, Samuel Drake, one of the Commissioners of Sequestration and a member of the State Assembly, purchased over 270 acres. Stephen Ward, another Commissioner and a judge of the court of common pleas, purchased 134 acres for £569.

The actual taking of the properties concluded the action against the Loyalists, which was lucky for them. Charges against them were bills of attainder, an old world legal step in which a person was declared a traitor and thus "attainted," the penalty for which was death. Here, however, the attainted person fled the

country and his land, but not his life, was taken. (Note that Article I, Section 9 of the United States' Constitution prohibits Bills of Attainder.)

The Treaty of Peace in 1783, stipulated that the American Congress "earnestly recommend" to the several states that the confiscated properties be restored to Tories who had not taken up arms against the states. The previous owners would be given one year to return and re-purchase their estates at the price paid by the new owners. It was further agreed that there would be no more confiscations of property and the returning Loyalists were not to have additional penalties added. However, bitterness and ill-feeling prevailed and the Commissioners of Sequestration continued the confiscation process.

Most of the wealthy Tories of New York, who were forced to leave their homes, returned to England and began their lives anew. The New England small-farmer Tories escaped and were transported by the British fleet to the Maritime Provinces of New Brunswick, Nova Scotia, and Cape Breton, where they resumed life as small farmers or tradesmen. Here in Concord, N.H. there was a school teacher and future scientist, Benjamin Thompson, who married into money in the community which was then called "Rumford" after the Town of "Rumford" in England. He favored the Mother Country in the coming contest, and became close friends with the Royal Governor, John Wentworth. Apparently he was offered a commission as Major in return for spying on the Rebels which he did thereafter. However, he realized the dangers were escalating considerably after Lexington and Concord and, when the British Army evacuated Boston, he escaped with them to England, leaving behind his wife and daughter. It was twenty years before he saw her again and by that time he had remarried and become a notable scientist/inventor. In 1792, having been an advisor to Austrian Emperor Leopold II, he was promoted to Count of the Holy Roman Empire (which, incidentally, was neither Holy, nor Roman, nor an Empire). He chose the title of Count "Rumford" in honor of the city that had succored him when his fortunes first began to rise.

It is hard for us to imagine that we would treat our neighbors so poorly and that we hated and distrusted them after living beside and trading with them for many years. However, only a hundred or so years after the Revolution, anyone with a German name during WW I was vilified, deprived of status, and distrusted. This extended even to dachshunds, who became very unpopular as pets. In WW II we created concentration camps

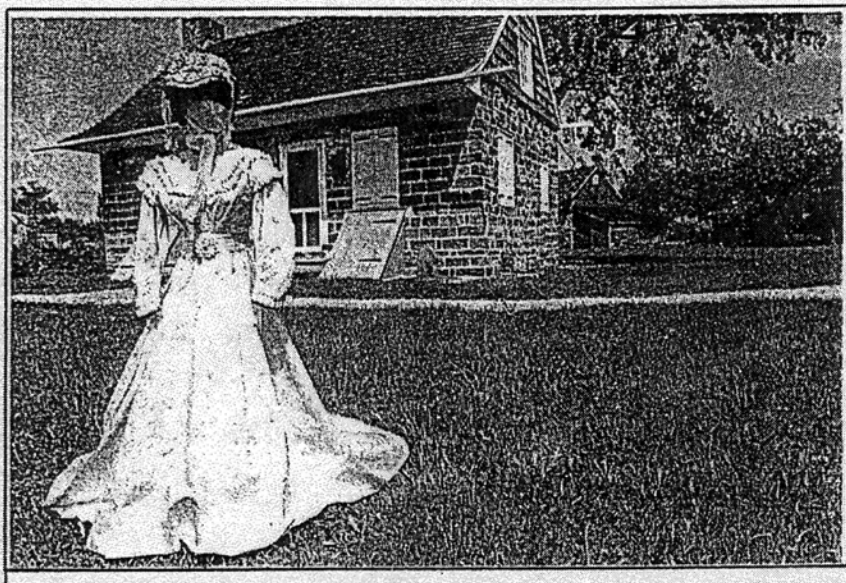
for the thousands of loyal Japanese Americans living on the West coast, sold their property, and kept them behind barbed wire for the whole length of the War. And yet, some of these very Japanese-Americans volunteered for combat and became one of the most

decorated units in the ETO.

Perhaps you have discovered a family member of the Revolutionary era who was a Tory or Loyalist. I hope this paper has been informative and gives you an inkling of what your ancestor may have gone through.

Miscellaneous Historical Data
by Marilyn Van Voorhis Voshall

De Bruid (The Bride)



The costume collection of the Bergen County Historical Society (New Jersey) includes many beautiful garments. The one of particular interest to us is the bridal gown of Mary Elizabeth Van Voorhis. Her lovely wedding ensemble is made of ivory satin. On September 16, 1868 she married Abraham C. Wortendyke. Mr. Wortendyke, who came from the town of Wortendyke (now Midland Park), New Jersey, "later became a county freeholder." Miss Van Voorhis is the daughter of Thomas and Euphemia Van Voorhis of Arcola (now Paramus), New Jersey. For this photo, her gown is standing in front of the Demarest house in River Edge (a town just east of Paramus), New Jersey.

Of further interest to us is that in 1890 a Dutch Reformed Church existed in Closter (Bergen County) – a small town just north of Demarest (a mere village), New Jersey. A bridal gown, now in the collection of the Bergen County Historical Society, came from Nettie

Demarest who was married to Horace Robertson in this church on September 17, 1890.

..... Both preceding items are from *The Record* (newspaper) of Hackensack, N.J. (June 9, 1983) sent in by June Wick.

Recollections of Local History

The Bergen County Mutual Fire Insurance Co. was chartered in 1849 mainly for the benefit of local farmers from several counties. Of particular interest to us are the officers on the Board of Directors in 1874. Among these directors was Cornelius A. Wortendyke, who was probably related to the Abraham C.

Wortendyke, husband of Mary Elizabeth Van Voorhis (the bride in the above item). The President of the Board was Garret S. Demarest and the Secretary was Henry H. Voorhis. from *The Home and Store News*; in a local paper in Ramsey, New Jersey (Jan. 12, 1994) and submitted by June Wick

SWANS (Drawings by Marilyn V. Voshall)

Swans are a Dutch symbol of fidelity in marriage because they mate for life. That is why we frequently find them at weddings on the cake or as favors holding

candy. In the Netherlands they are often found on houses: e.g., there is a pair on the farmhouse at Middle Hees.



BEWARE of FALSE WEBSITE INFORMATION!

by Marilyn Van Voorhis Voshall

Recent news of websites, other than ours, giving out false and misleading information has come to my attention. From the very beginning we have **documented our data** by hiring **registered genealogists in the Netherlands and USA**. I have personally done some genealogy in the Netherlands and I can **verify that all church and other records there have, by law, been deposited in the provincial capitols: our family records are in Assen, capitol of Drenthe**. Furthermore, 2 cousins (in Hees and Ruinen), inspired by my visit in the 1990's, went together to Assen to do further research. Both have extensive documentation of the Van Voorhees family in Drenthe, going back to the mid-to-late 1400's. They notified me via email that nothing new was found.

In the USA the original Nieuw Netherlands records have now been translated from *olde* Dutch into English by expert linguists brought here from the Netherlands. We have used that information to help us with our records.

One of the latest **misleading** tidbits says that we came from Germany. History states that there were pre-historic people living in the low (*nether*) lands (basic marsh lands). The Dutch (not necessarily Celts) were part of the extensive Celtic civilization (including numerous tribes, many of which were Germanic) enveloping all of Western Europe before the time of Julius Caesar. Later (before 1000 AD) Germanic groups (including Frisians in the north), from all over what-is-now Germany, went or were sent to the bogs and marshes there to colonize the area. However, **NO NAMES of these individual tribesmen** (other than a few leaders recorded by the Romans) **or colonizers are presently known to be documented anywhere!**

A study of the Dutch language shows its German roots; but this is also true for Denmark, Norway, Iceland, Sweden and even *olde* English. My personal analysis of *modern* Dutch is that it is *about* 40% German, 40% *Olde* English (i.e., the English of Beowulf and Chaucer) and 20% French.

Let's analyze our name, **Van Voorhees**. It is *van* (Dutch) not *von* (German): both have the same meaning, *from* or *of*. *Voor* (Dutch) not *vor* (German) have the

same pronunciation and meaning, *before* or *in front of* and, used in a name, often describes a relationship to a church. Now we come to *Hees*, a term *unique to the Netherlands* and *specifically to Drenthe*, whose land was poor for farming (even in the 1600's) because of the salt remaining in the soil after the sea water was pumped out of the marshes. Today a whole section of Drenthe, including the original village of Hees plus Ruinen and nearby areas, is called *Hees*. A scrubby bush growing well in saline marshes was called *hees*. This bush had several uses, among them tinder for fires and thatch. The nearest thing to it today is called heather with a purple flower blooming in the fall: its twigs, bound together, were once used as pot scrubbers (now souvenirs). One of our cousins in Hees made one as a gift to me. Our forebears in the Netherlands signed their name plus *van voor Hees* – e.g. Steven's father would have signed his name as **Coert Alberts van voor Hees**. Translated this means **Coert**, Albert's son (*s* for son and *se* for daughter) *from before Hees* or *from before the forest (area) of scrub bushes called hees*. Indeed, that is the case even today: the 3 Hees (Van Voorhees) farms are near a scrub region where sheep are still pooled together and herded by a single shepherd. So we must conclude that, from at least the late 1400's on, our family is Dutch from Drenthe. Our cousins living there insist that our family is among the original inhabitants from prehistoric times.

Only DNA tests of local bog mummies and our family could **perhaps** prove a relationship. This has NOT been done to date (possibly in the future); however, it would **not prove German origin** and **certainly not prove any precise location in Germany**.

What about **other fascinating claims** regarding the Van Voorhees family? I spoke to *Mormon officials* about their *database* and they admit it is mostly information sent in with *no verified records!* They are now trying to correct the situation, but they realize it is an almost hopeless task. As my husband and I did extensive genealogical research on various family names, we often checked websites against verified data and found that **MANY**, probably unintentionally, have presented **FALSE** information!



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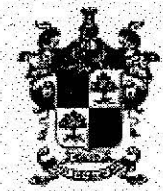
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**Picture of the Grain Mill, just outside
Ruinen, where Steven Coerts Van Voorhees
worked.**

(Photo courtesy of Dr. Roy E. Voshall)

