

THE VOCHS Bi-MONTHLY NEWSLETTER

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“Something on Indonesia—Our closest connection with the history of the VOC”

Just returned from a trip to Indonesia— in particular visiting Jakarta and Depok.

Prior to my visit all I knew about Indonesia was from history books, the internet and via research for this magazine, and its VOC history. Haven't even been to Bali!

Jakarta has been known by several names. It was called Sunda Kelapa during the Kingdom of Sunda period and Jayakarta, Djajakarta or Jacatra during the short period of the Banten Sultanate. From thereon, Jakarta evolved in three stages. The "old city", close to the sea in the north, developed between 1619 and 1799 during the era of the VOC. The "new city" to the south evolved between 1809 and 1942 after the Dutch government took over control of Batavia from the failed VOC whose charter expired in 1799. The third was the development of modern Jakarta since the proclamation of independence in 1945.

Under the Dutch, it was known as Batavia (1619–1949), and was Djakarta (in Dutch) or Jakarta, during the Japanese occupation and the modern period.

Jakarta is Indonesia's capital and largest city. Located on an estuary of the Ciliwung River, on the north-western part of Java, the area has long sustained human settlement. Historical evidence from Jakarta dates back to the 4th century CE,



Jakarta today....



Batavia then.....

when it was a Hindu settlement and port. The city has been sequentially claimed by the Indianized kingdom of Tarumanegara, the Hindu Kingdom of Sunda, the Muslim Sultanate of Banten, and by Dutch, Japanese and Indonesian administrations. The Dutch East Indies built up the area before it was taken during World War II by the Empire of Japan and finally became independent as part of Indonesia.

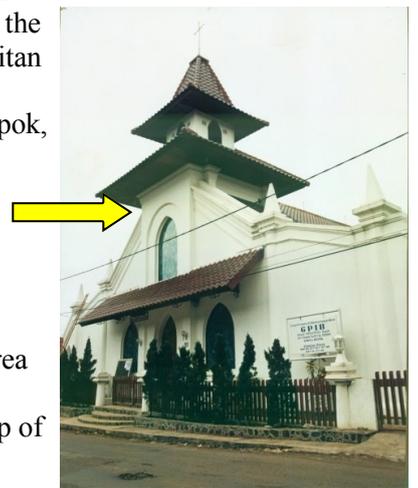
Depok (Sundanese) is a city in West Java province, Indonesia on the southern border of Jakarta SCR in the Greater Jakarta metropolitan region. The "de" in Jabodetabek refers to Depok, while Depok word is an acronym of **De Eerste**

Protestants Onderdaan Kerk (Indonesian: Organisasi Kristen Protestan Pertama, English: First Protestant Christian Organization). There is also a saying that the word "Depok" itself comes from Sundanese meaning hermitage or abode of one living in seclusion.

On 18 May 1696, a former VOC officer Cornelis Chastelein bought the land with an area of 12.44 km, 6.2% the area of today's Depok. Besides cultivating the area with industrial plants the locals, Chastelein was active as a

TURN TO PAGE 10 FOR MORE

Besides with the help of missionary,



A Tragic Parting of the Ways

Prince Maurits of Orange – Nassau and Johan van Oldenbarneveld

By Monica de Knecht



Portrait of Prince Maurits by Michiel Jansz. van Mierevelt

Johan van Oldenbarnevelt was a most loyal son of Holland: A faithful servant of William the Silent; being his most trusted Minister and a fervent supporter of William's son, Prince Maurits, becoming the new Stadhouder. He was a founding father of the Vereenigde Oost-Indische Compagnie and a true believer in democracy. If in 1590, anyone had said that one day this devoted follower of the freedom of the Netherlands would one day be condemned to death by his Prince; it would have been dismissed and ridiculed as a deluded flight of fancy. But, sadly, this is exactly what happened; in the same way as Thomas More, Henry Tudor's Chancellor and ally, was condemned to death by his one time friend and King.

ILLUSTRIOUS CAREER At the age of 26, Johan served as a volunteer for the relief of Haarlem (1573) and again at Leiden (1574). In 1575 he married Maria van Utrecht and one year later William the Silent gave him the important post of Pensionary of Rotterdam, an office which carried with it official membership of the States of Holland. He was a most talented young man, with a persuasive

power of speech, so he speedily climbed the ladder of success. He promoted the Union of Utrecht (1579) and the offer of the Countship of Holland and Zeeland from William. Sadly this did not happen, owing to the Stadhouder's untimely death in 1584. Johan fiercely opposed the Governor-General of the time, being the Earl of Leicester and strongly favoured Maurits of Nassau, the second son of William. So the Earl left in 1587, leaving the military power in the Netherlands to Maurits. Johan probably did not realise that the young Stadhouder of a mere 20 years old, was nothing like his father in manner, politics or tolerance.

STRONGLY AGAINST CENTRALISING POWER. The one thing that Johan passionately believed in was the independence of the States to any centralising power. William, himself, saw centralising power in the same way as a tyranny, such as Spain in the Netherlands and the Governor General, Leicester. Johan also followed William in his tolerance of religion, whether Catholic or Protestant.

POSSIBILITY OF THE INFLUENCE OF THE SEA BEGGARS ON A YOUNG MAN'S MIND. The bloodiness of the Duke of Alba's reign in the Netherlands was bound to have repercussions. That monster with his Council of Blood; which he filled with Spanish thugs; deliberately terrorising the citizens of the Netherlands; was anathema to the Netherlanders. Five hundred were arrested on a single day in 1568. Unfortunately the six years of Alba's rule was the catalyst for terrible retaliation by the rebel 'Sea Beggars', commissioned by William the Silent. Notwithstanding that William had meant them to just roam the seas under his "letters of Marque" and never be avengers. However, their leader was a charismatic man, called William de la Marck. "A wild sanguinary, licentious noble, wearing his hair and beard unshaven, according to ancient Batavian custom, until the death of his relative Egmont should have been expiated." Their heroic actions in the ports of Emden, La Rochelle and Dover, would have likely thrilled young Maurits. These sea beggars attacked



Lord Robert Dudley, Earl of Leicester and favourite of Elizabeth I, Queen of England
This engraving was done in 1586, when Dudley was Governor General of the United Provinces

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Emblem of the Geuzen

vessels of almost any nation, as well as fishing villages and towns on the coast of the Dutch provinces. William I and his first Lord, Johan van Oldenbarnevelt, would have been troubled by their natural scruples at the actions of de la Marck and his 'sea beggars'. (*Watergeuzen*) for William the Silent had meant them to follow his five rules of engagement.

The Sea beggars had to conform to the Articles of War. Each commander was to maintain a minister on board his ship. All prizes were to be divided and distributed by a prescribed rule. Command functions should be occupied by native Dutchmen unless expressly commissioned by the Prince van Oranje. No persons were to be received on board, either as sailors or soldiers, save *folk of good name and fame*.

As an impressionable youngster, Prince Maurits would have been in awe of these dashing sailors, fighting against the hated papists; capturing Veere, Zierikzee, Flushing, Enkhuizen, Dordrecht, Haarlem, Gouda, Hoorn and many others. Although Calvinist nobles, their actions were not always honourable. Also, it was not the cruelties of the Spanish that inflamed them; it was the interference of the Spanish in their shipping and trade, leaving the fishermen starving and unemployed. On land, the 'beggars' were even more pitiless and cruel, desecrating church and vestments at Flushing, where they tortured and killed the local monks. William and Johan may well have lamented these actions, but these nobles and those they employed and possibly many that had fallen foul of Alba; would not have cared a whit for their 'payback'. In some ways they became as merciless as their one time Spanish masters. The Spanish had crusaded with their Papal Inquisition; these started a Calvinist inquisition of reprisal.

As a child, Prince Maurits would only have been apprised of these dashing swashbucklers' heroic deeds. Any atrocity on land he may not have heard about; or, if later he had, it may not have troubled him for he did not share his father's tolerance, probably because of his childhood. He had been shuffled from place to place, during his father's struggle against the power of Spain. He had been aware of his father's betrayal by former allies and naturally was deeply influenced by his father's assassination in 1584. He would, most likely, have witnessed it, as he was about seventeen years old, at the time. He was innately suspicious. Unfortunately these events made him paranoid, sceptical of friends as well as enemies. He hated the Spanish with a deathly hate and could not condone any fraternisation with them. His followers, who became known as Orangists, faithfully followed their inflexible leader. As we can see, this rigidity would also imbue in Maurits a dictatorial essence that would make Centralism his passionate creed. It is possible that Maurits could only rest easy, with the Stadhouder's power in control of all the States, in every matter, religion, trade and policy.



Portrait of Johan van Oldenbarnevelt by an unknown artist

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William de la Marck

ALTERNATE CREEDS In the meantime, van Oldenbarnevelt became the new Land's Advocate, an office he held for decades. To a man of such outstanding ability, this was utopia, because it offered complete influence to him, in his beloved 'multi-headed republic, without any central executive authority. He dominated all matters of policy and was a 'mouthpiece' for the States-General. He virtually became the Prime Minister, or Pensionary of the Dutch Republic. His great statesmanship was a balancing power in the States from collapsing under their own separatist tendencies and created a unifying force against the formidable army of Alexander of Parma.

Perhaps, also, it was a fortunate time for the independence of the Netherlands, in their 80 years war with Spain; because Philip II was, at that time, concentrating on his great Armada fleet and Elizabeth of England being conquered. At first,

Maurits did not worry, because after 1589, besides holding the office of Stadhouder in five provinces, he was also Captain-General and Admiral

of the Union. So Maurits' military powers were, at the time, enough for him, as he was not especially gifted in matters of state.



William Louis, Count of Nassau-Dillenburg

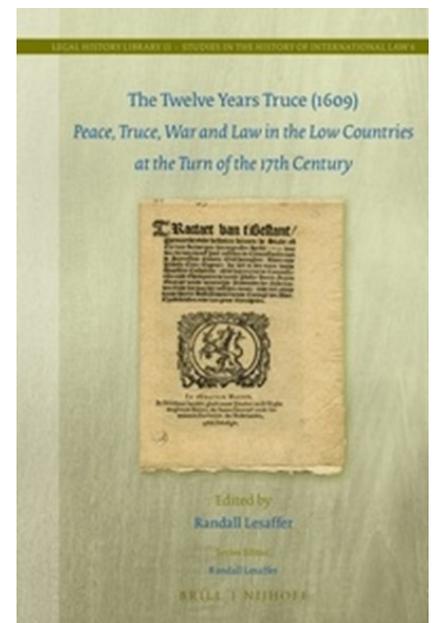
GREAT MILITARY GENERAL

While Johan was in charge of domestic affairs and foreign policy, Maurits became in total control of military matters with his cousin William Louis, Stadhouder of Friesland. In this, it must be said, Maurits was totally proficient. Mathematics, ballistics and military engineering had always been his specialities and siege warfare was his forte. He paid close attention to detail and was aided by Simon Stevin, mathematician and philosopher of

Bruges. In the 1590s, Maurits began with Breda (the Nassau family seat), he pushed through, capturing one enemy stronghold after another. Coolly and systematically he ploughed through the regions, until the whole of the Netherlands began to assume a lot of its modern shape. Thus began the triumvirate of Johan van Oldenbarnevelt, Maurits and William Louis. But just as the ancient triumvirate of Julius Caesar, Pompey the Great and Marcus Licinius Crassus fell disastrously apart; this triumvirate was shortly also to crumble.



Engraving of Maurits on horseback



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CLASH BETWEEN JOHAN AND MAURITS In 1600, Maurits was forced, against his will, by the States-General, under the Advocate's influence, to undertake a military expedition to Flanders, as Oldenbarnevelt became impatient to re-unite the northern and southern Netherlands, still divided. Maurits, by his military capabilities, triumphed at Nieuwpoort in 1601. However, after this, his only victory there; Maurits was forced to withdraw, leaving the Spanish Netherlands intact. Maurits had been against this campaign from the start and was angry that he had been obligated by the Elder Statesman's persuasion of the States-General, which he thought should only have been answerable to him. (At this time, Maurits was 34 and van Oldenbarnevelt 54). Thus began the rift between the Pensionary and his Stadhouder.

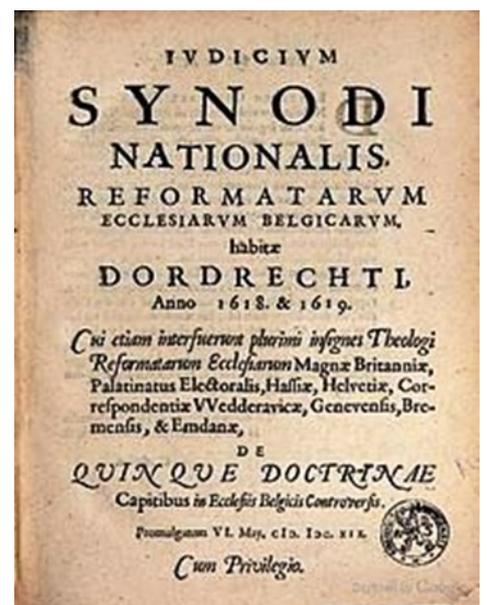
JEALOUSY OF HIS PENSIONARY'S RENOWN IN EUROPE. As the States-General's 'mouthpiece', Johan van Oldenbarnevelt became famed and lauded in Europe as an ambassador of note. He could converse with Elizabeth of England, Louis of France and any other prince or monarch in Europe, with ease. Maurits was able in military exploits, but could not match the panache and skill of his Statesman. So naturally the twelve years' truce with Spain that was brought about by van Oldenbarnevelt, held no joy for the Prince. He just wanted to keep fighting those hated Spanish and now he was forced to hold back, just because of this old man, who he had begun to deride because of his broad-mindedness; most especially in the Arminian religious War; as Johan was naturally drawn to the forbearing creed of the Arminians (Remonstrants), against the relentless and in some ways biased dogma of the fundamentalist contra Remonstrants. Prince Maurits and his obsessive followers among the Nobles were happy indeed that the old man was now able to be cornered on this matter of religion. The venerable Statesman's tolerance in all religious matters would be his downfall.

TAKING SIDES Johan van Oldenbarnevelt must have been grievously disappointed with the Prince; the one he had supported so strongly against anyone else. Johan refused to adhere to the rules of Church synods, as he was of the opinion that it was only important that a man love God and lead a good life. Independence of statehood should also be followed by independence of a man's conscience and will. He should not be bound by a man-made, restrictive religion. A religion that said that no matter how bad you could be, you would still be saved if you were one of the 'elect' and that no matter what good works you did, you would not achieve salvation, because it was all predestined by God. Now the matter of conscience was escalating into a religious civil war. Riots broke out; in many ways intensified by worsening economic conditions. Even though the Prince was no theologian, he declared himself on the side of the Contra-Remonstrants, allying himself with the opposite side to Johan. Maurits established a preacher of the Contra-Remonstrants, in a Church in the Hague (1617).

HOLLAND DECLARES SOVEREIGN INDEPENDENCE Now Johan van Oldenbarnevelt declared that the State of Holland, as sovereign independent province, raise a local force of 4000 men called the *waardgelders* (mercenaries) to keep the peace. He also refused to attend the Synod of Dordrecht which had been called to settle the divisions caused by Arminianism and is famous for its 5 points of Calvinism. They are still known, today, as TULIP, an acronym of the 5 points nailed down at this Synod.



King Louis XIII of France



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GILLES VAN LEDENBERG

T - Total Depravity – Man is dead when he sins.

U - Unconditional Election - This meant that God *chooses* himself which people he saves and does not look for good in them. (The ‘elect’)

L - Limited Atonement - Christ’s death did not actually pay for any specific sins and he did not die for all men.

I - Irresistible Grace God chooses to save a person from sin and gives grace, where they would normally go to hell. Again it’s a limited grace according to Calvinism.

and last of all **P - Preservation of the Saints** This last point says that *God preserves His people so they can never be lost*. Once you are saved you are always saved and this means that even if you do wrong in the future, you are always one of God’s elect.

Jean Calvin, himself, had burned those he considered ‘heretics’ to his fierce unbending creed. Such an extreme and selective Christianity would be something that both Maurits’ father and van Oldenbarneveld would oppose.

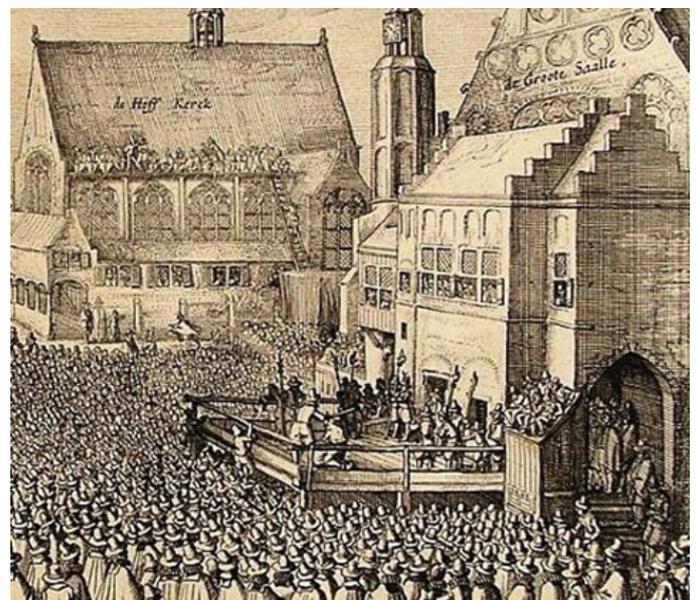
AT LAST JOHAN VAN OLDENBARNEVELD’S ‘GOOSE WAS COOKED’. Elated at being able to snare his rebellious Minister at last;

Maurits marched to Brielle in September 1617 and disbanded the levies. Next by his legal right, he approved appointments in local government, purging any council of his opponents. On 31st July 1618, the Stadhouder, at the head of his troops, appeared at Utrecht, which had now thrown in its lot with Holland. At his order the local militias or *waardgelders* laid down their arms. There was no opposition to Maurits’ tyrannical leadership. The Holland States sovereignty party was crushed, without a battle being fought.

ARREST On 29th August, 1618, by Order of the States-General under the Stadhouder, van Oldenbarneveld and his chief supports, Hugo Grotius, (a very learned lawyer and Pensionary of Rotterdam). Gilles van Ledenberg (Secretary to the States of Utrecht) and Rombout Hogerbeets (Pensionary of Leiden). Johan was kept in strict confinement, until November of that year and only then brought for examination before a commission appointed by the States-General. This commission was packed with van Oldenbarneveld’s enemies. He had to appear more than sixty times before these Commissioners and his whole life was severely examined. During this whole period, he was neither allowed to consult papers nor put his defence in writing.

On 20th February 1619, he and his co-accused were arraigned before a special court of twenty-four persons, the bulk of who were personal enemies, allied with the Orangists. This *ad hoc* commission was necessary, because, unlike in the individual provinces, the federal Government did not have a judicial branch. Johan should have been brought before the High Court of Holland and Zeeland, but the Orangists’ claimed that his crime was against the States-General. Of course those accused contested the sovereignty of the States-General and the Stadhouder; but this, of course, was disregarded.

FRIENDS OF EUROPE All of the accused, especially van Oldenbarneveld, were respectably allied and had many friends. Numerous applications were made in their favour. The Princes of Europe expressed their great dissatisfaction at these proceedings against the Stadhouder’s First Minister. The French King, His



Execution of Johan van Oldenbarneveld

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Most Christian Majesty, Louis XIII, was, of the opinion that the United Provinces, because of this action, may be embroiled in civil anarchy and that Spain may well take military advantage of the situation. Louis, personally, regarded van Oldenbarneveld, as an honourable and worthy ally. The King, therefore, thought he could restore the peace and save Johan, by sending an envoy extraordinaire to the United Provinces and ordered his envoy to join Du Maurie, his ambassador in ordinary, in favour of the accused. The Prince and his followers cared nothing for the indignation of other princes, even Kings. They were angered even more and sent the ambassadors away. Orange's resolve was hardened even more. He most probably would have been outraged at these foreign countries, especially that Huguenot persecutor, France, interfering in the politics of his sovereign country.

EXECUTION On 19th May, 1619, Johan van Oldenbarneveld was informed that he would be executed on that day. His demeanour did not change. He only asked if Grotius and Hogerbeets were to suffer death. Being told they would not, he was relieved and observed, "they were an age to be still able to serve the republic." Sadly Gilles van Ledenberg had already committed suicide, not waiting for sentence. He possibly did it to prevent forfeiture of his estates. However, he was



Gilles van Ledenberg hanged posthumously in his coffin

posthumously sentenced to death and his embalmed dead body, in its coffin, hanged in front of a large crowd. It was left hanging for 21 days. After it was taken down, it was buried in the Voorburg churchyard. That same night a mob disinterred the corpse and threw it in a ditch. This caused sufficient revulsion to prompt the *Hof van Holland* (main Dutch court) to issue an injunction against further depredations. The body was secretly re-buried in a chapel belonging to van Ledenburg's son-in-law, Adam van Lokhorst. Now the scaffold for the execution had been erected in the court of the Castle of the Hague, directly facing the Prince's own apartments. Johan made a very short speech to the people, which is yet preserved. "Burghers"! he said. "I have always been your faithful countryman; believe not that I die for treason; I die for maintaining the rights and liberties of my country!" After that, the executioner struck off his head with one blow. It is alleged that the Prince, to feast himself, with the cruel pleasure of seeing his long-time enemy perish; beheld the execution with a glass. The people, themselves came to gather the sand, wet with the Statesman's blood, keeping it carefully in phials and crowds of the next day, continued to do so, in spite of the Orangists doing all they could to stop them.

THE SPECTRE OF VAN OLDENBARNEVELD In 1621, the twelve years war between Spain and the United Provinces expired. However, even though Prince Maurits still appeared at the head of his army; to a great extent, he had lost the confidence of his own people. His last years were peppered by military disasters and many murmured against him, saying this had happened after he had been so against his erstwhile Prime Minister;



Prince Maurits' Coat of Arms showing the County of Moers, top left centre and bottom right centre and his mother's arms of Saxony (centre). During his lifetime he never changed to the simpler arms adopted by his father and half brothers.

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insistent on his execution. They blamed Maurits, also, for his bloody-mindedness against the Arminians and the divisions he had caused in the Netherlands.

After this there were a lot of conspiracies against his life. Now the Prince of Orange's mind began to be tormented. Possibly, now his life was nearing its close, he began to have many regrets, especially about his treatment of Johan van Oldenbarneveld, who had been his father's firm friend and advisor. It was said he thought that he was haunted by Johan's ghost. Frequently, during his last illness, he was heard to exclaim. "Remove this head from me!" This is a little reminiscent of Shakespeare's Scottish monarch, Macbeth, who had engineered the death of his one time friend, Banquo, and saw the imaginary blood-spattered form of his fallen comrade, while no one else perceived it, in the dining room, seated where Banquo had normally sat. Macbeth fearfully said "Never shake thy gory locks at me!"

CONCLUSION Maurits had been a great soldier, but not a great Statesman. The people did not look upon him in the same way as his father, a great soldier and Statesman. His father had always been moderate; hoping always to settle matters by advice and discussion. Maurits never managed the total unification of the Netherlands. It was said his malevolence against Johan van Oldenbarneveld only served to divide his countrymen forever, either as Orangists or anti-Orangists.

Fifty three years later, another remorseless Prince of Orange, William III, oversaw the end of another Grand Pensionary of Holland, Johan de Witt, together with his brother, Cornelis. This time at the hands of a lynch mob, but still to the Orangists' advantage. Once again, a great Statesman was brought low by the fierce rivalry of the House of Orange.

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**Maurits and his followers on the Vijverberg (The Hague)
Painted by Adam van Breen in 1618.**

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A Matter of Conscience

by *Monica de Knecht*



Johan van Oldenbarnevelt

Johan van Oldenbarnevelt a founding father of the VOC
In all matters of trade, he did agree
With the Stadhouder so strong
A partnership that soon went terribly wrong.

When William the Silent, by Gerard, was laid low
And his first son William, was hostage of the Spanish foe.
The first Minister proposed Prince Maurits be Lord
And without a doubt the Staten did applaud.

Maurits was adamant the Reform Church should be
The Central force of the states of Holland did he
But his Minister thought their strictures would impede
The Freedom installed in all Netherlanders' seed.

The Prince of Orange strongly felt
That the Dutch Reformed doctrine should be upheld
In religion, law, state and trade
And so Arminianism was staunchly forbade

But the Arminian Ministers did rebel
Thinking they could still be in the Church's cell.
But the Prince did dictate
That he was well in charge of State.

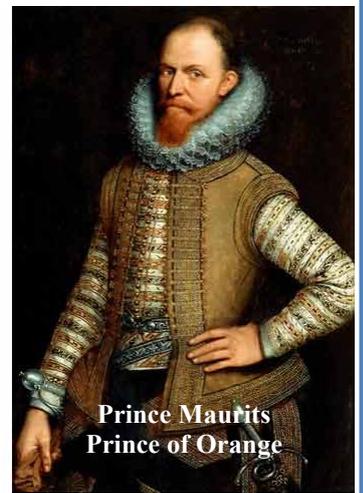
Johan then proclaimed that the States and religion should perforce

Be free from the arm of centralising Laws.
And so the two sides were strongly at odd
Fierce mob and civil strife soon got the nod.

Johan van Oldenbarnevelt was a man of high degree
Indeed, the Grand Pensionary was he,
But the Prince of Orange was now an enemy so fierce
That he determined the old Statesman's demise.

Although he had been loyal, true and bold
In all matters of state and war all told.
The Man of conscience could not hold
With the intolerance of the Orangists so bold.

On a day in May he bowed his head
And the executioner struck and he lay dead
E'en though the Spanish Inquisition had been sped
The Reformed Church was as rigid in its stead.



Prince Maurits
Prince of Orange



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“Something on Indonesia—Our closest connection with the history of the VOC”



Cornelis Chastelein in front of his country house Srengseng, not far from present Desa Putra, an orphanage and graphical school in Lenteng-Agung, south of Jakarta. Drawing of Cornelis de Bruijn, who visited the place in 1706.

preaching Christianity to the indigenous Indonesians. To this end, he established a local congregation named **De Eerste Protestante Organisatie van Christenen (DEPOC)**. Although the Sundanese name Depok, meaning hermitage or abode of one living in seclusion, was already in existence before the establishment of the congregation, some insist the acronym might have been the origin of the city's name. Today the majority of Depok's population are adherent to Islam, except for the majority of the original Depok family. Before his death on June 28, 1714, Chastelein had written a will that freed the slave families of Depok and gave them pieces of his land, converting slaves into landlords. In 1714, the 12

slave families became landlords (forever, as given to them with entitlement deeds of the owner Chastelein, in his will) and freed men, women, and children. The freed slaves are also referred to as the *Mardijker's* - the word *Merdeka* meaning freedom in Bahasa Indonesia. June 28 is designated as *Depokse Dag* (Depok Day) by the original Depok family, and on June 28, 2014, 300 years of commemoration, they formally opened a 3-metre high monument on its own land, but it was prohibited by the Government as it referred to Dutch colonialization. The 12 original Depok family names are:

Bacas; Isakh; Jacob; Jonathans; Joseph; Laurens; Leander; Loen; Sadokh; Samuel; Soedira; Tholense.

The history of Depok is amazing, and I will cover more of this in the next issue.

Poverty is widespread in Indonesia - recently the official numbers show an inclining trend; and is probably one of the poorest in the world.

It shows as you drive around the city and the country's smaller towns. People living on the sides of roads trying to eek out a living by selling what they can either created from other peoples waste or from donations. There does not appear to be a middle class. Hopefully this status will change in due course.

I found the people of Indonesia very friendly, polite and respectful. Whilst in Indonesia I only mixed with the locals and did not see a tourist at all. On one trip I was on a train with my friends and I thought I might have to hang out the door but without hesitation someone stood for me—how often does that happen here? And let me tell you just on the side—people (mostly young), like our youngsters here in Australia, sat operating their mobile phones. Forgot where I was for a moment!

By Henny Crijns-Coenen Also, with some info gleaned via the Internet.

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ASHER Rare Books *Since 1830*



10 splendid and nostalgic views of Batavia

DEELEM A N, Charles Theodore. Bataviaasch album. Verzameling van een tiental gezigten van de hoofdstad van Nederlandsch Indië. Opgedragen aan Zijne Excellentie den Minister van Staat J.J. Rochussen. Batavia, G. Kolff & Co., [1859–1860]. Large oblong folio (33.5 × 44 cm). With 10 beautiful tinted lithographs (ca. 18.5 × 26 cm). Modern half calf, with original blue printed paper wrappers bound in. € 6500

Beautiful collection of 10 views of the capital of the Dutch East Indies, Batavia, drawn by Charles Theodore Deeleman (1823–1884), lithographed by G.J. Bos and printed by P.W.M. Trap at Leiden. The 10 views depict the harbour of Batavia, the gate of the former castle of Batavia, the Chinese camp nearby Pintoe Kitjil, Molenvliet en Rijswijk with the building of the Union 'De Harmonie', the post office at Weltevreden, the Waterloo-square, the official residence of the general of the army, view of the north side of the cemetery of Batavia, the military school at Meester Cornelis, Goenong Sahari and the road to Jakarta. Title-page pasted on larger leaf of blue paper; some occasional foxing and staining. Good copy. Bastin & Brommer 602; Haks & Maris, p. 69; Landwehr, Coloured plates 267



King's Day 2018

While there are other monarchies throughout Europe, few put on such wonderfully celebrated festivities as the Dutch with one expressed purpose: to rejoice with the reigning monarch, and emphasise how important he or she is to the Netherlands.

Historical Background

The Netherlands is no stranger to historical prominence on the world scene. Dutch merchants, agriculturalists, mariners, philosophers and genius artists such as Rembrandt and the school of the Dutch Masters among many, have been known through the centuries for their unique contributions in various spheres of influence and culture.

Today, the country celebrates its place among the nations as they joyously celebrate their ruling monarch on King's Day. When Queen Beatrix abdicated in favour of her son, Willem-Alexander in 2013, "Queen's Day" became "King's Day" which is celebrated on the King's birthday on April 27th of each year.

A Celebration of Life and The House of Orange

King's Day, or "Koningsdag," is an ongoing festival throughout the entire nation, major cities or small towns. No place is left out as the Royal Family, being members of the House of Orange, visits as many of their beloved subjects as they can. However, this day is also about a people's love for their ruling monarch.

Whether it's wearing the colour of orange, drinking the national drink known as "Oranjebitter" or even dying their hair an orange colour, there is no mistaking that the House of Orange is remembered fondly by the people.

Amsterdam Street Parties

As the world's most festive street party, and the number one destination point of the Netherlands during King's Day, more than a million people visit with 750,000 locals each year. This day is not to be underestimated in importance as DJ and artist-driven events have had to move to the outskirts of the city.

Actually, in Amsterdam, everything really gets underway the night before King's Day around midnight. The Jordaan, Wallen and Nieuwmarkt squares are full of cafes, bakeries and beverages, especially oranjebitter, and you'll find the most exuberant parties going on at these places.



King's Day 2018 conti.....

The Vondelpark

Whatever a visitor sees on King's Day, a visit to the Vondelpark must be among the highest set priorities as one can hear the laughter of children beginning in the early morning hours. That being said, this is also a day for the children of



Amsterdam as they gather in large numbers to publicly sell old toys, games and perform musical numbers for visitors.



Other

Attractions

and Events in Haarlem, Rotterdam, The Hague and Utrecht

Other large cities, and smaller ones too, have their share in celebrating King's Day. If you can't be in Amsterdam, you'll not come up short if you find yourself in these other major places of destination such as Haarlem, Rotterdam and other famous cities.

In Utrecht, you'll find flea markets galore being held throughout the city with brightly decorated boats sailing through the winding canals. To make your King's Day complete, every city and townships have their own spectacular fairs with plenty of wild fun rides, mini pancakes, or "poffertjes" and "zuikerspinnen" known as sugar spiders or candy floss.



Info:

Thanks The Dutch Club NAQ.

THE VOCHS *Bi-MONTHLY* NEWSLETTER

England and the Netherlands: the ties between two nations

The VOC and the EIC

The United East Indies Company



The United East Indies Company (in Dutch Vereenigde Oost-Indische Compagnie or VOC for short) was established in 1602, in the first instance for the spice trade. The States-General granted the VOC exclusive trade and navigation rights in Asia and the VOC eventually traded in more than a hundred Asian products. Besides spices, the major products the VOC shipped back to Europe were Indian fabrics, Chinese tea and Javanese coffee.

The Dutch were engaged in fierce competition with the Portuguese, Spanish and English to secure the monopoly of the spice trade. The VOC was empowered to build strongholds, wage war and enter into agreements in the name of the States-General. After a violent war that lasted for some decades, the VOC emerged as victor. All the European competitors had been driven away from the spice-producing areas in the

Moluccas Islands (that now belong to Indonesia). The populations of a small number of spice islands were forced to sell the entire crop to the Dutch. Everywhere else, the spice trees were uprooted.

This way the VOC made good money in the spice trade for a very long time. The local people benefited as well, since the Dutch paid more than native traders did.

The victims of the VOC monopoly were the inhabitants of the islands where the spice trees had been destroyed and also the middlemen, since the VOC bought the spices direct from the people. In general, the native economy suffered greatly from the Dutch monopoly.

In the eighteenth century, the VOC went downhill. The competition from the French and English increased and the company had to spend a lot of money maintaining all the garrisons as well as the strong fleet which was needed to protect the colonial empire. During the Fourth Anglo-Dutch War (1780-1784), the ships were unable to return to the homeland and this further reduced the already dwindling profits.

Payment of dividends was stopped in 1781 and the VOC went into liquidation on 17 March 1798.

The East India Company (EIC)

The East India Company, established in 1600 for the spice trade, was the English counterpart of the VOC. The two companies competed against each other for a monopoly of the European spice markets, a battle which the English lost. As a result, the East India Company focused its activities on Indian products like colourful fabrics and raw silk.

The Ambon murder in 1623 marked the end of the English presence on the Moluccas in the Malay Archipelago, but a couple of months before, the East India Company had already decided to withdraw from the spice trade for

want of money.

Though they had to operate from other ports, the English continued to trade very profitably in the area for a long time. In the second quarter of the seventeenth century, the East India Company shipped even more cloves to Europe than the VOC. It was not until 1684, when the Javanese pepper port of Bantam fell into Dutch hands, that most English activities shifted to India.

In the eighteenth century, the East India Company acquired some political influence in India. The company used it to promote its own trading activities. Private English businessmen availed themselves of the EIC's protection to set up an extensive network on the mainland of Asia. The VOC was unable to cope with so much English competition.

The East India Company was liquidated on 1 January 1874. More than a century later, in 1987, two clever coffee dealers, Tony Wild and David Hutton, founded a new business under the name of the old company and with the same logo. Although the new East India Company is in no way a continuation of the original one, its website

THE VOCHS *Bi-MONTHLY* NEWSLETTER

England and the Netherlands: the ties between two nations

The VOC and the EIC cont....

mentions that the business was established in 1606.

The English and the Dutch have much in common: their love of the sea, a sober outlook on life, a commercial disposition. England and the Netherlands were the first European countries to have a constitutional government, a Protestant culture and an overseas empire. These resemblances might be the very reason for the great rivalry that prevailed for such a long time between the two nations.

During the Eighty Years' War, when the protestant Seven

United Provinces broke away from catholic Spain, it was Elizabeth I, Queen of England, who supported them. At that time, strong ties already existed between the two countries, both in commerce and industry (for instance with regard to the wool trade) and because of their common religion. Many Protestants fled the Spanish Netherlands to seek refuge in England. Relations deteriorated in the seventeenth century, however, during the reign of the Stuarts. The personal ties that existed between the Stuarts and the House of Orange because of the marriage of Mary I Stuart with Stadholder William II and of their son Stadholder William III with his cousin Mary II Stuart, sometimes gave rise to tension since dynastic and political interests do not always coincide.



The spice trade:

Until round 1800, cloves, mace and nutmeg could only be found on the Moluccas, a group of islands now part of Indonesia and formerly called Spice Islands. Spices have many uses: as medicine, for seasoning food and drinks, and as perfume. Cloves were supposed to be a remedy for loss of memory and toothache, mace for seasickness and rashes. Still, the volume of trade in spices remained small as only the happy few were able to afford such a luxury. In view of the limited potential of the market, the only possibility for merchants to earn much money was to control the transport to Europe. As from 1500, the Portuguese succeeded in doing so. Around 1660 the monopoly came into the hands of the VOC and the English complained that it was impossible to move one single clove without Dutch authorization.



Governor-General Jan Pietersz. Coen (1587-1629) and many others as well used brute force in order to secure monopoly of the spice trade on the Moluccas and get rid of the English competition. The population of Banda was ruthlessly enslaved and even deported. The VOC had clove trees belonging to adversaries uprooted and villages burnt down. Hong expeditions were military tours of inspection by a fleet of armed praus – the word hong originates from the island of Ternate in the Moluccas and means armada. At least ten years are needed before cloves can be harvested from a young tree. So, the inhabitants lost their livelihood and were left no choice but to move away or die of starvation.

In 1651, after a more or less calm period, a new rebellion against Dutch rule broke out on the Moluccas. To protect its monopoly of the clove trade, the VOC had once more imposed restrictions on planting clove trees. Majira, a chief in Hoamoal on the island of Seram, refused to destroy part of the young plantation and also wanted to sell cloves to Asian traders. Amasser, a town on the island of Sulawesi, which was ruled by the Sultan of Goa, supported the insurgents, as did Ternate.

In the period between 1651 and 1656, the governor of the Moluccas, Arnold de Vlamingh van Oudshoorn, managed to suppress the rebellion with the help of Moluccan chiefs, who put cora-coras (war praus) as his

England and the Netherlands: the ties between two nations

The VOC and the EIC cont....

disposal. Later this was to be called The Great Ambon War or Hoamoal War.

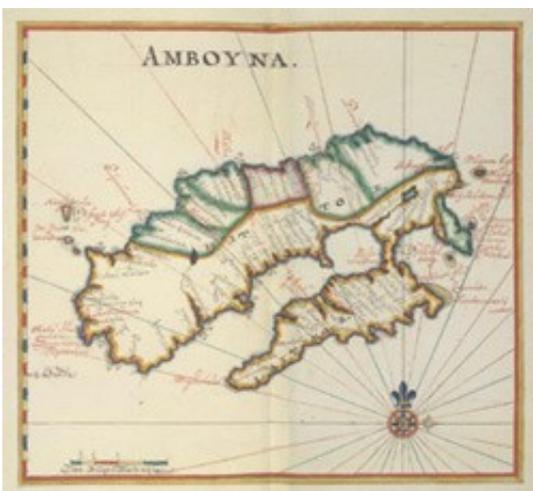
The chronicler Levinus Bor, who accompanied De Vlamingh van Oudshoorn, reported on the latter's campaign in the weighty book *Amboinse oorlogen door Arnold de Vlaming van Oudshoorn als superintendent, over d'oosterse gewesten oorlogaftig ten eind gebracht* (Ambon Wars resolved martially by Arnold de Vlamingh van Oudshoorn as superintendent of the eastern districts). Following the Ambon War, growing cloves was restricted to Ambon and the islands of Haruku, Saparua and Nusa Laut with their strong Dutch forts. The clove monopoly was now firmly in the hands of the VOC.

Early in the 1770s, French adventurers smuggled spice cuttings to the island of Mauritius in the Indian Ocean, but it took thirty more years before the young plantations yielded enough cloves to break the monopoly. It was not until 1795, when the English occupied the Dutch trade settlements on the Moluccas, that the cultivation of cloves and nutmeg spread over the entire – nowadays Indonesian – archipelago and later on, to other parts of the world as well.

Rivalry:

In the seventeenth century, England and the Netherlands fought for economic and political supremacy in the western world. This rivalry gave rise to many clashes of arms. In all, four Anglo-Dutch naval wars were fought out, three in the seventeenth century and another one in the eighteenth century. The two countries were battling in Asia too; there the Dutch Vereenigde Oost-Indische Compagnie, VOC for short and known abroad as the United East Indies Company, and the English East India Company (EIC) competed to get possession of the profitable spice trade, which had first been in the hands of the Portuguese.

In 1623, a VOC court on the island of Ambon (nowadays part of Indonesia) ordered the execution of ten East India Company employees. They were alleged to have planned a conspiracy to take over the VOC rule by force. In England, the news of what was to be called the 'Amboyna massacre' by the English, was received with great anger and indignation. In both countries, a spate of pamphlets were published to defend either the English or the Dutch point of view, according to the country of publication. Even more than a century later, the matter was raked up every time relations between the two countries became strained, as on the eve of the various Anglo-Dutch naval wars.

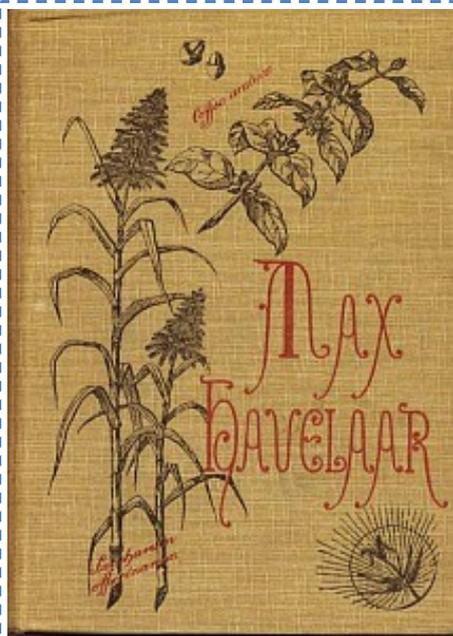


Info:

*Gleaned from the Internet.

*Memory of the Netherlands

BOOK WELL WORTH A READ, FILM ALSO AVAILABLE.



Front cover of *Max Havelaar*, 5th edition (1881)

Author	Multatuli
Original title	<i>Max Havelaar, of de koffi-veilingen der Nederlandsche Handel-Maatschappy</i>
Country	Netherlands
Language	Dutch
Publication date	1860

Max Havelaar: Or the Coffee Auctions of the Dutch Trading Company (*Max Havelaar, of de koffi-veilingen der Nederlandsche Handel-Maatschappy*) is an 1860 novel by Multatuli (the pen name of Eduard Douwes Dekker), which played a key role in shaping and modifying Dutch colonial policy in the Dutch East Indies in the nineteenth and early twentieth century. In the novel, the protagonist, Max Havelaar, tries to battle against a corrupt government system in Java, which was then a Dutch colony.

Max Havelaar - a Dutch civil servant in Java - burns with an insatiable desire to end the ill treatment and oppression inflicted on the native peoples by the colonial administration. Max is an inspirational figure, but he is also a flawed idealist whose vow to protect the Javanese from cruelty ends in his own downfall. In *Max Havelaar*, Multatuli (the pseudonym for Eduard Douwes Dekker) vividly recreated his own experiences in Java and tellingly depicts the hypocrisy of those who gained from the corrupt coffee trade. Sending shockwaves through the Dutch nation when it was published in 1860, this damning exposé of the terrible conditions in the colonies led to welfare reforms in Java and continues to inspire the Fairtrade movement today.

By the mid-nineteenth century, the colonial control of the Dutch East Indies (present-day Indonesia) had passed from the Dutch East India Company (VOC) to the Dutch government due to the economic failure of the VOC. In order to increase revenue, the

Dutch colonial government implemented a series of policies termed the Cultivation System (Dutch: *cultuurstelsel*), which mandated Indonesian farmers to grow a quota of commercially crops such as sugar and coffee, instead of growing staple foods such as rice. At the same time, the colonial government also implemented a tax collection system in which the collecting agents were paid by commission. The combination of these two strategies caused widespread abuse of colonial power, especially on the islands of Java and Sumatra, resulting in abject poverty and widespread starvation of the farmers. The colony was governed with a minimum of soldiers and Government officials. The former rulers maintained their absolute power and control over the natives. A quite common strategy used by many colonizing countries.

In addition, the Dutch state earned a fortune with the sale of opium to the natives, this opium-trade was started centuries before during the VOC-times. At that time opium was the only known effective pain killer, and a considerable part of the natives was hooked on it, being kept poor in this way. This was called the "opium-regime". To distinguish between smuggled and legal opium, a simple reagent was added. After discovery the smuggler could count on a severe punishment.

Multatuli wrote *Max Havelaar* in protest against these colonial policies, but another goal was to seek rehabilitation for his resignation from governmental service. Despite its terse writing style, it raised the awareness of Europeans living in Europe at the time that the wealth that they enjoyed was the result of suffering



Multatuli



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BOOK WELL WORTH A READ, FILM ALSO AVAILABLE.

regie: Fons Rademakers
Als twee druppels water, De aanslag met rollen van Peter Faber, Sacha Bulthuis, Krijn ter Braak, Joop Admiraal, Rutger Hauer, Rima Melati, E.M. Adenan Soesilaningrat scenario Gerard Soeteman gebaseerd op het boek van Multatuli camera Jan de Bont Basic Instinct, Turks Fruit

MAX HAVELAAR (1976)
Nederlands Indië, tweede helft van 19e eeuw. De Nederlandse koloniale verdienen kapitalen aan de levendige koffiehandel. De flamboyante, nieuwe-assistent resident Max Havelaar trekt zich het lot van de bevolking in de arme en pruisische provincie Lebak aan. De inlandsse regent en de hoofden houden de bevolking handbandig onder de duim en Havelaar is dagelijks getuige van plunderingen en gewelddadigheden. Hij probeert in te grijpen door de regent en de demang aan te klagen. Gesteund door het inlandsse hoofd van politie hoort hij zijn zaak te kunnen winnen, maar zijn directe chef, de resident, wil er niets van weten. Havelaar wordt overgeplaatst naar een andere provincie. Havelaar laat het hier niet bij zitten en richt zich tot de Gouverneur-Generaal, van wie hij begrip voor de zaak verwacht. Als hij ook daar nul op rekest krijgt stort de wereld van de jonge idealist in. Als een gedemoraliseerd man keert Max Havelaar terug naar Nederland waar hij besluit zijn ervaringen te publiceren.
Fons Rademakers verfilmde naar een scenario van Gerard Soeteman het wereldberoemde boek van Multatuli uit 1859. De Nederlands-Indonesische coproductie won de speciale juryprijs op het Filmfestival van Teheran, een erenprijs op het Filmfestival van Napels en de Bodil, als beste niet-Engelstalige film in Denemarken.

SPECIAL FEATURES
ORIGINAL THEATRICAL TRAILER • PUBLICITY ARTWORK • PHOTO GALLERY
AUDIO COMMENTARY OF FONSD RADEMAKERS • FILMOGRAPHIES

LANGUAGE	SUBTITLES	16:9 WIDESCREEN (1.78:1)	PAL
DUTCH	DUTCH, GERMAN, FRENCH, ENGLISH, ITALIAN	DISCFORMAT: DVD-9	COLOR
FEATURE LENGTH	176 MIN.		

DS80116 8 716777 039960

gebaseerd op het boek van MULTATULI
PETER FABER • SACHA BULTHUIS • RUTGER HAUER

12

in other parts of the world. This awareness eventually formed the motivation for the new Ethical Policy by which the Dutch colonial government attempted to "repay" their debt to their colonial subjects by providing education to some classes of natives, generally members of the elite loyal to the colonial government.

Indonesian novelist Pramoedya Ananta Toer argued that by triggering these educational reforms, *Max Havelaar* was in turn responsible for the nationalist movement that ended Dutch colonialism in Indonesia after 1945, and which was instrumental in the call for decolonization in Africa and elsewhere in the world. Thus, according to Pramoedya, *Max Havelaar* is "the book that killed colonialism".

In the last chapter the author announces that he will translate the book "into the few languages I know, and into the many languages I can learn." In fact, *Max Havelaar* has been translated into thirty-four languages. It was first translated into English in 1868. In Indonesia, the novel was cited as an inspiration by Sukarno and other early nationalist leaders, such as the author's Indo (Eurasian) descendant Ernest Douwes Dekker, who had read it in its original Dutch. It was not translated into Indonesian until 1972.

In the novel, the story of Max Havelaar, a Dutch colonial administrator, is told by two diametrically opposed characters: the hypocritical coffee merchant Droogstoppel, who intends to use Havelaar's manuscripts to write about the coffee trade, and the romantic German apprentice Stern, who takes over when Droogstoppel loses interest in the story. The opening chapter of the book nicely sets the tone of the satirical nature of what is to follow, with Droogstoppel articulating his pompous and mercenary world-view at length. At the very end of the novel Multatuli himself takes the pen and the book culminates in a vocal denunciation of Dutch colonial policies and a plea to the king of the Netherlands to intervene on behalf of his Indonesian subjects. oppression inflicted on the native peoples by the colonial administration.

Compiled by Henny Crijns-Coenen with info gleaned from the internet & a recent visit to Indonesia and the Multatuli Museum—Lebak, in Western Java.

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invaluable

The world's premier auctions and galleries

VOC Charger with Two Phoenixes Design, VOC Mark, Ming Dynasty: Est: \$2,500 - \$3,500

Bids beginning \$300.



Description: Rare form VOC charger with nice underglaze blue two phoenixes design and VOC mark at base.

Dimensions: Diameter 368mm, 14-1/2"inch

Condition Report: Excellent condition without any chip or repair.

Date: 17th century

Timeless Chinese & Asian Antiques Spring Sale 2018 by Chinese Imperial Porcelain

April 26, 2018, 8:30 PM WIB Live Auction Jakarta , Indonesia

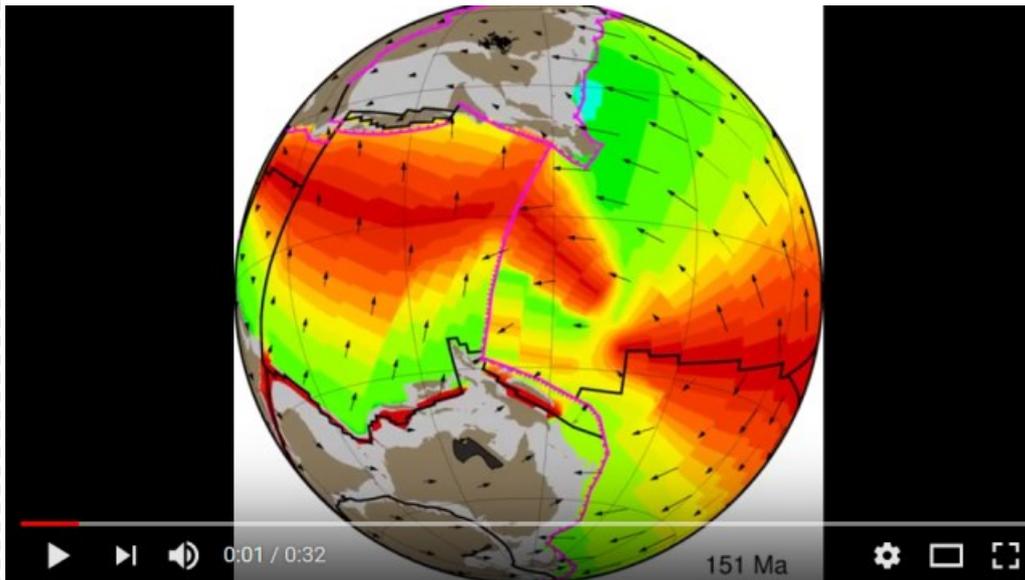
The Dutch East Indian Company (VOC) began importing porcelain from China in the seventeenth century. (Delft was the home town of the VOC)
This porcelain, especially the blue and white, became very popular.



Where Australia collides with Asia – An animation of the amazing voyage of Continent Australia

By Ian Burnet

Continent Australia started to break away from Gondwanaland and Antarctica more than 100 million years ago and finally separated 50 million years ago to make its journey north towards the equator. Continent Australia, which includes Papua-New Guinea slowly drifted north until 20 million years ago it crashed into the



Pacific Plate which is moving westward. This movement westward sliced off segments of Continent Australia and inserted them into the Indonesian archipelago, the continued northward movement (at around 7 cm per year) has thrust up the mountains of Papua-New Guinea and it is this continued movement which has caused the recent earthquakes there.

Sabin Zahirovic of the University of Sydney has produced a brilliant animation showing the amazing voyage of Conti-

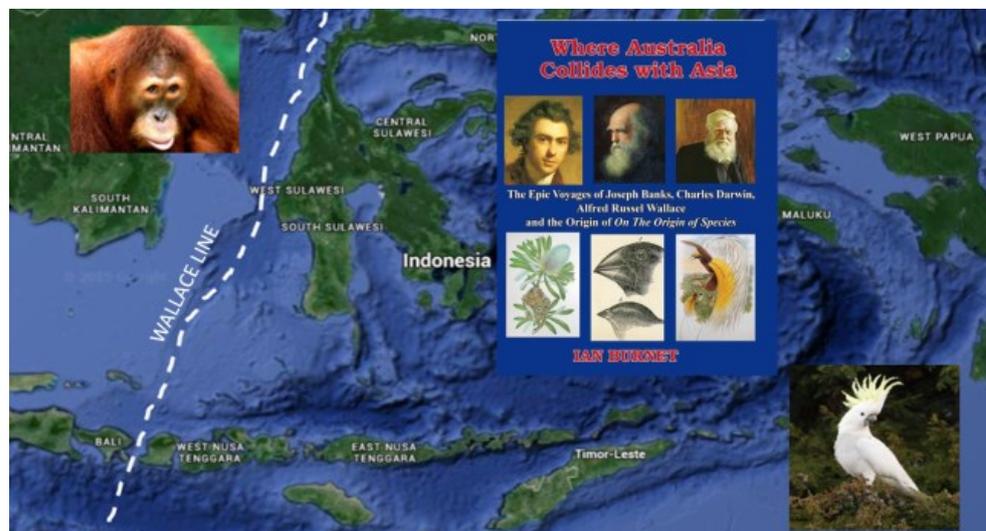
continent Australia over 150 million years. To view please follow the link below and it is recommended to watch in full screen mode.

http://www.youtube.com/watch?time_continue=16&v=ZYHU576h-OA

What is equally remarkable is that 50 years before Alfred Wegener's theory of continental drift and 100 years before the science of plate tectonics, the British naturalist Alfred Russel Wallace had already deduced in 1856, from his observations of the birds and animals of the eastern Indonesian archipelago, that Australia had collided with Asia.

To read more about 'Where Australia Collides with Asia', Alfred Russel Wallace, the Wallace Line and the biogeographic region of Wallacea please follow the link below:

<http://www.ianburnetbooks.com>



Ian Burnet

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From the Editor:

Dear Members, Supporters Friends of the VOCHS

Once again, hello...

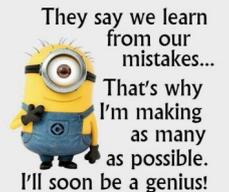
Dragging my feet but have been busy with all sorts of things relating to the VOC after a recent trip to Indonesia.

I hope you will enjoy this issue of our newsletter, sadly our regular writer Monica de Knecht is laid up in hospital with a badly injured leg. We hope she gets well really soon.

Cheers

Henny....

If you find any of our 'deliberate mistakes' in this newsletter please know that "Mistakes are lessons of Wisdom".



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Facebook: VOC Historical Society



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