

DUTCH-AUSTRALIAN GENEALOGY GROUP



NEWSLETTER November 2022

Welcome to the last newsletter of the Dutch Australian Genealogy Group for 2022.

It doesn't seem like it's been 3 months since I was writing the last one.

I hope this finds you all well and hope you have all had a successful year with your research.



It gives me great sadness to share the news that Ina Farrer passed away on Saturday the 5th of November 2022 after a long battle with cancer.

Born In Heusden, Noord Brabant, Ina came to Australia with her family in April 1956.

With a keen interest in Genealogy and knowing Elly Ramon through their parents being family friends, Ina has been a member of the Dutch Australian Genealogy group since it's first meeting at the SAG premises, seldom missing a meeting and always happy to contribute.

We will all remember Ina fondly for her kindness, generosity, and her willingness to help.

Her Funeral Service was held on Tuesday 15th November 2022 in the South Chapel Forest Lawn, Leppington where our group was represented by Elly Ramon.

Our deepest condolences go to her Husband David Farrar, family members and loved ones.

NOVEMBER MEETING.

The November meeting was a fun meeting, with more of our regulars returning.

There was a short video presentation of a 250 yr. old Bible one of the members had restored, with much discussion afterwards, followed by a sumptuous afternoon tea made possible by the contributions of many of the members. A great finale to the end of the year.

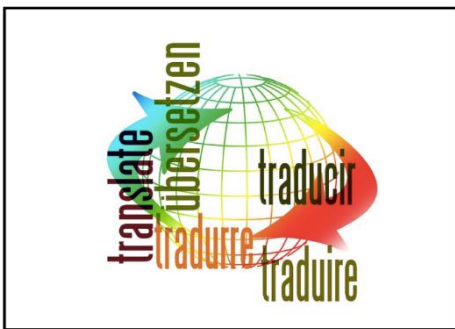
Karma Rowe with the restored Bible.



The presentation can be viewed here.

<https://www.youtube.com/watch?v=rTvOuK1A9-4&t=8s>

.....



A TRANSLATOR'S GUIDE TO ONLINE TRANSLATION

TOOLS:

What to Use and What Not to Use for Your Genealogy Documents

If you can't speak the language, deciphering genealogy documents can be quite the challenge it's nice to have quick and easy online resources you can turn to in a pinch. Below, find four popular online translation resources, and my thoughts on each:

1. GOOGLE TRANSLATE

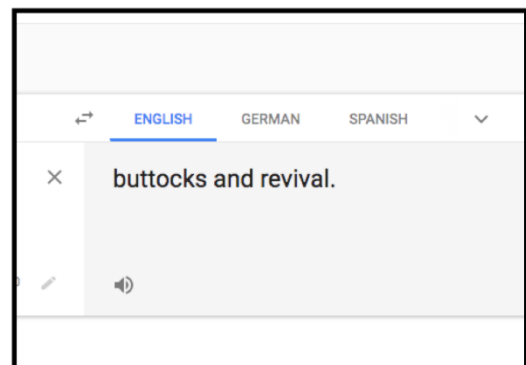
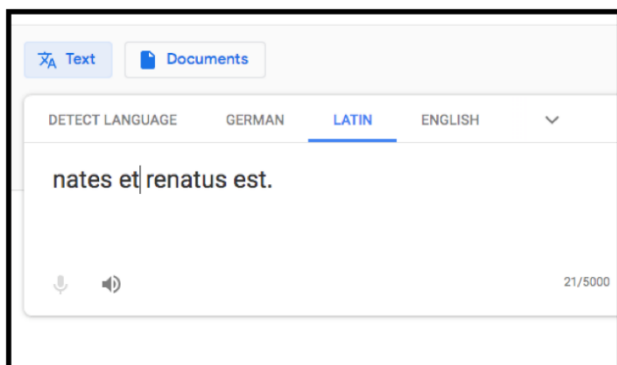
Google Translate is perhaps the most well-known online translation tool. While Google Translate can work well for individual words (such as *Bruder* for brother) or very short phrases, you do need to be cautious when using it for anything else.

The two most important factors working against this tool are:

- Genealogy documents contain many old-fashioned words and idioms that this machine translation doesn't recognize.
- Google Translate can't always tell the meaning of the word for the context that pertains to your specific document.

For example, take the English word "run". "Run" can mean jog quickly (She runs in the park), manage (She runs a business), a tear (a run in your stockings), a political race (She runs for office), and so on. How is Google to know exactly what definition your document requires?

That being said, Google Translate is continuing to improve, so feel free to use this tool every now and then – just try to stick to individual words or phrases to give the site less room for error. And if you can, verify the definition provided with a second source!



In the example above, I was trying to figure out what the Latin phrase "natus et renatus est" meant in my German document. Google, for some reason, came up with "buttocks and revival". Not sure where that

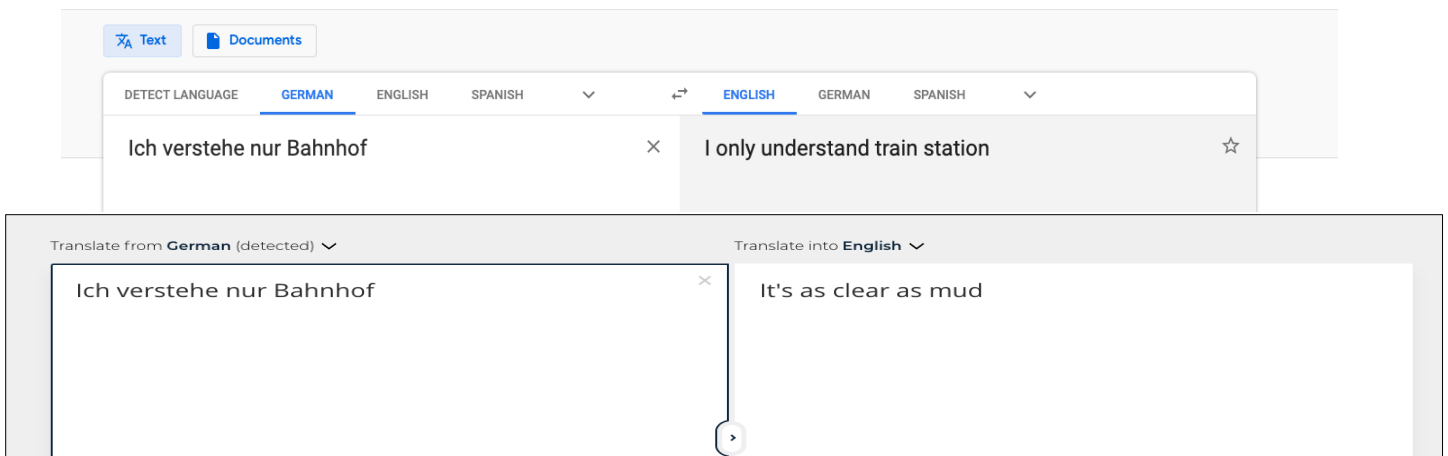
came from – the phrase means “born and baptized”. So always take Google’s translations with a grain of salt!

2. DEEPL

DeepL.com is a relatively new translation tool, and I like it much better than Google Translate. While it does have similar shortcomings to Google in terms of genealogy documents, I find it to be more accurate overall. It’s actually helpful to use both together – copy and paste your phrase into Google Translate, and then copy and paste it into DeepL. Does one give you a better translation than the other?

If you are dealing with idioms, DeepL is definitely better than Google Translate. While Google Translate still tends to translate idioms word for word, providing you with a literal translation (cats and dogs are actually falling out of the sky, instead of it’s raining hard), DeepL will often provide you with the actual meaning of the idiomatic phrase.

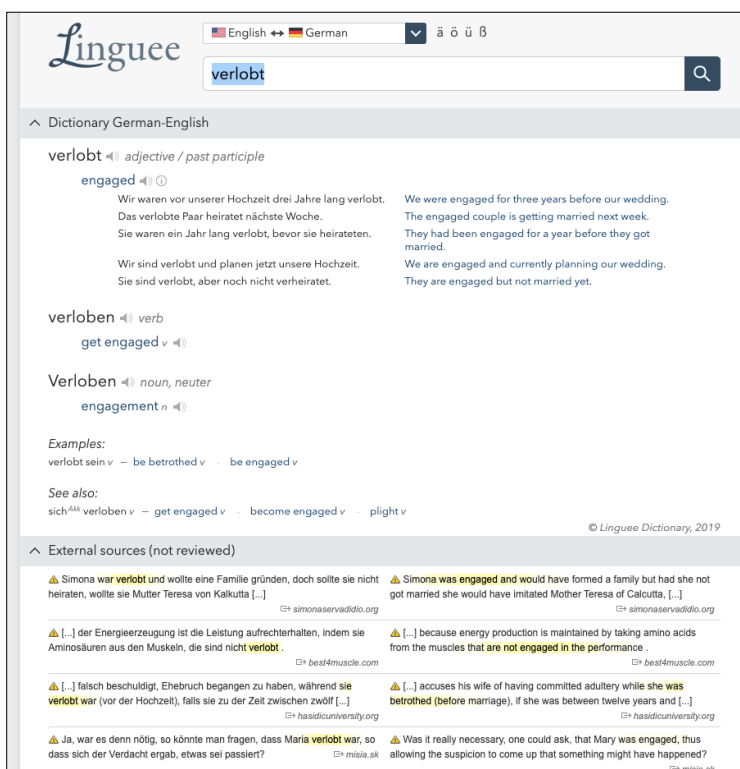
Below, I typed the German idiom “Ich verstehe nur Bahnhof” (I don’t understand anything at all) into both tools. Google translated the phrase literally, giving you the result “I only understand train station.” This would make no sense to you as an English speaker and could completely change what you think your ancestor’s document means. DeepL, however, recognized that the phrase was an idiom, translating it as “It’s as clear as mud” and providing you with an alternative below that “It’s all Greek to me.” One point for DeepL!



3. LINGUEE.COM

If you have a word or short phrase and want to be more certain of an accurate translation, then Linguee is the site for you. This tool shows you your German word or phrase translated into English by *actual translators* instead of machines. Upon clicking search, the site provides you with the word’s definition, as well as various sample sentences that include your word/phrase in a specific context (in both German and English). Scroll through the examples and find which definition of the word best matches the context of your document.

*Above, you can see the word **verlobt** (engaged) used in various sentences and phrases, which helps you to understand its specific meaning more clearly.*



On Linguee, the translation that occurs the most on the right side is usually the most accurate translation, but make sure that it makes sense within the context of your own document!

married LISTEN: US

UK: * /'mærid/ | US: /'mærid/, (mar'ēd)

Definition | auf Spanisch | Englische Synonyme | englische Kollokation | Conjugator [EN] | Im Kontext | Bilder

From the verb **marry**: (⇒ conjugate)
married is: ⓘ
 v past
 v past p

WordReference WR Reverse (8)

Auf dieser Seite: [married](#), [marry](#)

WordReference English-German Dictionary © 2020:

Wichtigste Übersetzungen

Englisch	Deutsch
married <i>adj</i> (having a spouse)	verheiratet <i>V Part Perf</i> vermählt <i>V Part Perf</i>
Is he married or single? Ist er verheiratet oder single?	
married (with/to [sth]) <i>adj</i> <i>figurative</i> (joined closely)	verheiratet mit [jmd] <i>Adj + Präp</i>
In his view, technology should be married with pleasing design. So gesehen sollte Technologie mit schönem Design verheiratet sein.	
married <i>adj</i> (conjugal)	Ehe- <i>Präf</i>
How is married life treating you? Und, wie bekommt dir das Eheleben?	
be married to [sth] <i>adj</i> <i>figurative</i> (be dedicated to [sth]: job, idea)	sehr für etwas engagiert sein <i>VP</i> (übertragen) für etwas leben <i>Präp + Vi</i>
My boyfriend is married to his job, but I'm a workaholic as well! Mein Freund lebt für seine Arbeit, ich jedoch genauso.	

The little colorful boxes represent dictionaries that will give you the definition of the word “Ackermann” – the old-fashioned German word for farmer.

CONCLUSION

Ackermann STICHWÖRTER SUCHEN

17 Treffer 🔍 📄 TEI-XML 🗑️

[ung](#) [Ackermann](#) · [BDO](#) [Ackermann](#) · [DFD](#) [Ackermann](#) · [DRW](#) [Ackermann](#) · [DWb](#) [ackermann](#) · [DWb](#) [ackermann](#) · [DWb](#) [ackermann](#) · [DWb](#) [1ACKERMANN](#) · [DWb](#) [CKERMANN](#) · [FWb](#) [ackerman](#) · [GWb](#) [Ackermann](#) · [GWb](#) [Ackermann](#) · [Idiotikon](#) [Acherma\(n\)n](#) · [Krünitz](#) [Acker-Mann](#) · [Krünitz](#) [Acker-Mann](#) · [LothWb](#) [Acker-mann](#) · [Meyers](#) [Ackermann](#)

In conclusion, we are lucky we live in an age where there are so many translation tools available on the Internet. However, it's important to understand how each tool works, as this will allow you to make sure you are translating your words as accurately as possible.

Source - <https://germanologyunlocked.com/>

What I like
to think of
my ancestry



What it
probably
actually was





WHEN NO RECORDS EXIST: TEN STRATEGIES TO HELP YOU FIND A “MISSING” ANCESTOR

By Bridget M. Sunderlin, CG®

Do you have that one ancestor, perhaps two, who just seems to be a ghost? Does it seem as though they lived without a trace? No matter how hard you try to locate birth records or marriage records, this ancestor appears to have left absolutely no trail for you to follow? Some genealogists might consider these brick walls. I view them as mysteries. Nevertheless, how do we break through when no records seem to exist?

We must start by looking at the problem with a critical eye. Perhaps we cannot see the forest for the trees because we are just too close to the problem. Perhaps it's not entirely true that our ancestor left behind no records. By taking a hard look at our research process, the solution to our problem may reveal itself. In fact, we may see improvements in every branch of our family tree research – so let's look at some proven strategies you can put to work right away.

STRATEGY #1 – GET IT TOGETHER

Before you begin to research any ancestor, ask yourself, “Am I organized?” If the answer is “No.” Then it is time to start. Without organization, you may simply be overlooking information about your ancestor. You'll never find it if it's lost in the mess.

First, organize all physical papers into surname folders. Do the same for your digital files. I file by ancestor, applying the Ahnentafel numbering system, especially to my digital records. If you want to start smaller, organize one ancestor at a time, starting with your elusive ancestor first. Locate every single document and image for your mystery ancestor. Lay everything out on a large table or on your desktop. Review every document. Look for gaps in the timeline of their life. Identify record types that have yet to be researched. I can guarantee that at least one answer will open up to you.

STRATEGY #2 – MINE YOUR EVIDENCE

Are you just like me when it comes to record searches? Do you look for a death certificate to identify an ancestor's date of death? Seems reasonable, doesn't it? Well, it's not always the best approach. Instead, you should examine every possible source with a fine-tooth comb. Do not simply look for one answer to one question, locate every shred of information that the source has to offer. Every single solitary shred.

On a simple death certificate, this would include:

Name of deceased	His/her usual address	Date of death	Place of death
Marital status	Gender	Color or race	Usual occupation
Age	Date of birth	Birthplace	Citizenship
Father's name	Father's birthplace	Mother's name	Mother's maiden name

Mother's birthplace	Cause of death	Secondary cause	Contributory factors
Autopsy performed?	Was this an accident?	Where was the accident?	Social security number
Military experience	Informant	Name of physician	Name of undertaker
Burial place	Burial date	License number	Registration number

Isn't that crazy? I found 32 items, and I didn't include all that I found. You may not need all of these answers now, but you will later. By mining the source fully for information, you save time and learn so much more. When it comes to sources, my motto has always been "Leave no stone unturned." Therefore, collect every stone you find!

STRATEGY #3 – FIND THEIR PEOPLE

Too many genealogists research one ancestor at a time. I like to call this "Linear Genealogy." This methodology will simply not break through brick walls. A better choice to use what is known as "Cluster Genealogy." Instead of researching one ancestor at a time, research his or her entire family. Research their neighbours, or who they experienced life with.

I can honestly say that I found so many more records for Thomas Morgan when I began researching him with Lewis Essender. These two lived together, worked together, even got arrested together. Where I found records for Lewis, I often found information about Thomas – and Lewis's surname is a wonderfully unique one to research!

Where you have the elusive female ancestor, use her male siblings as your record finder. Women's names change. They don't get written about in the newspaper as often as their brothers. Use this "Male Record Finder" method to your advantage and you may find that Last Will & Testament in which Francis Wooden left a parcel of land to his beloved sister, Rebecca. Francis might even include her married name and her children, too. You'll be amazed by all that you find!

Never underestimate the power of the family. There is a reason that a quality home is built with four sturdy walls, and not one. Allow the walls to support one another. Always include the family structure in your research methodology. One piece of conflicting evidence can topple a one-walled home but struggles to tear down multiple walls built with solid connections.

STRATEGY #4 – STOP LOOKING FOR RECORDS THAT DON'T EXIST

Simply stated: Stop looking for civil records before they existed. When you are researching civil birth records, for example, you must be aware that they are a relatively modern invention. Many U.S. states and countries did not register civil births in 1820, for instance. Therefore, stop trying to locate records that never existed.

Instead, create a list of record dates for the region in which you are researching. Include birth, death, and marriage. Do this for every region as your research grows. Identify substitute records that may offer clues to birthdates, such as baptisms. Marriages may also shed light on your ancestor's birth, if you know the age of consent in the region you are researching.

STRATEGY #5 – TIMELINE IT!

This is one of my favorite techniques to use for my "I Left No Record Behind" ancestors. Create a timeline from birth to death. Include information about specific places your ancestor lived. Add historical context, on national and local levels.

Include wars, famines, floods, anything that explains missing records and activities they would have experienced. Add everything you know about their lives as well (using all of those documents you examined earlier). Do you see any gaps in your research? Uh-oh! Now you can target exactly what you still need to find. Craft your genealogical question and get to work!

STRATEGY #6 – YOU CAN BE CERTAIN OF ONLY DEATH AND TAXES

Benjamin Franklin once said, “Our new Constitution is now established, and has an appearance that promises permanency; but in this world nothing can be said to be certain, except death and taxes.” With this in mind, have you explored all death and tax record groups for your ancestral research? At certain times in history, these may be some of the only records that you might find.

When I am researching my Maryland ancestors from the American Revolution to the War of 1812, the only records that I might find include tax, probate and land. That’s it, my friends. Therefore, I need to get brave and visit the Maryland State Archives. It can be a daunting place, especially if you rarely visit.

If you’re truly lost and need assistance about potential record groups for a specific time in history, ask an archivist. They have a strong understanding of which records are available at the repository you are visiting.

STRATEGY #7 – GET FAMILIAR WITH SUBSTITUTES

In a world with so much record loss, we simply must identify substitutes. For example, during the Easter Rising in Ireland in April 1916, many, many records were lost forever, especially census records. Therefore, researchers must substitute other records in their place, attempting to close gaps in research.

Locate records appropriate to the place and time. Identify unique records that were created. Be open to bibles, newspaper records, land records, licenses and maps.

Landholder maps may help you locate a specific place for your ancestor. During times of upheaval, your ancestor’s name may be among a list of rebels in a news story. Or perhaps your ancestor applied for a dog license every year. Substitutes require you to get creative.

STRATEGY #8 – TURN TO DNA

When you are struggling to locate physical records, it may be time to explore DNA research. DNA will introduce you to hundreds of your cousins who are interested in genealogy, too. They have built their own trees from records. Allow these connections to help solve your brick walls.

Correlate your DNA Matches to create family groups. Connect these matches to one of your four grandparents. Before you know it, you will begin to gather evidence for your mystery ancestor. If DNA scares you a bit, read up on it. Watch a webinar. Listen to a podcast.

STRATEGY # 9 – STARE AT PHOTOS

Do you have that huge box of photos from your maternal aunt squirreled away in the closet? Let’s take it out and have some fun! Grab your maternal line pedigree chart. Lay all the photos out on a huge table. Group photos of similar events and people.

Read the backs to identify names. Organize the entire box, checking your pedigree chart to help you. Look at the style of clothes. Categorize the time of year. Photos are records, too! Use them to help you solve your genealogical problems.

STRATEGY # 10 – CHALLENGE YOURSELF

One of the most important methods of genealogy is exhaustive research (part of the all important Genealogical Proof Standard). What is it and how do we know when we’ve done it? Well, if you’ve attempted 1 to 9 from the list above, you’re getting there. You will know it when you have at least two pieces of independent evidence for each link in your family.

Hypothetically, to prove that my father is indeed my father, I need at least two evidential records. My birth certificate is a strong beginning. When correlated to his will, in which I am named as his daughter, I now have two independent records that prove that relationship.

As you go farther back in time, these direct records get harder to come by so it may take several indirect records to prove that relationship. That is why you must exhaust your sources and always dig deeper, get creative and be patient when exploring hard to find ancestors. Good luck!

Bridget M. Sunderlin, CG® practices in Maryland. She is the owner of [Be Rooted Genealogy](#), where she specializes in Maryland, Pennsylvania, New York, Ireland, and Scotland research.

I want to know who my ancestors are. I want to remember them. I want to tell their stories. I don’t want them to diminish and fade away into the past.

M.Dickerson



WHAT ROLE DID THE NETHERLANDS PLAY IN SLAVERY?

(Source: npofocus.nl)

Slavery belongs to the bitter history of the Netherlands: six hundred thousand men, women and children have been shipped as merchandise from Africa to the new world, sold and forced to work. Spaniards and Portuguese mainly controlled the slave trade at the beginning of the sixteenth century. Only a single Dutch skipper initially participates in slave transport, but that will change in 1621.

In that year, the Dutch establishes the West Indies Company (WIC).

In the Netherlands, this company authorizes the monopoly on the (slave) trade on the West African coast and in North and South America.

When slavery is the subject, it's usually about this transatlantic slave trade between Western Europe, Africa, and the Americas from the sixteenth to nineteenth centuries. However, the origin of slavery is not there.

Even during ancient times, the Egyptians, the Greeks and the Romans have been traded as slaves.

This was how a wealthy Roman often owned many slaves.

At the end of the Middle Ages, this form of slavery gradually disappear until the Portuguese and then other European powers get their hands dirty again.

Slavery in Africa begins with payment of debt: your daughter or son acts as collateral until you pay a debt with someone.

Slavery has also existed in West Africa for quite some time before the Europeans arrived in the fifteenth century. Again often it is a form of debt payment.

Many of the enslaved are rumored to be from the interior of West Africa and traded to North African countries like Morocco and Algeria.

Ghana - where the Dutch will settle - already knows domestic slave trade.

After Christopher Columbus 'discovered' America in 1492 under the Spanish flag, several European powers were trying to colonize this new world. The soil there turns out to be very suitable for sugar plantations. Sugar is an important and precious commodity in those days.

The indigenous people - the Indians - are forced to work on the established plantations. But when it turns out that the Indians succumb to the unknown diseases Europeans bring with them, the manpower is brought from somewhere else: Africa.

Portugal, France, Spain, England and the Netherlands already traded with West Africa in products such as gold and ivory in the fifteenth century, before starting slave trade.

The Portuguese own a lot of territory in Brazil and the wealth they acquire there with the sugar plantations, the Dutch also want. From 1630, the WIC conquers a wide strip of about two thousand kilometers along the north coast of South America, at the expense of Portugal.

The Dutch stop slavery of the Portuguese.

In 1637 a Dutch fleet expels the Portuguese from fort Elmina on the west coast of Africa (Ghana). Enslaved from the African interior are sold to the Dutch in fort Elmina and then shipped to the sugar plantations in Dutch-Brazil.

The conquest of Fort Elmina heralds the beginning of the so-called triangular trade.

This Dutch trade strategy looks like this: from the Netherlands, ships loaded with goods such as firearms and alcohol sail to the forts along the West African coast. The Dutch exchange the commodity here for enslaved Africans, after which they sail to the colonies in America. If the enslaved survive the barbaric journey, they'll end up in the slave markets and eventually on the plantations. The WIC ships then sail back to the Netherlands with products such as sugar, coffee and tobacco on board.

The Dutch slave trade grows rapidly from 1634. That year the WIC conquers Curaçao and Suriname. Due to the favorable location of these areas, the Dutch have a much larger outlet area to sell enslaved. In the middle of the seventeenth century, the demand for enslaved people increased rapidly due to the growing sugar trade.

At that moment, the WIC is the only one with the right infrastructure for large-scale slave trade, which allows the Dutch company to make a lot of money.

For almost a hundred years, the WIC has been shipping enslaved people to South America in this way, and many luxury goods are shipped back to the Netherlands. In 1730, the company received competition for the first time.

The WIC loses the monopoly on slave trade after which there is room for another big Dutch player: the Middelburgse Commerce Company (MCC).

This company from Zeeland had to limit itself to other 'products' until 1730.

The first slave ship from Zeeland left in 1732. It turns out that big profits can be made by the sale of enslaved, and the company specializes in this trade from 1756. The MCC quickly has a large share: eight of every ten Dutch slave ships come from Middelburg.

In total, the Dutch traded a staggering number of 600,000 African men, women and children from the sixteenth to the nineteenth centuries. The WIC ships slightly more than half of this and the MCC - in a much shorter period - a slightly smaller portion. Worldwide, an estimated eleven and thirteen million enslaved people were trafficked during the same period.

Slave trade cost the lives of three million Africans.

At the same time as the transatlantic slave trade, the WIC's big brother, the United East Indian Company (VOC), also contributes to slavery on the other side of the world. An estimated 75,500 enslaved by Asian branches of the VOC.

In the early morning of July 1, 1863 cannon fires were fired from Fort Zeelandia in Suriname Paramaribo and on the Dutch islands in the Caribbean area.

That day is the party: The Netherlands abolishes slavery.

But the road to this abolition is tedious and not as glorious as it should seem. Moreover, the Netherlands is one of the last European countries to take this step.

The sad conditions of the enslaved begin to gnaw in the nineteenth century. Denmark was the first European country to abolish the slave trade in 1803. In 1807, the United Kingdom is the first European superpower to also end the controversial trade. This is notable because the British - unlike the Netherlands - still make a lot of profit from the sale of enslaved. The decision for the British ban comes from mass protests from various Protestant church societies.

In the Netherlands, ethical objections are also increasing during the same period. At the same time, the Dutch slave trade in the late eighteenth century is also under economic pressure. The yield is decreasing and the number of Dutch slave ships is rapidly decreasing. There is little protest when the Netherlands - under pressure from the English - banned the slave trade in 1814.

Slavery will still be around for a long time; most plantation owners have enslaved in their possession and that is not forbidden. The number of people in slavery has been decreasing since 1814 because the plantation owners could no longer replace those enslaved who died. Only through illegal slave ships will Africans end up in Dutch slavery for about half a century.

The fact that the final abolition of enslaved labour will be a fact only in 1863 has a lot to do with economic interests.

From 1853, a mixed state commission of pros and cons have been investigating how slavery should be abolished. Five different bills are being swept off the table.

The main reason: there is not enough money to compensate the slave owners for taking "their property". Only when the treasury has been put in order with revenues from the Dutch East Indies can the abolition be financed.

On July 1, 1863, the Netherlands was one of the last European countries to abolish slavery.

More than 33,000 people in Suriname and more than 11,000 in the Antilles officially gain their freedom, but in reality, many plantation workers notice little of this.

Slavery continues for at least ten years in another form: the "former" enslaved after they are freed, can do so-called contract work, this time for pay, but this is very minor and they are not allowed to leave till their contract comes to an end.

The Dutch government during the period is more compassionate towards the slave owners, who's "goods" are being taken away from them than with the enslaved who are now "free" but have not received a school education and often can't do anything else but work at the ploughing.

In addition, every slave owner receives two- to three hundred guilders "compensation" from the treasury for each freed slave.



WHEN TOMATOES WERE BLAMED FOR WITCHCRAFT AND WEREWOLVES

People have feared tomatoes for 600 years.

By Romie Stott

NO OTHER VEGETABLE HAS BEEN as maligned as the tomato (and it *is* a vegetable, by order of the United States Supreme Court). We call tomatoes killers. We call them rotten. We call them ugly. We call them sad. To find the reason why, you have to go back to the 1500s, when the humble fruit first reached European shores (and it *is* a fruit, by scientific consensus).

Through no fault of its own, the tomato stepped into the middle of a continent-wide witchcraft panic, and a scientific community in tumult.

Between 1300 and 1650, thousands of Europeans (mostly women) were executed for practicing witchcraft, in a church-and-government-sanctioned mass hysteria academics call the “witch craze.” Women were burned, drowned, hanged, and crushed after trials in both secular and religious courts; and lynched by vigilante mobs. By the most conservative estimate, Dr. Ronald Hutton’s count of execution records, between 35,184 and 63,850 witches were killed through official channels—at least 17,000 in Germany alone. Sociologist Nachman Ben-Yehuda estimates the combined death toll could have been as high as 500,000. It was a massive, concerted, prolonged crusade.

At the time of the tomato’s importation around 1540, diligent witch hunters were particularly interested in discerning the makeup of flying ointment—the goo witches smeared on their broomsticks (or on themselves, pre-broomstick). This potent magical gunk did more than enable airborne meetings with the devil; it could also transform the witch—or her unwilling dupe—into a werewolf, as described in case studies by prolific witch-hunter Henry Boguet, who noted that witches particularly enjoyed becoming werewolves in order to attack the left sides of small children, and to stalk through cursed and withering cropland.



The title page from John Gerard's The Herball or Generall Historie of Plantes, 1633. OUHOS OU HISTORY OF SCIENCE COLLECTION/CC BY-SA 2.0

The key ingredients, recorded by the pope’s physician Andres Laguna in 1545, were agreed by consensus to be hemlock, nightshade, henbane, and mandrake—the final three of which are the tomato’s close botanical relatives. Why any woman would keep this ointment around in such a dangerous climate, we can only speculate; the best guesses are drug addiction, atropine-based painkiller, and they didn’t. In contrast, tomatoes’ similarity to deadly nightshade is plain to the untrained eye: the plants are practically identical. And although tomatoes were clearly edible—the Aztecs ate them, after all—it’s hard to tell the difference between yellow cherry tomatoes and hallucinogenic mandrake fruit.

Then as now, the overlap between people suspicious of new foods and people suspicious that an adventurous neighbour might be a servant of the devil was pretty high. Try a tomato and risk turning into a werewolf, or being branded a witch? No thank you. Tomato eating was best left to places like Spain, where the Spanish Inquisition had at least temporarily declared belief in witchcraft (and therefore accusations of witchcraft) heretical.

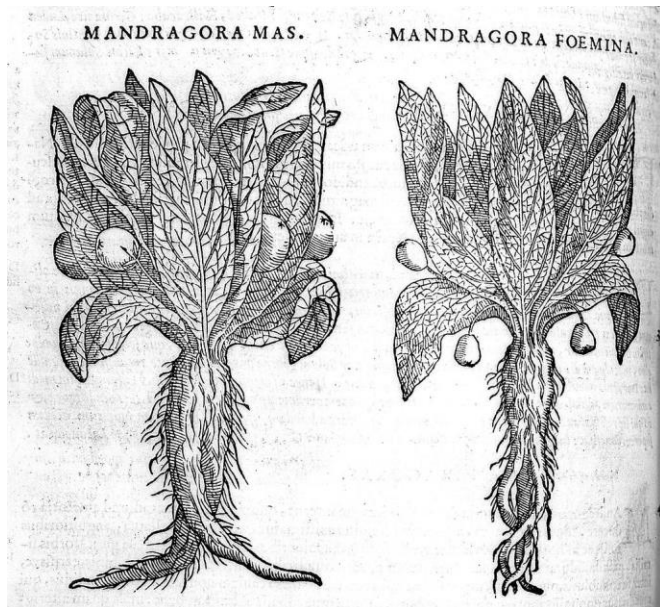
But even men of science—men who would never believe in something absurd like *magic*—found the tomato exasperating. Until the Enlightenment took hold, botanists relied on a thousand-year-old categorical framework established by Galen, a physician who lived in Ancient Rome.

When new and unfamiliar American plants arrived—corn, blueberries, chocolate—naturalists didn’t know what to do. They scrambled to figure out ways the new imports were actually *old* plants that could slot into the existing system. The alternative was terrifying: accepting that the great Galen had never heard of these plants would imply, as David Gentilcore describes in *Pomodoro*, that the ancients hadn’t known everything; that perhaps the world was in some sense unknowable; that the Garden of Eden hadn’t existed.

Given the tomato’s similarity to an existing plant—nightshade—it could have escaped the controversy. However, bits of Galen’s writings referred to plants or animals whose identities had never been nailed down, and American arrivals seemed like candidates to fill the gaps. One such mystery plant was the *λυκοπέρσιον*, which translates to wolf-*something*—maybe “wolf banisher.” It transliterates to “lycopersion,” but during the Age of Exploration was mis-transcribed as “lycopersicon”: wolf peach.

Galen describes it as a poisonous Egyptian plant with strong-smelling yellow juice and a ribbed celery-like stalk. At least as early as 1561, Italian and Spanish botanists, no doubt aware of witchfinders’ werewolf suspicions, were kicking around the idea that the wolf peach and the tomato could be one and the same.

This classification was controversial. Not only was the tomato far from poisonous, but as naturalist Costanzo Felici observed in 1569, it couldn’t have come from ancient Egypt *and Peru*. As seed traders waited for the vernacular to establish itself, their manifests might list tomatoes as golden apples, Peruvian apples, love apples, wolf peaches, and more.



A woodcut showing two mandrake plants. *WELLCOME IMAGES, LONDON/CC BY 4.0*

The debate was eventually settled by Joseph Pitton de Tournefort, Louis XIV’s botanist, who accepted the tomato’s werewolfish “lycopersicum” name in his hugely influential three-volume 1694 *Elemens de Botanique*. (Surely you’ve noticed that “lycopene” sounds an awful lot like “lycanthropy.”)

He went so far as to call the tomato the “*Lycopersicum rubro non striato*”—the red wolf’s peach without ribs.

The name stuck, Tournefort’s treatise was definitive, and his definition dovetailed with existing beliefs, especially in England, where

physicians had dismissed the tomato as unworkable.

According to James I’s apothecary John Parkinson, though tomatoes could “coole and quench the heate and thirst of the hot stomaches” in places like Spain, Italy, and the Caribbean, England was already clammy enough.

Eat tomatoes in a cool, rainy climate, and you’d find yourself on the wrong side of the medieval equivalent of “feed a fever; starve a cold.”

English barber/surgeon John Gerard had gone so far as to say tomatoes were “corrupt” in his 1597 *Generall Historie of Plantes*. “Rank and stinking,” he clarified, in case a reader was tempted by the Spanish and Italian recipes he included (fried with salt and pepper or eaten raw with vinegar).

A live engraving of Joseph Pitton de Tournefort. *WELLCOME IMAGES, LONDON/CC BY 4.0*



Much of the English population agreed, as did their descendants in what would become New England. Tomatoes were pretty, but gross and just maybe satanic even according to scientists. Adventurous eaters like Thomas Jefferson were welcome to partake, but the rest of us were better off not risking our stomachs. A contingent of English emigrants in America rejected tomatoes all the way up to 1860, when the U.S. Civil War finally mainstreamed tomato-eating—an aversion that gave rise to the medical shorthand “the tomato effect,” a description of effective therapies avoided for cultural reasons.

That’s not quite the same as a culture-wide belief that tomatoes were poisonous, which probably never occurred. Andrew Smith, author of *The Tomato in America*, could only locate three references to tomato deadliness in his survey of pre-1860 American literature—and in all of them, the authors insisted they themselves weren’t afraid. The most prolific American anti-tomato lecturer was a Harvard-trained doctor named Dio Lewis, who spent the 1850s blaming tomatoes for everything from bleeding gums to hemorrhoids—because, he argued, tomatoes’ medicinal powers were so strong it was easy to overdose. For the most part, the people who didn’t eat tomatoes just didn’t like them, in the same way most of us don’t make dandelions and ants a staple of our diets.

But it’s hard for facts to get in the way of a well-established superstition. One contemporary urban legend ties the tomato to a rash of lead poisoning—acidic tomatoes leeching the lead out of pewter dinnerware to drive 16th-century aristocrats mad—but tomatoes aren’t acid enough, pewter dishes were never common enough, and lead poisoning accumulates too slowly to be linked to a specific meal. In another frequently repeated tale, debunked by Joan R. Calahan in *50 Health Scares That Fizzled*, Colonel Robert Gibbon Johnson astonished a crowd in Salem, New Jersey with his brave ability to eat a basket of tomatoes and live. There’s even a fabricated story that George Washington’s chef tried to poison him with tomatoes.

More recently, when NASA distributed tomato seeds that had been to orbit, the *L.A. Times* freaked out about the imagined potential for poisonous mutations, and the panic went international. When NASA did the same with basil, nobody cared.

.....



YIDDISH IN THE NETHERLANDS

Yiddish is the Hebrew-German mixed language of the Jews who settled in the Netherlands - especially Amsterdam - in the seventeenth century. In markets, shops and cafes these Jews speak their own language.

Eventually, many words ended up in the Amsterdam dialect, also in higher circles in the city, and later spread throughout the Netherlands. Not only from

Amsterdam, but also from places with (relatively) many Jewish inhabitants such as Enschede, Groningen and Winschoten.

THIS IS THE TOP 20, BUT THERE ARE MANY MORE.

SCHLEMIEL - poor man, loser, hugs

no title or jota - the very least. The title and jota are the two smallest characters in the Hebrew alphabet. Became known as the saying: "don't understand (title or) jota anywhere": you don't understand anything at all, even the smallest, simplest letters and signs (the title and jota) you don't get. The “title and jota” are mentioned by Jesus of Nazareth in the Bible Matthew 5:17-18.

MOKUM - Amsterdam "place A", makom, refer to the place Amsterdam. Rotterdam was first called Mokum Resh (place R) by the Jews. So Mokum has become known as indicating (part of) Amsterdam achenebbisj - miserable, messy. This word was declared the most beautiful word in Amsterdam by readers of Het Parool in 2006. It was given preference over competitors such as piketanussie, atenoje, drifting session and Mokum.

BAJES - prison (from bajit = home)

MAJEM - water, rain (especially in Amsterdam dialect, from majem = water)

GUYS - scum, bad people (derived from the word for 'animals' khayes).

'THERE YOU GO!' - Cheers! (borrowed from lechajiem = 'on life!')

COFFEE - farmer, goofy. Derived from suitcase, which means 'hermit' (vgl. with the arabic word kafir).

DUDE - dude, mate (from chatan = groom)

BROKE - gone, gone. 'We'll go broke!' ('shall we leave?', from pleta = flight)

LUCK - luck

MEIER - designation for a 100-golden note (from mei'oh = one hundred)

GOTSPE - shameless brutality, liberalism

KOSHER - fine, okay, clean

'ALL THE KITS?' - kits comes (like gies) from Yiddish and means 'good'.

Stealing gaps

PIERMACHOCHEL (OR PIERMEGOGGEL) - name for a waddle boat, an old ship, or a log object; in negative sense, this term is used as a joking name for a fat or log person. In the past, "playing a pear swing" meant having community with a woman).

COOL - good

SECRETLY - secretly

Photo: Amsterdam's Jodenbreestraat in 1884, taken from the Portuguese synagogue.

Spource ; My Dutch Heritage

.....

HOLIDAY TRADITIONS FROM AROUND THE WORLD

There's no time like the holidays to connect to your roots and celebrate traditions with your family. Many of the popular customs we practice today were inherited from our ancestors... sometimes even from other people's ancestors! Immigrants carried their traditions with them to their new home countries, where these practices were assimilated into the local culture — often with a new local twist. Let's explore Christmas traditions from across Europe and how some of them evolved into beloved holiday practices all over the world.



WREATHS AND CHRISTMAS TREES

Evergreen wreaths and decorations have been used in many cultures to symbolize eternal life, from the ancient Egyptians to the Chinese.

In northern Europe, it was customary to decorate the house and barn with evergreen branches around the time of the New Year. The modern Christmas tree can be traced to western Germany in the Middle Ages, where it was featured in a popular medieval play about the Garden of Eden.

This "paradise tree" was set up in German homes on December 24 to celebrate the feast day of Adam and Eve. The tree was hung with wafers, symbolizing the eucharistic host, and these later evolved into cookies in an assortment of shapes.

Today, Christmas trees are commonplace in many northern countries, including the U.K., Ireland, Germany, the Netherlands, and Scandinavia. There's even a modern Norwegian tradition of presenting a giant Christmas tree to the United Kingdom in thanks for coming to Norway's aid during World War II. The tree is placed in Trafalgar Square in London, and thousands of people flock to watch it light up.

Another tradition where we find evergreen wreaths is in the costume of St. Lucia, a saint whose feast day is widely celebrated in Sweden and other Scandinavian countries. On December 13, a girl chosen to depict St. Lucia in the holiday procession wears a long white dress and a wreath on her head topped with candles. She distributes cookies and saffron buns in memory of the saint, who, according to legend, distributed food and aid to Christians hiding in the Roman catacombs wearing a candle-lit wreath to light her way.



The Yule Goat has been a Swedish Christmas symbol dating back to ancient pagan festivals. However, in 1966, the tradition got a whole new life after someone came up with the idea to make a giant straw goat, now referred to as the Gävle Goat. The goat is more than 42 feet high, 23 feet wide, and weighs 3.6 tons. Each year, the massive goat is constructed in the same spot. Fans can even watch a livestream from the first Sunday of Advent until after the New Year when it's taken down.

Every year, the city of San Fernando holds *Ligligan Parul* (or Giant Lantern Festival) featuring dazzling *parols* (lanterns) that symbolize the Star of Bethlehem. Each *parol* consists of thousands of spinning lights that illuminate the night sky. The festival has made San Fernando the "Christmas Capital of the Philippines."



of

Before Christianity came to the Danes, Christmas Day was a celebration of brighter days, *jól*, as it occurred just before winter solstice. Today, homes are decorated with superstitious characters called *nisser* who are believed to provide protection. On the evening of December 24, Danish families place their Christmas tree in the middle of the room and dance around it while singing carols.

SANTA CLAUS AND ST. NICHOLAS

St. Nicholas' Day takes place on December 6. In the Netherlands, St. Nicholas' Eve, December 5, is the day the children look forward to most, because it's when St. Nicholas brings them their gifts! The name "Santa Claus" actually comes from the Dutch nickname for St.

Nicholas: *Sinterklaas*, shortened from *Sint Nikolaas*.

St. Nicholas was a Christian saint, believed to have been born around 280 C.E. in what is now Turkey. He was known for his piety and kindness, and according to tradition, he gave away the wealth he inherited and traveled around helping the poor and the sick. After his death, he was canonized and became one of the most popular saints in Europe.

The Dutch brought *Sinterklaas* to the United States, and there he took on a life of his own, evolving into the jolly bearded figure from the North Pole popularized by American culture. But back in the Netherlands, *Sinterklaas* is believed to live in a much warmer location: Madrid, Spain! Dutch children believe that he sails to the Netherlands on a ship and arrives at a different harbor each year.

This is especially interesting given that in Spain, Santa Claus is known only as a foreign American commercial figure. St. Nicholas isn't even the one who brings Spanish children their presents — that would be the Three Kings. Which brings us to our next topic:

GIFT-GIVING

Gift-giving is one of the most universal Christmas traditions, but exactly when and how it takes place differs across cultures. As mentioned above, Dutch children eagerly await their gifts from *Sinterklaas* on St. Nicholas' Eve, while Spanish children get their gifts a month later on Three Kings' Day.

In Germany, there is a tradition in the workplaces and at schools to give *Wichteln*, or "Secret Santa" gifts. Each member of the group places a gift under the Christmas tree and then at a specific place and time the gifts are exchanged.



Each night before Christmas, Icelandic children are visited by the 13 Yule Lads. After placing their shoes by the window, the little ones will head upstairs to bed. In the morning, they'll either have received candy (if they're good) or be greeted with shoes full of rotten potatoes if they're bad. And you thought coal was a terrible gift!

HOLIDAY DISHES

The Irish leave a tall red candle in a front window overnight, a welcoming symbol of warmth and shelter for the holiday season. Traditional Christmas fare in Ireland often includes homemade roast goose, vegetables, cranberries, and potatoes.



Like most holidays, Christmas is universally celebrated with great feasts. In the U.K. and Ireland, it's traditional to serve a Christmas pudding for dessert. This pudding is more like a fruitcake than what Americans know as pudding — it's thick enough to slice, and made with dried fruit, candied citrus peels, apples, brandy, and spices.

In Denmark, the traditional Christmas dessert is risalamande, a rice pudding made of milk, rice, vanilla, almonds, and whipped cream. One whole almond is left in the pudding, and the person who gets the whole almond gets a special present called a *Mandelgave*. Traditionally, this present was a pig made of marzipan, but today it may be a different kind of sweet or a small toy. The traditional Christmas dessert in France is the Yule Log cake, *Bûche de Noël*. This rich cake is shaped like a log and often decorated to look like it came from a forest, often with little meringue mushrooms, sugared berries, and rosemary.

On Christmas Eve in Poland, many families share *oplatek* (an unleavened religious wafer), each person breaking off a piece as they wish each other Merry Christmas. Dinner may not begin until the first star appears in the night sky and, traditionally, an extra setting is left at the table should someone show up uninvited.

BOXING DAY & ST. STEPHEN'S DAY

The day after Christmas is a holiday in its own right in some countries. In various parts of Europe, December 26 is celebrated as St. Stephen's Day. Customs on this day vary from country to country: in Ireland, it's also known as "Wren Day," in reference to Irish mythology linking parts of Jesus' life to the wren. Irish people go door to door with fake wrens and sing, dance, and play music, wearing old clothes and straw hats.

In Catalonia in northeastern Spain, a traditional "leftover" meal is eaten: *canelons* — Catalan-style cannelloni — are stuffed with leftover meat from the feast eaten on Christmas Day.

In Great Britain, December 26 is celebrated as Boxing Day. In the past, Boxing Day was known as a holiday for giving gifts to the poor, but in modern times it's mostly a day to rest, go shopping, and enjoy another day of vacation before heading back to the daily grind. It's not clear where the term "Boxing Day" originated: some historians believe it refers to "boxes" of donations or gifts given on this day, while others believe "boxes" were another word for tips, which workers sought from the people they had served throughout the year.

NEW YEAR'S EVE

The new calendar year is welcomed all over the world, whether as part of a religious or cultural celebration, or simply as an opportunity to get the new year off to a good start. Many people are familiar with the ball-dropping ceremony in New York City's Times Square, but have you heard of the grape-eating ceremony in Spain? It's customary to eat 12 grapes, one for each chime, when the clock strikes midnight on New Year's Eve. In large Spanish cities like Madrid and Barcelona, people gather in the city squares and eat their grapes together.

In Denmark, there's a superstition that you must "jump" into the new year by jumping off a chair when the clock strikes midnight — or have a year of bad luck!

The Scots term for the last day of the old year is Hogmanay, and the Scottish have their own special customs associated with it. One of them is the ritual of "first-footing": the first guest to

cross the threshold of the home of a friend or neighbor is thought to bring good fortune, so people visit each other, bearing symbolic gifts such as coins, coal, whiskey, or black buns.

.....

DID YOU KNOW?



DICKENS FESTIVAL DEVENTER: A UNIQUE DUTCH CHRISTMAS EVENT

By Kristy Atkinson

There is one very unique Christmassy event held in the Hanseatic town of Deventer every year.

There are seven Dutch towns situated on the river IJssel and during the 14th and 15th centuries they formed a traders union called the Hanseatic League. This union lead to enormous prosperity and wealth and to this day these Hanseatic Towns are well worth a visit for the history and beauty to be seen. Deventer is one of these towns and it is also the town

that hosts the Dickens Festijn (Dickens Festival) every year!

THE DICKENS FESTIVAL

Every year for the past 27 years Deventer has hosted the two-day Dickens Festival the weekend before Christmas. A local Dickens fan came up with the idea – a lady called Emmy Strik who has most of her Dickens collection on display in the Dickens Kabinet (more on that later). Either way, it has become a major event, attracting around 125,000 visitors annually. Not bad for a town with a population of just under 100,000!



There is a designated route set up through the historic Bergkwartier of the town, where all the prettiest buildings are located. For this weekend all the shops are open for Christmas shopping and there are also carts along the streets selling hot chocolate, mulled wine, soup, waffles, roasted chestnuts or roasted potatoes, sausages and lots of other delicious smelling things. Throughout the streets more than 950 characters are brought to life by both professional actors and local townspeople in Victorian-style clothing. The streets are very crowded because every time the actors put on a little skit everyone stops to watch, but it is so entertaining and amusing that for once the crowds didn't mind! We saw chimney sweeps

and ragamuffins selling coal, characters from Charles Dickens' novels such as Ebenezer Scrooge and the ghosts of Christmas, as well as lots of elegantly dressed ladies and gentlemen. There were periodic 'parades' of kilted bagpipe players or men in top hats on penny farthing bikes, girls sweeping or a family pulling small children in a big wooden cart, and we even saw Queen Victoria in her carriage!





There were different carollers throughout the town and some of the shops featured people in Victorian dress sitting in the doorways or windows. The actors were very good, they never broke character, some were pretending to be drunk or were just cheeky and they were always happy to pose for a photo. We saw Ebenezer Scrooge being mobbed by begging children and refusing to give them anything, as well the ghost of Christmas present all in green, and I think another one of the ghosts but I'm not sure. The funny thing was, even though it's a festival dedicated to a great British writer, they still do

everything in Dutch! Of course, we're in the Netherlands so people speak Dutch, but I still find it rather odd (in a cool way) how they are so obsessed with the characters of Dickens here. Although perhaps it is more to do with the 'Victorian-esque' feel of the festival, which does make everything a bit magical and lovely. The decorations throughout the streets were beautiful, and the buildings in the part of Deventer are gorgeous. I definitely want to come back another time to explore without the festival crowds!

As well as all the characters, carollers, shops and stalls along the way, the Festival route ends up in the open square of the Brink and a huge Christmas market on the Sunday.

Perfect for last-minute gifts, and the square is also lined with lots of cafes and restaurants if you haven't had enough snacks along the way!



DNA AND ARTIFACTS REVEAL MARRIAGE AND INHERITANCE PATTERNS AMONG BRONZE AGE FARMERS

By Ann Gibbons

In Bronze Age Germany, women travelled far from their family of origin to marry; adult sons stayed at home.



Four thousand years ago, the Early Bronze Age farmers of southern Germany had no Homer to chronicle their marriages, travails, and family fortunes. But a detailed picture of their social structure has now emerged from a remarkable new study. By combining evidence from DNA, artifacts, and chemical clues in teeth, an interdisciplinary team unravelled relationships and inheritance patterns in several generations of high-ranking families buried in cemeteries on their farmsteads.

Among the most striking of the findings, reported online this week in *Science*, was an absence: "We were totally missing adult daughters," says team member Alissa Mittnik, a postdoc at Harvard Medical School in Boston. Sons, in contrast, put down roots on their parents' land and kept wealth in the family.

"What shocked me was that you have to give away all your daughters at some moment," says co-author Philipp Stockhammer, an archaeologist at Ludwig Maximilian University in Munich and the Max Planck Institute (MPI) for the Science of Human History in Jena, both in Germany. That poignant glimpse into an ancient culture "could not possibly be recovered ... through any one of these

methodologies" alone, says historian Patrick Geary of the Institute for Advanced Study in Princeton, New Jersey, who was not part of the team.

The researchers worked with remains and grave goods excavated more than 20 years ago, when land along the Lech River south of Augsburg was dug up to build a housing development. Radiocarbon dates showed the farmers lived between 4750 years ago and 3300 years ago. Mittnik was working in the lab of Johannes Krause at MPI, and she and her colleague's analysed DNA across the genomes of 104 people buried on the farmsteads. The team sought clues to the farmers' sex and how they were related to one another. The researchers recalibrated the radiocarbon dates, constraining them to within 200 years in some cases, and identifying four to five generations of ancestors and descendants who lived in that time window.

Some of the early farmers studied were part of the Neolithic Bell Beaker culture, named for the shape of their pots. Later generations of Bronze Age men who retained Bell Beaker DNA were high-ranking, buried with bronze and copper daggers, axes, and chisels. Those men carried a Y chromosome variant that is still common today in Europe. In contrast, low-ranking men without grave goods had different Y chromosomes, showing a different ancestry on their fathers' side, and suggesting that men with Bell Beaker ancestry were richer and had more sons, whose genes persist to the present.

One-third of the women were also buried with great wealth—elaborate copper head-dresses, thick bronze leg rings, and decorated copper pins. They were outsiders, however. Their DNA set them apart from others in the burials, and strontium isotopes in their teeth, which reflect minerals in the water they drank, show they were born and lived until adolescence far from the Lech River. Some of their grave goods—perhaps keepsakes from their early lives—link them to the Únětice culture, known for distinctive metal objects, at least 350 kilometres east in what is now eastern Germany and the Czech Republic.

There was no sign of these women's daughters in the burials, suggesting they, too, were sent away for marriage, in a pattern that persisted for 700 years. The only local women were girls from high-status families who died before ages 15 to 17, and poor, unrelated women without grave goods, probably servants, Mittnik says. Strontium levels from three men, in contrast, showed that although they had left the valley as teens, they returned as adults. That "opens a new window into male life cycles," Geary says.

Bronze Age princely burials have long signaled social inequality. But the organization of these societies remained "rather vague," Stockhammer says. By combining archaeology with DNA data on family ties, the new study sharpened the picture. The data show, for example, that brothers were buried with equally rich grave goods, indicating that all sons, not just the eldest, inherited wealth.

Related men kept wealth in the family for four to five generations.

The burials of poor, unrelated people on the same plot suggested inequality thrived within these households. Such complex social structure in these rather modest farmsteads surprised Stockhammer, who says the archaeological record in Europe first shows servants or enslaved people living under the same roof as higher-ranking people 1500 years later, in classical Greece.

Some researchers hope the same barrage of methods will be applied to other sites. Archaeologist Eszter Bánffy, director of the Romano-Germanic Commission of the German Archaeological Institute in Frankfurt, is excited about the results but notes they only provide "narratives for one region and one period. If similar analyses happen widely in time and space," researchers can draw more general conclusions, she says.

"While archaeology has provided the bone structure, archaeogenetics has added the flesh," adds archaeologist Detlef Gronenborn of the Central Museum for Roman and Germanic Art in Mainz, Germany. "The full fascination only emerges when both disciplines are combined."

**Correction, 15 October, 4 p.m.: An earlier version of this story misstated Patrick Geary's and Detlef Gronenborn's affiliations.*

© Tom Björklundh www.Science.Org



'Syndrome K' was a fake disease made up by Italian doctors to save Jews who had fled to their hospital seeking protection from the Nazis. They were quarantined, and the Nazis believed it was a deadly, disfiguring, and highly contagious illness.

HISTORY OF LICENSE PLATES ON CARS



At the beginning of 2018, nearly 8.4 million passenger cars were registered in the Netherlands. A huge number, especially when you realize how it all started.

Historical research shows that the first car in the Netherlands in 1893, 125 years ago, drove around Venlo. The driver was not Dutch, but German. In 1895, in Tilburg, the first car actually owned by a Dutchman, Joseph Jacobus Bogaers (1869-1930), made attractive drives through the city.

Soon a handful of Dutch car owners made bigger rides. This is how on May 18, 1896 a Benz Victoria, of

which it is falsely claimed that this was the first Dutch car, drove from Arnhem to Utrecht. There the owner who bought this car picked up the car he bought and took it to his hometown The Hague. But without a license plate on his car. That wasn't mandatory yet.

After France (1893) and Germany (1896), the first license plates were introduced in the Netherlands in 1898. The license plates were called 'driving license' back then, instead of license plate or number plate. Mr. Van Dam from the Groningen Salt Camp got the first record, with the number 1. Number 2 was for his brother. The 'crazy number' 11 was skipped. On August 8, 1899, 168 license plates were issued nationally. This system was abolished on January 15, 1906. The last issue released was number 2065.

In 1906, a new system was launched in which the driver had to possess a driver's license and a license plate. These number certificates were issued by the province, so each number began with one or two letters to indicate the province.

The number was linked to the owner of the car, as up to now in Belgium. When replacing the car, they kept the license plate.

In 1951, the Netherlands had a global first by being the first country to introduce a national number plate instead of regional. The number-letter combination was disconnected in the Netherlands from the province where people lived. Another major adaptation took place in 1978. Then the color of the

Dutch license plates changed from blue to the reflective yellow still in use. Very simple because it made the license plates more visible in the dark.

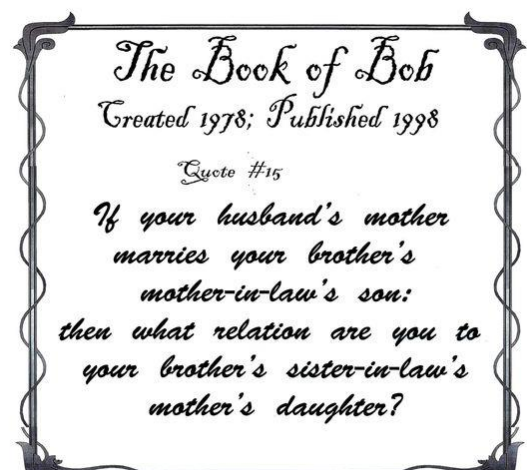
When the cars weren't so advanced, officers could still keep up with the cars in case of a violation or reckless behavior. By turning on the bicycle strappers. Even after a few years, this turned out to be no longer possible. Cars got considerably more power, but the condition of officers did not grow

exponentially. This was an important reason for the introduction of license plates on cars. Besides better enforcement and more safety, there are other good reasons to put license plates on cars. For example, the owner of a car can be more easily identified through a license plate in the unexpected case of theft. Registration will help catch the car thief and get the vehicle back to its rightful owner. Further, license plates increase confidence when buying or selling cars, because license plates make the car history and the number of kilometers traveled visible.

Finally, you can also check via the license plate if the owner has car insurance. This helps to increase traffic safety and prevents financial problems for owner and/or victims in case of damage.

In 1925, the American state of Connecticut already introduced car insurance, it ran "like a train". Europe followed a bit later. In the Netherlands from 1939, freight and company transport were required to be insured. In 1955, the Benelux established a provision on compulsory car insurance, but it was never ratified in the Netherlands, Belgium and Luxembourg. Only from July 1, 1964 was car insurance mandatory for individuals in the Netherlands, because of the large number of traffic victims.

(Source: historiek.net)





**IN THE NETHERLANDS
OCTOBER 9, IS NATIONAL
CROQUETTE DAY.**

The day that is completely dominated by the delicious Dutch croquette. This day is celebrated on October 9, because Johannes van Dam's book of croquettes was published on October 9. In the Netherlands we like to eat it: the croquette. Whether on a sandwich during lunch or in the evening with fries. But how is this snack actually made? And where does he come from?

In the Netherlands we eat an

average of 25 croquettes per person per year, which amounts to 400 million croquettes in total. The fact that the snack is popular in our country is also apparent from the world record for eating croquettes held by a Dutchman: in 1998, Jaap ter Naam ate no fewer than 68 croquettes in one hour. Although we eat the snack a lot, the croquette originally comes from France, says croquette expert Ilona de Wit. "The meat croquette probably originated there somewhere around the year 1700. A similar recipe from that time can be found in a cookbook written by the cook of Louis XIV. The croquette was originally a chic intermediate dish, but in the 19th century it evolved into the snack we know today." "How it ended up in our country is unclear, but the croquette has been found in Dutch cookbooks since 1734." Pastry croquette or butcher croquette

Croquettes are generally made on the basis of butter and flour, says croquette specialist Floris van der Zwan. He produces croquettes himself and is, among other things, co-owner of the store Het Kroket Loket. "This creates a roux, which you can use to determine the thickness of the content. The contents of a croquette is called salpicon, which is generally a bit thicker than ragout. Because you cook the roux in a certain way, you can determine the thickness by means of a stock, which you add to taste." To get the crispy crust of a croquette, first make a protein mixture with batter, a mixture of liquid and flour, where the weight of the liquid is higher than that of the flour. Van der Zwan: „You can make this mixture based on egg yolk, but nowadays you can also use egg substitutes to make it vegan. Originally you just beat the egg whites well. Then you need a good breadcrumb as paneer. This can consist of panko, but it can also simply be coarse breadcrumbs. Panko consists of coarser flakes, so you get that crunchiness in your crust."

Van der Zwan recommends frying the croquettes at 180 degrees. , "But if you're just a little below it, that's actually the best. Defrosted, let the croquettes fry in the fat for 4.5 minutes and frozen for 6 minutes."

Traditionally, the filling of a croquette - the salpicon - is filled with either cubes of meat or pulled meat, according to De Wit. "The one with diced meat is known as the confectioner's croquette, the one with pulled meat as the butcher's croquette. In addition to the well-known croquette with meat filling, there are of course also the shrimp croquette and the goulash croquette. Today, more and more vegetarian variants are also coming onto the market."

.....

A MOMENT IN TIME

Open-air school in the freezing cold due to the influenza epidemic (1918)



FROM THE INTERNET

GOOGLE IMAGE SEARCH FOR GENEALOGY: HOW TO USE YOUR FAMILY PHOTOS TO EXPAND YOUR RESEARCH

Google image searches for genealogy can be used to:

- Find websites that have information about a specific ancestor you are researching by uncovering pages that contain the same image as the one you are searching with. Google does an excellent job of this and you might find that you locate websites that would not have revealed themselves if you had only searched by the *name* of your ancestor.
- Identify a person or persons in a photo. As with many of us, you may have old photos of relatives you cannot identify. By searching by the *image* you could find that another researcher has uploaded the same photo online with identifying information.
- Discover more information about the location a photo was taken in. Google does a pretty good job of bringing up matches for unique landmarks. Although the results are not usually as exact as they are with people searches, you may still uncover helpful information.
- Reveal information about the time period the image was shot in by looking at visually similar photos with dates attached.

HERE'S HOW SIMPLE IT IS TO UNCOVER NEW INFORMATION ABOUT YOUR OLD PHOTOS, AND THE PEOPLE IN THEM, IN JUST A FEW STEPS.

1. Find a photo you want to research. If you have a copy on your computer you will be able to upload it directly to the search box. If the image is already online you can simply drag and drop the image to search. We'll be using the image of the boy for an example search.
2. Visit Google's Image Search. Once you have the search page open you can either drag and drop your image from another website into the box to begin your search, or upload a picture from your computer. To drag and drop, click and hold on an image while dragging it from another tab. Roll over the text box and it will expand into a gray area for dropping your image. To upload, click on the camera icon and chose a photo from your computer. We chose to upload our image.



Drag and Drop Here or Upload an Image from Your Computer



3. Google will automatically show a search results page after you drop in or upload your photo. The search will showcase visually similar photos and exact matches. For genealogy purposes you will most likely want to focus on exact matches, but the visually similar images can provide helpful details about the time period or location your photo was taken in — and can sometimes even reveal different photographs of the same person. Here's what we get when we uploaded the above image into the Google image search box.

About 215 results (0.90 seconds)



Image size:
1037 x 1500

Find other sizes of this image:
All sizes - Small - Medium - Large

Best guess for this image: [johnny clem](#)

[John Clem](#) - Wikipedia, the free encyclopedia
en.wikipedia.org/wiki/John_Clem

John Lincoln Clem (August 13, 1851 – May 13, 1937) was a United States Army general who served as a drummer boy in the Union Army in the American Civil War.

[John Clem - Civil War Trust](#)

www.civilwar.org/education/history/biographies/john-clem.html
John Clem, Drummer Boy of Chickamauga ... earning him the nickname "Johnny Shiloh" and serving as inspiration for the song, "The Drummer Boy of Shiloh."

[Visually similar images](#) - Report images

John Clem

John Lincoln Clem was a United States Army general who served as a drummer boy in the Union Army in the American Civil War. He gained fame for his bravery on the battlefield, becoming the youngest noncommissioned officer in army history. Wikipedia

Born: August 13, 1851, Newark, OH

Died: May 13, 1937, San Antonio, TX

Buried: Arlington National Cemetery, VA

People also search for



Orion P. Howe



George Henry



Kevin Corcoran



Willie Johnston



William Rosecrans



Visually similar images - Report images



Pages that include matching images

[Johnny Clem, "Johnny Shiloh" and "Drummer Boy of Chickamauga"](#)



civilwarstory.nstemp.com/links/johnny-clem.html ▼

276 × 400 - Civil War Story contains nearly 100 page of a wide range of Civil War material including Battle descriptions, Weapons of the Time, 100+ Photos, Music and ...

[John Clem Genealogy & Ancestry Articles | GenealogyBank Blog](#)

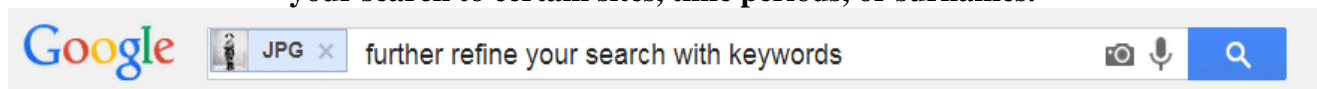


blog.genealogybank.com/tag/john-clem ▼

380 × 594 - Jul 15, 2013 - Find articles about **John Clem** genealogy and family history. Read **John Clem** ancestry articles and learn how to trace your family tree with ...

We now know that the boy in the photo is John Clem and we have historical background information on him as well as a list of several other websites hosting the same image. Imagine if these were the results for an unidentified photo you have in your files, or for an ancestor you have hit a brick wall with. Of course, results will not be so robust for a less well-known individual, but you might be surprised how much information you can find.

4. Have a lot of results? You can further refine your search by adding or changing the keywords in the search box next to your image to make your results more valuable and relevant. Use this to limit your search to certain sites, time periods, or surnames.



Go ahead and try it for yourself! We'd love to hear about your results.

.....

A MOMENT IN TIME

World Cup 74 Netherlands v Brazil 2-0, Neeskens in action, July 3, 1974

IT'S TRUE

The passenger steamer SS Warrimoo was quietly knifing its way through the waters of the mid-Pacific on its way from Vancouver to Australia. The navigator had just finished working out a star fix and brought Captain

John DS. Phillips, the result. The Warrimoo's position was LAT 0° 31' N and LONG 179 30' W. The date was 31 December 1899.

"Know what this means?" First Mate Payton broke in, "We're only a few miles from the intersection of the Equator and the International Date Line". Captain Phillips was prankish enough to take full advantage of the opportunity for achieving the navigational freak of a lifetime.

He called his navigators to the bridge to check & double check the ship's position. He changed course slightly so as to bear directly on his mark. Then he adjusted the engine speed.

The calm weather & clear night worked in his favor. At mid-night the SS Warrimoo lay on the Equator at exactly the point where it crossed the International Date Line. The consequences of this bizarre position were many:

The bow of the ship was in the Southern Hemisphere & in the middle of summer.

The stern was in the Northern Hemisphere & in the middle of winter.

The date in the aft part of the ship was December 31, 1899.

The date in the forward part of the ship was January 1, 1900.

The ship was therefore concurrently in:

two different days,

two different months,

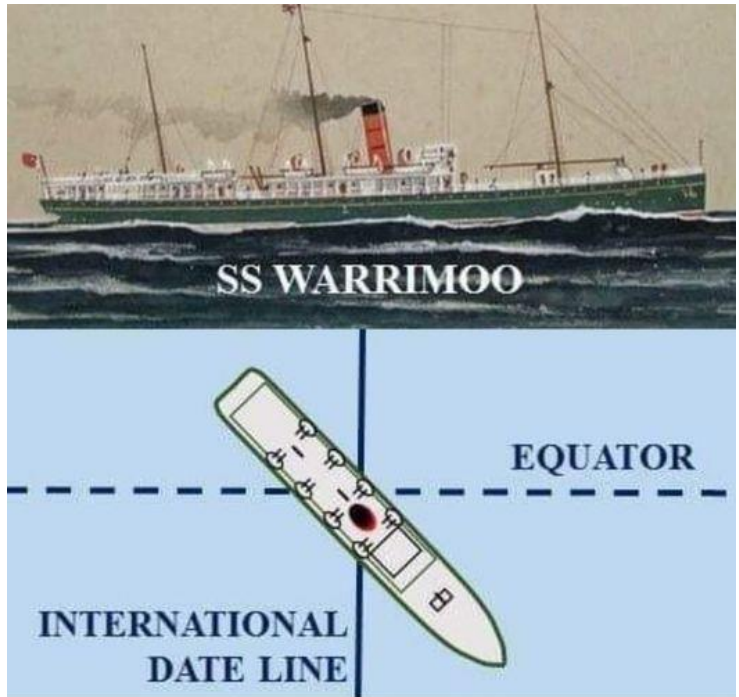
two different years,

two different seasons

and in two different centuries.

Euller, John (Sept.1953). "A freak of navigation". Ships and the Sea. 3. p. 18

.....



During WWII one of these organs also became a hiding place for 3 Jewish families, well, more the attic above the organ.

During the Second World War, the Breeplein Church in Rotterdam harboured a secret: three Jewish families were in hiding in the two

THE ORGAN ATTIC-A SECRET HIDING PLACE

A story of human courage, compassion, endurance and resilience

A good Church has an organ, it is not just a musical instrument but sometimes also a statement of grandeur.



attics high on both sides of the organ. What began, as was envisaged , as a temporary shelter for six weeks became a refuge for three years. The story of the Breeplein Church is one of courage, hope and trust, a story full of wonders and even the birth of a perfectly healthy baby.

On May 29, 1942, Maurice Kool and Rebecca Andriessen knocked on the door of the sexton of the Breepleinkerk in South Rotterdam. After they both had received a letter from the Nazi authorities telling them to report for 'employment in Germany', they decided to go into hiding. The seventeen-year-old Rebecca Andriessen and her 25-year-old fiancé Maurice Kool thought that they could stay together if they were married, so they did so as soon as possible. Rebecca's grandfather arranged for them to go into hiding in the Breeplein Church. The sexton, Jacobus de Mars, created a hiding place in the attic behind the organ, which could be accessed by a ladder and an "invisible" trapdoor.



Three weeks later, Maurice's parents called to the church . They too had received a letter and wanted to go into hiding. Shortly afterwards, the pharmacist De Zoete and his wife were hidden in the second attic behind the organ. It became their hiding for 34 months.

The organ must have been quite loud, when it was played, which probably gave the hiding families some chance to make some noise of their own. However, this would only be the case on Sunday mornings, the other days they would have to remain very quiet.

Meijer and Ida Kool, Maurice's parents, owned a textile shop on the in Rotterdam. Because they were Jewish ,they were not allowed to run a business anymore. Because they had received a letter from the Nazi authorities they decided to go into hiding as well. After an unsuccessful attempt elsewhere, they also ended up in the organ attic.

During the day the refugees sometimes left the attic and would go downstairs, but for most of the time they were in

their hiding place , where it was very cold in the winter and unbearably hot in the summer. Six months after the arrival of Meijer and Ida, two more people sought refuge in the attic . The sexton built one on the other side of the organ, for the pharmacist Chaim and his wife Fifi de Zoete. Their three daughters were placed in other safe houses. Hadassah, one of the girls, was placed with the Van der Leer family, who attended the Breeplein Church services every Sunday.

The Brillenburg Wurth family ,Reverend and his wife, made sure that Fifi and Chaim could see their daughter after the service, without Hadassah knowing that this was happening. I think because they may have been afraid that she would say something to others in her enthusiasm.



Thanks to the Resistance in Rotterdam, there was enough to eat for all the refugees as also for all the people helping and protecting them.

Rebecca became pregnant in spring 1943. This may sound like a strange thought, but they must have been anxious having sex, to make sure they didn't make too much sounds .Early January 1944 Rebecca had a baby boy . The Surinamese ophthalmologist Dr. Leo Lashley, the reverend's wife Gerda Brillenburg Wurth and nurse Riet Dekkers assisted Rebecca during the childbirth. This too must have been nerve wrecking because this also had to be done in silence or at least as silent as possible.

The baby son was named after his grandfather and the sexton, but was generally called Emile. He stays with the sexton and his wife.

Their adult daughter came to live with them with her newborn baby. To ensure that the crying baby would not attract attention.



April 14, 1945 just three weeks before liberation, Nazi troops raided the church. Someone had told them that there were weapons in the church. The soldiers searched, but found nothing. At that time one of the refugees was playing a game with the sexton and quickly hid under the sexton's bed. However, the soldiers were so fixated on weapons that they overlooked the rest.

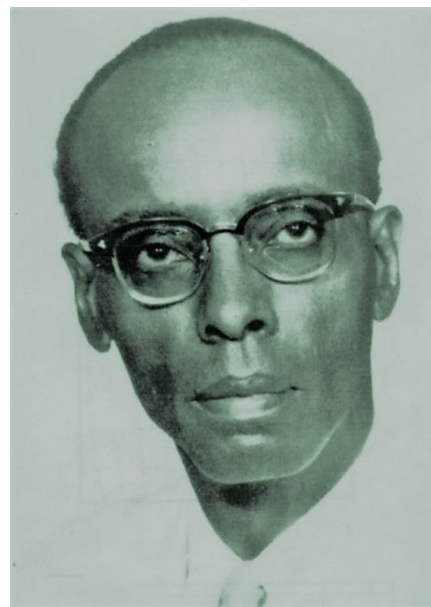
The people in hiding were therefore not found. However the sexton was arrested "Even if they beat him to death, my husband would never betray you" said the sexton's wife determinedly; and indeed, he did not.

Each person involved in this would definitely have been sentenced to death, if they had been caught, luckily, they weren't and they all survived the war

I just want to mention Dr. Leo Lashley the ophthalmologist, who quickly had to become gynaecologist, by reading a book on the subject.

He was born on March 24, 1903 in Nieuw-Nickerie, Surinam. He moved to the Netherlands, studied medicine in Utrecht, and obtained his doctorate in 1930 as an ophthalmologist. A little later he married and settled with his family in Rotterdam as an ophthalmologist.

During the war, he joined the resistance and helped a number of people go into hiding in Rotterdam; he also collected food for people in hiding. He successfully delivered baby Emile, the son of Rebecca and Maurice Kool. He went into obstetrics because no other doctor wanted to help Rebecca. Dr. Lashley had to eventually go into hiding himself



After the War, he briefly remained active in Rotterdam and in Surinamese associations, but disappointed by racism and discrimination, he moved to Curaçao in 1948. He passed away in 1980.



A report of the Dutch Homeland security stated.

"Immediately after the liberation he fulfilled a very prominent function in the construction of the municipal council here. Being coloured, he would have been forced out of this position to a certain extent, which has deeply hurt him,"

A book titled "Invisible Years" was written about this forgotten event. Currently a documentary for the Dutch public broadcaster is also made.

sources

Book Review: "Invisible Years" — A Book for the Ages

<https://www.theblackarchives.nl/blog/leo-lashley-een-surinaamse-verzetsheld-die-joodse-mensen-hielp-onderduiken-maar-vervolgens-zelf-werd-gediscrimineerd>

<https://eenvandaag.avrotros.nl/item/de-orgelzolders-zijn-het-achterhuis-van-rotterdam-drie-joodse-gezinnen-zaten-bijna-3-jaar-achter-he/>

<http://www.breepleinkerk.nl/orgelzolder>

LEAVE IT TO THE DUTCH



DUTCHIES TAKE SUSTAINABILITY TO NEW HEIGHTS, AND CONVERT A WASHED-UP WHALE INTO POWER

Juni Moltubak

A dead whale got washed up on the beach in the Netherlands this weekend. The versatile carcass will be used as both a museum attraction, a research sample, and for producing green energy. It's not every day your morning walk on the beach involves seeing a 14-metre-long, young adult whale lying on the sand. Well, the inhabitants of the

village Westkapelle, south of the Netherlands, got quite the surprise this Sunday.

Let's chop it up!

The whale is, naturally, of great interest to scientists, who'd love to learn more about its life, lifestyle, and The carcass will be chopped up, and sent around to the many researchers who are interested in taking a closer look.

The universities in Utrecht and Leiden are only a few examples of the authorities that will get a chance to study the massive animal.

Unfortunately, the dead whale is already quite far gone down the road of decomposition, meaning the benefits of researching its body are limited. Still, its skeleton can be used as interesting museum artefacts — these scientists won't just let it go to waste.

What else are we supposed to do?

Once the nerdy scientists have had their fun with the carcass, it's the regular peoples' turn. Well, at least kind of.

The whale will be disposed of in a waste incinerator, which ultimately will convert it into electricity. How? Through combustion, of course! Yep, some of us will be running on "whale power", so to speak.

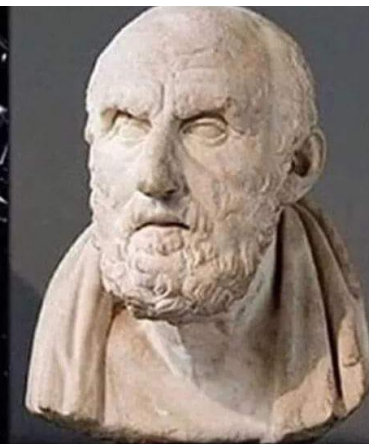
The next time you postpone turning the heating up in your house (we know, it's extremely pricey), you can at least be comforted by the fact that there's a slight chance you're giving a young dead whale a second life.

.....



Dutch trains run entirely on wind energy. One windmill running for an hour can power a train for 120 miles. This system allows around 600,000 passengers to commute daily without any emissions.

IT'S TRUE



Chrysippus, an ancient Athenian philosopher, died from laughing at one of his own jokes.

TRAGEDY ON THE S.S. OURANG MEDAN – FACT OR LEGEND?



Maritime history is full of tales of ghost ships and sea serpents. Not all of these are true and accurate accounts or if they are, they are prone to exaggerations and embellishment. Believers and skeptics have hotly debated stories like these. While some of these tales originate centuries ago, one of the more curious tales is mere decades old. This is the story of the S.S. Ourang Medan

Did a mysterious tragedy occur on the S.S. Ourang Medan or is it all just a legend?

OMINOUS RADIO MESSAGE FROM AN UNKNOWN SHIP

Depending on which report is accurate, a curious radio message was received by numerous ships traveling along the Straits of Malacca, situated around Sumatra and Malaysia in either June 1947 or as late as February 1948. At the time, the origins of this message – an SOS – were not known. The message itself was divided into two parts, separated by Morse code that could not be deciphered. Those that received this message insisted that the transcript went:

All Officers, including the Captain, are dead. Lying in chartroom and bridge. Possibly whole crew dead. ... I die.

Nothing else was transmitted after this chilling conclusion. Two ships, both American, picked up the messages and felt compelled to investigate. With the help of British and Dutch listening posts, the coordinates of the vessel thought to be transmitting were triangulated. It was the Dutch freighter S.S. Ourang Medan. An American merchant ship, the Silver Star, was sent to the coordinates. Given the content of the distress calls, the Captain of the Silver Star wasted no time in navigating to the new heading. Several hours later, the look-out on board the Silver Star spotted the stricken Ourang Medan. Even as the rescue ship pulled alongside, no signs of life could be seen visually. All efforts to contact the crew failed, forcing the Captain of the Silver Star to organize a search party.

SOMETHING HORRIFIC HAPPENED ON BOARD THE S.S. OURANG MEDAN

The moment that the search party boarded; it was obvious that the messages were horribly accurate. Corpses of the Dutch crew littered the decks of the Ourang Medan. The victims' eyes stared wide with horror, and their faces lay twisted in sheer terror. Their arms had tried to fight off something. Not even the ship's dog escaped the terror of whatever had taken place. The canine was discovered to be in the midst of snarling at the cause. The captain was found, as one might have expected, on his bridge. The remainder of the bridge officers were found in the wheelhouse and chartroom. The radio operator, who presumably sent the distress call, was found at his station. The engineering crew was also found at their stations with precisely the same expressions on their faces.

During the search efforts, the rescue party noticed several things that struck them as odd. The local temperature was in excess of 100°F but members of the team felt an ominous chill coming from somewhere. Another mystery was the conditions of the victims. All of them had suffered but none had any injuries to note. They were also decaying quicker than they should. The ship itself didn't appear to have suffered any damage. When the search party returned to the Silver Star, they quickly decided to tow the Ourang Medan for salvage. It was only when they tethered the ships together that they discovered smoke below decks, specifically in the No. 4 cargo hold. Within seconds after they severed the tow rope, the Ourang Medan exploded. The sheer force lifted it out of the water before it sank to the seafloor.

U.S. COAST GUARD REPORT

The first official mention of the incident came from the United States Coast Guard in May 1952. In addition to the witness testimony of the state of the crewmembers, the account added grim details: *their frozen faces upturned to the sun... staring, as if in fear... the mouths were gaping open and the eyes staring.*

FACT OR LEGEND?

One of the arguments that counters the truth of the event came from the registry of the Ourang Medan. Officially, it appears as that the ship never existed, although the Silver Star was a real vessel. But at the time the Ourang Medan was supposedly foundering, the Silver Star was operating under another registration: Santa Juana. The Grace Line shipping company had bought rights to the vessel and renamed it.

In contrast, those that believe in the Ourang Medan story insist that the registration of the ship originated in Sumatra. At the time, Sumatra was a Dutch colony that formed part of the Dutch East Indies. In Indonesian, *Ourang* means ‘man’ and Medan is the largest city on the island of Sumatra. Hence the name Ourang Medan literally means ‘Man from Medan.’ There are no records that back up this ascertain. Even Lloyd’s Shipping registers and the Dictionary of Disasters at sea 1824-1962 has found no mention of the Ourang Medan.

THE BOOKLET “DAS TOTENSCHIFFIN DER SÜDSEE”

Professor Theodor Siersdorfer of Essen in Germany has spent much of the last 50 years researching the story of the Ourang Medan. Siersdorfer was the first to mention the names of the American ships that originally went in pursuit of the Ourang Medan and refers anyone interested in their own research to a German booklet written in 1954. The author of this publication was a man by the name of Otto Mielke. He seemingly knew a lot about the mysterious ship, with knowledge of its route, cargo, and name of the captain.

This booklet, called *Das Totenschiffin der Südsee*, established the date as June 1947. Rumors suggest that a crewman aboard the Silver Star authenticated this. It was also this booklet that mentioned the cargo hold and what might have been inside. According to this booklet, the cargo hold contained potassium cyanide and nitroglycerin. If this is actually true, then it could explain why there are no official records anywhere. Certainly having these combustible items on a rough sea is severe negligence. It could also explain the subsequent explosion shortly after the salvage attempt.

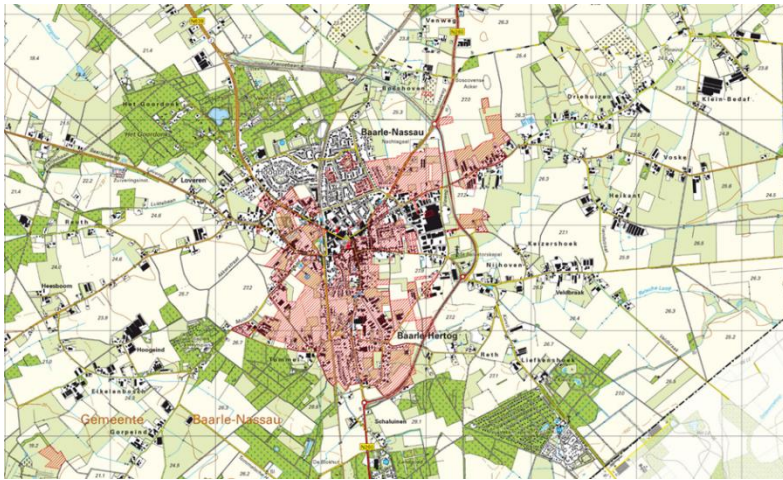
SHIRŌ ISHII, BIOLOGICAL WEAPONS AND UNIT 731

Some speculated that the ship was carrying a far more sinister and dangerous cargo. One theory suggests that the Japanese may have smuggled experimental biological weapons manufactured by them. Known as Unit 731, the weapon was secret research and development. According to this theory, the Japanese aimed to create the most dangerous chemical weapon for their establishment of Japanese supremacy. A Japanese bacteriologist named Shirō Ishii conducted terrible experiments during the Second World War. He developed Unit 731 sometime in 1932. Is it possible that the Japanese smuggled Unit 731 onto a nondescript merchant vessel with a foreign crew because they did not want attention? If so, what went wrong?



Shiro Ishii, commander of Unit 731

Comparisons to the Philadelphia Experiment have been made by some UFOlogists. Some people blamed the paranormal for whatever happened aboard the ill-fated ship. The unnatural deaths of the entire crew have lent some form of credibility to these and other causes that imagination has conjured up in the last half a century. Even undead pirates, like the crew of the fictional Black Pearl, were suspect. Was the tragedy on the S.S. Ourang Medan a genuine event or just a mariner’s seafaring tale designed to scare, frighten, or dissuade?



THE BIZARRE BORDERS OF BAARLE

By Yvette Hoitink

Topographical map showing enclaves

Topographical map of Baarle-Nassau and Baarle-Hertog, 2020. Credits: Topotijdreis (public domain)

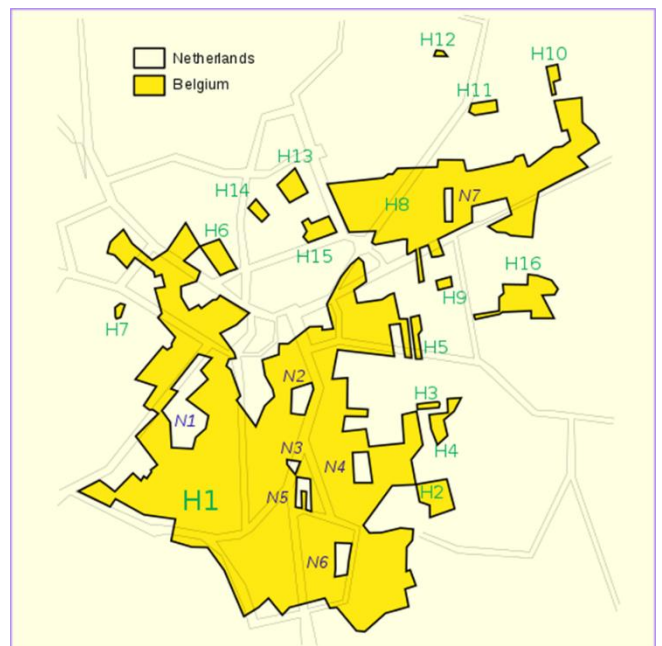
If you look at a modern map of Baarle-Nassau in Noord-Brabant, you will see something weird. Lots of areas are marked in red. These areas are not part of Baarle-Nassau, but of Baarle-Hertog, a municipality in Belgium. There are little

bits of Belgium in the Netherlands part, and little bits of the Netherlands in the Belgian part. In total, there are 30 enclaves (territory surrounded by another nation's territory), of which 22 belong to Belgium's Baarle-Hertog (H on the map below) and 8 belong to the Dutch Baarle-Nassau (N on the map below).

Overview of the border. Credits: Tos, Wikimedia Commons (public domain)

The complex border situation dates back to medieval treaties, where the Duke of Brabant gave land to the vassals but kept other parts to himself. The borders were fixed by the treaty of Maastricht in 1843.

The border is marked on the streets. Sometimes the border even runs through houses. I once heard an anecdote that an innkeeper couldn't get a liquor



license and removed the door to the other side of the house to apply to the other government, but that may be an urban myth.

house showing the boarder leading to the front door

House on the border between Baarle-Hertog and Baarle-Nassau. Credits: Jack Soley, Wikimedia Commons (CC-BY-SA 3.0)



Occupants of a sod house in Drenthe, the Netherlands, photographed standing outside in 1936.





I make it a rule to not promote items in this newsletter, with the exception of the occasional book, but I thought this deserved a mention.
I recently found this Dutch-Australian car sticker made by Bert Bronkhorst who some of us will know from the Rembrandt club, and liked it so much I bought a second one to stick on my computer.
If anyone is interested email Bert on; Ber71b@optusnet.com.au

YOU'VE GOT TO LAUGH



DATES FOR YOUR DIARY

Our next meeting will be in the Function Room of the Abel Tasman Village
222 Waldron rd,
Chester Hill. NSW.
Date: 10th November 2018
Time 1.30 pm

.....

If you have an occasion or have found an article or a joke that you would like to submit to the newsletter I urge you to do so, as all type of input is needed to keep the newsletter fresh and interesting. Just send them to me at

karmarowe@tpg.com.au

And I will include them in the next newsletter

.....

IF YOU NO LONGER WISH TO RECEIVE THIS LETTER PLEASE SEND AN EMAIL TO
karmarowe@tpg.com.au

CONTACTS

Karma Rowe

karmarowe@tpg.com.au

Kim Beeksma

beeksmafour@bigpond.com



TO ALL FRIENDS AND MEMBERS

**MAY THIS CHRISTMAS END THE PRESENT YEAR ON A CHEERFUL NOTE
AND MAKE WAY FOR A FRESH AND BRIGHT NEW YEAR.**

HERE'S WISHING YOU A MERRY CHRISTMAS AND A HAPPY NEW YEAR!