**PRE MIDTERM**

“We need to cut off the nerves and veins of the King of Spain’s annual revenues, from which the blood and vivifying spirit spreads through his large body. (…) The West-India Company has not been established with the intent to conquer their land but rather to protect the poor Indians from Spanish violence.” (Lords XIX)

“The directors of the West-India Company were split between 2 factions, one in favor of trade and the other of colonization. The colonizing group emphasized the positive long-term effects of investments in agriculture and settlement. The commercial faction was opposed to private enterprise and argued that the Dutch presence in New Netherland should be limited to what was strictly necessary to gain wealth, in order to curtail the Company’s spending on defense and the supply of provisions.” (Wim Klooster, The West-India Comapany’s Grand scheme, 2005)

“New Netherland is one of the most wonderful lands under the sun… There is plenty of everything. One can catch birds by the neck. Grapes grow wild there.” (Evert Willemszoon, 1607-1647)

“New Netherland is pleasant and fertile, well suited for habitation, with a mild climate and abundant crops which grow virtually by themselves.” (Johannes de Laet: *The New World*, 1625)

“Adriaen van der Donck cracks the stereotype of a European of the time as culturally unable to see indigenous peoples as anything other than savages. Through the finely detailed observations of Indian society he later put in writing we can see him, during this period, immersing himself in the culture of the Mohawks and Mohicans.” (Russell Shorto, *The Island at the Center of the World*, 2004)

“The influence and significance of the Dutch, as a community of inhabitants, did not evaporate when Dutch rule came to an end. Under English rule and, indeed, until long after United States independence, the community that had formed under Dutch rule continued to conduct its collective life with a degree of autonomy. It followed customs that came from the Netherlands itself and were adapted in America in response to the needs of that specific community.” (W. Frijhoff and Jaap Jacobs, “The Dutch, New Netherland, and Thereafter (1609-1780)”, 2009)

“In New York city, the Dutch families had to learn the English language very early for business and political reasons. By the middle of the 18th century socially ambitious young people of Dutch extraction did not like to be reminded of that heritage. In Albany, most descendents of Dutch settlers were bilingual throughout the 18th century.” (Alice Kennedy, Stubborn for Liberty, 1975)

“The West India Company’s perpetual need for settlers for the colony was responsible for the diversity of New Amsterdam’s population.” (Joyce Goodfriend, Before the Melting Pot, 1992)

“Women had considerably more independence in the Dutch tradition than the English. English tourists in the Netherlands noted with some surprise that girls as well as boys attended the schools which taught reading, writing, and business arithmetic, and the daughters of even the wealthiest Dutch patricians took their turns behind the counter of the family store. Merchants’ wives were as familiar with their business as they, and often managed affairs at home when their husbands were away. A widow commonly carried on the business until their sons were old enough to take it over.” (Alice Kennedy: Stubborn for Liberty, 1975)

“The married women of New Netherland, though nowhere near equal to men, did – unlike women under English law – have legal joint ownership with their husbands over the marital property, and they did have the legal right to make contracts, to sue and be sued, and consequently to participate in the economy.” (Firth Haring Fabend: “Relation between men and women in New Netherland”, 2005)

“After English law was established, crime rates among women in colonial New York soared because women were no longer able to avail themselves of economic opportunity as before. Many women had to give up their toeholds in the legitimate market and turned to thievery and prostitution to get along.” (Linda Biemer: “Criminal Law and Women in New Amsterdam”, 2001)

“Because of its geography, its population, and the fact that it was under the control of the Dutch, Manhattan became the first multiethnic, upwardly mobile society on America’s shores, a prototype of the kind of society that would be duplicated throughout the country and around the world.” (Russell Shorto, The Island at the Center of the World, 2004)

“New Netherland’s version of pluralism, in which various groups of Europeans learned to coexist even as they developed the logic and practices that underlay the enslavement of imported Africans and warred against the local Indians, it patently flawed by modern standards, but it still stands as a noteworthy precedent for the multicultural America in which we now live.” (J. Goodfriend, in: A Window on New Netherland, 2009)

“The Dutch being an eminently practical people, they made a virtue of their diversity. They gave birth to the notion of ‘tolerance’. This Dutch tolerance was anything like what today would be called ‘celebrating diversity’. It was a far more limited notion – something more like ‘putting up with’ people of different religions and ethnicities. In the scheme of things, however, it was a step forward – a major step in the development of modern society, which includes as hallmarks individual freedom and tolerance of differences.” (Russell Shorto, in: *The Island at the Center of the World*, 2004)

“The decision to allow the Jews to stay in New Netherland was a consequence of the financial problems of the WIC chamber in Amsterdam and the more liberal views of the directors. It is not evidence of a desire for tolerance in the colony” (J. Jacobs)

“Toleration is not an essential quality of whatever population or nation, but it develops as a social and cultural practice within a community that needs solutions for diversity, helped by the intellectual and moral discourse on the virtues of toleration. That means also that toleration is never totally achieved or definitely acquired: it has to be recovered, regained and re-tested over and over again.” (Willem Frijhoff, Religion and Toleration in Old and New Netherland, 2014).

“By consciously distancing themselves from the Spanish enemy, the Amsterdam directors clearly sought to distinguish its colonial activities from the morally corrupt Spanish Habsburg monarchy which had waged illegal wars of conquest against the indigenous peoples of the New World. … The Company viewed itself as the righteous partner of the indigenous peoples of the Americas” (Mark Meuwese, Brothers in Arms, Partners in Trade, 2012)

“None of the Indians will be hurt, harmed, deceived, or mocked, but that in addition to good treatment they be shown honesty, faithfulness, and sincerity in all contracts, dealings, and intercourse, without being deceived by shortage of measures, weights, or numbers, and that throughout friendly relations with them be maintained” (West India Company regulations, 1625)

“It is denied that the Indians are possessors of those countries so as to be able to dispose of them either by sale or donation. Because they are unsettled and uncertain.” (Charles I, King of England)

“The natives must not be driven away by force or threats, but by good words persuaded to leave, or, be given something therefore for their satisfaction. Or else, they must be allowed to live among us under contractual arrangements.” (West Indian Company Rules)

“After a decade of trading with the Dutch, many of the Algonquian and Iroquoian peoples of New Netherland had become hooked on glass beads, knives, hatchets, combs, copper kettles, and many other items.” (Mark Meuwese, Brothers in Arms, Partners in Trade, 2012)

“Liquor, now consumed in abundance by the natives, had absorbed new and unexpected meanings: as something spiritual, a mystical source of solace. It made the natives dependent on the Europeans.” (Donna Merwick: The Shame and the Sorrow, 2006)

“The Dutch allowed the native Americans to remain different. Otherness was neither essentially threatening to their identity nor to the kind of control that they had come seeking. They had constructed a meaning for the native that they could come to terms with. They had a common object: trade. The actions of the English colonists suggest that the dominant impulse was for identity, that is, the erasure of difference.” (Donna Merwick: The Shame and the Sorrow, 2006)

**POST MIDTERM**

“Next Sunday will be announced in the churches that the Moors in question … will be set in their natural liberty by the council here .. And be able to proceed with their free will in such work, trade, craft or service as they wish.” (Dienke Hondius, “Blacks in Early Modern Europe,” 2009)

“It is not possible to effect anything in Brazil without slaves. If anyone feels that this is wrong, it is a futile scruple” (John Maurits of Nassau, 1635)

“I doubt not but this Trade seems very barbarous to you, but since it is followed by mere necessity it must go on.” (Dutch slave trader Willem Bosman, 1700)

“For the Dutch: Jesus is good, but trade is better” (Thomas Lynch, governor of Jamaica)

“It would be convenient to inflict another punishment, not because the penalty is not in proportion to the committed offense, but because a slave, by this chastisement would be totally disabled for any service, for which purpose he is held captive and it thus becomes a burden to support him” (in: Cornelis Goslinga: “The Dutch in the Caribbean”, 1971)

“The vast majority of Africans who were herded on the slave ships had been directly or indirectly the victims of wars between African armies.” (John K. Thornton, Warfare in Atlantic Africa, 1500-1800, 1999, p. 128)

“Because neither the Portuguese nor their Dutch successors were allowed into the interior of Africa, they obtained slaves through tribute from African leaders who gather slaves by direct warfare, recovery of runaway slaves, or punishment of tax delinquents. By far the most important method was direct trade with ethnic chiefs. The coastal-bound Portuguese and Dutch slavers were highly dependent on local, African traders” (Graham R. Hodges: *Root & Branch: African Americans in New York & New Jersey 1613-1863*, 1999).

"When a man strikes his male or female slave with a rod so hard that the slave dies under his hand, he shall be punished. If, however, the slave survives for a day or two, he is not to be punished, since the slave is his own property.” (Exodus, 21: 20-21)

"Slaves, male and female, you may indeed possess, provided you buy them from among the neighboring nations. You may also buy them from among the aliens who reside with you and from their children who are born and reared in your land. Such slaves you may own as chattels, and leave to your sons as their hereditary property, making them perpetual slaves.” (Leviticus 25:44-46)

The sons of Noah who came out of the ark were Shem, Ham and Japheth. These three were the sons of Noah, and from them the whole earth was peopled. Now Noah, a man of the soil, was the first to plant a vineyard. When he drank some of the wine, he became drunk and lay naked inside his tent. Ham saw his father's nakedness, and he told his two brothers outside about it. Shem and Japheth, however, took a robe, and holding it on their backs, they walked backward and covered their father's nakedness; since their faces were turned the other way, they did not see their father's nakedness. When Noah woke up from his drunkenness and learned what his youngest son had done to him, he said: “The lowest of slaves shall he be to his brothers.“ (Gen. 9, 18-25)

“The frequent references to Capiteyn in Dutch circles was partly due to the fact that he was a curiosity, but more important still was the fact that he wrote and spoke out in favor of the slave trade and slavery. Dutch slave traders constantly cited him to justify their occupation.” (Johannes Postma, *The Dutch in the Atlantic Slave Trade*, 1990)

There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus. (Galatians 3:28; quoted by Gisbertus Voetius)

"Church members who buy and sell slaves and trade in such miserable people commit a sin. For these are people of the same nature as them rather than mere animals. Even though such slave trade is conducted by not only Jews, Turks, and Pagans, but so-called Christians, indeed, Dutchmen, as well. Members of the Dutch Reformed Church should not taint themselves with such uncompassionate trade. Rather, they should act fully in fear of the Lord, in order that the money they make will be a blessing rather than a curse.“ (Jacobus Hondius, “Swart Register van duysent Sonden”, 1679)

"Our country is sinking, and this sin, or rather innumerable injustices, which are occurring daily in the slave trade, may well be the heaviest ballast which will cause the ship to go down." (Georgius de Raad: “Bedenckingen over den Guineschen Slaef-handel der Gereformeerden met de Papisten”, 1665)

“Slave were involved in building Fort Amsterdam, which was completed in the year 1635, also in cutting building timber and firewood for the Large House as well as the guardhouse, splitting palisades, clearing land, burning lime and helping to bring in the grain in harvest time, together with many other labors.” (WIC, 1639)

“Certain blacks, who have been slaves in the service of the West India Company for 18 or 19 years, are granted conditional freedom, with their wives, on the same footing as other Free people here in New Netherland, where they shall be able to earn their livelihood by agriculture, on the land shown and granted to them.” (West India Company, 1644)

“In addition to freedom of movement in their personal lives, the blacks, both free and slaves, had certain legal rights. Anthony de Portugees, a slave, lodged a complaint in 1638 against the Dutchman Anthony van Salee, because the latter had injured his pig. This case indicates that the slaves not only had rights of ownership, but also that they could start legal proceedings against free persons….In cases in which blacks were charged, the courts in New Netherland showed little distinction between blacks and whites in their treatment of them.” (J. Jacobs: *New Netherland*, 2005)

“In 1635, representatives of New Amsterdam’s black community were able to convince the city authorities to allow them to travel to the Netherlands in order to seek a settlement on their salaries” (Graham R. Hodges: Root & Branch: African Americans in New York & New Jersey 1613-1863, 1999).

“Since the Dutch regarded their slaves first and foremost as servants, they seem to have been less distressed by the difference in race than the English. They worked alongside their slaves, training them to do whatever kind of work was needed, and took it for granted that they would eat with the family and shared in its life and holidays in the same manner as white servants.” (Alice Kennedy, Stubborn for Freedom, 1975)

“ The entire Ulster region is middling by population, and proportionately there is sufficient agriculture, but the inhabitants seem to be poor. The women commonly walk without shoes, and the number of Negroes is large. The latter and the whites speak Dutch generally, so that the traveler imagines himself in the middle of a Dutch colony.” (Timothy Dwight)

“Because Dutch was ordinarily spoken in the home, it also became the language of the involuntary members of many Dutch colonial families: enslaved Africans. By perpetuating a paternalistic model of family organization that, in their minds, mitigated the worst features of slavery, the Dutch assumed that they were not violating social norms.” (Joyce Goodfriend “The Social and Cultural Life of Dutch Settlers”, 2009)

“Describing the 1799 deliberations in the New York legislature, an abolitionist recalled that the Dutch slaveholders ‘raved and swore by ‘dunder and blixen’ that we were robbing them of their property’. After an emancipation act was passed in New Jersey in 1804, many Dutch signed petitions for its repeal. Roundly criticized for their recalcitrance on what their detractors deemed an essential moral reform, the Dutch stood firm in their opposition to freeing African American slaves. (…) Resistant to losing their human property and by extension their traditional way of life, the Dutch farmers of New York and New Jersey worked to block the movement for emancipation for as long as they could. (…) The political clout of Dutch farmers in New York and New Jersey was instrumental in making these the last two states in the North to facilitate African Americans’ transition from slavery to freedom.” (J. Goodefriend, in: A Window on New Netherland, 2009)

“My slave Cuff is keeping Pinkster, a festival or feast among the Dutch […] it is all frolicking to-day with the Dutch and the Negro” (Alexander Coventry, 1789).

“The settlements along the river are Dutch, it is the holiday they call pinkster & every public house is crowded with merry makers … the blacks as well as their masters were frolicking” (William Dunlap, 1797).

“The Kongolese aristocracy adopted Portuguese names, titles, coats or arms and styles of dress. The king of Kongo sent youths from the elite families to Europe for education and had one of his sons consecrated in Rome as a bishop. Christian festivals were observed, churches were erected and local craftsmen made Christian artefacts. Religious brotherhoods were founded in imitation of Portuguese practices.” Linda M. Heywood and John Thornton, Central Africans, Atlantic Creoles, and the Foundation of the Americas, 1585-1660 (Cambridge, Eng., 2007)

“First of all, a flag and a portrait of the saint were made. … The procession began at the main church of the city … in front one could see three giants. … [T]he giants were followed by a brotherhood composed by creoles from the island of São Tomé, who performed their dances … and amongst them was their king, before whom they gave speeches, according to their custom. Then the brotherhoods of the city followed … all with their respective pennants; One could see a swordfight that was as well performed as the best one can see in Portugal. … [T]hen the sons of the city’s dignitaries followed, who were all very talented dancers and who, after several variations, performed a dance with sticks. … Behind them a theatre play was performed whereby the King of Kongo welcomed the saint” ([1620] Felner 1933:531-43).

“Several people have been amus’d here with Relation of a Discovery of a Plot concerted by the negroes at Kingston, but by good Information, we find it to be no more than an intended Meeting, to drink to the Memory of an old Negro Fellow, dead some Time ago, whom they used to call their King.” (The New-York Weekly Journal, from 12 June 1738).

“Pinkster Day was in Africa a religious day, partly pagan and partly Christian” (John J. Williams, 1886)

“Slaves who wish to become baptized have to promise that they will not spend the Lord’s Day in feasts, dances and merry meetings” (Communications of the Society for the Propagation of the Gospel)

“Pinkster prepared slaves for the Great Awakening” (William Hodges, Slavery and Freedom in the Rural North, 1997).

“Cooper wrote about the catastrophic and irreversible effects of European civilization on America’s indigenous peoples. He mourned a disappearing “natural” way of life that Americans were showing themselves incapable of understanding and which they were willing to sacrifice to the gods od greed, ambition, and an illusory pot of gold they were calling “the spirit of improvement.” (Donna Merwick, *Stuyvesant Bound*, 2013, p. 138)

“In my judgment, the American slave is better off than the lower order of the European peasant. They are a race proverbial for their light heartedness. The laugh of the Negro is merriment itself. … American slavery is mild, in its general features, and physical suffering cannot properly be enumerated among its evils. … It is quite possible to be an excellent Christian and a slave holder, and the relations of master and slave may be a means of exhibiting some of the mildest graces of character. In one sense, slavery may actually benefit a man, there being little doubt that the African is, in nearly all respects, better off in servitude in this country, then when living in a state of barbarism at home in Africa.” (James F. Cooper: “On American Slavery”, 1838)

“In permitting certain of his black characters to show openly their resentment to white characters, when offended, and in allowing a few of the white characters to speak in defense of the good qualities of blacks, he exhibited a particular kind of sympathy which Southern authors never displayed. On the other hand, in holding the undemocratic views towards blacks, Cooper was far behind his progressive and liberal-minded northern contemporaries, who were actively engaged in, or passive supporters of, some movement, the ultimate aim of which was a free America.” (Therman O’Daniel: “Cooper’s Treatment of the Negro”)

“After being typed, blacks then served as fictional devices. Being black and ugly – as they were described – they served as a contrast device, to accentuate the whiteness and beauty of the principal characters. Being illiterate, superstitious, and semi-barbarous, they served to make the main characters appear more civilized, cultured, and superior. And being naturally humorous – as the general assumption seemed to be – they served to give comic relief to an otherwise serious and tragic tale.” (Therman O’Daniel: ‘Cooper’s Treatment of the Negro’)

“Two disappearing civilizations—the native and the Dutch—were available to Cooper to warn Americans that the country’s destiny was not as secure as many intellectuals dreamed it to be.” (Donna Merwick, *Stuyvesant Bound*, 2013, p. 139)

“The recording of an authentic black voice was the millennial instrument of transformation through which the slave became the ex-slave, the brute animal became the human being.” (Henry L. Gates: The Slave’s Narrative, 1985)

Whitsun Monday called by the negroes of Long and Staten Island “PINGSTER HOLIDAY” is also known as sweep-chimney’s holiday. On this day, all the negroes of Long and Staten Island obtain permission from their masters to visit New York to participate in the “amusement of the day.” On their arrival in the city, they immediately repair to the Park, which is the general rendezvous, where they meet their friends the sweeps―after reciprocating the usual congratulations, they divide into different groups, some of these engage in pitching and tossing coppers, others in leaping, jumping and a great variety of extraordinary feats of agility to the no small delight of the most worthless part of the community. Yesterday brought a return of this joyous anniversary, which affords so much gladness and mirth to our fellow citizens of colour. The Tories of this city having for some time contemplated an extraordinary exhibition of the art of catching gulls; but as doubts were entertained of procuring a full house it was resolved, on the suggestion of a Varak [sic], to fix on PINGSTER MONDAY, when from the number of strangers of distinction who visit N. York on that day, they would not only command a full house, but receive some additional performers.―Public notice was accordingly given that the CIRCUS would be opened at 12 o’clock on that day. Fortunately some heavy showers of rain fell about noon, which removed all the objections of the coloured citizens against their usual place of performance. (Public Advertiser, 1809)

“Isabel originally only spoke Dutch. Over a lifetime she learned to speak English fluently, but she lost neither the accent nor the earthy imagery of the Dutch language that made her English so remarkable.” (Nell Painter: *Sojourner Truth*, 1996)

“With no home to anchor her in the Hudson Valley, she made her way to the booming city that unbeknownst to her was also becoming the media capital of the U.S., a move that made it possible for later generations to know her. Had she stayed around Albany she most likely would not have found her way into print, the necessary step into historical memory.” (Nell Painter: *Sojourner Truth*, 1996)

“Sojourner Truth was the most notable and highly regarded African-American woman in the nineteenth century. She was devoted to the antislavery movement and was a fierce advocate of women's rights.” (Margaret Washington: ´Sojourner Truth´, 1993)

“I cannot read a book, but I can read the people.” (Sojourner Truth)

“To this day, the Narrative remains outside the canon of ex-slave narratives. It ends, not with indictment, but with the Christian forgiveness of a slaveholder.” (Nell Painting: *Sojourner Truth*, 1996)

“It was no accident that Isabella’s religious transformation coincided with Pinkster. She describes her vision and spiritual awakening as ´God’s breath´.” (Margaret Washington: “Sojourner Truth”, 1993)

“She sang with the strong barbaric accent of the native African. Singing this hymn, she seemed to impersonate the fervor of Ethiopia, wild, savage, hunted of all nations, but burning after God in her tropic heart.” (Harriet Beecher Stowe: The Libyan Sibyl, 1863)

“Flawed as it was as an account of a person and a life, ‘Sojourner Truth, the Libyan Sibyl’ reached an audience of thousands. The power of Harriet Beecher Stowe’s prose, the fame of her name, and the prestige of America’s leading intellectual journal transformed the persona of Sojourner Truth. From a little-noted evangelist and reformer, she became a celebrity, her presence, of itself, was now news.” (Nell Painter: *Sojourner Truth*, 1996)

“I am colored, thank God for that, I have not the curse of God upon me for enslaving human beings. Did I say I was proud? Yes thrice proud of my race!” (Sojourner Truth)

“The dregs of China, Germany, Ireland and Africa are polluting our country. It would be disgraceful if the Patrick, Sambo, Hans and Yung Tung would make laws for American women like us. American politicians should never fall so low as to make their wives and mothers the political inferiors of unlettered and unwashed ditch-diggers, boot-blacks, butchers, and barbers, fresh from the slave plantations of the South and the effete civilizations of the Old World!” (Josephing Griffing, *Women’s Equal Rights Association*, 1869)

“Notable black men worried about the oppression of all the black people, but they held traditional ideas about women’s proper place.” (Nell Painter: *Sojourner Truth*, 1996)

“If colored men get their rights, and not colored women theirs, then the colored men will be masters over the women, and it will be just as bad as it was before.” (Sojourner Truth)

“Not least, women were the conservators of Dutch traditions. As cooks, they reproduced and elaborated the New Netherland diet that originated in the combination of Old and New world ingredients.” (Joyce Goodfriend: “The social, and cultural life of Dutch settlers”, 2009)

“Many English words occur with a meaning different the one in British English, but which is immediately understood by a Dutch person. An American will say for “I think,” *I believe*, as we do in Dutch in “ik geloof.” When he is *sick*, he does not mean, as an Englishman does, “sick,” but “ill,” as we do in Dutch with the word *ziek*. And he refers to “people” as *folks*, like we do in Dutch with the word *volk*” (Jan te Winkel, 1896).

“The large Dutch house Bibles, which continued to be imported into New York until the 1750s, traditionally were bequeathed to the eldest son, just as Psalters were transmitted from generation to generation in the female line. The Dutch also inscribed the dates of family births, marriages, and deaths in their Bibles.” (Joyce Goodfriend, Before the Melting Pot, 1992)

“Maybe the main result of this remarkable span – in which the island and surrounding colony changed hands five times in three decades – was that it forced the inhabitants to solidify their identity. Which European power held ultimate control became less important to the Manhattanites than the relationship between their own ethnic communities and their ties to traders, shippers, and family in other parts of the world. What mattered was that cache of rights, which they noisily insisted be honored by whoever had just won control of the place, and which enabled the separate minority communities to flourish.” (Russell Shorto, The Island at the Center of the World, 2004)

“When they rebelled under Leisler in 1689, Dutch New Yorkers interpreted the English system from a Dutch perspective. They believed that they were acting within a proper constitutional and legal framework. Drawing on Dutch republican ideology, Leislerians sought to restore the traditional balances in government. They thus undertook a program to reclaim the corporate rights of the people, the abolition of monopolies, the abolishment of taxation without representation, and the right of the people to bear arms unrestricted, and sought the devolution of governmental authority to local communities.” (David Voorhees: “Dutch Political Identity in English New York”, 2009)

“The Dutch example became an important symbol for the colonists at the time of the Albany Congress in 1754 and served as the paradigm of union and independence.” (James Tanis: “The American Dutch”, 1982)

“In this rapid sketch of the course and development of the Netherland nation during sixteen centuries, we have seen it ever marked by one prevailing characteristic, one master passion – the love of liberty. (…) I flatter myself that I have found one great, virtuous and heroic character, William of Orange, founder of the Dutch Republic. (…) He is one of the very few men who have a right to be mentioned in the same page with Washington.” (John L. Motley, The Rise of the Dutch Republic, 1855)

“Take the 2 documents upon which the whole fabric of the establishment and maintenance of America rests – the Declaration of Independence and the Federal Constitution of the United States – and one, the Declaration, is based almost entirely upon the Declaration of Independence of the United Republic of the Netherlands, while all through the Constitution its salient points are based upon, and some literally copied from, the Dutch Constitution.” (Douglas Campbell: *The Puritan in Holland, England and America*, 1892)

“In 1581, the 7 northern provinces of the Netherlands proclaimed their independence from Spain with the Act of Abjuration, a solemn declaration that the King could no longer be acknowledged as their sovereign lord because of his ´acts of tyranny´. A highly revolutionary act in those days, it shook the thrones of Europe and set a precedent which was subsequently followed by others. Nearly two centuries later, the same concept was applied in respect of the British Crown, forming the bedrock of the American Declaration of Independence.” (Koen Sizoo, *The Netherlands and the United States*, 2000)

“We are proud of “our” Declaration of Independence, the Written Constitution, Freedom of Speech and Conscience for all Man. So uninformed are we Americans of our real origin that thousands of us think of these phrases as American: that we coined them, that they are our own! And yet, over there in the Netherlands, were they born nearly two hundred years before our Republic was born, and carried over here by our Dutch forefathers.” (William Elliott Griffis)

“In love of liberty and bravery in the defense of it, the Netherlands has been our great example.” (Benjamin Franklin)

“The originals of the two republics are so much alike that a page from one seems a transcript of the other.” (John Adams)

“George Washington, installed as the first president of the United States in 1789, would have liked to be addressed officially as “High Mightiness,” the American translation of the Dutch title “Hoogmogendheid.” Congress did not agree, however, and after much deliberation, “Mister President” was chosen as a form of address.” (Nicoline van der Sijs, *Cookies, Coleslaw, and Stoops*, 2009, p. 35).

“Holland, not England is the true mother of America. All truly American characteristics and ideals originated in the Netherlands.” (Edward Bok, *Ladies’ Home Journal*, 1903)

“We speak of American women today as a type apart from the women of all other nations, and I am inclined to think that sometimes, in our forgetfulness of the worlds’ history, we are apt to think of her as of our own creation. But we need only to read a few chapters of Dutch history to see whence she came.” (Edward Bok, *Ladies’ Home Journal*, 1903)

“I hope this Island will never be returned to the Dutch; it has been more detrimental to England than all the forces of her enemies, and alone has contributed to the continuance of the American war.” (Admiral Rodney, 1781)

“If there were ever among nations a natural alliance, one may be formed between the American and the Dutch republics. (…) The Dutch people are morally obliged to support the American revolution if they were not to pass a censure upon the greatest actions of their immortal ancestors. (…) An alliance between the two republics has clearly been ordained by providence.” (John Adams, Memorials, 1781)

“I come from a great free Republic to the home of forefathers, of whom it may be said, that they were among the very first to establish freedom as we now understand the word” (Theodore Roosevelt)

“Lastley came the Knickerbockers of the great town of Schagticoke, where the folk lay stones upon the houses in windy weather lest they should be blown away. These derive their name, as some say, from Knicker, to shake, and Beker, a goblet, indicating thereby that they were sturdy toss pots of yore; but in truth it was derived from Knicker to nod, and Boeken books; plainly meaning that they were great nodders or dozers over books, from them did descend the writer of this History.” (W. Irvine: History, 1809)

“The almost constant rivalry in trade and navigation between England and the Netherlands is reflected in the English cartoon tradition, with its caricatures of the Dutch. Irving adopted and standardized these caricatures, and in the early 19th century they created a stereotype of the Dutch in America: a fat, lazy, pipe-smoking dullard, a merchant with trivial tastes – in all respects the complete opposite of the active, expansive, cultivated, and self-assured English gentleman. It is because of these caricatures that no serious attention was given to the Dutch cultural tradition of former New Netherland for so long.” (W. Frijhoff and Jaap Jacobs: “The Dutch, New Netherland, and thereafter”, 2009)

“The archaic became an identifying marker for all things Dutch. Old entered both the rhetoric and the conceptual domain. “The sleepy days of old Peter Stuyvesant” rubbed shoulders with “the gallant old Dutchman,” and “brave old man.” Actually, Stuyvesant served New Netherland from age thirty-five to fifty-two. Nonetheless, he became irreversibly “the irascible old Dutch governor.” (Donna Merwick, *Stuyvesant Bound* (2013), p. 151)

“In Irving’s book, the New Netherlanders are comically out of step with the disciplines of modernity that Americans were constructing and coming to accept as natural.” (Donna Merwick, *Stuyvesant Bound* (2013), p. 142)

“Knickerbocker was now used to give the home stamp to everything recommended for popular acceptation, such as Knickerbocker societies, Knickerbocker insurance companies, Knickerbocker steamboats, Knickerbocker omnibuses, Knickerbocker bread, and Knickerbocker ice cream.” (W. Irvine, in: E. Bowden: A History of New York, 1964)

“Irving’s mocking saga of New Amsterdam was the first to awaken New Yorkers to a consciousness of their trademark exceptionalism. (…) Before there was a Big Apple, there was Knickerbocker.” (E. Bradley: *Knickerbocker*, 2009)

“It has been a fashion to make marry over the Dutchman’s peculiarities, but it occurs to me that they are peculiarities which are capable of realizing both in fancy and fact such complete and excellent characters as that of this delightful old friend of our childhood. Santa Claus is a Dutch creation. He comes straight from that elder Amsterdam, his headquarters during his earthly sojourn, and if you take away him this thoroughly Dutch characteristics your ruin him.” (Saint Nicholas Society New York, 1982)

“Few nations have equaled the Netherlands in important discoveries and inventions, none has excelled it in commerce, navigation, learning and science, or set as noble examples in the promotion of education and public charities, and none, in the proportion to its extent, has expended more money and labor upon public works. (…) Hans Brinker represents the spirit of the whole country. Not a leak can show itself anywhere, either in its politics, honor, or public safety, that a million fingers are not ready to stop it, at any cost.” (Mary Mapes Dodge, *Hans Brinker*, 1865)