

## Klompdancing through America

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Although I lived in the Netherlands for the first eleven years of my life, and wore wooden shoes for most of those years, I never danced in them. Neither did I ever wear a Dutch costume.<sup>1</sup> While we did scrub our front stoops on Saturdays, I don't remember anyone ever scrubbing the streets of our village—we let the rain and wind take care of that. In 1951 I immigrated with my family to Canada, and in 1962 married an American. Ten years later, while living in Western Michigan, I attended my first Tulip Time Festival. I still remember my astonishment at the large number of klompen dancers and street scrubbers, as well as the sight of the many children of different ethnic backgrounds parading in Dutch costumes. I really did not know, at least initially, what to think of this stereotypical portrayal of the Dutch. However, as I observed various festivals since then, I have come to appreciate them for what they are—celebrations of Dutch pioneers settling in a new country, taking with them their particular culture and customs—not celebrations of the Netherlands and the Dutch. These are first and foremost American festivals celebrating a specific ethnic group and its heritage, how they adapted their old-world culture in a new world setting. By inviting their American neighbors to join in these celebrations, they not only opened up their communities to other ethnic groups, but also promoted their own communities in the process. For this they deserve recognition and respect. This paper will give a brief history of the various festivals and their structure, i.e., what makes up a Dutch ethnic festival, how they are perceived by the non-Dutch, and how they impact their communities.<sup>2</sup>

### Historical Development

Table 1

Year Organized	Name of Festival	Location
1929	Tulip Time	Holland, MI
1935	Pella Tulip Time Festival	Pella, IA
1936	Tulip Festival	Orange City, IA
1947	Holland Festival	Cedar Grove, WI
1949	Annual Tulip Festival	Albany, NY
1949	Annual Dutch Festival	Edgerton, MN
1953	Clymer Tulip Festival	Clymer, NY
1953	Holland Festival	Redlands, CA
1954	Holland Tulip Festival	Holland, NY
1969	Holland Happening Festival	Oak Harbor, WA
1973	Heritage Festival	Nederland, TX
1974	Dutch Days Festival	Fulton, IL
1982	Kermis Dutch Festival	Little Chute, WI

1982	Dutch Festival	Denver, CO
1983	Let's Go Dutch Days	Baldwin, WI
1983	Annual Dutch Festival	Hempstead, NY
1986	Dutch Days	Lynden, WA
1987	Wamego Tulip Festival	Wamego, KS
1996	Dutch Festival	Palos Height, IL

The Grand Dame of Dutch festivals, and the oldest, is Holland, Michigan's Tulip Time. It began, oddly enough, not with a consortium of progressively thinking Dutch, but with a schoolteacher who thought that the city could use a bit of brightening up. The city fathers heeded her suggestion to plant flowers. The only flower which they could envision for a city with the name Holland, was, of course, the tulip. In the fall of 1928 they planted the first tulips, whose bloom in the spring of 1929 brought many people to the city. And, even while the stock market crashed in the fall of 1929, setting off a nation-wide depression, the people of Holland confidently planted more tulip bulbs, setting off a nation-wide interest in their city. As the tulips flourished and people from far and wide came to admire them, the next step seemed obvious—why not an annual tulip festival?

Six years later, unaware of the historic consequences of their performance, the students of Pella High School presented an operetta called "Tulip Time in Pella." This operetta, featuring Dutch songs and the history of the founding of Pella, was so successful that civic leaders along with the Chamber of Commerce immediately put their heads together and planned a Tulip Time Festival for May of the same year—1935. *Zo gezegd, zo gedaan*. Since no tulips had been planted, potted and wooden ones provided the prerequisite floral backdrop. This one-day Tulip Time Festival was such a resounding success that it was decided to make it an annual event. In the fall of 1935 thousands of tulip bulbs were planted in Pella. Although the people of Pella did not, from the outset, set out to copy Holland's Tulip Time, a delegation of five businessmen did go to Michigan to observe the festival there.

Word of happenings in Pella soon inspired the citizens of Orange City, Iowa, to also celebrate their heritage, which is closely tied to that of Pella. Because Orange City had named their town after the Dutch Royal House of Orange,<sup>3</sup> the people felt they had a special link with the monarchy. Apparently they did, for Queen Wilhelmina provided 50,000 tulip bulbs for the first planting. Patterns for authentic costumes were obtained, songs learned, and another Tulip Time Festival bloomed.

The next three festivals organized were in Cedar Grove, Wisconsin, in 1947, in Albany, New York, and in Edgerton, Minnesota; the latter two began in 1949. Cedar Grove and Edgerton elected to use the words *Dutch* and *Holland* rather than *Tulip* in naming their festival. To help celebrate their centennial in 1947, Cedar Grove organized a Holland Festival that has continued annually since then. Albany has the distinction of being the oldest Dutch city in America.<sup>4</sup> In May, 1949 the *Knickerbocker News* editors wrote "Aware that Albany, being an old Dutch city, naturally has a soft spot in its heart for tulips, we respectfully suggest to the mayor and the city fathers that the tulip be formally designated the official flower of the city of Albany and that the city conduct an annual official tulip festival." The mayor and city fathers took the words to heart and this year Albany celebrated the 50<sup>th</sup> anniversary of its

festival. No such lofty prose for Edgerton, Minnesota. The aim of their festival is to "attract tourists and help expose the town's businesses."

Three new festivals sprouted in the 1950s. In 1953, the annual spring cleanup of Clymer, New York, turned into a Dutch Festival, combining that natural duo: Dutch and cleanliness. Also in 1953 the Christian school in Redlands, California, kicked off a Holland Festival. Two years later in 1955, the Kiwanis Club of Holland, New York, followed Clymer's example and organized a festival. Because of the town's historic Dutch roots—it was named for the Holland Land Company<sup>5</sup>—a Dutch theme seemed appropriate.

The 1960s yielded one, and the 1970s two new festivals. In 1969 the citizens of Dutch origin in Oak Harbor, Washington, threw their Dutch caps into the ring and organized a Holland Happening Festival. In 1973 the Chamber of Commerce of Nederland, Texas, began a Heritage Festival; this was a subsequent action to the windmill they built in 1969 in honor of the Dutch who had settled Nederland in the late 1890s.<sup>6</sup> When in 1974 the Christian school of Fulton, Illinois needed a fund raising project, they explored the idea of a festival with a Dutch theme and launched their Dutch Days Festival, now celebrating its 25<sup>th</sup> anniversary.

Six more towns joined the *optocht*, or parade, in the 1980s. Little Chute, Wisconsin, restructured their 100-year-old fall Kirkmis Celebration to a spring Kermis Dutch Festival. Unlike Little Chute, which had a century of experience, Denver, Colorado, started their Dutch festival from scratch. Board members of the Bethesda Foundation for Mental Health traveled to Holland, Michigan, and Orange City and Pella for ideas. Dutch immigrants seeking relief from tuberculosis established Bethesda early in this century. Their descendants, increasingly aware of their Dutch heritage, found a splendid way to celebrate their heritage and at the same time benefit the Foundation. In 1983 Hofstra University in Hempstead, New York, decided to "cash in" on its Dutch connection.<sup>7</sup> Their Dutch Festival exposes the University to the town and raises funds for scholarships. Further west, Baldwin, Wisconsin, revived an existing, but flagging, festival into a lively Let's Go Dutch Days. All the way west, Lynden, Washington, put on its wooden shoes in 1986 to kick off the first of its annual Dutch Days Festivals. Lynden, though not founded by Dutch immigrants, has attracted so many people of Dutch origin over the years, that it is now considered a Dutch town. Rounding out the decade is Wamego, Kansas, which held its first Tulip Festival in 1987. Like Lynden, Wamego did not have many Dutch settlers, but it only takes one to make a mark—especially if that one builds a working windmill. John Schonhoff, a Dutch immigrant, built his mill in Wamego in 1879. Today the mill is the centerpiece of Wamego's city park and the town celebrates this cultural heritage with an annual festival and windmill tours. Finally, the last one to join the celebration is Palos Heights, Illinois. Their Dutch Festival, based on the Denver Bethesda festival, is organized and sponsored by the Elim Christian School for Physically and Mentally Challenged Children as a fundraiser for the school.

Four other organizations sponsor an ethnic Dutch festival; however, they are mainly for their own membership and guests.

Table 2: Festivals for Members/Guests Only

1958	Koninginnedag Celebration	Philadelphia, PA
1960	Dutch Smorgasbord	Harrison, SD
1979	Dutch Heritage Festival	Grand Rapids, MI
1989	Holland Festival	Long Beach, CA

### Structure and components of the festivals

There seems to be a general consensus about what makes up an ethnic Dutch festival. The most significant component is the tulip—preferably lots and lots of them. The next most visible component is a *volks* parade complete with Dutch costumes, street scrubbers, and *klompen* dancers. Following close behind are ethnic displays such as *klompen*-making demonstrations, Delft and Hindeloopen painting, Dutch wares and antiques, and flower shows. Music, including organ concerts, carillons, bands, street organs, and live shows, as well as dramatizations and skits of historical happenings, such as a church service in the Dutch language, round out the events. Dutch food, though not vital, is a special attraction in a number of the festivals.

When these criteria have been met, many of the other events are geared to the community itself. Brochures advertising the festivals mention a variety of non-Dutch events, such as choosing a festival queen, flea markets, quilt shows, pony and hay rides. Jan Van Slageren Ellis, chairperson for the Oak Harbor Holland Happening festival for many years, stated in a magazine article: “We try to have such a variety of activities, from square dances, 10K runs, bonsai clinics, stirfry to fahitas, so that everyone can find something to do.”<sup>8</sup> Oak Harbor responded on their questionnaire, “We are a many culture (Navy) town and we like to think it draws everyone together.” Participation in planning, too, ranges from people of Dutch descent to people from other ethnic backgrounds. According to Orange City, “everyone is invited to participate—some of our best workers are from other ethnic groups.”

Although dignitaries of the Netherlands and the Dutch consulates are regularly invited, and many do attend, the list is not limited to those of Dutch descent. State governors and other state and local politicians like to use the festivals for personal recognition. In 1999, Debbie Reynolds, Debbie Boone, and Glen Campbell were three of the special attractions at Tulip Time in Holland. Every one recognizes that putting Glen and the two Debbies in wooden shoes and Dutch costumes would hardly qualify them as Dutch. In Palos Heights, the late Harry Caray, famed Chicago Cub baseball announcer, drew many to the Elim Dutch Festival. These are American entertainers. That is the appeal of ethnic Dutch festivals—just as the Dutch pioneers adapted their culture to new surroundings, Dutch festivals have adapted their events to today’s American tastes in entertainment.

### How these festivals are perceived by the non-Dutch

What draws people to such an undisguised display of old-world stereotypes? What do people expect to see at an ethnic Dutch festival? What does the average American understand by “Dutch”? It seems at times that the typical Dutch couple has landed in a time warp: the

man forever wearing baggy trousers, wooden shoes, and smoking a pipe; the woman forever knitting in her Volendam costume. Every now and then they put aside the pipe and the knitting and go *klompen* dancing. How did this stereotypical picture evolve?

In her recent book, *Holland Mania*,<sup>9</sup> author Annette Stott explains how the American people came to adopt this view of the Dutch. In the second half of the nineteenth century, according to Stott, wealthy American industrialists began spending fortunes on Old Dutch Masters paintings. To them the Netherlands of the seventeenth century, as depicted in these paintings, reminded them of their own American virtues and ideals. Freedom and independence had been hard won by the people of the Dutch Republic, just as they had by the American people. Unlike other European art, which was in part commissioned by the church and therefore religious, and in part commissioned by royalty and therefore very ornate, Dutch art reflected the people of the Netherlands—the hardworking peasant, the solid burgher. Besides the Dutch Masters, all art depicting Dutch scenes sold extremely well in America. There was, in fact, a huge demand for it, not just by the rich who could afford the original Rembrandt or Vermeer, but also by the common people who bought copies and replicas.<sup>10</sup> Most American artists of any note traveled to study art in the Netherlands. Since many of these artists chose places like Volendam for their color and character, their paintings of the Netherlands featured the ever present Dutch girl in the Volendam costume holding either a bouquet of tulips, or carrying a yoke with milk pails, or knitting. So many artists spent their time in Volendam painting this particular costume that it began to represent the typical Dutch costume.

Advertising and product naming got into the Holland mania act as well: *Dutch Cleanser* and *Dutch Boy Paints* are names that have survived to this day. In 1909, *Harper's Bazaar* suggested a Dutch theme for a garden party.<sup>11</sup> The author went so far as to suggest building a large windmill from which “quaint maids” (I suppose she meant girls dressed in Volendam costumes) could serve Dutch treats.

America's views about the Netherlands were also influenced by books such as Motley's *The Rise of the Dutch Republic*, which recounts the struggle of the Dutch people for independence from Spain, something the American people identified with.<sup>12</sup> Mary Mapes Dodge's 1865 bestseller, *Hans Brinker or The Silver Skates* became a classic and generations of American children grew up with that image of the Netherlands.<sup>13</sup> Supporting that image were and still are the many pictures and prints for children about Holland. Whenever you see pictures of children from around the world, the Dutch boy and girl are always portrayed wearing their Volendam costume—the boy with baggy pants and the girl with blond braids peeking out from her Dutch cap.

Stott contends that this Holland mania lasted well into the 1920s. It is, therefore, not surprising that when the first tourists came to Holland, Michigan, in 1928, they wanted to see the Dutch depicted as they had grown up to see them in books, prints, on calendars, advertisements, and picture postcards. And they were not disappointed. In 1941 there were some twenty performances of Hans Brinker and the Silver Skates in Holland.<sup>14</sup>

The Dutch in Holland, as well as in Pella and other towns hosting a Dutch ethnic festival, were ready to give the tourist what they came looking for. Fred and Harry Nelis, founders of Dutch Village in Holland believe in giving customers what they want. Harry Nelis, Jr., in an article in *The Holland Herald* is quoted as saying, “Maybe other people want

to stress industrial growth (of the Netherlands), but when we here in Michigan have sold 25,000 pairs of wooden shoes for them, then we have done something for Dutch industry too, eh?"<sup>15</sup>

However, the Netherlands itself has aided and abetted the Dutch stereotype by always shrewdly marketing itself with a pretty young girl in a Volendam costume holding a bouquet of tulips. From their tourist brochures to advertisements of Dutch products, the Dutch of the Netherlands use this picture over and over again. Photos of windmills and old church spires cleverly camouflage modern high-rises and industries. Americans of Dutch descent are behaving very much like their Dutch counterparts when it comes to giving the customer what they want.

### **Do the festivals foster Dutch culture and awareness?**

Almost all the festivals had at their inception a desire to foster awareness of their town's Dutch heritage and culture. However, authenticity occasionally fell victim to enthusiasm. A Dutch traveler visiting Pella in 1946 complained, "*er worden zogenaamde oudhollandse costuums gemaakt, naar een model, zoals men ze in Nederland zelf nooit zag.*" ["so called old Dutch costumes are being made, after a pattern such was never seen in the Netherlands."] <sup>16</sup> Holland, Michigan's first costumes—delft-blue skirts, white bodices, organdy caps, and aprons—had never seen the light of day in the Netherlands either. The fact that many of the original settlers left the country because of adverse circumstances, both material and spiritual, had been forgotten after some fifty to seventy-five years and many began to feel a certain amount of nostalgia for the old country. They, like the Israelites in the desert, began to see only the good they had left behind and began to long for the homeland of their youth. Dutch songs and poems, like *O dierbaar plekje grond, waar eens mijn wiegje stond* [Oh cherished piece of ground, where once my cradle stood] brought tears to the eyes of the old-timers. Never mind that those first festivals celebrated a kind of collective old-world memory viewed through the rose-colored lenses of time gone by, they gladdened the heart of the old-timers.

Today, many committees work hard at presenting some programs and events specifically intended to educate the public about their Dutch heritage. There are slides shows, videos, and films telling the story of the community's history. Archives are opened and old photos displayed. Certain festivals judge Dutch costumes for authenticity, teaching the different regions of the Netherlands they represent. Because the settlers came from different provinces, this is an important teaching tool for future generations. At Little Chute, high school students research their Dutch ancestry and heritage. In Lynden, a person can sign up for a Dutch language course, while in Orange City groups have formed to promote an authentic Dutch heritage. Pella's citizens revived a dormant historical society shortly after their first festival.

The fact that these festivals highlight and dramatize events from the community's own history, rather than from historical events that happened in the Netherlands, emphasizes the underlying intent of the festival—celebration of the founding and evolving of the Dutch community in America.

## Religious aspects of the festivals

The same traveler from the Netherlands in 1946 who bemoaned the Dutch costumes also commented on the youth of Pella. In his estimation they had forgotten their religious roots and were more interested in *klompen* dancing and street scrubbing, and in what he called the *kermis* or carnival atmosphere of Pella's festival.<sup>17</sup> Other than a few church sponsored floats in parades, religion plays a minor part. Four of the twenty respondents mentioned community-wide worship services. Since in many communities the festivals end on Saturday, the subject of Sunday activities is moot. Festivals running through the weekend, such as the one in Holland, Michigan, have limited activities on Sunday morning. Two communities hold Dutch worship services during the week, but due to the language barrier, these services usually are more of a historical curiosity than actual worship. The only festival held on Sunday is in Hempstead, New York.

## How successful are the festivals in terms of visitors, finances, and overall community enhancement?

While almost all the respondents noted that the festival was a way to preserve and celebrate their Dutch heritage, they were also very forthright in stating that their efforts were first and foremost a fundraising project for the community.

For the past seventy years, beginning with Holland, Michigan's Tulip Time, these festivals have been an unqualified success, in terms of number of visitors and community involvement. Holland's Tulip Time averages a million people during their ten-day festival. The entrepreneurial spirit of the citizens exhibited itself already in the early years. In 1941, faced with half a million visitors in a town of 15,000 without motels, the festival committee leased three large lake steamers, anchored them at Lake Macatawa, and used them as floating hotels. While many of the questionnaire respondents mention lots of hard work and worries, such as weather and turnout, all are quick to call their festivals successful. Palos Height's Dutch Festival, the last one to organize, reports a net profit of \$100,000 for 1997 and \$90,000 for 1998. Only Lynden reports theirs as a mediocre success in terms of visitors. Even the three communities that decided to scrub their festival for a couple of years, did so not because the festival was not popular or profitable, but rather because of the difficulty of getting volunteers for such an enormous undertaking.

Table 3: Festivals (temporarily) discontinued

1993 - 1996	Batavia, NY
1990 - 1998	Terra Ceia, NC
1991 - 1998	Waupun, WI

Tourism is a real incentive for most of the communities. People return to see more of the town and surroundings between festivals. Tourism also encourages the citizens to keep

their community clean and up-to-date in order to welcome people. A brochure on Orange City states: "After growing up in Dallas, Texas and working in numerous cities, Clayton Korver elected to move to Orange City in 1988. He quickly became attached to the sense of pride found in his father's hometown."<sup>18</sup>

Even though the festivals are organized and managed by the community's Chamber of Commerce or other civic and religious committees, it takes many volunteers working together to make it happen. This spirit of cooperation extends to other areas of business as well. Large manufacturers seeing this kind of cooperation are drawn to towns whose people can work together for the good of all and who take pride in their city. A case in point is Orange City. The same Orange City brochure quotes Korver as saying: "Moving here I could see right away that is was unique. The people are smart, hardworking and family-focused." Korver serves as the president of MEDTEC, a company that designs, manufactures, and distributes medical devices to 2,000 hospitals in 50 countries worldwide. The Orange City-based company grew from 5 to 70 employees since it moved to Orange City from Dallas in 1989.

A number of the towns hosting festivals have altered their appearance by giving the storefronts Dutch facades and adding Dutch "villages" and windmills.<sup>19</sup> These changes set the community apart and draw visitors throughout the year. In some cases the festival has been the impetus in creating year-round businesses, such as Veldheer's Tulip Farms, Dutch Village, and De Zwaan Windmill Island in Holland, Michigan, and the Windmill Motel in Lynden, Washington. This 72-foot windmill opened July 1, 1987 in Lynden's Dutch Village Mall. It features an indoor miniature golf course, a two-hundred seat theatre, and six unique hotel rooms, with such nostalgic interiors as the Friesland, Groningen, North Holland, South Holland, Overijssel (sic), and Delft *Kamers*. Windmill blades turn and are fully lit until ten o'clock each evening.

Lynden also welcomes its visitors with a larger-than-life wooden shoe erected at the Front Street entrance. The 6.5-foot high, 17-foot long, and nearly 7-foot wide "wooden" shoe is made of fiberglass! It is difficult to decide which of these icons, the windmill or the wooden shoe, most represents the idea of "Dutchness." While the wooden shoe is more versatile when it comes to parading and dancing, the windmill is an enduring and much cherished symbol of the hardworking, resourceful, and solid Dutch. Two communities hosting Dutch ethnic festivals not yet having a windmill as a backdrop are in the process of acquiring one. The state of Illinois awarded Fulton \$600,000 to erect a windmill that will serve as a tourist center.<sup>20</sup> In New York, Clymer's festival receipts are earmarked for the purchase of a windmill.



**Table 4: Dutch ethnic festivals held annually in the United States (questionnaire results)**

City and State	Name of Festival	Year Organized	Brief History & Purpose	Main Purpose of the Event	Activities
Albany, NY	Annual Tulip Festival	1949	Knickerbocker News editors suggested tulip be city's official flower because of Dutch heritage	Tribute to Dutch settlers who settled Albany in 1686 as well as enhance quality of life for city	Street scrubbing, <i>klompen</i> dancing Dutch singing, wooden shoe making demonstration, Dutch church service
Baldwin, WI	Let's Go Dutch Days	1983	Redesigned an existing city festival into a Dutch event	Community spirit drawing all ethnic backgrounds together	Street scrubbing, Dutch dancing parade
Cedar Grove, WI	Holland Festival	1947	Centennial of Cedar Grove	Main purpose not profit, but rather celebrating Dutch heritage	Street Scrubbing, <i>klompen</i> dancing, <i>klompen</i> racing
Clymer, NY	Clymer Tulip Festival	1953	Spring clean-up event turned into a Dutch Festival	Main purpose not profit, but rather celebrate Dutch heritage	90 young <i>klompen</i> dancers and 24 adult ones
Denver, CO	Dutch Festival Bethesda Foundation	1982	Bethesda Board members visit to Pella, Iowa	Celebrate Dutch heritage, promote mental health, aid various charities	<i>Klomp</i> dancers, street scrubbers, children's' carnival, music
Edgerton, MN	Annual Dutch Festival	1949	Idea came from another tulip festival in the area	Promote tourism and community's business	Parade, Dutch dancers
Fulton, IL	Dutch Days Festival	1974	Christian School clubs	Fund raiser for Christian School	Street Scrubbing, Dutch dancing, Dutch doll costume contest, <i>klompen</i> making demo
Hempstead, NY	Annual Dutch Festival	1983	Not sure	To celebrate University's Dutch heritage and raise funds for scholarships	Volksparade, Dutch dancers, puppet show
Holland, MI	Tulip Time Festival	1929	High school teacher suggested planting tulips to beautify city	Tourism, community spirit, celebrate city's heritage	<i>Klomp</i> en dancers, street scrubbers, parades, shows
Holland, NY	Holland Tulip Festival	1954	Local Kiwanis Club was looking for ways to involve community - looked at Clymer, NY's festival.	A way to involve all community organizations, schools, clubs, etc. and raising funds for same	Parade, Tulip Queen pageant, Flee Market & Craft Sale, High School Art Display
Little Chute, WI	Kermis Dutch Festival	1982	Patterned after old 1882 Kirkmis Celebration	Focus on Dutch heritage; raise funds for a windmill	Kids in Dutch costumes parade, street scrubbers, <i>klompen</i> dancers
Lynden, WA	Dutch Days	1986	Local citizens thought of the idea patterned after Pella's	To attract tourism and community spirit and pride, boost local income	Parade of provinces, <i>klompen</i> dancers, street scrubbers
Nederland, TX	Heritage Festival	1973	Queen Wilhelmina's investiture as Queen in 1898	Raise fund for civic causes and for victims of major catastrophies	Pageants—queens, princesses, mother of the year, etc.
Oak Harbor, WA	Holland Happening Festival	1969	Dutch settlers	To keep Dutch heritage alive.	Dutch dancing, Wooden shoe carver, Delft painter, hymnsing
Orange City, IA	Annual Tulip Festival	1936	Dutch Queen send 50,000 tulip bulbs	To keep in touch with city's Dutch roots	Street scrubbers, <i>Klomp</i> en dancers, parade, plays
Palos Heights, IL	Elim Christian School Dutch Festival	1996	From the Denver Bethesda Festival	Fundraiser for Elim Christian School for Handicapped Children	<i>Klomp</i> en dancing, Street scrubbing, Wooden shoe carver, museum
Pella, IO	Pella Tulip Time Festival	1935	Tulip Time Operetta a huge success	Commemorate Dutch Heritage	<i>Klomp</i> en dancing, Stage Show, Dutch Street Organ, Music
Redlands, CA	Holland Festival	1953	Looking for a way to generate revenue for Christian School	Community day	<i>Klomp</i> en dancing, public auction games for children
Wamego, KA	Wamego Tulip Festival	1987	Dutch Mill in City Park sparked interest in annual festival	Community day	Dutch dancing, Street Scrubbers, Windmill tour, tulip train rides

Dutch ethnic festivals held annually in the United States continued

City:	Ethnic Foods	Well-known guests/ participants	Other visitor numbers	Fostering Dutch Culture
Albany	Food vendors	Princess Beatrix, Consul General of the Netherlands	Up to 80,000 over 2-day period	wonderful community involvement, oldest spring festival
Baldwin	Senior Citizens have an ethnic breakfast	n/a	not always the crowds hoped for	Yes
Cedar Grove	Community committee organizes and makes Dutch foods	Princess Margriet of the Netherlands in 1997	mostly successful	Reflections of Holland films, Fashions of Holland
Clymer	Historical society and church groups prepare Dutch food	n/a	n/a	n/a
Denver	<i>Poffertjes</i> , <i>saucijs broodjes</i> , <i>olie bollen</i> , Dutch cookies, Indonesian foods	Congresswoman, Mayor Consul General	successful	Chance to win round trip to the Netherlands
Edgerton	Churches have food booths, not necessarily Dutch	n/a	n/a	"Dutchness" of festival has diminished over the years
Fulton	<i>Poffertjes</i> , Pea soup, buttermilk pap, Dutch dinner	Sally Hagen De Reus	resounding success	Films from Dutch Consulate, trip to Holland
Hempstead	University cafeteria serves some Dutch-like foods	Dutch dignitaries	Very good turnout, 10,000 visitors, 7000 volunteers	Slide show on Netherlands Anne Frank Sampler
Holland, MI	Church groups and private ventures prepare some Dutch foods	Presidents/wives, governors/wives, famous people	A million people over 10 day festival	Authentic costuming teach Dutch history, tours
Holland, NY	Food booths, but not necessarily Dutch	Dutch consulate personnel	Great turnout even in rain	At first, but not anymore
Little Chute	Dutch food booths	n/a	Very successful turnout	Students research their Dutch heritage
Lynden	Local restaurants feature Dutch foods	Mayor, congressmen	No, not always the number hoped for	Dutch language course, WWII liberation celebrated
Nederland	Church booth provide food, not necessarily Dutch	John Ritter, son of native son, Tex Ritter	Very successful, bigger an better every year	Historical society and windmill museum teach Dutch culture,
Oak Harbor	Dutch dinner	Mayors, Congressmen	Very successful	Work hard to include Dutch history
Orange City	Dutch food prepared by church groups and private ventures	Queen of the Netherlands Dutch Ambassador	Very successful attendance 100,000 - 150,000	Group formed to promote authentic Dutch heritage
Palos Heights	Elim Women's Groups serve Dutch foods	Chicago Radio Personality (Harry Carey)	More than hoped for, 7,000 first year	Dutch heritage museum
Pella	Restaurants serve pea soup, <i>snijboontjes</i> , <i>banket</i> , cookies, etc.	Governors, Dutch Ambassador, Elected Officials	Yes	Dutch antiques display, historical society
Redlands	Olie bollen prepared by parent volunteers	n/a	Very successful, raises more money each year	Brings out ethnic heritage of school
Wamego	No Dutch food	Dutch consulate personnel	Well attended	History and tours of Dutch mill

## Endnotes

1. Except for a few selected areas in the Netherlands, Dutch costumes were generally done away with after WWII due to a shortage of fabric and lace.
2. Information submitted by festival committees on questionnaires. Brochures, pamphlets and anniversary booklets produced by the various festival committees.
3. Jacob Van Hinte. *Netherlanders in America*, page 478.
4. Founded in 1615 by the New Netherlands Company as Fort Nassau.
5. A consortium of Dutch investors who purchased approximately three and a half million acres in western New York State between 1790-1799.
6. Nederland was named by Arthur Stillwell in honor of the country from which he received financial backing for building a new railroad from Kansas City to the Gulf. He hoped to attract many settlers from the Netherlands. The First young Dutch settler was Gatzke Rienstra who arrived in the summer of 1897. In 1898 Nederland celebrated Queen Wilhelmina's coronation with an all-day festival.
7. Named after Heemstede, a city in the Netherlands.
8. Connie Emerson, "Going Dutch," *Friendly Exchange* (Spring 1992):38.
9. Annette Stott, *Holland Mania*, (Woodstock, NY: Overlook Press, 1998).
10. During Edward Bok's years as editor of the Ladies Home Journal, the magazine sold over 70,000 reproductions of famous paintings, most of them of Old Dutch Masters.
11. Martha Cutler, "A Garden Fete" in Harper's Bazaar (Sept. 1909):921-22.
12. John L. Motley, *The Rise of the Dutch Republic*. NY: Harper & Brothers (1856).
13. Mary M. Dodge, *Hans Brinker or The Silver Skates* (1865).
14. Even though the Dutch themselves had never heard of Hans Brinker, so many Americans came to see the site where Hans had skated, that the Dutch, "giving the tourist what they wanted," finally put up a statue in his honor in Spaarndam, near the city's locks.
15. *The Holland Herald*, Volume 7, 1972, No. 2, p. 19.
16. R. Van Reest, *Van Kust tot Kust*, (Goes: Oosterbaan & Le Contre, 1948), 195.

17. R. Van Reest, *Van Kust tot Kust*, (Goes: Oosterbaan & Le Contre, 1948), 196.
18. Beth Buehler, *Orange City, A Destination for Dutch Hospitality*, in *City Spotlight* brochure, p. 12, Fort Dodge, IA: Heartland Custom Publishing Group.
19. A. H. Landwehr, owner of the Holland Furnace Company, was the first to exploit the Dutch theme by building his Warm Friend Tavern in Flemish-style architecture, and putting his bellhops in Dutch costumes and wooden shoes.
20. The windmill is being built in the Netherlands. Between June and December 1999 it will be shipped to the United States and reassembled by Dutch builders.