

**HISTORY
OF
THE
FRISIAN
VOGELZANG
FAMILY**

Compiled by

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Introduction

The compilation of this work is the result of many years of gathering information about the Vogelzang family. This process led me to many visits to Friesland in the Netherlands and the meeting of many people who supplied information and filled in gaps.

In compiling the history I have gone back to the earliest history of mankind. The reason for doing so is that if one wants to understand where the Vogelzangs come from, one must also understand the origins of mankind and its history. In this process, I have tried to reconcile various branches of study in order to arrive at an as truthful understanding of our origins as possible. Hence the work contains a chapter on genetic research as it lately has become available. It shows how the Vogelzangs migrated from the earliest form of homo sapiens from Africa to Friesland in Holland. Furthermore, we have attempted to have that research confirmed from archeological evidence.

It is interesting that by pursuing these separate avenues, it is found that for some time different humanoid beings existed side by side. Homo sapiens, first emerged about 50,000 years ago. The archeological record shows humanoid beings existing hundreds of thousands years early and some claim as early as 2 million years ago. However, homo sapiens had a greater level of intelligence, thus developing the ability to create better tools, weapons and greater knowledge. They thus outwitted, and probably were instrumental in the destruction of, the other humanoid forms, such as the Neanderthals.

My reason for writing this history is twofold:

1. It is an expression of gratitude to those who have gone before us and by their character qualities have left a legacy worth following and to live by and valuable to pass on.
2. We want to leave to our children and their offspring an understanding of their roots, not only physically, but also of the values that their ancestors lived by.

When studying our ancestors we find that, on balance, they were strong and resilient people, not only physically but also in character; they were people of integrity and principle; they had an independent spirit with a healthy disrespect for authority – were no respecters of persons; they were people considerate of others but hard on themselves, capable of enduring great physical and emotional pain; intolerant of injustice; driven by duty and a sense of responsibility; strong willed and determined. Physically they are tall, with brown/blond hair, typical representing the Frisian/Germanic body characteristics. Over discernable history they seemed to have stayed pretty much around the Gaasterland area. Hence it is reasonable to assume that they were probably exposed and possibly took part in the historic events described in the chapters of this work.

Unfortunately, they were also part of their culture, in the sense, that it was not considered manly to show emotion; they found it difficult to express affection, even though they longed for it to receive it as a part of their normal human need. Rather than giving an embrace or a loving touch, their way of expressing “love” was by the fact that they would go to almost any length, often at great hardship to themselves, to provide, and thus fulfill what they perceived to be their duties to their families.

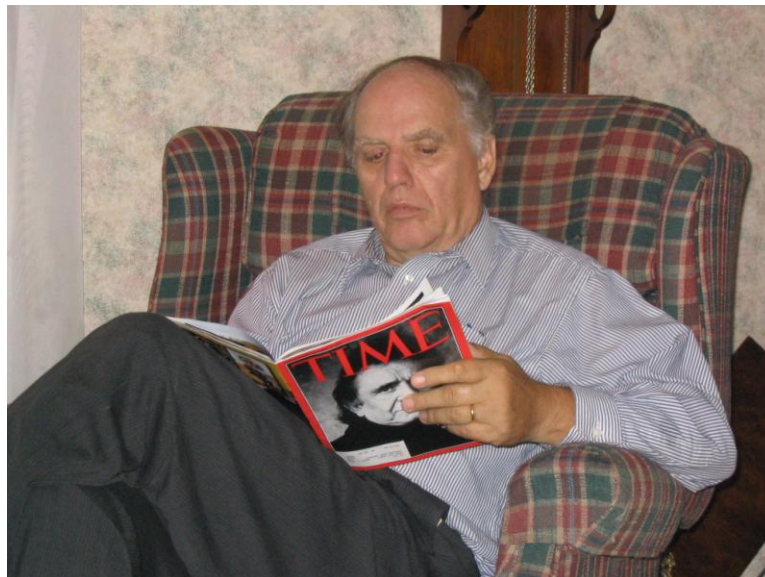
It is hoped that our offspring will take courage from their positive qualities and adopt them as their own. By the same token it is worth knowing their weaknesses we also inherited from them and work on overcoming them.

I would be remiss if I did not recognize the help received from the late Andries Vogelzang in Workum, Friesland. He has done a great deal of research on the family and without him much of the family details for the last three hundred years would not have been put together. Similarly the work of the late Fimme Nagelhout, from Venray in Limburg, and Peter de Jong from Elahuizen, Friesland, have been invaluable. Though the author has tried to be as accurate as he knows how, he is merely an amateur historian. Hence he welcomes any correction of errors that may have crept into this work.

By its very nature, this type of work is always evolving as new Vogelzangs and their offspring are born, or they pass on to the next life. For this reason, we would greatly appreciate receiving any information about births, deaths, marriages, divorces, or anecdotes that will help in keeping this work current and interesting.

Finally, if any reader has any documents, whether pictures, marriage or death certificates, interesting correspondence, prayer cards, or anything of interest, the author would be grateful if you would send them, or a copy, to him. As of 2011 his address is

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Chapter 1; Genetic Origin of the Vogelzangs

With the discovery of DNA it has become possible to trace the evolutionary migration of human beings. Late in the 1990's National Geographic Magazine, sponsored by the Watt Family Foundation launched a project whereby the DNA of different races and population groupings were mapped. In particular, special attention was placed on population groupings which over the ages had stayed in one place. In doing this it was found that specific genetic markers existed for different population groupings. As these groupings mixed, these markers remained present in the DNA chain of the offspring. This created the possibility of tracing back the genetic origin of the current population of the earth.

The manner in which this is achieved is that a distinct DNA consisting of a combination of genes is passed on from both one's mother and father. These genes give us the traits that range from eye color , height, build to athleticism, disease susceptibility etc.

A human cell is made up of 43 chromosome. They perform different functions. Normally the gender of human beings is determined by the presence of the Y or X chromosome. A female would have two X chromosomes (XX). A male on the other hand has one X and one Y chromosome (XY). The unique characteristic of the Y chromosome is that it unaltered is passed over thousands of generations from father to son. Hence it provides a unique history of one's origin and thus ancestral grouping.

The ancestral groupings are called “haplogroups” The principal ones are assigned an alphabetical designation from A through R. Each alphabetical designation is then further subdivided by a number. Some groupings are much older than others. For instance the haplogroup A found in populations originating in sub Saharan Africa and now also in North America by negroid population originally brought to N. America as slaves date back as far as 150,000 years.

The fact that humanoid beings go back close to two million years ago, and that different haplogroups have different ages, combined with the fact that female DNA have an older history than male DNA raise some interesting speculation about the biblical story of human creation. Scripture states that God took dirt and breathed a human soul into it. Many scholars think that what scripture is really saying that God took an existing substance and breathed a soul into it. Using that line of thought there is no reason that the existing substance could not have been an existing humanoid.

Haplogroups developed over the ages by the mixing of different groups of human beings. Hence though the Y chromosome remained the same, as different human groupings mixed, a modified Y chromosome developed resulting into a different haplogroup. Within these haplogroups further mutations occur as people intermarry and the mixing of different “races” leave their imprint on the Y chromosome in the form of “markers”. The markers are identified by a number to distinguish the different groupings from which they originate.

The markers act as a beacon. It can be mapped through generations because it will be passed down from the man in whom it occurred to his sons, their sons, and every male in his family for thousand of years.

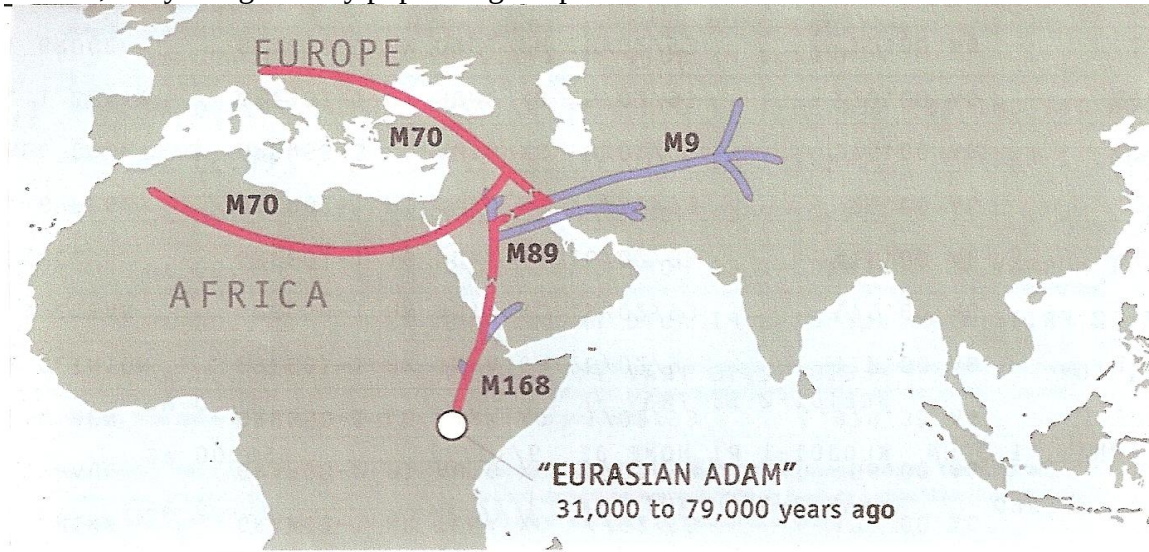
In some instances there may be more than one mutation event that defines a particular branch on the family genetic tree. This means that any of these markers can be used to determine one’s particular haplogroup, since every individual who has one of these markers also has the others.

When geneticists identify such a marker, they try to figure out when it first occurred, and in which geographic region of the world. Each marker is essentially the beginning of a new lineage on the family tree of the human race. Tracking the lineages proves a picture of how small tribes of modern humans in Africa tens of thousands of years ago diversified and spread to populate the world.

A haplogroup is defined by a series of markers that are shared by other men who carry the same random mutations. The markers trace the path the Vogelzang ancestors took as they moved out of Africa. It is difficult to know how many men worldwide belong to any particular haplogroup, or even how many haplogroups there are because scientist simply do not have enough data yet and the genetic study is really a work in progress.

Nevertheless certain broad indications of the genetic origin of the Vogelzangs do exist. The Vogelzangs belong to haplogroup K2 and their distinct markers carry numbers

M168>M89>M9>M70. The first genetic marker M168 reaches back roughly 50,000 years to the first common markers of all non-African men, the Eurasian Adam, and follows the Vogelzang lineage to its present day, ending with marker M70. The large M9 lineage, known as the Eurasian Clan, gave rise to many distinct lineages that spent the next 30,000 years gradually populating the planet.



The earliest marker, M168, originates in Africa. At the time the climate in Africa moves from drought to warmer temperatures and moister conditions. It was a time when there was a temporary retreat from an African ice age. The estimated number of Homo sapiens (meaning “wise man”) at that time was about 10,000. They had primitive stone tools. There was the first evidence of art and advance of conceptual skills.

The African ice age was characterized by drought rather than by cold. It was around 50,000 years ago that the ice sheets of northern Europe began to melt, introducing a period of warmer temperatures and moister climate in Africa. Parts of the inhospitable Sahara briefly became habitable. As the drought-ridden desert changed to a savanna, the animals hunted by the Vogelzang ancestors expanded their range and began moving through the newly emerging green corridor of grasslands. The Vogelzang ancestors, being nomads, followed the good weather and the animals they hunted, although the exact route they followed remains to be determined. The other point to remember is that at that time Africa was fastened unto Southern Europe by a land bridge, making it easier from them to cross what is now the Mediterranean.

In addition to a favorable change in climate, around the same time there was a great leap forward in humans’ intellectual capacity. Many scientists believe that the emergence of language gave us a huge advantage over other early human like species. Improved tools and weapons, the ability to plan ahead and co operate with one another, and an increase capacity to exploit resources in ways we had not been able to earlier, all allowed modern humans to rapidly migrate to new territories, exploit new resources, and replace other hominoids.

M168- The man who gave rise to the first genetic marker of the Vogelzang family probably lived in northeast Africa in the region of the Rift Valley, perhaps in present day Ethiopia, Kenya or Tanzania, some 31,000 to 79,000 years ago. Scientists put the most likely date for when he lived around 50,000 years ago. His descendants became the only lineage to survive outside of Africa, making him the common ancestor of every non-African man living to day. The reason for him venturing out of the familiar African hunting grounds is likely that the fluctuation in climate due to the disappearance of the Ice Age, provided the impetus to start the exodus out of Africa, as he followed his animal hunting prey north.

The next marker – M89- is found in 90 to 95 percent of all non Africans. This man was born around 45,000 years ago in Northern Africa or the Middle East. He was part of tens of thousands of Homo sapiens like individuals. The tools they used were made out of stone, ivory and wood. The area in which he lived was a semi arid grass plain. The first people to leave Africa likely followed a costal route that eventually ended as far as Australia. The Vogelzang ancestors followed the expanding grasslands and plentiful game to the Middle East and beyond, and were part of the second great wave of migration out of Africa.

Beginning about 40,000 years ago, the climate shifted once again and became colder and more arid. Drought hit Africa and the grasslands reverted to desert. For the next 20,000 years the Saharan Gateway was effectively closed. With the desert impassable, the Vogelzang ancestors had two options: remain in the Middle East, or move on. Retreat back to the home continent was not an option. Many of the humans having marker M89 remained in the Middle East. However, others continued to follow the great herds of buffalo, antelope, wooly mammoths, and other game through what is now Iran the vast steppes of Central Asia.

These semi arid grass covered plains formed an ancient “superhighway” stretching from eastern France to Korea. Those migrating north out of Africa into the Middle East traveled both east and west along this Central Asian superhighway. A smaller group continued to move north from the Middle East to Anatolia and the Balkans, exchanging grasslands for forests and high country.

M9 came from a man born around 40,000 years ago in Iran or southern Central Asia and marked a new lineage whose descendants spent the next 30,000 years populating most of the earth. His lineage is known as the Eurasian Clan, and gradually dispersed along the vast super highway created by the Eurasian steppe. Eventually their path was blocked by the massive mountain ranges of South Central Asian: the Hindu Kush, the Tian Shan, and the Himalayas. The three mountain ranges meet in a region known as the “Pamir Knot” located in present day Tajikistan. Here the tribes of hunters split into two groups. Some moved north into Central Asia, other moved south into what is now Pakistan and the Indian subcontinent. Nearly all North Americans and East Asians are descendents from the man making up the M9 marker, as well as most Europeans and many Indians.

M70 Mediterranean Traders. Not all of the M9g descendents challenged the problem of the “Pamir Knot”. Many migrated to the fertile climes of the Near East, including the Vogelzang ancestors. From them, about 30,000 years ago, a new marker **M70** appeared. It also defines the haplogroup K2. During this time the climate was warmer and drier. Hundreds of thousands of people as we know them lived in this region. They had tools and skills of the middle Upper Paleolithic era. Ancient members of this haplogroup dispersed across the Mediterranean world. They traveled west along the coast of North Africa and also along the Mediterranean coastline of southern Europe.

These movements suggest an intriguing possibility that the M70 marker may have been carried by the Phoenicians. These seafaring people established a formidable first millennium B.C. trading empire that spread westward across the Mediterranean from its origins on the coast of modern Lebanon. They established port cities throughout the Mediterranean as strongholds of their trade empire, most notably Tyre, in present day Lebanon, Carthage in what is now Libya, or Cadiz in Spain. Their maritime superiority owed much to the famous cedar trees of western Lebanon. The cedars helped Phoenician vessels travel faster than those of Roman, Persian, Greek or Macedonian ships. This competitive advantage allowed the Phoenician trade empire to flourish for some 1500 years.

Alexander the Great’s army conquered the Phoenician capital city of Tyre in 332 B.C. The Romans vanquished most of the remaining empire after they destroyed Carthage to end the Third Punic War. Much of Phoenician history has been lost. Yet their genes may very well live in the Vogelzang gene pool. M70 is found today throughout the Mediterranean, in particular in Lebanon. It endures in its highest frequency (about 15%) in the Middle East and in Northeast Africa. Members of this haplogroup also live in Southern Spain and France.

Since the Vogelzang by all indications are of Frisian stock, and since the Frisians are of Germanic origin, as intriguing as the Phoenician route sounds, as we will see from the archeological record, more likely they migrated, along with the other Germanic people, from the middle east through Southern Russia to Northern Europe and thus Friesland.

Why do people migrate and culture develop? The story of populating the earth is as old as mankind. Whether we look at the biblical record showing how Israel came about from the migration of Abraham from Ur in Babylon or that of any tribe or nation, the reasons are all similar, and the Vogelzang migration is no different.

Early Homo sapiens was essentially a hunter. Hence he lived and changed territory in line with the movement of animals. That movement was influenced by seasonal fluctuations in weather conditions, such as the annual cycle in rain fall and thus the corresponding growing and dry season.

Over longer periods of time climatic changes occurred, modifying temperature and moisture conditions. Hence the land produces less vegetation and thus less feed for the

animals. They therefore move to areas where there is more feed, and thus humanity which lives off the meat the animals provide moves with them.

As homo sapiens develops, rather than living off the hunt only, he starts to gather the fruit and edible plants around him to supplement his diet. Over time rather than completely relying on the gathering of these from the wild, he learns to seed and cultivate the edible plants himself, and primitive farming initially complements and later supplants the gathering of edible plant food. Similarly over time people learn to husband certain animals, such as sheep, goats, fowl, cows etc. to provide the meat and by products they need to live on. As a result they, depending on climatic conditions and thus availability of feed, either settle in certain areas which have plenty of feed, or they herd their animal from one area to the next essentially following the availability of potable water and animal feed.

In areas where feed is plentiful, or where the soil and weather conditions are favourable, larger herds and more intensive farming develops, to the point where the food supply being made available is greater than the need of the individual and his family. As a result time become available for some of the people to devote their talents away from hunting and gathering for food, or from growing and herding for food, to building settlements, eventually cities, and eventually arts and sciences. Thus one sees the development of civilization as we know it. The more surplus in food is available, the higher the level of civilization, the greater the arts, and the richer the pursuit of knowledge.

Unfortunately with all of this comes the human tendency to want to protect the sources that supply food or wealth. Hence struggles occur over the use and eventually the ownership of land. With wealth comes power, and with all of these the desire to increase power or wealth by means other than one's own hard work. Hence the introduction of strife and wars. Power is often associated with the religious system one has adopted. With the result that anyone who does not follow the same religious insights as one has oneself, is seen as a threat to power or wealth, again resulting in war and struggles.

This phenomenon has not changed. Even today people migrate, or emigrate, from one country to the next to economically better themselves; escape wars; or find ways to feed themselves. The history of the Vogelzang family shows exactly the same patterns.

References: The National Geographic Project
www.nationalgeographic.com/genographic/journey.html
Access code FWDQ9F33K3

Chapter 2; Historic Origins

In the previous chapter we examined the genetic origins of the humans from which the Vogelzang family originate. This chapter will look at it from its general historic perspective.

With the formation of the different haplogroups, different population groups came into existence. The word “race” is unpopular anymore because of the racial abuse it is associated with. However, without deeming any population groups superior over the other, for the sake of convenience we shall use the word “race” in this chapter.

The Vogelzangs are of Frisian stock. The Frisians in turn are of the Germanic group of people. They also include the Anglo Saxons, the Dutch, Danish, Norwegian and Swedes, - the Germans. They lived primarily in North Western Europe. At around 5,000 B.C. the Germanic people moved from Southern Russia from the area near the Caucasian mountains; hence the expression that they belong to the “Caucasian” race. What prompted them to migrate is not really known. Some scholars believe it was caused by a massive flood caused by the breaking of a land dam near what is now the Bosphorus near Constantinople and which created the Black Sea. By extension, they claim it is the origin of the biblical flood story where with the exception of Noah, then known mankind was wiped out. A more plausible explanation is that with the retreat of the ice sheets at the end of the last ice age the world’s oceans rose as much as 100 meters causing massive changes in climate and thus living conditions.

Scientists claim that on Jun 23, 3123 BC the area around the Middle East and following the 28th through 31st parallel was hit by a comet, causing enormous fires and severe droughts. This in turn affected the growth of vegetation and was one of the reasons for people to move north away from the drought. The comet apparently sheared off some of the mountain peaks in Austria and finally hit near the Dead Sea, thus causing the destruction of Sodom and Gomorrah.

Whether or not this is true is a good question. Truth is that the migration took place over several millennia, starting in the time indicated and lasting till about 500 B.C. What is interesting is that the migration of the haplogroup M70 was in two directions- going west along the Mediterranean and going east towards southern Russia. Hence the genetic record is confirmed by provable history.

Leaving the Black Sea Basin the Nordic Indo European peoples invaded Europe and Asia. Europe was settled by four main groups: The Celts, the Germans, the Balts and the Slavs. In the south they settled pre-dynastic Egypt and the Middle East, and penetrating India from the Indo Aryans; in the east Afghanistan (Aryans) and China (Tocharians) and Japan (Ainu). The reason for the differences in the appearance of these population groups is probably caused by the mixing of dissimilar peoples.

Where people come from a common area, it is reasonable to expect some commonality in language as well. This is exactly the case. All European languages have what is called an

Indo European origin. Studies done in the late 1800's based on words in different languages succinctly show that, as different as they may sound to day, European as well as Mid and Near East languages had a common origin. Over the millennia this common language developed in different ways, forming the current languages. The further one goes back in history, the greater the amount of time exists in which language could diverge. Similarly, the closer in time related population groups were together the more commonality exist in their languages.

For this reason many words in English, Dutch, Frisian, German, Danish, and Norwegian have clearly recognizable similarities. For instance:

	Dutch, Frisian, German, English, Danish, Swedish					
Door	deur	doar	tur	door	dor	dorr
Goose	gans	goes	Gans	goose	goes	gas
Wife	wijf	wif	Weib	wife	vif	viv
Cold	koud		kalt	cold	kold	kall
Foot	voet		Fusz	foot	fod	fot etc.

The peoples that moved from the Black Sea area had a considerable level of civilization and knowledge that moved along with them as they spread out over the areas indicated. For instance the builders of Stonehenge in Southern England commenced this project between 3500 BC and 3000BC, a good 1000 years before the building of the great pyramids in Egyptian civilization. The knowledge they displayed of the working of the solar calendar and the sophistication of their method of building is remarkable.

Similarly there is evidence that the predecessors of these Black Sea peoples could draw on the culture and knowledge of earlier civilizations. For instance, bow and arrows were invented around 9000 BC. It created a huge step forward in the killing of prey and in inter-tribal warfare. Sewing needles were invented during that time, making it easier to fashion clothing. Stone blades were used as tools such as scrapers to clean hides, which in turn could be used for garments or tents.

As early as 26000 BC fired ceramics have been found of very over weight women representing fertility goddesses. The fact that they could bake ceramics showed that they could control the use of fire- a huge step forward on the road to civilization. As early as 3000 BC the first houses made of mammoth bones, wood and hides have been found in the Russian area from which the great migrations of the 5000's BC occurred.

As the peoples moved from the Russian Caucasus, they often displaced existing peoples with their own form of civilization. In addition as they inter mixed with these natives they formed a complex intertwining of the races and peoples; a complexity which retains the ability to recognize basic characteristics such as build and physical features of the individuals, but also creates so many different nuances in culture, language and bloodlines, that they are near impossible to follow.

In Europe three distinct subgroups of Caucasian peoples exist. The Nordic characterized as tall, blond, blue eyed individuals; the Alpine characterized as shorter, muscled, darker haired individuals with brown and green eyes, and the Mediterranean which tend to be darker skinned as they have over the ages been more exposed to inter mixing with Arab and other Semitic peoples.

Chapter 3; The Conundrum of Reconciling Science and Archeology with Scripture

In considering the history of mankind, and looking at all of knowledge on a holistic basis as it relates to the background of peoples, one would be remiss in ignoring the spiritual aspect of humans. In doing so it is fair to ask the question: “Is there really a God?” and if so “What does one do with Him?”

The first question has been pondered by mankind for thousand of years. Great thinkers, such as Plato, Aristotle, Augustine, and Thomas Aquinas, to name a few, have struggled with it. In the process they have come up with reasonable proofs that there must be a God, and it is interesting that their thoughts are confirmed by science.

Aquinas was a leader in developing a series of formal proofs of God’s existence. They include:

A. Nothing comes into existence from nothing

B. Nothing comes into motion unless there is a force to bring it into motion.

C. The order that exists in nature indicates the existence of a great intellect and thus an “ultimate” being- God- the Intellectual Designer.

Though the author by no means pretends to be a chemist, chemistry shows that all chemical elements are made up of matter and energy; “matter” being anything that “occupies space”; “energy” being “the capacity for performing work” Furthermore, in a simplified form, all the different elements distinguish themselves by atoms made up of protons/neutrons kept within an electronic shell. The number of protons/neutrons in the atom determines the nature of the element. For instance, the simplest element -hydrogen- consists of an atom made up of one proton kept in the energy of electrons-electronic shell. Oxygen in turn would have 16 protons/neutrons. Elements of one kind can attach themselves to elements of a different kind. For instance, the combined elements of one element of hydrogen and two of oxygen create water.

Helium has 4 protons/neutrons; lithium 7; beryllium 9; etc. Currently 117 elements have been identified. Each element becomes more complicated by having a larger number of protons/neutrons. For instance element number 92- uranium has 238 protons/neutrons. When one examines the chart of elements, however, one is intrigued by the order that exists in the progression of their atomic structure. Taken by itself one gets drawn to the conclusion that this structure has not just developed by chance but indicates the probability of an Intelligent Designer- God.

This conclusion gets further strengthened when one examines the progression of properties for each level of being. It will be noticed that each group of beings have all the properties of the previous group, plus certain additional ones, thereby distinguishing them as belonging to that particular group of beings-there is a progressive order. When one thinks this through to its logical conclusion, one ends up with a Supreme Being which has

to be perfect in every aspect. In other words, that perfection has to exist, for if it did not it would be possible that another more superior being could exist which would have all perfection. Hence the Supreme Being has to be without beginning or end; has to be perfectly all knowing; perfectly just; perfectly all loving; perfectly without need of anyone else, perfectly self sufficient etc. The following chart illustrates this progression:

Group of Beings	Added Properties
Elements	Distinguish themselves by their physical chemical properties.
Plants, the above plus the	Ability to absorb food Ability to reproduce themselves Have a plant soul and thus life/death
Animals, the above plus the	Ability to move Have senses and feelings At higher levels, some degree of intellect
Humans, the above plus the	Ability to laugh; have emotions Ability to be introspective Ability to reason Ability to acknowledge existence of a higher being Have an eternal soul
Angels, the above plus they	Can have a supernatural or natural body Have a superior intellect Have the ability to travel beyond the earthly world Consist of sub groupings e.g.: Seraphims Cherubims Archangels Devils (fallen angels and Satan fallen Archangel)
God, the above plus	Has neither beginning nor end. Is perfect in all aspects

God, by being perfect in all things, is also perfect in love. However, for love to exist it must have an object to which it can manifest its love. In God's case men is that object and the perfect expression of this love is that one person of his triune existence becoming man and atoned for men's sins by voluntarily being willing to die the most gruesome and horrible death one can imagine. Furthermore He gives everyone who so desires the opportunity to be in harmony with Him and share His eternal life by foregoing one's own

will and turning it over to Him and let Him direct it for the purposes that He has planned it to be lived and be used in this world. As St Francis would state it “It is by dieing to oneself that one lives and finds eternal life”

God to men is a mystery. However, He is perfectly loving and thus can be perfectly trusted even though we cannot fully understand all His aspects. Through His Word, he has shown the way to follow in living a full and rich life, as well He has interwoven in it the history of His chosen people, showing the good and bad things that happened/happens to them if they do or do not follow His precepts. In addition He foretells in great detail the events that will happen in the future and ultimately in the final days. The book – Bible- is amazing, not only as a guide book for life, but also as a historical record, and a code book of future events. With regard to the latter, by using the power of the computer Jewish scholars have taken the biblical scrolls of the Torah, and by taking the first letter of a word in a certain place in a given book of it; for instance the first letter of the fiftieth word in the book of Isaiah, they discovered a code. It foretold certain world events; e.g. the rise of Hitler; the 9/11 event etc. Anyone can purchase the computer program and duplicate this experiment and show its validity.

As intriguing as the biblical code phenomena is, there is always the question about the seeming contradiction in some of the aspects of the scriptures when compared to known reality. An example of this is the six days creation story, and the age of the earth. Recent research, however, has made major steps in reconciling scientific reality with the scriptures.

The leading Jewish scientist Dr. Gerald Schroeder in his paper of the Age of the Universe points out that in Jewish understanding of this, there are two aspects: i.. the traditional Jewish calendar starting to count from Adam’s creation or about 5700 BC plus ii. “six days”. He points out that the Hebrew word for “darkness-night” can also mean “black fire” or “black energy” or “darkness” “absence of light”. Similar the word for “evening” can also mean “ chaos”, and the word for “morning” can mean “order” Hence when these words are used it can properly be interpreted as a period in which the chaos for that series of events is changed to order. That is why in Genesis it says “there was evening and morning, Day One”, as opposed to the normal more logical flow of morning and evening. What it is saying is there was evening-chaos- and morning- order. Hence a more accurate translation of the first day of creation in Genesis would be “it was chaos changed to order; the first day”

As confirmed by the observations of the Hubbell telescope, there was a beginning when a “package” of energy spread to form the universe- the Big Bang. Scientists have calculated that this “beginning” occurred about 15 billion years ago. A day as we know it consists of the twenty four hours it takes for the earth to rotate before the sun. In addition the earth rotates around the sun in about 365 days, or a year. Furthermore the sun and planets are a part of the milky-way galaxy. That whole celestial system rotates in the universe. Finally the whole universe keeps on expanding at the rate energy moves, i.e. the speed of light. In the biblical six days the sun does not appear until the fourth “day”. Hence since there is no sun, there is no 24 hour period and obviously the word “day”

does not mean that time period but can just as easily mean the time it took to bring chaos into order for the events dealt with.

Dr. Schroeder's article-is showing as Appendix A to this book. In it he clearly demonstrates that based on the duration of the "scientific day", the six days as we know them exactly equate the six scientific- I will call- "energy days" or about 15 billion years. Rather dumbfounding!

Finally, what about evolution? Darwin introduced this concept in the 1800's. However, it is surprising that it is still taught. As one would expect with an intellect behind the creation, there is order in the animal world, and in the same way as with the elements there is a progression of more and more complicated beings. The same phenomena can be observed in the study of DNA among the animals. However, there is absolutely no fossil or DNA evidence showing where one animal evolves from one being into another. There is adaptation within each species to different circumstances, however, no evolution.

When one ponders and examines the overwhelming evidence that there must be a God, one has two choices: i. One can still reject Him and in one's pride, in the same way as the fallen angels or Adam and Eve, decide that one knows better than He does what is best for us, or, ii One can accept Him to exist; acknowledge that He is the Being that perfectly loves us, Who knows what is best for us and Who has a purpose for our life and ask Him to run our life. The choice is ours! If we accept the truth of His Word we know that by going the latter route we have eternal life. If we rely on our pride and reject Him His Word says we are condemned for the life to come and we'll live an earthly unfulfilled life.

Pascal made an interesting, rather sobering, observation. He stated that if we accept the truth of an after life and the path of accepting Him to run our life on earth; and it turns out that at death we learned that we were wrong, the worst that has happened is that we lived a full earthly life. However, if it turns out that we were right, we receive eternal life.

On the other hand if we do not want to accept that truth but lived as if there were no after life, and if we found out that our choice of going our own way was wrong, we lose everything.

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Chapter 4; Origins and History of the Frisians

As stated before, early men were primarily hunter/gatherers. They moved with the migration of their prey, and thus followed them as the animals' habitat changed with changing weather conditions. With the retreat of the glaciers at around 10,000 BC, homo-sapiens' pretty well was confined in the areas south of the Caucasian Mountains, in Southern Russia. They formed a natural land barrier. As water levels rose caused by the melting ice, the levels of the Mediterranean Sea rose accordingly. At around 6000-7000 BC this caused pressure to build on the narrow land bridge existing between the Mediterranean and what is now the Black Sea, near the present Constantinople/Istanbul. As a result the land formation preventing the Mediterranean from flowing into the now Black Sea, broke and a massive, catastrophic, flood occurred, wiping out the settlements that existed on the then sweet water lake, drowning that civilization, and changing it from a sweet water lake to salt water sea.

Similarly, a massive volcanic explosion occurred around 4000 BC in what now is the island of Crete and the Cyclade, Negropond, and Santorino islands in the Mediterranean. The explosion was caused by a similar phenomenon as occurred in the 1890's near Krakatau Island in Indonesia. A new undersea volcano was birthed. As the earth's crust opened up, sea water poured into the crater, causing a tremendous pressure of steam to build up. It finally exploded with a force far greater than a series of atom bombs, and causing enormous destruction. At the time of the Krakatau explosion, the ashes circled the earths for several years, and influenced the earth's climate for some time. In the case of the Mediterranean explosion the civilization in that area was pretty much destroyed. If one looks at the map of that area, one can still see the enormous crater that exists.

Coinciding with the glacial retreats, the earth's human population increased considerably and along with it we saw the birth of human civilization as we now know it. Because the earth warmed, food became more plentiful; and with it edible animals. Man learned to domesticate animals and we see the introduction of agriculture. Rather than having to be constantly on the move to obtain food, people started to stay in one place and we see the first formation of towns and cities. For instance, one of the oldest cities in the world, Jericho, dates back to this time period. The first evidence of this city goes back to before 9000 BCE.

In Jewish history, the story of Noah exists. It is very close to the story of Gilgamesh and that of Ziusudra in Mesopotamian history and myth. The Jews place Noah around 2350 BCE. This date is based on their counting time from the creation of Adam and the genealogies that exist in their Torah –their and our Bible. Archeology has not been able to confirm this date. In fact there is good reason to believe that certain generations are missing from the Torah, and Adam's existence goes back considerably further, as evidenced by the city of Jericho.

In the case of the peoples now making up the Germanic tribes, which include the Frisians, they appear to have developed as such over a period of several thousand years. Initially they were part of the hunters/gatherers which moved across the Caucasus Mountains and

then hit the Russian and Baltic plains and forests, in which game plentifully existed. As the numbers of humans in that area increased and thus new family groups developed into new tribes; natural catastrophes occurred; pressures from other tribes infringed on their normal territory; what now has become the Germanic race moved north and west following the natural “roadways” of rivers and plains. Hence, we find that about 1750 BC the first humans arrived in the area now making up Friesland. These early inhabitants were of Germanic origin, but had not yet become the “Frisian” tribes as we know them.

The Frisian area at that time roughly consisted of South Scandinavia, Denmark, and the Weser/Oder region along the Baltic Sea. They were part of a large group of peoples called the “Germanics”. This larger group was mainly of the “Nordic” race characterized by the shape of their skull-dolichocranic- with elongated head or face. Among the Nordics was a smaller group of people who were enslaved to the “dolichocranics”, and who had a broader skull and face –brachyranics.

Around 800 BCE, the original Germanic groups had split into Western (Saxons, Angles, Frisians and others); Eastern (Goths and Vandals); and North Germanic groups (Scandia-present Norwegians and Danes) The Germanic groups are primarily characterized by language- Germanic in Celtic means “shouters” while Teutonic is the Celtic word for “tribe”. The Germanics evolved as small tribes or clans, and they developed individual characteristics which helped to identify them even though they had no written language, before Latin was adopted, and thus their history is sparse. The clans were just as likely to fight each other for resources as to align with one another in confederations which gave rise to “nations” eventually, under names we recognize today. (See Appendix B)

The Frisians spoke “low german” which was mutually intelligible with the “Scandia” who spoke “norsk, donsk tunga, or dansk tunga; with “olde English” of the Angle clan’, or “olde saxon” of the Saxon clan. All these languages are part of the “western subgroup” of the Indo-European languages.

The West Germanics can be divided along religious lines, into three tribe groups: the Ingvaeones, Istaevones, and the Herminones., The Frisians belong to the Ingvaeones. The name Ingvaeones is derived from the god Inguz from whom the Frisian believed they descended. Inguz is another name for the Germanic god Freyr, the god of sun and rain, and the patron of bountiful harvests. He is both a god of peace and a brave warrior and he is the ruler of the elves. His sister is Freya (after which the sixth day of the week-Friday is named) In the runic script, the letter “Inguz” means “fertility; New Beginnings; Love and Harmony.



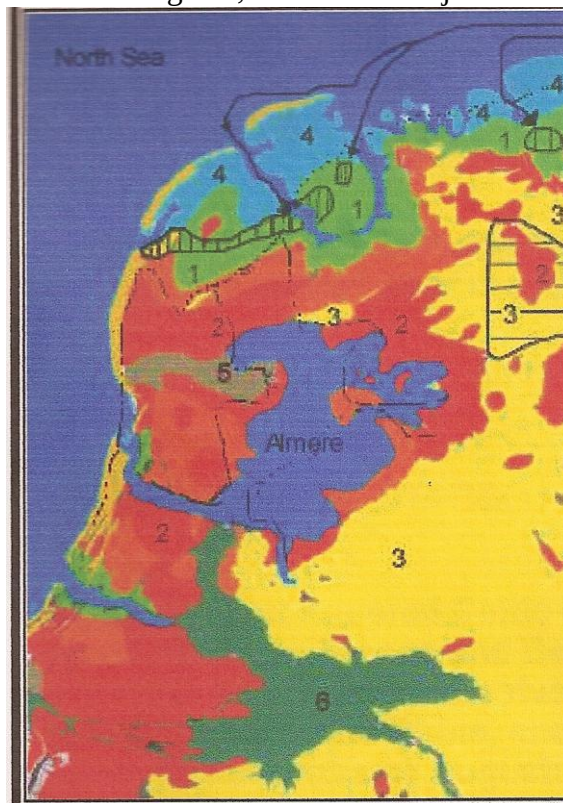
Statue of Freyer



Rune symbol- Inguz

In mythology the god Tuisto had a son Mannus, who in turn had three sons –Ingus, Istae, and Hermin, who became the progenitors of the Germanics- The Ingvaeones lived nearest the sea; the Herminones in the interior; and the Istaeones in the remainder of the Germanic areas. Other tribes belonging to the Ingvaeones were the Jutes, Warns, Angles and the Saxons. The latter were the closest to the Frisians. Around 700-600 B.C, the Ingvaeones colonized the coastal areas around the mouths of the rivers Eems and Weser and the coastal clay districts of the current Dutch provinces of Friesland (Westgo) and Groningen (Oostgo) (“go” means “island”). Later they spread further along the Dutch coast to the area around Leiden up to Delfzeil in the North of what is now the Netherlands. A distinct proto-type Frisian culture started to evolve around 200 B.C.

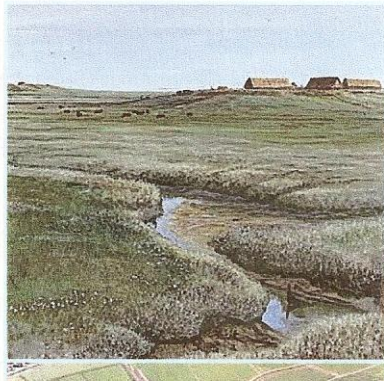
The area of this “Frisian” culture looked quite different then, from what it does now. It was a low land of morasses, clay flats, peat-moors and peat bogs, surrounded with dunes. During bad storms the area was constantly flooded. During many of these floods large numbers of people lost their lives. Over time, as Christianity took more of a hold, the monks constructed primitive dikes to protect the land from the sea. The original settlers constructed “terps”- low knolls made up of refuse and soil. They still exist. Up to 1200 have been identified. They are anywhere from one to 10 meters high. Some are big enough to construct a small village on; others contain just a farm home and outbuildings



Friesland around 600 B.C.

1. Clay- First Frisians settle in striped areas; 2 Peat-moors/peat bogs, uninhabited; 3 sand 4 mud flats- uninhabited; 5 peat formation locally- uninhabited (later known as West-Friesland)

The first terps were constructed around 500 B.C. A second wave of them, were built between 200 B.C. and 50 B.C. Around 300 AD sea levels rose so dramatically that most of the clay areas were deserted. They were re-occupied around 400 AD. This continued until about 1200 AD when dikes were constructed instead. “Terp”(plural “terpen”) is the Frisian word for “village”. The Dutch equivalent is “dorp”; English “thorpe”; German “Dorf” They were usually built on top of a sand bar and over time it was heightened by soil and offal



Terp(en) as seen from the ground and from the air

Because the prevailing winds in Friesland are from the North-west, and come from the Atlantic, and because the shape of England and Denmark acts as a funnel, when storms develop, enormous pressure can develop on the terps and later on the dikes. As a result the history of the Netherlands is rife with stories of floods causing major damage and loss of life, as well as major changes in the landscape. Many of the sea arms shown on the map of Holland, to day, are the results of these floods. A huge flood took place in 1196 (St Nicholas’ Flood) Lake Flavobased on the Roman name, and later called Almere Lake, became further inundated and changed from a body of sweet water to the salt water Zuiderzee (Southern Sea). In addition it started what is now the Waddenzee north of Friesland. In 1219 a similar event occurred – the St. Marcellus Flood. It further extended the Zuiderzee. An estimated 36000 people were killed in this event.

Contact with the Romans

Between 57 and 50 B.C. Julius Ceasar conquered Celtic Galicia (current France and Belgium) and moved the borders of the Roman Empire to the river Rhine. The Frisians thus still fell outside the Roman borders. Emperor Augustus (28 B.C-14 A.D. wanted to extend the Roman empire’s most northern border to the Elbe river, and in the process rule the Frisians. The latter chose to collaborate with the Romans when Drusus and his army arrived at the Rhine in 12 B.C. They negotiated a truce whereby the Frisians agreed to pay tribute in the form of cowhides. Because the Romans found the Frisians primarily living along the coast of the present North Sea, they named it “Mare Frisicum”, after the Frisians.

Under Emperor Tiberius the taxes became so high, due to the fact that the Romans based the size of the cow hide on their oxen rather than the smaller Frisian cattle, that the

Frisians were unable to meet the Roman requirements. As a result the Romans would take their cattle, their land and finally their women and children, to be sold as slaves. In 28 A.D. the Frisians rebelled and hung the tax collectors. The Romans sent their legions to punish and conquer Friesland. However, the Roman army was defeated in the battle of Bادهenna Wood. Because Rome had its own internal problems at the time, no reprisal was taken by them and the Frisians were free for the next 20 years.

In 47 A.D. the Frisians made another truce with the Romans – the general Corbulo. They agreed that they would mutually respect the Rhine as the border between them. Friesland would fall under Roman influence, but would not be occupied by them. In 58 A.D., however, the Frisians colonized an uninhabited strip of land south of the Rhine, thereby breaking their agreement. When two Frisian leaders went to Rome to see if they could persuade Nero to keep the land, the Frisians were violently removed by the Romans from the region below the Rhine. In 69 A.D. the Batavians (the forebears of the present Dutch) with the Frisians and Canninfats as allies rose up against the Romans. They got soundly defeated and the Rhine remained the Roman border till the collapse of the Roman Empire in 410 A.D.

In 69 A.D. Tacitus wrote an interesting treatise of the Germanic peoples, describing their habits and listing numerous tribes. Of these only the Frisians have preserved their ancient name. (See appendix B)

Around 250 A.D. because of rising sea levels, the Frisians abandoned the coastal areas of Friesland and until 400 A.D. formed a tribal alliance with their southern neighbours, the Chaukians, to become the Franks.

After 400 A.D. the sea levels receded and the Frisian people and their nobility returned to the Frisian clay district. By then, however, it had been colonized by peoples from the Elbe and Sleeswick/Holstein. These new colonizers assimilated with the Frisian to form the Frisians as we know them today.

The age of migration

With the fall of the Roman Empire, migrations of peoples sweep all over Europe. The Angles, Saxons, Jutes and some Frisians cross the North Sea and establish the Anglo-Saxon empire, now known as England. The Frisians colonized the county of Kent in Southeast England. Between 400 A.D. till 719 A.D. when their famous and greatest king Redbad died, the Frisians became vast traders. Their area of influence stretched to England, France, Scandinavia and Northwest Russia. Because most of Europe at that time was impassable, due to poor roads and lawlessness, the Frisians dominated the sea-going trade. The latter consisted mainly of slaves, Frisian cloth, herring from Sweden, and timber from the Baltics. Unlike the rest of Europe, which mainly used the barter system, the Frisian traders used silver currency, called “sceats”. These were gained through interaction with the Vikings and probably minted in England and Friesland.

As can be seen from Appendix B, the early Germanics and thus Frisians did not have a high level of culture. They basically lived as relatively primitive people and did not value gold and silver the way many other civilizations do. Part of the reason for this is that these precious metals are not naturally found in their regions. As a result, cultural objects for that early time period are few and far between. Those that do exist usually originate from trading, or have been given to their leaders as gifts. A unique gold leaf coin like object worn like around one's neck was found near Hitsum, Friesland, and dates back to 750 A. D. Similar objects have been found in Sweden. They are very rare.



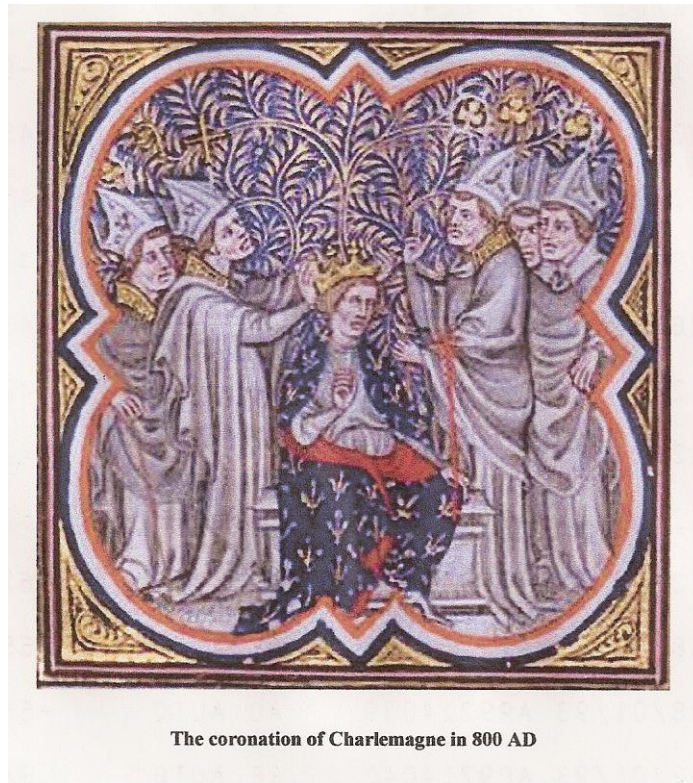
Gold bracteate with runes -750 A. D

Redbad is the greatest folk hero of the Frisians. He is the Frisian defender of their freedom against the Frankish army and the Catholic Church. The Franks had become Catholics when Clovis, the Frankish King, in 496 A.D. in Reims was baptized by Remigius. It started a constant struggle between the pagan Frisians and the Franks. The latter were determined to establish a Frankish Empire, using the Church as a means to this end, if so required. Redbad was a devout heathen, not about to give up his treasured freedom to the Franks. Hence when the Franks were internally divided he attacked the Franks, conquered Utrecht, destroyed the church and banished Christianity. In 689 A.D. the Frankish king Pepin re-conquered Utrecht thereby controlling the trade gateway from the Frankish hinterland via the Rhine to the North Sea. When Pepin died in 714 A.D. Redbad took advantage of this and beat the Frankish army at Cologne in 716 A.D., thereby winning back the Frisian Empire.

Franks Conquer Friesland

This lasted till 734 A.D. when the Franks re-conquered the western part of the lands and made the Frisian counts their vassals. Not until Charlemagne, the grandson of Charles Martel, came to power did the Saxo-Frisian alliance come under the rule of the Franks (785 A.D.) It is at that time that the Frisian language as we know it to day is borne. Charlemagne formed the first strong, centralized government in early medieval Europe.

Though illiterate himself he encouraged learning using the monastic orders. He codified the laws of all the conquered peoples. The Frisians produced the “Lex Frisonum”. It gives a fascinating picture of people in a state of flux between the ancient pagan ways and the new Catholic creed taught by missionaries recruited by Charlemagne like Liudger and Boniface. The conversion to Catholicism was not without struggle. Boniface was murdered by the Frisians in 754 near Dokkum. (It was during this time span that Willibrord was missionary to the Dutch).



With the death of Charlemagne on Jan 28, 814, his empire started to fall apart and the Franks were forced to grant Friesland to the Danes as a feudal property. In 886 A.D. the last Viking king to govern Friesland- Godfried the Norwegian was murdered by the Frisian and the ruling Danes-Vikings- were evicted by the Frisians from their land. Periodic Viking raids still took place. However, it ceased completely in 1014 when the Christian king of Denmark, Norway and England, Knut the Great, rose to power.

Since Charlemagne's empire stretched from Italy to Germany, on his death some of his counts tried to carry on his reign Following Charlemagne's death, his empire gradually fell apart. A portion became Frane (Frankrijk in Dutch, Frankreich in German-meaning “the domain of the Franks). In 843 the Frankish count Lotharius II, became the ruler of Friesland. In 925 the descendants of Lotharius accepted Henry 1 of Germany as king and Friesland became a part of “Holy German Roman Nation” This remained that way until 1217 when Middle-Friesland did not have a count, no feudal tenant, almost no knights, no slaves and a few cities. They were people of farmers, fishermen and seafarers. Since there was no overruling authority, everywhere indigenous administrative organs

developed. It was a booming prosperous period; agriculture and trade flourished. Frisian cities joined the “Hanze”- the west European trade alliance.

With the decline of the Viking influence, the counts of the “House of Holland”, which were of Frisian decent, became the ruling elite of the lands along the North Sea, south of West Friesland. However, after the birth of the province Holland, a deep rift developed between the counts of Holland and the West Frisians (the ones located on the west side of the Zuiderzee). Several attempts were made by the counts of Holland to subdue the West Frisian; with mixed results initially. Their count Arnulf was killed in 991; Willem II attacked West Friesland in the winter of 1256 and while on his horse fell through the ice and is beaten to death by the Frisians. Floris V, son of Willem II, bent on revenge, defeats the West Frisians killing 1200 of them in battle. This is the beginning of the decline of the Frisians as an independent people. After the defeat of the West Frisians, the counts of Holland set their eye on Middle-Friesland- the present Friesland and Groningen located in the Netherlands. In 1346 count Willem IV set out on an expedition to conquer Middle-Friesland. With a large fleet and with the help of French and Flemish knights he sailed over the “Zuiderzee”. On the 26th of September 1345, the army met near Warns. They were surrounded by the Frisian common people and were beaten to death, including Willem IV.

With the demise of the Frankish rule, in Middle Friesland (the present Dutch provinces of Friesland and Groningen) two rivaling Frisian groups, the “Schieringers” and the “Vetkopers”, developed. In essence they were two competing groups of nobility, and the monastic orders they were associated with, they were vying for control of trade and power in Friesland. The Schieringers (referring to the grey garments of the Cistercian monks- “schiere” in middle Dutch means “grey”), lived in Oostergo-the eastern part of Friesland that became the Dutch Province of Groningen (This also gives the origin of the name of the island of Schiermonnikoog in the Waddenzee-North Friesland); the Vetkopers lived in Westergo and were associated with the Norbertine monks who obtained most of their income from farming and livestock. “Vetkopers” means “purchasers of fat”. It was a time where the monks had great influence in Friesland and hence also on the nobility. Remember the Church and government were intertwined and relied on each other to exist. The monks had been very influential in the building of dikes thus creating the farm land and hence the means of existence.

Over time the friction between the two became so strong that for all practical purposes a civil war ensued. Village fought against village; fathers strived with sons. As a result there was no central power, and the Grietman (judge) could not enforce the laws. To end this catastrophe, on the invitation of the Schieringers of Oostergo, .and with the consent of the Vetkopers, in 1498, the aid of a foreign authority, Albrecht of Saxony, was accepted. This ended Frisian freedom. Albrecht created a centralist authority and installed Saxon civil servants. Law and order returned, but the Frisian language and culture impoverished. The language of the civil service was German. As the reformation started to take hold in the following century, the Bible used initially was in German and the preaching was done in that language only. Later Dutch took over as the official language. As a result, the Frisian language only survived in the homes and in non governmental

dealings of the Westergo Frisians (now making up the Dutch Province of Friesland). In the Oostergo part (now Groningen Province.) the Frisian language pretty well disappeared, and it explains why its current dialect is such a mix of German, Dutch and Frisian.

In the mid 1500's, Charles V set out to unite Western Europe (He lived from 1500-1558 and became king of the German –Western European- Empire.) His empire included Friesland. His son, Phillip II (1527-1598), became king of Spain. Spain had freed itself of the Moors and was strongly Catholic. In fact the state and the church were entities that relied on each other to exist. An attack on the Church was in fact an attack on the State. Hence when the Reformation took place around that time, not only the Church was deemed to be threatened, but also the State. For that reason the persecution of the Protestants took place not just as a means to protect the church but also the State. Yet because of the degeneration of the Church and its Christian doctrines, the populace wanted a purer form of Christianity and thus the protestant movement took hold, even though ipso facto it threatened the State. Certain areas became protestant, thus in effect declaring war on the Catholic Spain of Phillip II who also was king of the Netherlands.

Thus the war for Dutch independence resulted, (Tachtig Jarige Oorlog- eighty year war) from which eventually the Netherlands as we know it to day was born. These Netherlands were a confederacy of seven provinces (Holland, Zeeland, Utrecht, Gelderland, Overijssel, Groningen and Friesland). In later years the provinces of Drenthe, Brabant and Limburg were added. It was governed by a “Stadhouder” –count- of the German house of Orange/Nassau, Germany till 1814 when he became king of the Netherlands including Friesland.

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Chapter 5; The Origin of Names, and of the Vogelzang Name

If to day, one visited a small town and were looking for someone whose name one did not necessarily knew, but knew some circumstantial information about him, in referring to that person one would say something like: "Do you know John the baker?"; or "Do you know John who lives in the house with the sailboat sign in front of it?"; or, Do you know John the son of Peter?" .

When names were not formally assigned, people used the same system. They gave names to person on the basis of:

1. **Occupation**; e.g. Smith, Baker, Mason, Cooper, Barber, Dean, Presser, Miller, Adelman (nobleman), Fisher, Stewart, etc.
2. Being the **offspring** of a certain person; e.g. the son of John, Johnson, Peterson, Adamson, Anderson, Thomson, Simonson, etc.
3. Another way of referring to a person's **relationship** was to add " 's " to the name indicating the possessive tense; e.g. Reynolds- belonging to Reynold, Rodgers- belonging to Rodger' ', Adams, etc.
4. To mark a specific house or place of business it was common to have a **sign** hung from one's place, or a gable stone. It thus became a means of identifying the place and set it apart from the other buildings. E.g. the house where the butcher lived may have had a sign with a lamb hanging over the door. Hence the butcher could have been called "John of the lamb", shortened as "John Lamb"; if the sign was that of a bird, he would be John Bird, etc.
5. One's **place of origin** could have been the identifier of a person. E.g. if the chap came from Holland, he may have been referred to as "John the Hollander" shortened to "John Holland" or if he was from England to "John England"; or if he came from Kingston he was "John Kingston"
6. Another way was if a person **lived near a landmark** he be named after it E.g. if he lived near the church he could be called "John Kirk", or Kirkham- "ham" being a derivative of the French "home"-man.
7. He could be named after a **character quality**. E.g. Bonham-Bonhomme in French- "bon" being "good", "ham" being "man"- a good man.; or Goodfriend', etc.

The possibilities are endless and essentially were based on what set that person apart from others. In the old days no formal registry of births, marriages or deaths existed, unless one belonged to an important family, such as nobility or royalty. As the churches became more established, they would keep record of this information – usually baptisms rather than births as baptism was more closely identified with the church. The information they would record would be that on a given day an e.g. male child having so and so as father and so and so as mother was baptized in the presence of certain witnessed and he was given the name of whatever. Sometimes it may also state where the parents lived and what their status in life was. Similar type of information was recorded in the death registers and marriage registers.

However, the exact spelling of the person's name could vary. Formal dictionaries often did not exist and much depended on how well the priest and minister, or the parents, were

educated. Most common people could not read or write. Hence when they presented themselves before the authority they stated their name and he would write the information down based on how it sounded rather than any exact spelling.

The system of using names in Holland and Friesland was no different. In addition Friesland had some peculiarities in name giving based on name endings. The most common endings are:

“s” being the possessive ending. Girls were often endearingly called “Popke”- little doll. Hence the surname “Popkes” It was also often based on one’s first name e.g “Foppe”- hence “Foppes”

“n”, or “ns” again indicating the possessive or using the name Popke again it could become “Popken” or “Popkens”

“ma” which indicated where one was from or whose offspring one was. E.g. if one came from the town of “Dokkum” one could be called “Dokkema”, or if one’s father was Adam, his son could be called “Adama” In the case of the Vogelzangs the name “Wierdsma” is common as being married in the family. It means the son of Weird- the latter being a first name. So one sees name like Boukema, Jelsma etc. – Bouke and Jelle being common first names.

“ga” or “inga” People with the latter ending are of oldest Frisian descent. It means “belonging to” or “related to” the person named in the name before. Similar ending appear in Old English or Frankish. E.g Witting in Old English is “the son of Witt”; or Carolingi (Charlemagne and descendents) Frisian names are Abbinga, Dekkinga. Elsinga, Tamminga, Huizinga, etc.

“stra” This ending means “originating from somewhere” e.g. Dykstra- from the dike; Beekstra- from the stream; Boonstra; Balkstra; Westra; etc.

In the case of the Vogelzangs, the common practice of naming boys after the fathers and grandfathers or uncles, and girls after the grandmothers, mothers and aunts, was often followed. There was a system in this, in that the oldest son was normally named after the grandfather, or the oldest daughter after the grandmother on father’s side; the second son/daughter after the grandfather/grandmother on mother’s side; the other children usually after the aunts and uncles who acted as witnesses at the baptisms of the baby. This system is called “patrimony” and in studying genealogy is a useful tool in tracking relationships, in particular if no formal last name exists.

As a result of this system, Jan who was the oldest son of Harmen, who in turn was the oldest son of Jan, would be referred to as “Jan Harmen of Harmen Jans” The latter son John being “Harmen’s John”. It could get quite a mouthful, but the system worked. It is obvious, however, that in a village several “Jans” of different families could live. Hence unless one could clarify the name a bit more, confusion would reign. In the Vogelzang family were at one time two “Jans”. One was a fisherman and of great strength and stature. Hence when referring to him they would call him “greate Jehonnus”, or “big Jan”

Following the French revolution, Napoleon became Emperor of France. He put an end to the chaos the French revolution had created. He also conquered most of Western Europe, including the Netherlands. Like Charlemagne in his days, Napoleon was a man of order.

In 1799 a law was passed by him to complete the work begun by the French king Louis XVI to standardize measurements, temperatures and weights. He also codified laws, and formalized civil registration of births, deaths and marriages- getting away from the haphazard and somewhat informal church system.

Prior to Napoleon, a foot could be anything, based on one's shoe size; a length of cloth was an "ell"- the measurement of an outstretched arm. Obviously depending on one's size, or how far one stretched out one's arm when measuring, the "ell" could be any length. It thus was open to all kind of abuse. Miles would vary between nautical miles, German miles, Roman miles etc. Some systems were based on multiples of 12, others on multiples of 20, etc. To end the mess, he introduced the metric system or decimal system. A "meter" was the common starting point of measurement. It consisted of $1/40,000,000^{\text{th}}$ of the polar circumference of the Earth. A liter was the volume of one cubic decimeter. A liter of water was also deemed to be the weight of one kilo. Zero degree was the freezing point of water. It was a simple system where fractions of these measurements merely meant adjusting the decimal point and it was not open to manipulation, but provided standardization, as illustrated by the following table:

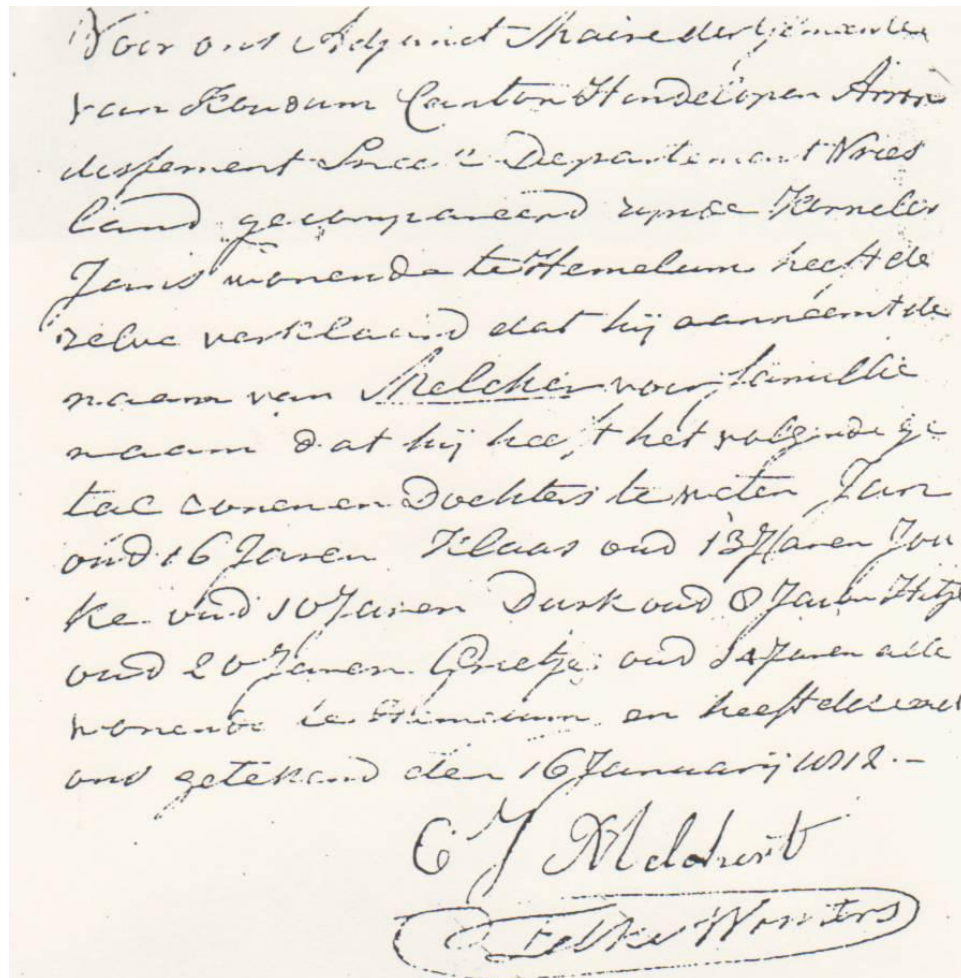
Measurement	Basic unit
Weight	gram
Distance	meter
Volume	liter
Area	are (10x10metre)

Multiples or fractions of basic units based on decimals	e.g..
1/1000	milli millimeter
1/100	centi centimeter
1/10	deci decimeter
10	deca decameter
100	hecto hectometer/hectare
1000	kilo kilometer/kilogram

Over the years the metric system has been refined. However the basic system has stayed the same from Napoleonic times.

In August, 1811 a law was passed throughout the Napoleonic Empire whereby everyone had to pick a surname, and register it at the nearest administrative office, by the end of the year. Some people thought that to pick a name was a big joke. They did not expect that the French would stay too long as occupiers, and once they left everything would be back to where it was prior to the French occupation. Hence they picked silly names like "Naaktgeboren"- meaning "born naked"; or "Komtebedde"- meaning "come to bed". Guess what happened though. Once the French left, things did not revert to the state prior to the French occupation and the silly names stick to this day. Another fairly common name is "Posthumus". It indicates that the child was born after the death of the father; i.e. it was conceived while the father was alive. However, while the mother was carrying the baby the father died and thus he was not alive when the baby was born.

Friesland at that time was divided in "departments", which in turn were divided into "kantons". The Vogelzang family lived in the department of Sneek which was made up of the kantons of Bolsward, Hindelopen, Lemmer, Rauwerd and Sneek. As we will see from the genealogy, the ancestor at the time was "Melchert". No surname existed for his family. He had six sons. Five of them chose the name "Vogelzang" and one, the oldest, the name "Melchers". The latter was understandable as the name merely meant "the son of Melchert".



Voor ons Adjunct Maire der Gemeente van Koudum Canton Hindelopen Arrondissement Sneek Department Vriesland compareerd zijnde Kornelis Jans wonende te Hemelum heeft de zelve verklaard dat hij aanneemt de naam van Melcher voor familie naam dat hij heeft het volgende getac zonen en Dochters te weten Jan oud 16 Jaren Klaas oud 13 Jaren Janke oud 10 Jaren Durk oud 8 Jaren Witze oud 20 Jaren Grietje oud 14 Jaren alle wonende te Hemelum en heeft dezelve ond getekend den 16 Januarij 1812.

C. J. Melchert
Folke Wouters

Document registering Kornelis Jans chosen name as "Melcherts"

Voor ons Adjunct Maire der Gemeente van Koudum Canton Hindelopen Arrondissement Sneek Department Vriesland compareerd zijnde Kornelis Jans wonende te Hemelum heeft de zelve verklaard dat aanneemt de naam van Melcher voor familie naam. Dat hij heeft het volgende getac zonen en Dochters te weten Jan oud 16 jaren, Klaas oud 13 jaren, Janke oud 10 jaren Durk oud 8 jaren Witze oud 20 jaren Grietje oud 14 jaren all wonened te Hemelum and heeft dezende Getekend den 16 Januarij 1812
C J Melchert Folke Wouters

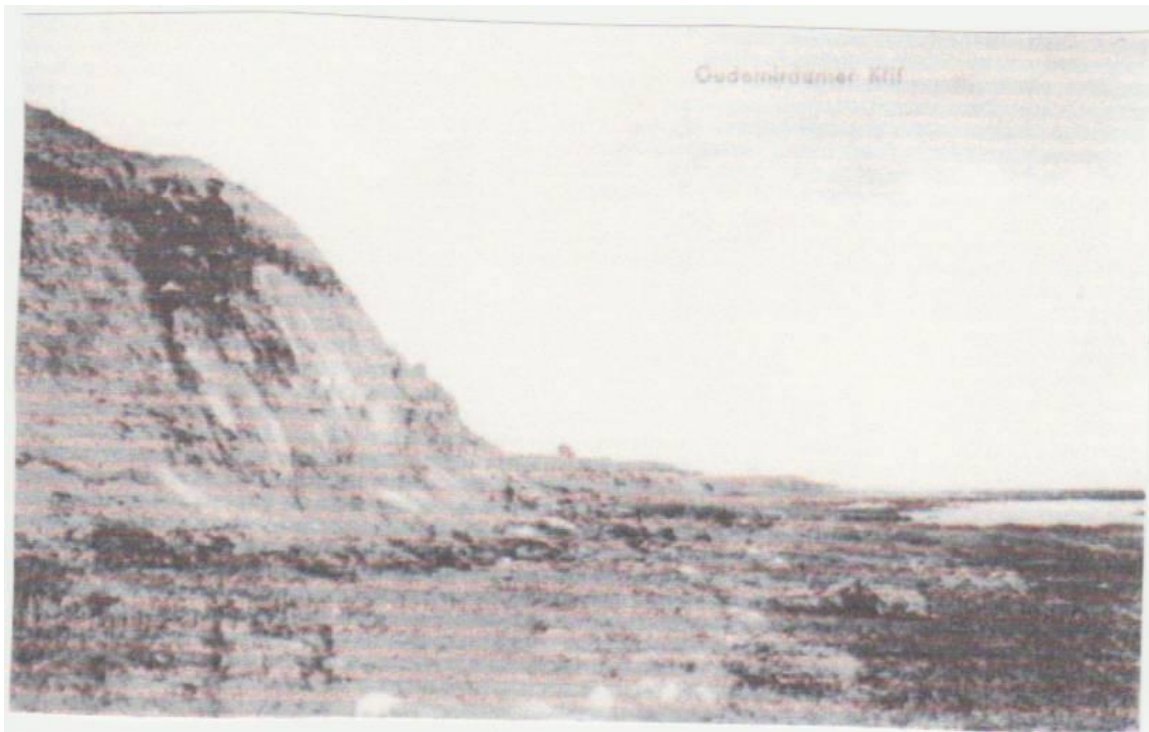
Before us deputy Mayor of the municipality of Koudum, canton Hindelopen. district Sneek Department Vriesland have appeared Kornelis Jans living in Hemelum. He himself

declared to adopt the name of Melcher as family name. That he had the following sons and daughters namely Jan old 16 years, Klaas old 13 years, Janke old 10 years, Durk old 8 years, Witze old 20 years Greitje old 14 year all living at Hemelum and has signed this ... The 16th of January 1812.

Signed C J Melchert and Folke Wouters

Most of the Vogelzangs were fishermen on the Zuiderzee, and small farmers. They usually combined both activities, i.e. they fished as well as farmed at the same time. They tend to be strong bodied people as well as people of strong character; tough on themselves yet kind hearted; people of integrity; respecting authority but not necessarily intimidated by it; fiercely independent; loyal. (see Introduction)

The area in which the Vogelzang family lived is “Gaasterland”. The ground there is somewhat higher than the surrounding land and is made up of small hills, deposited during the ice age. It has rustling forests. The area is situated on the migration routes of many birds. Because the land was higher, it is some of the oldest inhabited land in Friesland. “Gaesten” were hilly sandy deposits dating back from the ice-age. Hence the meaning is “Land of the Gaesten” – land of the hills-and reflects the nature of the region.



Gaest at Oude Wirdum around 1910 prior to its “landscaping”/grading

The area was heavily wooded, and its forests had many song birds. Hence, our ancestors when having to choose a name picked “Vogelzang”- bird song- reflecting the characteristic of their neighbourhood. The name “Vogelzang” is relatively rare in the Netherlands. To the best of the author’s knowledge three unrelated family groups by this

name exist: The Frisian family- ours; one family originating in The Hague, and one from Groningen.

There is every indication that the Frisian Vogelzang family, are just that- Frisian. As far as it can be traced, they always lived in Friesland and thus were more than likely exposed to the history of Friesland described in the previous chapters.



Gaest being graded

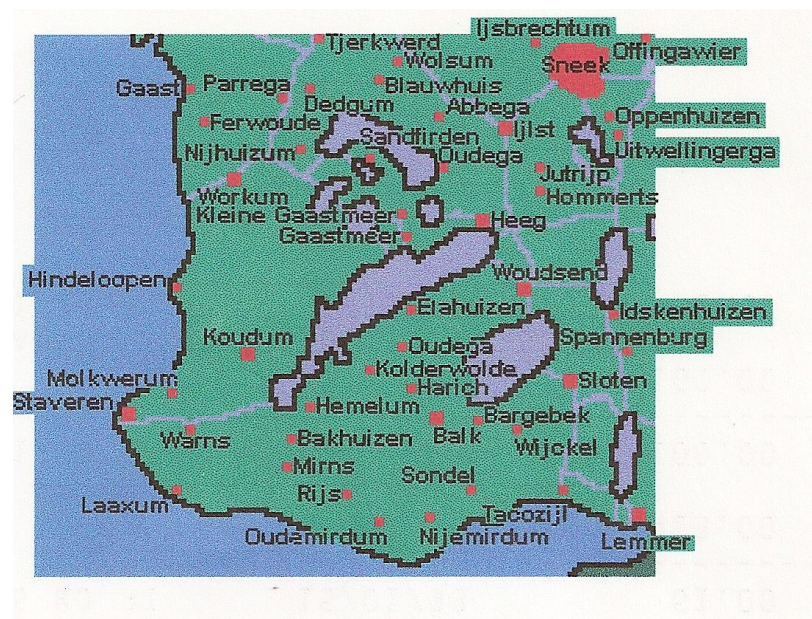


Gaest near Oude Mirdum as it looks to day with its “improvements”

References:

http://www.fehmarn-genealogy.com/culture_of_the_frisians.htm
<http://www.holland.com/goudencirkel/gb/discoveer/cities/friesland/gaster.html>
<http://www.answers.com/topic/english-unit>
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<http://www.dirk-advies.com/prod01.htm>

Map of Gaasterland in 1865 made by Kuijper
Population at the time was 4050



Gaasterland to day

Chapter 6; The earliest traceable Vogelzangs.

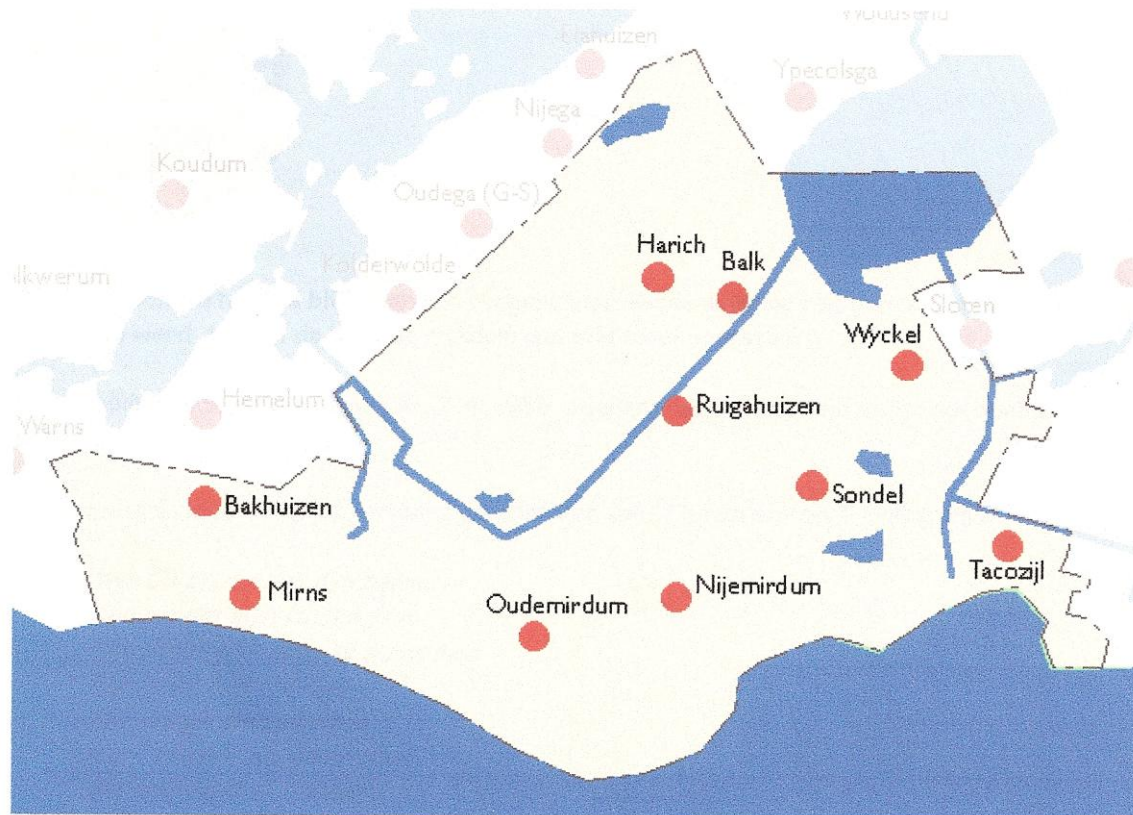
As we earlier showed, the name “Vogelzang” dates back to 1811. Prior to that point our ancestors merely were referred to as the son of “so and so”; being the first name of the father. Since the first name could also be held by another person, not necessarily related, it gets very difficult to ascertain with certainty which person any early documents really refer to. This is further aggravated by the fact that the early documents are often hard to read. Penmanship would vary by the person marking down the birth, deaths, marriage or baptismal information in the registers. In addition no dictionaries existed. Hence names were written down based on what they sounded like to the official keeping the vital statistics’ registers. Depending on the education, diction, or dialect of the person giving the information to the official, he might hear it different than his predecessor, with the result that a variation of spelling could easily occur. The one thing that helps is that most of the villages in which our ancestors lived, had a fairly small population, thus limiting the number of people with similar first names. In addition, the family seems to follow the patrimonial rules for giving first names. Also, by examining the births/baptismal and marriage records, and the names of those who attended as witnesses at these events, family interconnections can often be made. Last but not least, until the 20th century, people pretty much stuck to living in the same general area, thus making it easier to track them.

Based on the above then, we feel reasonably certain that the oldest traceable ancestor is **Melchert**. He was probably born around the 1610’s. He had at least one son-**Jan Melcherts** who was born in the 1640’s in Workum. On Jan 28, 1672 he married Geertje Louws who was born in Sneek. The couple had 12 children. The eighth child was a **Coert Jans**.

We have a copy of his marriage certificate dating to February 28, 1681. It is practically illegible, but this information can be deciphered from it:

A **Coert Jans** (Coert the son of Jan) from Ruigahuizen marries a **Sjoke Wijbrens (Sjoke** the daughter of Wijbren) who came from Mirns. Since people married fairly young in these times, this means that they were probably born in the 1670’s. This is further strengthened by the fact that we have been able to find two children from this union in the Archives for the Province of Friesland located in Leeuwarden and having an excellent website. One was **Melchert Coerts**, born around 1700 and the other **Berend Coerts**, born around 1705.

Ruigahuizen is a very small village. In 1811 it only had 20 inhabitants. The name first shows up in 1250 as Rughahusem and in 1505 as Rughahuysum. The exact meaning is not absolutely clear. In Frisian the word “ruch” means the same as the Dutch “ruig”-tough, disorderly. The other possibility is that it comes from the Frisian male name “Roege” and thus means the home of Roege- the latter is more likely the case.



Map of the Corner of Gaasterland from where the Vogelzangs originated

Berend Coerts, a widower from Ruigahuizen, who married in Gaasterland on Jul 17, 1747 a **Lijsbeth Arnoldus**. She was 33 years old and hence born in 1714. Going by the age of his second wife, it seems reasonable to assume that Berend was born around 1714. Berend died sometimes between 1747 and 1752 as his wife remarried on May 24, 1752 to a Gert Geerts, who was borne in 1715. There is no record of children from the union between Berend and Lijsbeth.

However, from Berend's first marriage probably was some offspring. There is a record of a marriage of **Coert Berends** who on August 31, 1760, in the Roman Catholic church of Woudsend, married a **Marija Pieters**, who was from Ypecolsga. They lived in Harich, from where he originated. He probably was born around 1739. From this union was a child – **Berend Coerts**, born in Harich Mar 17, 1764. He must have died as an infant, for another son by that name was born in Harich on Jun 22, 1765. The mother Marija probably died in childbirth, a common phenomena in those days, as no more children are recorded from this union. However, in the Frisian Archives there is a record showing Coerts Berends remarrying to a Trijntje Melcherts on Mar 29, 1769. This union has no record of any children. When names had to be chosen in 1811, Berend Coerts chose the last name **Koets**.

Berend Coerts had an older brother **Melchert Coerts**. There exists a marriage declaration for him dated Jun 4, 1727. In Old Dutch it states the following:

1727 23 april Melchert Coerts jongman te
 Balk ende Beerentje Jans wonende
 2 d' 2 maj op de Hoijbergen met Const van
 1727 hun vader Jan Jansen wonende
 in twente hebben elcanderen egte
 3 d' 25 maj ende trouwe beloofd en begeerd
 1727 haar daar in te volgen lands
 ordte te laten bevestigen

Na Voorgaande drie geregelijke proclama-
 tien haarder Egte ower idel getegte gegaan
 zijnde Compliceerde Alom ons anderen
 Commissen en seens Melchert Coerts jong
 man te Balk ende Beerentje Jans
 doctus op de Hoijbergen en Verlaanden
 gelijk sij Verlaanden met desen dat
 sij elcanderen Egte ende trouwe heij
 beloofd en dat sij duskalvens aannemen
 ende beloven met elcanderen te leuen
 gelijk goede Egte geroide psonen te leuen
 en Volgens Gods ordte scheiden sijn
 te doen sonder om enige ootzaak van
 elcanderen te scheiden so langzhaar god
 almachtig door den tijdelijken dood niet
 en scheiden waer op sij elcanderen
 den rechten hand hebben geaoven in
 p r a s e n t i e van ons Commissen en seens
 a c t u m d' 1 d' 1727

"Melchert Coerts, jong man uit Balk ende Beerendje Jans wonende op de Hoijbergen,
 met const van hun vader Jan Jansen, wonende in Twente, hebben elcander egte ende
 trouw beloofd en begeeren daarinne volgens landsortie te laten bevestigen.

Naa voorgaande drie geregtelijke proclamatien haarder egte over deze geregte gegaan zijnde, compareerden voor onze ondergetekenden, commys en secretaries”

Melchert Coerts, jong man uit Balk, ende Beerendje Jans, jong dochter op de Hoijsbergen, en verklaarden mits dezen dat zij elcanderen egte and trouw hebben beloofd, en dat zij deshalves aannamen ende beloovden met elcanderen te leven gelijk goede egte getrouwde personen toestaat, en volgens Gods Ortie schuldig zijn te doen zonder om eenige oorzaak van elcanderen te scheiden, waarop zij elcanderen den regter hand hebben gegeven, in presentie van ons, commys en secretaris, op 4 Juni 1727.”

The translation of this is: “**Melchert Coerts**, young man from Balk and **Beerendje Jans**, who lives on the Hoijsbergen, with the permission of her father, Jan Jansen, who lives in Twente, have promised each other marriage and fidelity, and desire to have this affirmed according to the order of the country.”

“After this, three proclamations having been made regarding this intended marriage, in accordance with the requirements of the law, have they appeared before the undersigned, commissioner and secretary”

“Melchert Coerts, young man from Balk, and Beerendje Jans, young daughter on the Hoijsbergen, declared herewith that they have promised each other marriage and fidelity, and that they therefore accepted and promised each other to live like good in marriage united persons, and that they would be guilty according to God’s Laws, if they for any reason would divorce; after which they have given each other the right hand in the presence of us, commissioner and secretary, on June 4, 1727”

The Frisian archives show four children. The second son was Jan Melcherts-Jan Melcherts’son. The parents followed the patrimonial rules by naming him after his maternal grandfather. The oldest son was named after his paternal grandfather and thus be Coert Melchterszoon. .

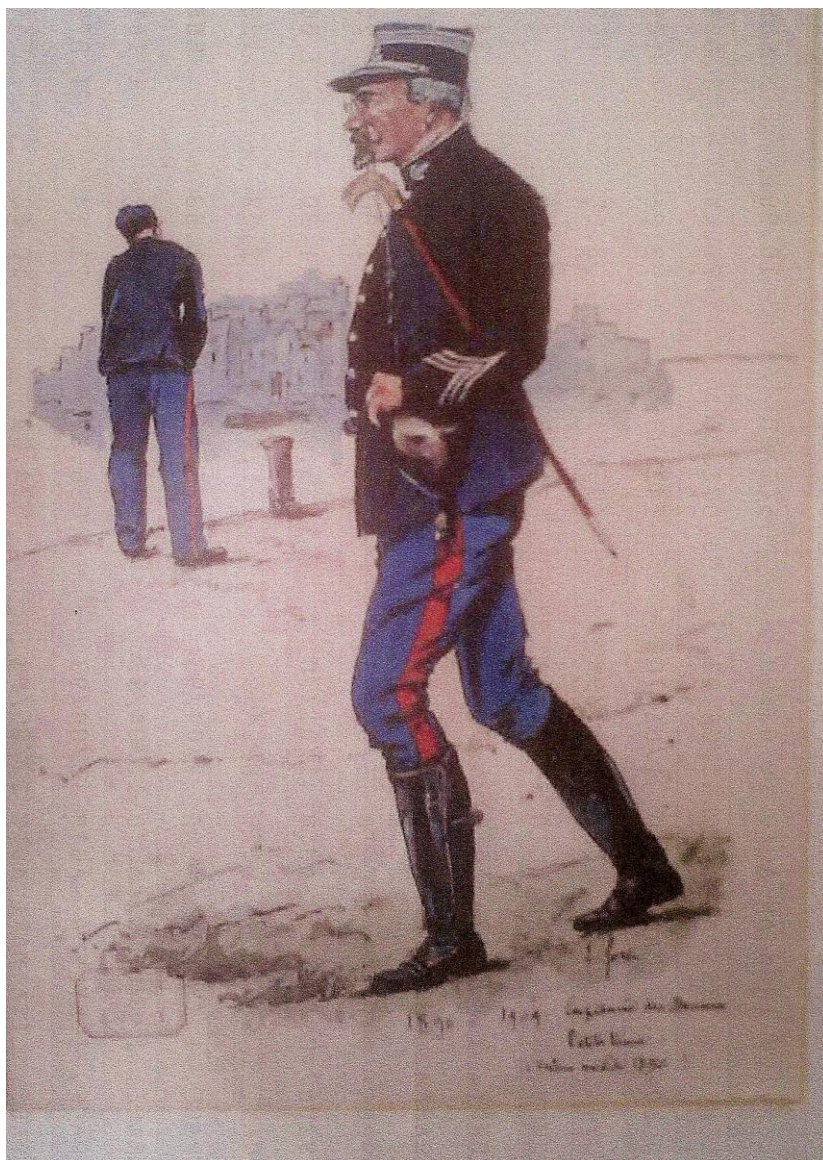
Jan Melcherts was probably born in Oudemirdum-Gaasterland in 1730. The Frisian Archives show that he married in the Roman Catholic Church of Bakhuizen, Gaasterland on March 29, 1758 to a **Margaretha (Grietje) Cornelis**, who was born in Hogebeuren, near Mirns on about Sep. 11, 1737. The church registers do not record the actual dates of birth, but rather the date of baptism- in this case Sept 11, 1737. She was the daughter of Cornelis Joannes and Yske Cornelis. Jan Melcherts and his wife were called “Jan and Grietje” They died within a month of each other in 1801 in Mirns. They lived from their marriage date till about 1765 in Heuteburen near Oudemirdum, and then moved to Hogebergen near Mirns.



Village square in Oude Mirdum, May 2010

His occupation was small farmer and farm worker. To the best of our knowledge he was not a fisherman. That occupation was taken on by some of his sons. Jan Melcherts had eight children- 6 sons and 2 daughters. They are:

1. **Cornelis**, born in Heuteburen on about February 16, 1750. He died in Hemelum on February 14, 1828. In 1811 he chose the family name of **Melchers**, since he already was known by that name anyway. His occupation was “veldwachter”- rural police constable, an occupation that occurs on numerous occasions in the Vogelzang family. He was twice married. The first time in the Roman Catholic Church of Bakhuizen, on May 11, 1789, to **Tjidske (Tietske) Klazer**, who was born in Bakhuizen and was there baptized in the RC Church on Jan 10, 1767. She died in Hemelum on Oct 10, 1808. At this marriage the official witnesses were Jan Melcherts, who probably was his father, and a Wybe Wierds, possibly a Wierdsma family ancestor..



Picture of a police constable in late 1800's

The second marriage was on February 17, 1819, before the civil authority in Koudum, and on February 21, 1819 in the RC Church in Bakhuizen, to **Attje (Atje) Berends de Vries**. She was born in the Zuidermeer, in the jurisprudence of the town of Stavoren around Jan 1, 1786. It almost appears that she was born at sea, as the word Zuidermeer seems to indicate this. She was baptized in the RC Church of Bakhuizen on Jan 1, 1786. She was the daughter of Berend Evert de Vries, farmer, and of Alltje Frankes. This second wife died in Bakhuizen on December 18, 1833. When her husband Cornelis died, she remarried on Jun. 18, 1829, to Rients Bokkes Stremmer, who was born in Schettens and was baptized in the Reformed Church in that town on Mar 18, 1787. He died in Warns on Jun 12, 1833. By occupation he was a master blacksmith. He was the widower of Jaaytske

Hettes, who was born in Witmarsum and there baptized in the Reformed Church on Nov. 22, 1789. She died in Warns on Nov 17, 1828.

It is interesting to note that the second marriage reflected the new laws introduced by the French occupiers. As a result of the French Revolution the separation of church and state became very pronounced. Because of this, when the French occupied the Netherlands, they introduced this phenomena which resulted, for registration purposes, in the introduction of non recognition by the state of any church marriages. All marriages had to take place before a civil authority, usually at City Hall. Yet, people did not want to abandon being married in the church, as, particularly in the Roman Catholic Church, marriage is deemed to be a sacrament. Hence for civil purposes they married earlier at City Hall. However, Catholics in particular, did not deem themselves married till they had exchanged their vows before a priest in their church. They therefore had a church wedding, usually a few days later. This system is still followed to this day. The other thing of interest is that the second husband of Atje was a Protestant. In those days there was still a fair bit of friction between the Catholics and Protestants, as a left over from the Reformation which caused a great upheaval in Dutch society. Hence it is unusual to see such a mixed marriage.

2. **Melchert**, who was born in Heuteburen and was baptized in the RC Church of Bakhuizen on Jul 2, 1761. He died in Marns Bakhuizen on October 26, 1836. In 1798 he married Jannetje Gerrits (Brandenburg)- the latter the name chosen in 1811. She was born in Braambergen on October 10, 1770 and was the daughter of Gerrit Johannes and Marijke Jans. She died in Wijckel on March 16, 1853. Melchert's occupation was farmer/labourer.

Showing his Vogelzang independence trait, he was somewhat tardy in registering a last name in 1811. At the time he had indicated at City Hall in Balk that he would choose the name Vogelzang, but did not formally register it as such. Hence he got charged and fined by the Napoleonic authorities for not having formally registered a surname. This gave him the incentive to register in 1813 when he picked the same name as his brothers-Vogelzang.

- 3 **Harmen** was born in Hogebergen and baptized in the RC Church in Bakhuizen on September 20, 1767. He died in Laaxem on January 10, 1830. On May, 1794 he married in the RC Church in Bakhuizen to **Geeske Jans (Krol)(Krul)** who was born in de Wiel and was baptized in the RC Church in Bakhuizen on August 26, 1776. She died in Laaxem on December 22, 1829. Harmen was a fisherman by occupation. In Stavoren he registered that he had chosen the name Vogelzang in 1811. The couple had ten children. He was the ancestor of the Laaxem and Lemmer Vogelzang branches, (See chapters 7 and 9)

40 n

Voor ons MAIRE der Gemeente van Stavoren, Canton
 Hindeloopen, Arrondissement Sneek, Departement Vriesland,
 gecompareerd zijnde *Harmen Jans*
 wonende te *Scharl* heeft dezelve verklaard, dat hij aan-
 neemt de naam van *Vogelzang* voor familie-naam.
 Dat hij heeft drie Zonen als Jouke
 oud 16 Jaar. Johannes oud 15 Jaar. en
 Jan oud 13 Jaar. en Drie Dochters als
 Jantje 8 Jaar. Gatske 2 Jaar. en Grietje
 20 Weken alle wonende te Scharl. En
 heeft oer met ons vertekend. Stavoren
 den 29 December 1811
H. J. Vogelzang *J. A. Lootsman*

Registration of the name Vogelzang” by Harmen Jans

Translation: Before us Mayor of the Municipality of Stavoren, Arrondissement Sneek, Departement Vriesland have appeared Harmen Jans living in Scharl the same declared that that he adopts the name of Vogelzang as family name. That he has three sons such as Jouke old 16 years, Johannes old 15 years, and Jan old 13 years and three daughters such as Jantje 8 years, Gatske 2 years and Grietje 20 weeks all living at Scharl. And has this person signed with us Stavoren the 29th of December, 1811

H J Vogelzang

J A Lootsman

- 4 **Berend** was born in Hogebergen and was baptized in the RC Church in Bakhuizen on December 2, 1769. He died in Warns on June 19, 1807 being only 38 years old. Berend was a master butcher in Warns. On Apr 30, 1797 he married in the RC Church in Bakhuizen **Oeke Jans (Monkelbaan)** – the latter name elected by her family in 1811. She was born in Harich and baptized in the RC Church in Balk on September 20, 1771. She died in Mirns/Bakhuizen on September 28, 1858. Her parents were Jan Johannes (Monkelbaan) and Popkje Baukes. The couple had 10 children. The tenth one from this union was born after the death of her father. After her husband died Oeke found herself pregnant from a chap by the name of Ignatius thus adding an eleventh child to her brood. Seven of her offspring died as infants. At time of choosing a last name, and as her husband had died by then,

Oeke chose the name **de Jong** for her offspring. Since she had only one son Jan Berends, who never got married, this branch of the family died out.

- 5 **Ybeltje (Yp)**-girl- was born in Hogebergen and baptized in the RC Church in Bakhuizen on June 17, 1772. She died in Tjerkgaast- municipality of Doniawerstal- on Jun 20, 1842. She was married twice; the first time to a **Durk Piebes**, Jan 19, 1794 in St Nicolaasga. From this union were three children. Durk Piebes died in St. Nicolaasga on Feb 8, 1800. On April 24, 1804 she remarried in the RC Church of St. Nicolaasga **Jan Luitzens (Brouwer)** who was born in Harich and baptized in the RC Church of Bakhuizen on March 16, 1773. He died in Tjerkgaast on August 17, 1826. Jan's occupation was labourer. From this union three children resulted. Since she was married prior to 1811 she had no need to adopt a new maiden name.
- 6 **Berendje**-girl- who was born in Hogebergen and baptized in the RC Church in Bakhuizen on May 14, 1775. She must have died before 1811 as there is no further record of her in the civil records.
- 7 **Johannes (Joannes)** was born in Hogebergen and baptized in the RC Church in Bakhuizen on November 1, 1776. He died on February 14, 1823 in Mirns/Bakhuizen. He was married on October 19, 1799 to **Geertje Sibbles Coldewayer** who was born at Bakhuizen and baptized in the RC Church of that village on April 9, 1773. She was the daughter of Sibel Lolles and Jantje Durks. She died at Bakhuizen on October 9, 1828. He was a labourer and she a seamstress. They had seven children- 5 boys and 2 girls. In 1811 he registered the name Vogelzang for him and his family.

Voor Ons, Baljuw benevens het Gemeente-Bestuur
 van Gaasterland, waarnemende de functie van Maire
 in de Gemeente Balk, Canton Lemmer, Arrondissement
 Sneek, Departement Vriesland, gecompareerd zijnde
 Johannes Jans Vogelzang.
 wonende te Bakhuizen heeft deze verklaard, dat
 hij aanneemt den naam van Vogelzang
 voor Familie-Naam, en dat hij heeft drie kinderen
 namelijk: Jan, oud acht jaren; - Sible, oud 7
 jaren; - en Lammer, oud één jaar en zeven
 maanden. -
 En heeft deze niet onbetrekkend als
 slaaf hebbende niet te kunnen schrijven: -
 den 23 December 1811.
 B. Baukema
 F. L. Zomeg

Translation: Before us, Bailiff of the Municipal Government of Gaasterlan, acting in the function of Mayor in the Municipality Balk, Canton Lemmer, Arrondissement of Sneek, Department Vriesland have appeared Johannes Jans Vogelzang living at Bakhuizen the same declared that he adopts the name Vogelzang as family name, and that he has three children, namely Jan old eight years, Sible old seven years, and Lammer old one year and seven months.

And he did not sign this document as he declared not to be able to write. The 23rd of December 1811. B Baukema F L Zomeg?

- 8 **Anne Jans** was born in Hogebergen and baptized in the RC Church in Bakhuizen on Sept 25, 1780. Just prior to the date that names had to be registered he died in Oudemirdum on November 1, 1811. He was married to **Grietje Wieges(Huizinga)** who was born in Oudemirdum and baptized in the RC Church of Bakhuizen on June 19, 1776. She was the daughter of Wiebe Jelles and Jeltje Berends. She died in Oudemirdum on Dec 24, 1823. Anne's occupation was labourer. The couple had 6 children-4 boys and 2 girls. The last boy-Anne- was born seven months following the death of his father. Though the mother registered the name Folmers for her children, none of them ever went by that name. They all took the name Vogelzang. However, because the youngest boy was born after the death of his father, his name was Anne Posthuma Vogelzang.; Posthuma in Latin means after the death of the father. His oldest sister when she married showed her name as Vogelaar- a person who catches birds.

Following the death of her husband-Anne, Grietje remarried under the name Huizinga an Age Ytzen ten Brink who was born in Harich and baptized there in

the Dutch Reformed Church on April 5, 1783. He was the son of Ytzen Ages ten Brink and Lisbeth Gerrits Kok. He died at Bakhuizen on Aug 18, 1859. He also was a labourer by occupation.

It is interesting to note that when choosing a name, the registration papers make mention of the fact that the registrants could not read or write. By today's standards one would wonder whether this was because they were dumb, or what. In actual fact the Vogelzangs were smart people in so far as life's wisdom is concerned. However, because they were so poor, and because schooling had to be paid for privately as no obligatory education systems existed, they just did not have the funds to send their kids to school, even if schools were available.

In the 1840's a teacher settled in Workum, about 5 km from Laaxum. As a result one finds that more and more of the locals of Laaxum and environs became literate. However, even when the kids went to school, it was not uncommon for them to go with a half empty stomach. When the harvest of corn, potatoes or fish had run out, one often went to school or work with a breakfast consisting of a slice of turnip. Common people, like the Vogelzangs, would deem it a treat if they would be given the fried intestine of cow that died, or the meat of an aborted calf.

It is also interesting that the Vogelzang belonged to a remnant of Catholics that lived in the area of St. Nicolaasga and Mirns Bakhuizen. In 1580 Roman Catholicism was officially outlawed and most of the population of Friesland became Protestant. The properties of the Catholic Church were confiscated and the proceeds spent on the Franeker School of Higher Learning, which trained ministers. As a result the more wealthy Catholics moved away and as small portion of the population, usually poorer people, remained Catholic even though they were persecuted for their belief. Those falling in that category tended to be fun loving people, who though practicing their faith, still had a mind of their own and, though loyal to the Faith, still would not necessarily swallow everything that was told in church.

With the making into land of the Zuiderzee and the accompanying construction of highways on the old sea bed, the ferry service discontinued and the vessels were either scrapped or became sight seeing ships.

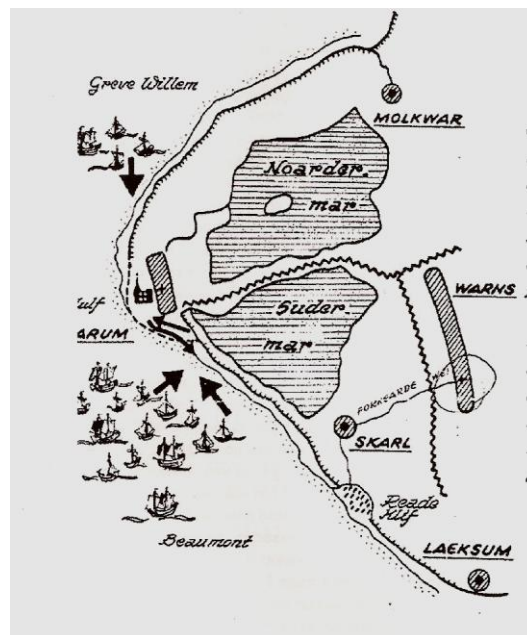
References: www.spanvis.nl/lemmer
www.offringa.nl/lemmer

De Lemmer Boot, a levenslijn tussen Amsterdam en Lemmer, by Anne Wilinga and Johan Saverda.

Chapter 7: Laaxum, “the Smallest Fishing Village of Europe”

In looking at the Vogelzang family, one would be remiss not to include the hamlet of Laaxum, or in Frisian Laeksum. It is the smallest fishing village in Europe with the smallest fishing harbour in Europe. Yet in spite of its size, Laaxum has a remarkable history, which includes the Vogelzang family

The village is located on the south west corner of Gaasterland on the edge of the Zuiderzee. It dates back to at least 1200 A.D. and possibly longer. Near it, in the 1800's a “hunnebed” –a megalithic grave- was found and excavated. The reason for its long history is that Laaxum is a part of the “Westergo” (See page 23) and sits on a sand ridge deposited during the last ice age. The name of the hamlet seems to mean “home of Laek”. In Dutch the ending “sum” comes from the old Dutch word “heem”, “heim in German, “home” in English. When added to another word the “heem” gets modified to “sum” (E.g the Dutch towns of Bussum and Hilversum) or “kum” (e.g the towns of Dokkum, and Blarikum)



Landing of Willem IV near Laaksum

The above map shows the high area on which Laaksum was located and the two nearby lakes- Northern Lake and Southern Lake. The monolith was near Warns.

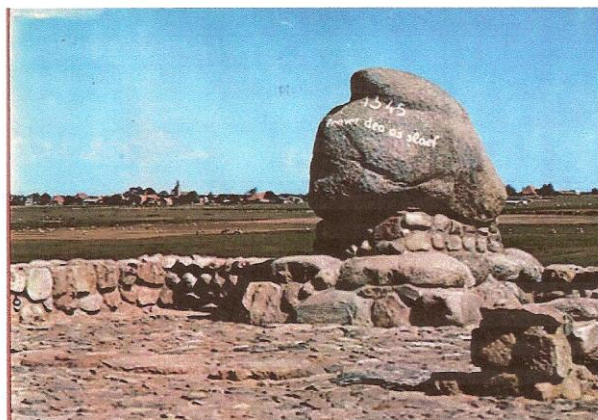
You will recall that in 1345 the Dutch Count Willem IV attempted to conquer Friesland. He assembled a sizable fleet off the Town of Enkhuizen on the West side of the Zuiderzee. Crossed it and ended up near Laaxum. Off the coast of Laaxum is a sandbar- the Mokkebank-. Willem IV's vessels got stuck on it several hundred yards from terra firma. Because he could not get his vessels afloat again, he decided to disembark, leaving his horses on board, however, wearing his armour. Once ashore near Laaxum, he found

that the hamlet was abandoned and burned the empty homes. He then proceeded to Warns, which also had been abandoned and the same process repeated itself- he burned the homes



Frisian Peasant Soldier in the 16th century
as pictured by Cornelis Kempius' in *De origine Phrisonum*

Warns is a hike of about 2.5 km. Being dressed in their armour, and without their horses, the walk tired out Willem IV and his entourage. Hence when the local farmers attacked them near Warns, they were soundly beaten and clubbed to death. A monument to the battle stands just outside Laaksum (Roode Klif.- Red Cliff) Each year on September 26, a memorial gathering of the battle is still held at the monument. The wording on it in Frisian says "Leaver dea as sleaf"- Better to be dead than slave.



Plattegrond: Roode Klif

We also referred to the friction between the Schieringers and Vetkopers. This reached its summit on June 10, 1498 when Albrecht of Saxony, who tried to pacify Friesland after

having become its ruler, amassed an army near Laaxum to beat the Schieringers once and for all. His opponents were the local Frisian farmer/soldiers. They were, however, no match for Albrecht's well trained and well armed German army. The reason for this was not so much because the Frisian could or would not fight, but more so because they lacked the leadership to drill them in putting up an organized battle. They acted as a disorganized mob, reasonably well armed with a sword, clubs, field tools- such as forks and threshing utensils- and spears, and thus got licked once and for all. The result was the end of the Frisian "state" as such.

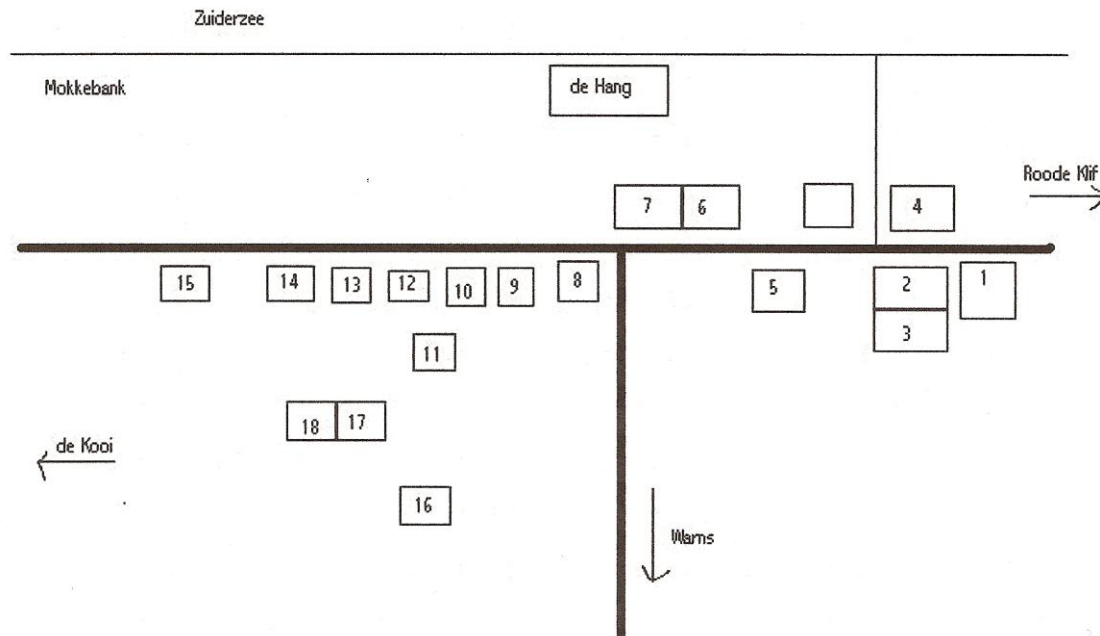
The connection with Laaxum and the Vogelzangs dates back to 1808 when Harmen Jans- later called Vogelzang built a fishermen's home in Laaxum. He had moved to Laaxum and become a fisherman.

Construction of the home was started by a carpenter from Melkwerum. However, he died while in the construction process and the job was finished by Harmen Jans. He was fairly handy. However, like many of his name sakes, not the most skilled builder. As a result, many of the walls etc. are out of square.



Vogelzang home in Laaxum in the 1930's

The home is still standing and is shown as house 2 and 3 on the following diagram of Laaksum in the 1920's. The villagers were all Protestants in those days, but for the catholic Vogelzangs who attended church in Mirns- a 2.5 km walk from Laaxum..



Occupants of the Laaxum homes in the 1920's

1. Yke and Marie Visser
2. Johannes Vogelzang
3. Auke Vogelzang
4. Wiele and Anne Visser
5. Douwe and Siementje de Vries
6. Jan and Neeltje Visser
7. Hylkje De Vries (single)
8. Teake and Siebeltje de Vries
9. Otte and Tetje Heyes
10. Oanne and Geske Bakker
11. Wietze and Martje Boersma
12. Wabe and Akke Visser
13. Setse and Baukje Visser
14. Oanne and Geertje Visser
15. Jan Visser
16. Popke and Griet Visser
17. Harmen and Trijntje Visser
18. Trijntje Visser

Laaxum has the distinction of being the smallest fishing harbour in Europe. It had a relatively large fishing fleet of about 18 vessels, prior to the building of the "Afsluitdijk"-the sea dike closing off the Zuiderzee from the North Sea. At that time the sea fish such as herring, sole etc were caught .At present there are only three fishing families left who catch eel, and anchovy.



Laaxum harbour in 1927 showing some of the fishing boats



Painting hanging in the Laaxum Vogelzang house, of same

The Vogelzang house has been partially restored to its original state by its new owners.. On the village plan it shows that two families lived in the “Vogelzang” house and hence the plan shows house #2 and # 3. Since its erection, house # 2 was occupied by the following:



View of the Laaxum Vogelzang house-2004

Harmen Jans d.o.b. 20 09, 1767, who died in Laaxum Jan 10, 1830 and his wife Geeske Jans Krol and their 11 children. He was fisherman by trade, and built the Vogelzang house in Laaxum.

The oldest son was Jan Harmens born around 26 9 1796, died in Laaxum 11 04 1862 and his wife Neeltje Aukes Sonsma and their 5 children. He also was fisherman by trade. Their oldest son, Harmen Jans (Johannes) Vogelzang, was born in Laaxum 19 05 1834 where he died on 17 07 1872. His wife was Trijntje Liewes van der Veen. He also was fisherman. They had 4 children

Their oldest son was Johannes Harmens Vogelzang was born in Laaxum 22 02 1864 and he died there 22 05 1924. He was married to Marijke Fimmes de Vries. They had 9 children. He also was a fisherman. He was called “Greate Jehonnus”- the big Johannes. He was a tall man, well over six feet and had curly reddish hair. Some people called him the “mayor” of Laaxum. He was the only Catholic in the hamlet in a period of time where friction between Catholics and Protestants was not uncommon.

He came by that name by the fact that once a year the fishermen living along the Zuiderzee coast from Laaxum to Stavoren had to bid for the coastal fishing rights from the Provincial Government. The rights, thus bought would allow the successful bidder to

place his nets in certain spots along the coast. For a while one of the Protestants in the village looked after this and he would then sublet certain areas to his fellow fishermen from the village. Since some spots were better “fishing holes” than others, the subletting was not always done in the most honest way and Johannes felt that he and his boys were not treated fairly.

As a result, one year he went to the governing authorities and placed a bid for all of the fishing rights along the whole coast, and at a price considerably higher than the regular bidders. He thus ended up with owning the rights and his fellow fishermen had to come begging to him to be let in on his deal. He agreed to do so, but because he was a man of integrity he subdivided the rights in an honourable way, to the satisfaction of most. As a result he was from then on delegated to negotiate the rights and divide them equitably among the locals.

Bachelor sons and wife of Greate Jehonnis Vogelzang



Auke Vogelzang
May 6 1896-Jan 23, 1977



Harmen Vogelzang jr
Sep 19, 1892-Nov 6 1953



Marijke de Vries
Apr 24, 1868-Apr 19, 1953

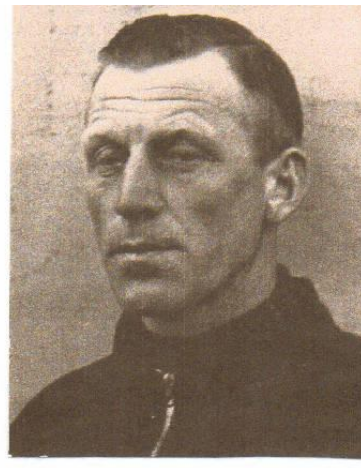
Bachelor daughter and sons of Greate Jehonnes



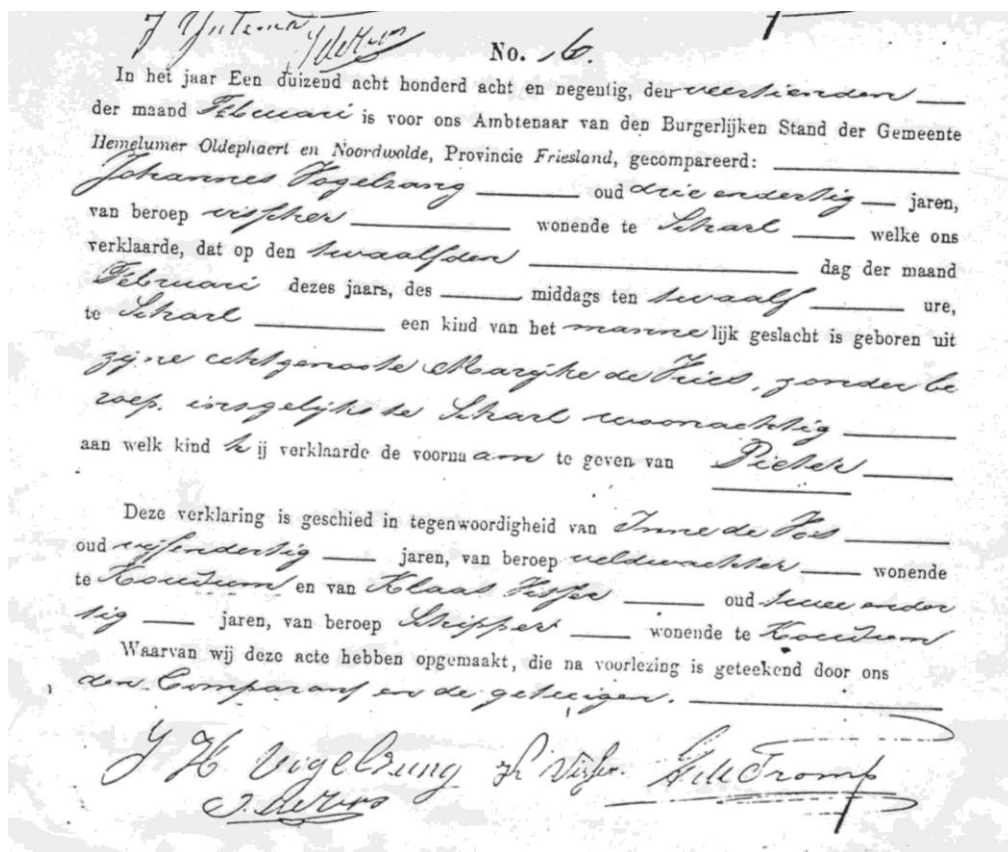
Akke Vogelzang
Dec 27, 1907-Nov 3 1996



Jozef Vogelzang
Mar 23, 1906-Sep 7, 1969



Frank Vogelzang
Nov 10, 1901-Dec 28, 1987



Birth Certificate of Pieter Vogelzang #487 4th son of Greate Johannes

Dutch text: In het jaar Een duizend acht honderd acht en negentig, den veertienden der maand Februarie is voor ons Ambtenaar van de Burgelijke Stand der Gemeente Hemelum Oldephaert and Noordwolde, Provincie Friesland, gecompareerd: Johannes Vogelzang our drie en dertig jaren van beroep vischer wonende to Scharle welke ons verklaarde, dat op den twaalfden dag der maand Februari dezes jaars, des middags ten twaalf ure, te Scharle een kind van het mannelijke geslacht is geboren uit zijn echtgenote Marijke de Vries, zonder beroep inogelijks te Scharle woonachtig aan welk kind hij verklaarde de voornaam to geven van Pieter.

Deze verklaring is geschied in tegenwoordigheid van Inne de Vos out vijf en dertig jaar, van beroep veldwachter wonende te Koudum en van Klaas Visser oud twee en dertig jaar van beroep schipper wondende to Koudum

Waarvan wij deze acte hebben opgemaakt, die na voorlezing is getekend door ons, den comparant en de getuigen

J H Vogelzang, K Visser; G H Tromp; I de Vos

He had eight sons, most of whom were unmarried. A good number of the locals were young fishermen with young families. In those days there was no workers compensation or other government plans to help if one got sick or injured. Hence when his fishermen neighbours got sick or could not find affordable help, Johannes would tell one of his sons to go and help them out. A noble gesture, but one not always appreciated by the sons, as the helping was to be done "pro Deo" or free of charge.

He was a man with a social conscience. To convert his fish into cash, he would peddle them in the nearby towns. The story goes that he sold some flat fish to the local doctor for one guilder and to the cleaning lady of the doctor for fifty cents. The doctor approached him and asked why he charged him a guilder and his cleaning lady only half. His reply was that he had sold the doctor the best species of his flat fish and the cleaning lady the ones of a lower quality. Besides, the doctor could afford to pay more. Hence he was entitled to do so.

If by the end of the day he had fish left over, he would clean them and give them away to widows, or folk with big families and who were not too well of.

The oldest son- a fisherman –Harmen Johannes Vogelzang was unmarried. He was born in Laaxum 19 09 1892.and died in Groningen of a brain tumor on Nov 6, 1953. His brother Fimme, initially also was a fisherman but with the building of the “afsluitdijk” became policeman in Amsterdam, lived in the house. He was married to Antje Willems de Vries. When he went to Amsterdam the house was turned over to his bachelor fisherman brother Auke. When in Amsterdam he got kidney disease and was put on disability. He then returned to Laaxum and with his fishermen brothers took up fishing again



Back view of the Laaxum Vogelzang house – 2004

In House #3 lived Auke Johannes Vogelzang born in Laaxum 17 10, 1845, and his wife Froukje de Vries. He and his oldest brother Harmen Jans Vogelzang owned a fishing boat together. It was probably the HL2. (HL identifies boats from Laaxum) He had 9 children. His oldest son (a twin) Johannes Aukes Vogelzang died within 16 days of birth. Hence the next son got the same name.-Johannes Aukes-Vogelzang. He was born 2 11 1876 and died in Laaxum on 2 12 1921. He also was a fisherman and a bachelor, as well as a hot head.

The Hang in Laaxum

After the building of the “afsluitdijk” the fish caught were auctioned off at the local “auction hall” called the “Hang”. The auctioning was carried on till the operation moved to the nearby larger fishing town of Stavoren. Hang stands for the place where fish were strung on strings and smoked

Prior to the closing off of the Zuiderzee, the Hang was used to salt and smoke herring-(bokking) a way of preserving the fish. The stone building is still standing just off the harbour, though it is no longer used for anything but storage.



The “Hang” in Laaxum, 2004



Additional view of rear of Laaxum Vogelzang house



Laaxum Vogelzang house in 2010- available as vacation cottage



Laaxum Vogelzang house, winter 2010 (picture by Peter de Jong)



Original fire place in Laaxum Vogelzang house, 2010

One may wonder why the Vogelzangs suddenly became fishermen in Laaxum. The reason for this is that during most of the reign of Napoleon, 1795 – 1814, the British fleet under Admiral Nelson, enforced a blockade of the North Sea ports. It was an effort to cripple the economy of the French Empire. As a result the fishing ports along the North Sea were pretty much out of commission and the fishermen were unable to catch, let alone market, their livelihood. Because at that time the Zuiderzee was still open water, and because it was rich with herring, anchovy, and similar fish, the fishermen located along the Zuiderzee prospered. Fish was scarce and thus the price of it soared. Hence it

was logical for the Vogelzangs to tie in to this prosperity by purchasing a fishing boat and earning enough money to build the Laaxum Vogelzang house.

In her book “Land en Mens van Gaast en Klif” the author, Mrs L Post Beuckens, makes mention that a Harmen Jans from Laaxum, obviously our ancestor, regularly bartered with the French occupiers and supplied a good deal of food for their kitchens. He, as well as many of his neighbours, were not at all pleased to see the French beaten and cease their occupation of the Netherlands as supplying them helped him to make a living.

Unfortunately, once Napoleon was defeated and the blockade lifted, an over supply of fish resulted, dropping their price and making the life of a fisherman anything but prosperous. Many could hardly make a living and look after their families, including the Laaxum Vogelzangs.

The following are typical figures as they apply to a fisherman in those days. They are based on the fact that fishing for herring and anchovy is done for about 20 weeks of the year. The remainder of the time would be spent in miscellaneous work activities, such as subsistence farming.

Value of fishing vessel	Fl. 1,400	
Value of anchovy nets	490	
Value of herring nets	280	
Value of dragging material	225	
Total		Fl. 2,295
Gross income from anchovy	240	
Gross income from herring	200	
Total		440
Cost of fisherman's helper paid on shares		
1/6 of gross from anchovy	40	
1/5 of gross from herring	40	
Operational cost for 20 weeks	40	
½ of interest on vessel and wear and tear	70	
Interest on capital invested in nets	25	
Cost of loss of nets	115	
Total		330
Profit available to owner of fishing vessel		110

As one can see, what was left was hardly enough to support a family on.

References: www.spanvis.nl/Lemmer

www.mnopr.com/laaxum and www.warns.nl

Land en Mens van Gaast en Klif, by L Post-Beuckens

Gaasterland, Eeuwenoud Land tussen Mar an Klif- Friese Press and Boekerij

Chapter 8- The Laaxem Vogelzangs

Marriage declaration of Johannes Harmens Vogelzang and Geeske Jans Krul

[illegible]

1. 25 der kinderen Jannetij. Post 1845. Halven Saad middag
te twaalf uren.

[illegible]

З. П. Кочетков

H J Kornstra

W. F. Rose

W. Van Winkle

Frankfurt

In het jaar Een duizend acht honderd drieëndertig, den dertigsten der maand Januari, des voordemiddag ten elf uren, zijn voor ons---Grietman-----
 Officier van de Burgelijken stand der Grieteneyen Gaasterland, Provincie---
 Vriesland, Gecompareerd, -----
 Jan (volgens het bijgevoegd Latijnsch doopcontrant: Johannes) Harmens VOGELZANG
 oud vier en dertig jaren, visscher, wonende te Schaarl, geboren te Mirns en Bak-
 huizen, meerderjarige zoon van wijlen Harmen Jans VOGELZANG, in leven visscher
 en van Geeske Jans KRUL, in leven echtelieden, beiden gewoond hebben en over-
 leden te Schaarl. Kleinzoon van Vaderszijde van Johannes Melcherts, in leven
 werkmán, en Grietje Kornelis zonder bedrijf gewoond hebbende en overleden te
 Mirns en Bakhuizen, en van moederszijde van Jan Jansen KROL en Gatske Aukes,
 in leven echtelieden, beide gewoond hebbende en overleden te Mirns en Bakhuizen
 voornoemd. -----Eind---
 Geesje Joannes KONST, oud drie en dertig jaren, zonder bedrijf wonende te
 Mirns en Bakhuizen, geboren te Bovenkarspel, weduwe van Lubbert Sijskes BOSMAN,
 in leven Bakker, gewoond hebbende en overleden te Mirns en Bakhuizen voornoemd,
 meerderjarige dochter van Johannes KONST, in leven Kleermaker, gewoond hebbende
 en overledente Balk (in het bijgevoegde overlijdens-extract voorkomende onder
 de naam van Jan Evert KONST) en van Trijntje Tjallings de BOER, in leven werk-
 vrouw, gewoond hebbende en overleden te Balk; kleindochter van Vaderszijde van
 Andries Christiaan KONST in leven kleermaker, en van Geesje MAATCATE, beiden
 gewoond hebbende en overleden, Op het Zeldam, Amst Delden; en van moederszijde
 van Tjalling de BOER en Akke Pieters, in leven echtelieden, werklíeden, gewoond
 hebbende en overleden te Stavoren.
 Geblijkende de geboorten en overlijdens-exacten in behoorlijken vorm opgemaakt
 en hierbij overlegd, welke ons verzoocht hebben het door hun voorgenomen Huwelíj
 te voltrekken, waarvan de afkondigingen en zoo voor de Hoofddeur van ons huis
 Grieterney, als dat der Grieterney Hemelumér-Olderheert en Noordwolde zijn gesch
 namelijk en deze bedrijven op den vier en twintigsten en dertigsten December
 des vooriges jaars, en in laatst genoemde Gemeente op den zesden en dertiende
 Januari laatstleden, telkens desmiddags te wtaalf uren-----
 Geen verhuidering tegen het gemelde huwelíj ten onzen kennis zijn gekomen
 hebben wij aan de hiervoor vermeldte verzoeken voldaan, na voorlezing van de mede
 genoemde twaalf bijlagen, welke aan deze acte, na behoorlijk te zijn geparrafeer
 zullen worden geannedeerdzomede van het zesde hoofdstuk van den titel van he
 Burgelíj Wetboek, het op schrift hebbende van het huwelíj ieder der aanstaand
 echtgenoten afgevraagd of zij elkander wederkerig tot man en tot vrouw wilden
 nemen waarop door elk derzelven afzonderlijk een toestemmend antwoord is ge-
 geven, verklaren wij in naam der wet dat Jan Harmens VOGELZANG en Geesje Joanne
 KONST voornoemd door het huwelíj verbonden zijn van hetwelk wij acte hebben
 opgemaakt in tegenwoordigheid van Willem Pieters Albada, oud acht en vijftig
 jaren, veldwachter, wonende te Oudemirdum, Hidde Jacob Koornstra oud drie en vijf
 jaren, dienaar van de politie, wonende te Balk, Willem Tjietjes Roskam, oud dertig
 jaren, wonende te Wyckel, veldwachter, en van Franke van Elschot, oud een en twint
 jaren, klerk wonende te Balk, geen bloed of aanverwanten van de contractante
 vermeld welke deze acte nevens ons en de Contractant na gedane voorlezing heb-
 ben geteekend verklarende de contractant tot teekenen verzoocht dit niet te
 kunnen het schrijven niet geleerd hebbende: W.P. Albada
 J: H: Vogelzang H. J. Koornstra W. T. Roskam
 W. van Swinderen F. van Elschot

Translation:

In the year one thousand eight hundred and thirty three, on the thirtieth of the month of January, in the forenoon of eleven hours, appeared before us "Grietman"- administrator-officer of the civil registry of the administrative district of Gaasterland, Province of Friesland, Jan (according to the Latin baptismal registration "Johannes") Harmens Vogelzang thirty four years old, fisherman and living in Schaarl; born at Mirns and Bakhuizen, son of age of the later Harmen Jans Vogelzang, while living fisherman, and of Geeske Jans Krul, while living spouses, and having lived and died in Schaarl.

Grandson on father's side of Johannes Melcherts, while alive a labourer, and Grietje Kornelis without occupation having lived and died at Mirns Bakhuizen, en from mother's side of Jan Jansen Krol and Gatske Aukes, while alive spouses, both having lived and died at Mirns Bakhuizen as mentioned.

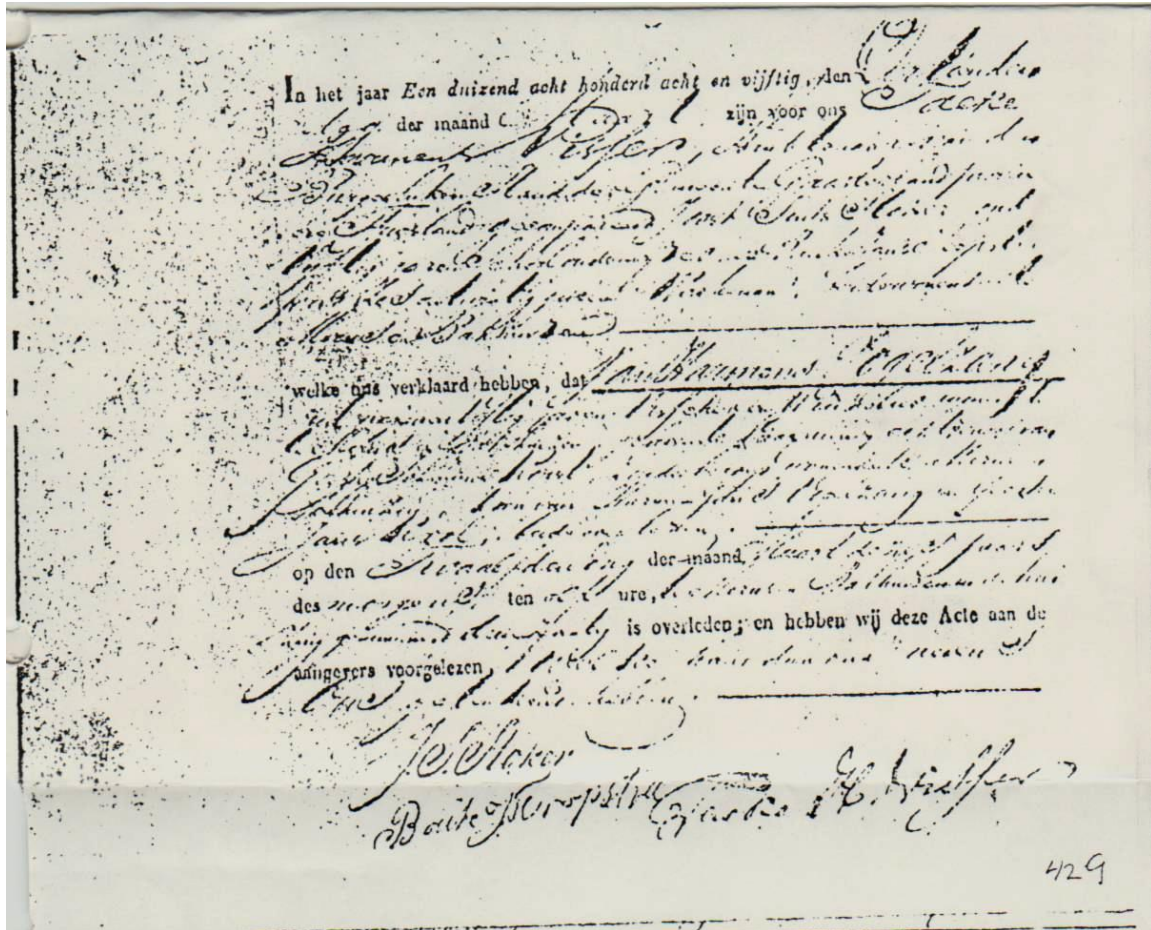
And Geeskje Joannes Konst, thirty three years of age, without occupation and living at Mirns Bakhuizen, born at Bovenkarspel, widow of Lubbert Sijskes Bosman, while alive baker, having lived and died at Mirns Bakhuizen as mentioned, daughter of age of Johannes Konst, while alive tailor, having lived and died in Balk (in the attached death certificate referred to under the name of Jan Evert Konst) and of Trijntje Tjallings de Boer, while alive labourer, having lived and died in Balk; granddaughter on father's side of Andries Christiaan Konst, tailor when living, and of Geesje Maatcate, both having lived and died at the Zeldam, district of Deldin; and from mother's side of Tjalling de Boer and Akke Pieters, while alive spouses, labourers, having lived and died at Stavoren.

Having checked the birth and death certificates as having been properly prepared, who have requested us to carry out the intended marriage, of which the announcements as such have been posted on the front door of our home the district office, of the district of Hemelum-Olderheert and Noordwolde, and which events took place on the twenty fourth and thirtieth of December last year, and in the last mentioned district on the sixth and thirteenth of January of this year, at each time at twelve o'clock in the afternoon.

Since no objections against the announced marriage to our knowledge, has been made known did we agree to the request, after reading of the mentioned twelve attachments, which will be attached to this certificate in accordance to the sixth chapter of the Civil Code, did we record in writing the fact that we asked the about to become spouses if they mutually wanted to become husband and wife, to which each of them gave a positive answer, and thus do I declare in name of the law that Jan Harmens Vogelzang and Geesje Joanane Konst, previously mentioned, are united in marriage of which we have made up the official document in the presence of Willem Pieters Albada, fifty eight years of age, police constable, living at Oude Mirdum; Hidde Jacob Koornstra fifty three years old and police servant, living at Balk; Willem Tjietjes Roskam, thirty years old, living at Wyckle and police constable; and of Franks van Elschot, twenty one years old, clerk, living at Balk and no relatives of the mentioned contractors, which document along with us and the contractors, after having read the document I declare that I requested the contractors to sign, they requested not to do this as they had not learned how to write.

W.P Albade, J.H Vogelzang, W van Sinderen, H J Koornstra; F van Elschot, W.T Roskam.

As a point of interest the name "Krol" means "curl" and probably in 1811 was chosen based on the nature of the registrant's curly hair.



Death Certificate of Jan Harmen Vogelzang

Translation:

In the year one thousand eight hundred and fifty eight, on the thirteenth day of the month of March, appeared before us Teuke Harmen Visser, official of the Civil Registry of the district of Gaasterland, Province of Friesland

Joost Sents Stoker, fifty years of age, teacher and Bouke Jans Terpstra, twenty six years of age, labourer, living at Mirns/Bakhuizen, which declared to us that

Jan Harmens Vogelzang, fifty nine years of age, fisherman and shopkeeper living at Mirns/Bakhuizen, born in Laaxum, spouse of Geeske Johannes Konst, without occupation, living at Mirns/Bakhuizen, son of Harmen Jans Vogelzang and Geeske Jans Krul, both deceased

On the twelfth day of the month of March of this year, in the morning at the eleventh hour at Mirns and Bakhuizen in the house numbered sixty three has died: and have we

prepared this document read it to the declarers, which they thereafter along with us have signed.

J.S. Stoker , Bouke J Terpstra, Teuke H Visser

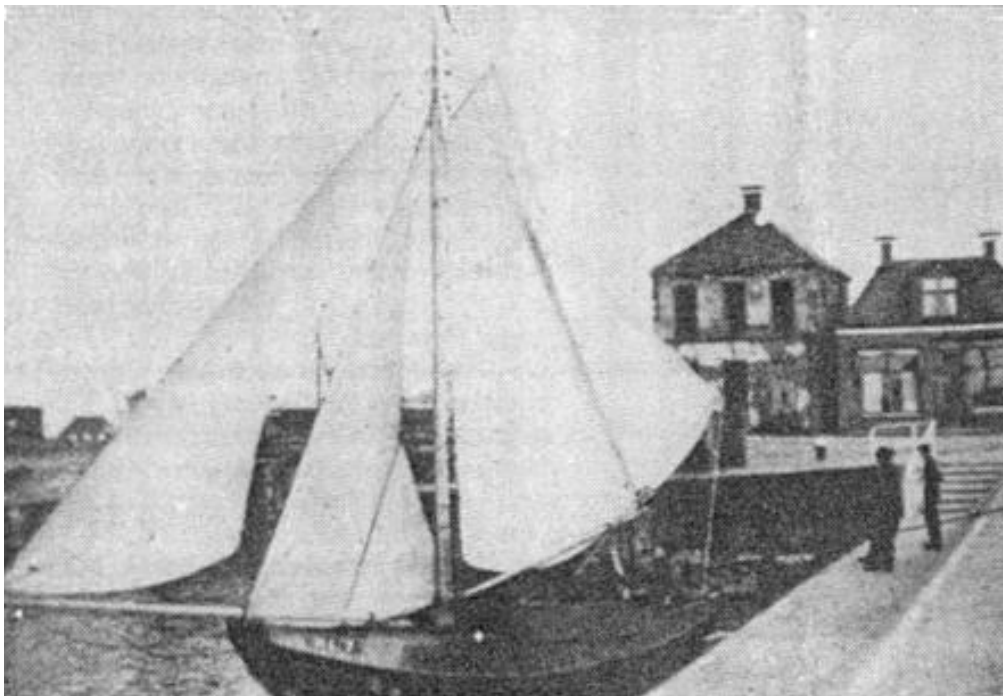
In Chapter 6 we saw that Jan Melcherts had 8 children. The third one was Harmen who married Geeske Krul (Krol). This couple had 10 children:

1. **Joucke Harmens Vogelzang**, born in Bakhuizen and baptized there on March 14, 1796 in the RC church. While haying in the Kolderwolde he suddenly died on Jul 21, 1818. He was unmarried
2. **Johannes Harmens Vogelzang** born at Bakhuizen where he was baptized in the RC church on Dec 26, 1796. He died in Laaxem on Apr 11, 1862. His civil wedding was at Balk on Jun 14, 1833 where he married Neeltje Aukes Sonsma, born at Oudemirdum. She was baptized at the RC church in Bakhuizen on Dec 27, 1806 and was the daughter of Auke Martens Sonsma, butcher at Oudemirdum and of Grietje Johannes Koshorn. She died at Laaxem on Nov. 3 1874. Johannes was Fisherman.
3. **Jan Harmens Vogelzang**, born at Bakhuizen and baptized there in the RC Church on Apr 7, 1798. He died in Mirns on Mar 12, 1862. He married in Balk on January 30, 1833 to Geeske (Gatske) Konst, who was born at Bovenskarspel on Sep. 26, 1799. She died in Mirns on Apr 29, 1871/ Geeske had been married before, on May 20, 1825 to Lubbert Sipkes Bosman who was born at Balk on Aug 7, 1788 where he died on Jan 15, 1829. Lubbert was a baker by profession. Jan Harmens was fisherman and shopkeeper and also some form of an innkeeper. He was the progenitor of the Lemmer branch of the Vogelzangs
4. **Hendrik Harmens Vogelzang**, born in Barkhuizen where he was baptized in the RC church on Apr 6, 1801. He must have died prior to 1811 as he is not mentioned in the Napoleonic name registry
5. **Jannetje Harmens Vogelzang**, born in Bakhuzen and there baptized on Dec. 30, 1803 in the RC Church. She died at Mirns on Feb 21, 1872. She married in Balk on Jan 30, 1833 a Lammert Sjoukes van der Wal who was born in Mirns on Nov. 3, 1808. He was the son of Sjouke Fimmes van der Wal and Gatske Lammerts van der Meer. Lammert died in Mirns on March 11, 1897. He was a short person which excused him from military service. They had two children.
6. **Berend Harmens Vogelzang**, born in de Wiel and baptized in the RC church in Bakhuizen on Jul 23, 1803. He also must have died prior to 1811 as his name is also not mentioned in the Napoleonic registry.
7. **Cornelis Harmens Vogelzang**, born in de Wiel and was baptized in the RC church at Bakhuizen on Sep 1, 1807. He died in Bakhuizen on Oct 22, 1807.
8. **Grietje Harmens Vogelzang**, born at Warns and baptized in the RC church in Bakhuzen on Oct 6, 1808. She never married and died on March 4, 1877 at Mirns.
9. **Berend Harmens Vogelzang**, born at Staovren on Feb 9, 1814. He died on March 13, 1814.
10. **Berendje Harmens Vogelzang**, born in Stavoren on Aug 15, 1815 and baptized in the RC church in Bakhuizen on Aug. 30, 1815. She remained unmarried and died in Hemelum on Apr. 30, 1891. She had the nickname "Freule"- baroness.

The three ladies Gatske, Griet and Berendje were called the “Bot Ladies” as they sold bot (a type of flat fish) caught by their fisherman brothers, door to door. They were not too accurate in turning over the monies collected in the sale. Apparently quite a bit got lost on the way in the purchase of alcohol. The brothers, all of whom were still single, got fed up with this and decided that enough was enough. After some deliberation, they came to the conclusion that the best way to solve the “women selling bot” problem was to find themselves a wife. Jan Harmens found the widow Geeske Konst and married her in January 1833.

His older brother, Johannes, walked to Oudemirdum and visited a well known farmer’s maid. They agreed to get married in the fall of 1832. However, there was a minor problem in that she had to finish her contractual obligations to serve the farmer until June 1833. The fact that she was to get married made no difference to the farmer- a deal was a deal. During the interim time of the fall of 1832 and June 1833, he never saw his bride to be. However, room was made in the parental home in Laaxum, as sister Jannetje got married on the same date as Jan Harmens, January 30, 1833 to her Lammert and moved to Mirns. The last sister, Berendje- the “baroness”, was pawned off to a different village and thus the parental fisherman’s home, built in 1808, had made room for the new couple. The parents in the meanwhile had died in 1829 and 1830 respectively.

Whispering has it that one of the sisters had a child out of wedlock. However, there is no proof of this.



Picture of the HL7 from Laaxum. It was built in 1947 for Johannes Vogelzang as the first post war vessel built by the shipyard “Volharding” owned by van der Werff in Stavoren. Type of vessel is called a “zeil schouw” and was build of steel with an auxiliary engine.

Vessel is shown in Stavoren Harbour, 1947

Chapter 9- Lemmer-A Key Port and Fishing Town in Friesland.



Lemmer Inner Harbour- early 1900's. In the background is one of the Lemmer boat ferries. Fish kegs are stacked on the quay.

Lemmer is located on the southern edge of Gaasterland, the high grounds of Friesland, and the low land bordering on the province of Overijssel. Its origins go back to the 13th century when a settlement by the name of Lenna or Limna existed. The origin of the name is unknown. The town was fortified several times in the mid 1400's, starting with the fortification build by Count Jan van Beieren in the 1450's. Several times the fortifications were destroyed by Frisian freedom fighters and rebuilt. Emperor Charles V ordered the fortifications destroyed, to no avail.

The importance of the town was its location. Situated on the Zuiderzee, with a good harbour at the mouth of the access to the Frisian lakes, it was the logical place for the access port between Holland and the Frisian hinterland. The rivers- Rien and Zijlroede- which empty the Sloterveer, meet near Lemmer. As early as 1511 a lock was build at the place where the two rivers entered the Zuiderzee, indicating that even in that early year Lemmer was an important harbour. As early as 1581 a regular ferry service was instituted between the Province of Holland and Friesland. Because of the silting of the harbour at Kuinre, and the unfavourable location of the harbour of Tacoziyl, Lemmer gained its status of **the** harbour of Friesland. In the late 1800's the rivers referred to, were canalized thus giving even better access to the Frisian lakes. It enabled larger inland vessels to

transport freight by boat into the Frisian hinterland. Though that still takes place, the main fame of Lemmer to day is that of a tourist town catering to the many pleasure and sail boats traveling from the former Zuiderzee to the Frisian lakes, which are famous as a great place to sail.

Going back a few hundred years, though, Lemmer was known as a fishing town, a centre for transportation, its location near one of the largest peat deposits, wood mills, and its shipbuilding industry. In the 1800 and 1900's freighters regularly sailed to North America.



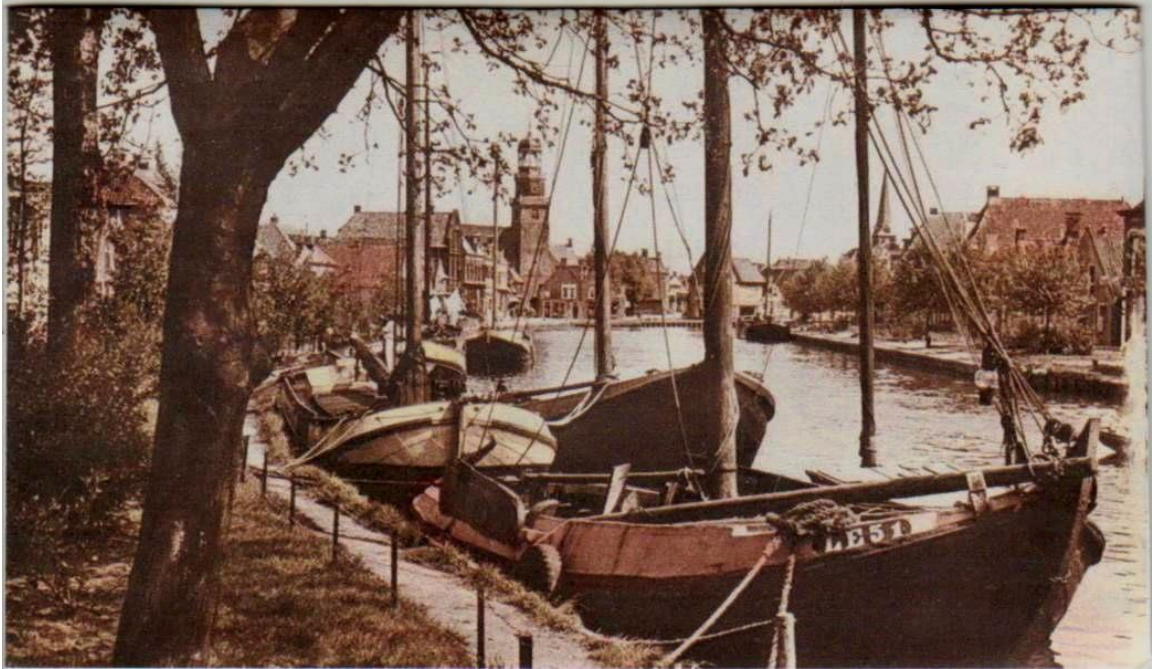
Early 1900's- Picture of business selling sail etc.

Because of its location Lemmer was the starting point for regular ferry services of passengers and freight to Groningen, Zwolle, Woudsend, and Joure, and last but not least the daily night boat service between Lemmer and Amsterdam. The latter service dates back to 1719.

The Zuiderzee was known for its plentiful herring and anchovy stocks, and later for eel Fishing was seasonal and primarily took place in the fall and winter months (shifting in later years to the spring). During the summer months, the crews of the fishing boats usually sailed on grain ships to the Baltic Sea. The digging of peat was an important industry in the early 1800's. However, over time the peat supply depleted, and peat as a fuel was being replaced by coal. Hence the industry had pretty well disappeared by the start of the 20th century, as illustrated by the table below.

Units of Peat dug by year

1823	1,500,000
1853	650,000
1880	112,700



View of Lemmer-mid 1900's-with fishing boats in foreground.

In the early 1900's, the time that the Vogelzangs moved to Lemmer, the town had the following industries:

Fish dealers, processors of fish such as smoking of same	12 firms employing 103 people
Shipbuilding	2 firms employing 43 people
Ship's smitheries	2 firms employing 14 people
Sail makers	1 firm employing 9 people
Fishing net dealers	1 firm employing 7 people

All of the above provided support to 251 people trying to make a living from fishing

By 1920 however, fish dealers/processors were down to 3 firms employing 30 people. They consisted of the family firms Sterk- in which the Wierdsma family married; De Rook and de Boer. Ship's smiththeries had disappeared, and the fishermen were down to 200.

As early as October 20, 1710 a Albert Haunus was given the right to operate a ferry service between Amsterdam and De Lemmer. He would have used sailing vessels in

those days. The ferry mainly transported goods between the two ports. However, in 1870 the Nieveen brothers established the Groningen steamship company that operated steam powered vessels between De Lemmer and Amsterdam. Before too long their service included transportation of goods as well as passengers.

As will be seen in the following chapter the Vogelzang family played a role in this service by the fact that Grandfather (Pake) J H Vogelzang was captain of several of the company's vessels, as well as his brother Rintje after first serving as first mate eventually became the captain of one of their vessels.

During the Second World War the ferry service played a critical role in enabling those having to escape from the German occupying army to get to Friesland to find refuge with the local farmers. Making this trip was rather hazardous as the German and collaborating Dutch police would keep a close eye on any passengers boarding the ships. Anyone falling between the ages of 18 to 45 ran the danger of being arrested and shipped off to German labour camps. During the hungerwinter of 1944/45 the ferry fleet acted as a life line between the starving population of Amsterdam, by transporting folk seeking food supplies from the Frisian farmers, to feed their starving families at home.

The journey across the Zuiderzee also could be dangerous. On the 21st of October, 1942 one of the company's vessels, the Groningen IV, was attacked by British fighter planes. They strafed the vessel, killing its first mate and disabling the vessel. After some time the Groningen III, which by that time had a new captain as Jan H Vogelzang had retired, as well as the company's flagship, the Jan Nieveen, came to the rescue and escorted it back to Lemmer harbor.

With the making into land of the Zuiderzee and the accompanying construction of highways on the old sea bed, the ferry service discontinued and the vessels were either scrapped or became sight seeing ships.

The pictures on the next page show the Groningen III and Groningen IV on which Jan H Vogelzang was its captain, in the case of the latter until his retirement about 1942.

With the making into land of the Zuiderzee, and the accompanying construction of highways on the old sea bed, the ferry service discontinued and the vessels were either scrapped or became sight seeing ships.

References: www.spanvis.nl/lemmer

www.offringa.nl/lemmer

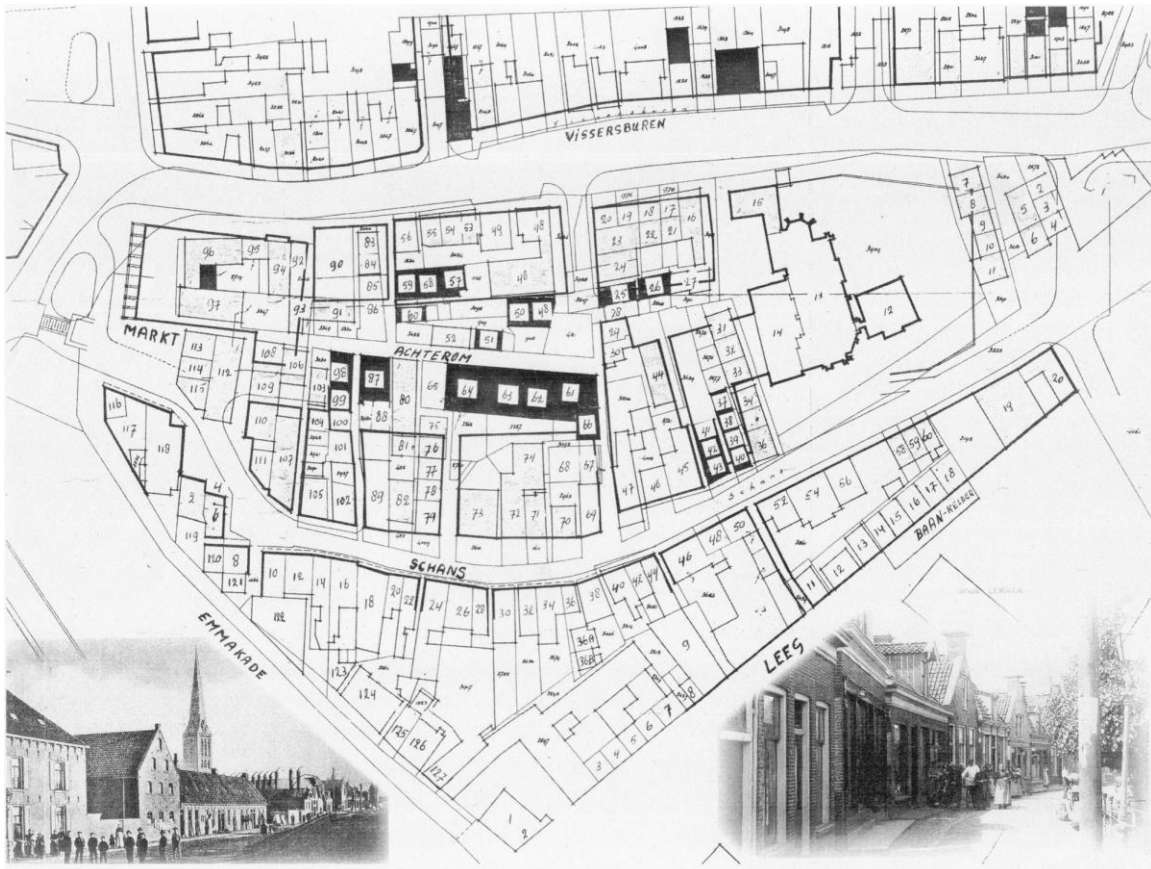
De Lemmer Boot, a levenslijn tussen Amsterdam en Lemmer, by Anne Wilinga and Johan Saverda.



Groningen III. Note on the bow, below the name Groningen III, J Vogelzang as its captain.



Lemmer. Salonboot Groningen IV.



Map of Lemmer 1870's. Note #10 Leeg on the lower right, home of J H Vogelzang family.



Weaving of willow branches as the base for the sea dike near Lemmer- ca 1935

Chapter 10- The Lemmer Branch of the Vogelzangs

In chapter 8 we saw that the third child of Harmen Jans Vogelzang was Johannes Harmens Vogelzang who married Geeske Konst. The couple had five children:

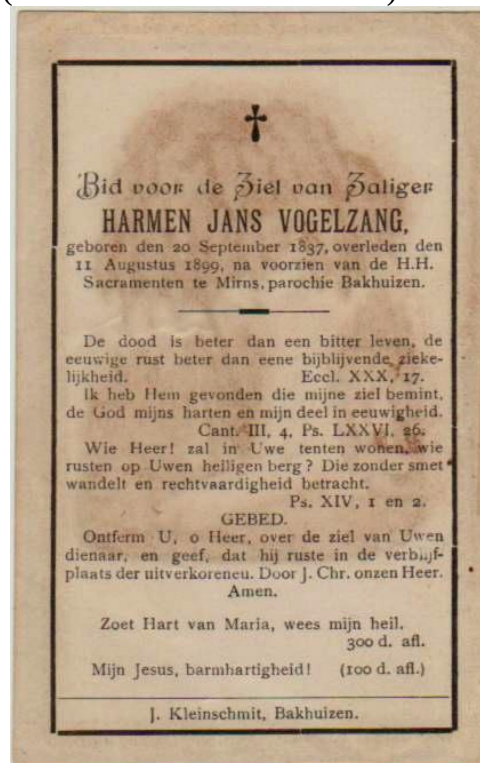
1. **Trijntje Johannes Vogelzang**, born in Mirns/Bakhuizen on Jan. 13, 1834, where she also died on Nov. 15, 1879. She married at a civil ceremony at Balk on Nov 15, 1853 and in the RC church in Bakhuizen on Nov 23 of 1853, to Rimmer Hokes Hijlkema. He was born at Warns on Dec. 18, 1827 as the son of Lolle Rimmers Hijlkema and Aaltje Rintjes van der Beek. He died in Mirns/Bakhuizen on Ul 15, 1911. He was a labourer by profession.
2. **Harmen Jans Vogelzang**, was born at Mirns/Bakhuizen on Dec 2, 1835 and he died there on May 24, 1837
3. **Harmen Jans Vogelzang**, was born at Mirns Bakhuizen on Sep. 20, 1837. He died there on Aug. 11, 1899. He married at Balk on Sep. 7, 1866 Albertje Rintjes de Vries. She was born at Oudega on Aug 23, 1841 as the daughter of Rintje Andries de Vries and Grietje Berends. She died in Nijmegen on Oct 9, 1929. The reason she was in Nijmegen at her death was that after the death of her husband in 1899 she moved there. Harmen's occupation was fisherman. They had 8 children.



Harmen Jans Vogelzang and Albertje de Vries, about 1870



Albertje de Vries (Vogelzang) taken in Nijmegen circa 1920
(Great Grandmother of author)



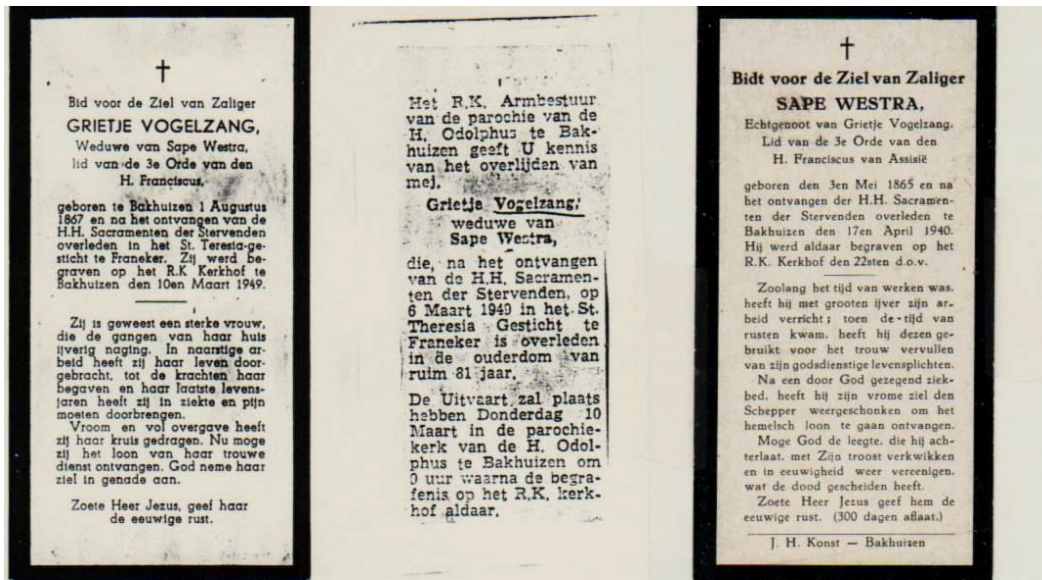


Prayer cards of Harmen Jans Vogelzang
and his wife Albertje de Vries

4. **Joukje Jans Vogelzang**, born in Mirns/Bakhuizen on Sep 22, 1840. She died there on Feb. 17, 1915. She married in Balk on Sep 6, 1879 to Gerrit Berends Folmer, who was born at Mirns/Bakhuizen on March 26, 1839 the son of Berend Ooijers Folmer and Fetje Reins Bouma. He died there on Aug 18, 1891. He was a labourer.
5. **Johanna Jans Vogelzang**, born at Mirns/Bakhuizen May 29, 1843 where she died on Jun 10, 1929. She was married at Balk on May 10, 1868 to Durk Manus Mouse, who was born in Mirns/Bakhuizen on Oct. 3, 1834 the son of Manus Durks Mous and Evertje Josephs Gersies. He died there on Sep 6, 1912. He was storekeeper and postmaster by profession.

The third child of Johannes Harmens – Harmen Jans Vogelzang was married to Albertje Rintjes de Vries. They had the following 8 children, the oldest of which moved to Lemmer and started that branch. The children were:

1. **Griet Harmens Vogelzang**, born in Mirns Aug 1, 1867. She died in Franeker on March 7, 1949. She married to Sape Westra in Balk on Jun 8., 1895. He was born in Gaast on May 3, 1865 and he died in Mirns on April 18, 1940. He was a carter by occupation. They had no children.



Prayer cards and death notice of Griet Vogelzang and Sape Westra



Tombstone of Griet Vogelzang+Sape Westra-St Nicolaasga Cemetary prior to removal



Sitting Griet Vogelzang and Sape Westra with Belgian refugee soldiers- 1917

2. **Jan Harmens Vogelzang**, born in Mirns Nov 23, 1869 and died in Rotterdam on Jun 3, 1948. He married in Lemmer on May 25, 1894 to Renske Tecla Wierdsma, who was born in Lemmer on Sep 8, 1867. She died in Lemmer on Aug 29, 1928.
3. **Geeske(Gezina) Vogelzang**, born in Mirns on Feb 23, 1872. She died in Nijmegen on Mar 25, 1922. She was married in Balk on Jun 29, 1901 to Fimme Nagelhout, who was born in Mirns on Jan 16, 1874. He died in Venraij on Jan 23, 1956. Following his death Geeske remarried on Jan. 16, 1922 to Maria Petronella van den Broek who was born in Nijmegen on August 5, 1877. He died there on Aug 19, 1947. The latter husband was a policeman.



Prayer card of Geeske Vogelzang

4. **Marijke Harmens Vogelzang**, born in Mirns on April 28, 1874. She died in Nijmegen at a date not known thus far. She married in Balk on Jun 10, 1899 a Ruurd Wierdsma, who was born in Lemmer on Sep 19, 1873. He died in Nijmegen on Dec 1, 1946. He was chief of police in Nijmegen. He had a great sense of humour. This is illustrated by this story.

One day as he was walking his beat, he saw a bunch of women standing around gabbing away. It was normal in those days that women wore aprons which were tied around their waste and ended in a bow knot on their backs. As they were busy gossiping he walked up to them quietly and without them noticing took the loose ends of the bow knots of each woman's apron and tied them all together. He then put on his gruff policeman's voice and asked them what was going on. They were blocking the side walk and better get a move on. As they started to move, you can imagine what happened when they learned that they were all tied together.

5. **Rintje Harmens Vogelzang**, born in Mirns Nov 24, 1876.and died in Lemmer on August 26, 1956. On Novemb er 13, 1903 he married, in Balk, Grietje van der Meulen who was born in Bakhuizen on August 21, 1877. She died in Breda on Feb 22, 1958. Rintje was first mate on one of the Lemmer night ferries to Amsterdam and later became the captain of one of its vessels.

Marriage register abstrat of Rintje Vogelzang x Grietje van der Meulen 58

09611

BURGERLIJKE STAND.

Gemeente Hemelumer Oldephaert en Noordwolde

Arrondissement Leeuwarden. Provincie Friesland

Extract uit het *Huwelyk*
Register der gemeente Hemelumer
Oldephaert en Noordwolde.

In het jaar eenduizend *negen* honderd *drie*
honderd *veertig* den *viende* *Koudum* *geboren*
Rintje Vogelzang
Grietje van der Meulen

Zegel f -- 75
Leges " -- 40

Voor extract conform
Attest van te Koudum, den *13. November* *1903*
te AMBTENAAR van den Burgerlijken Stand

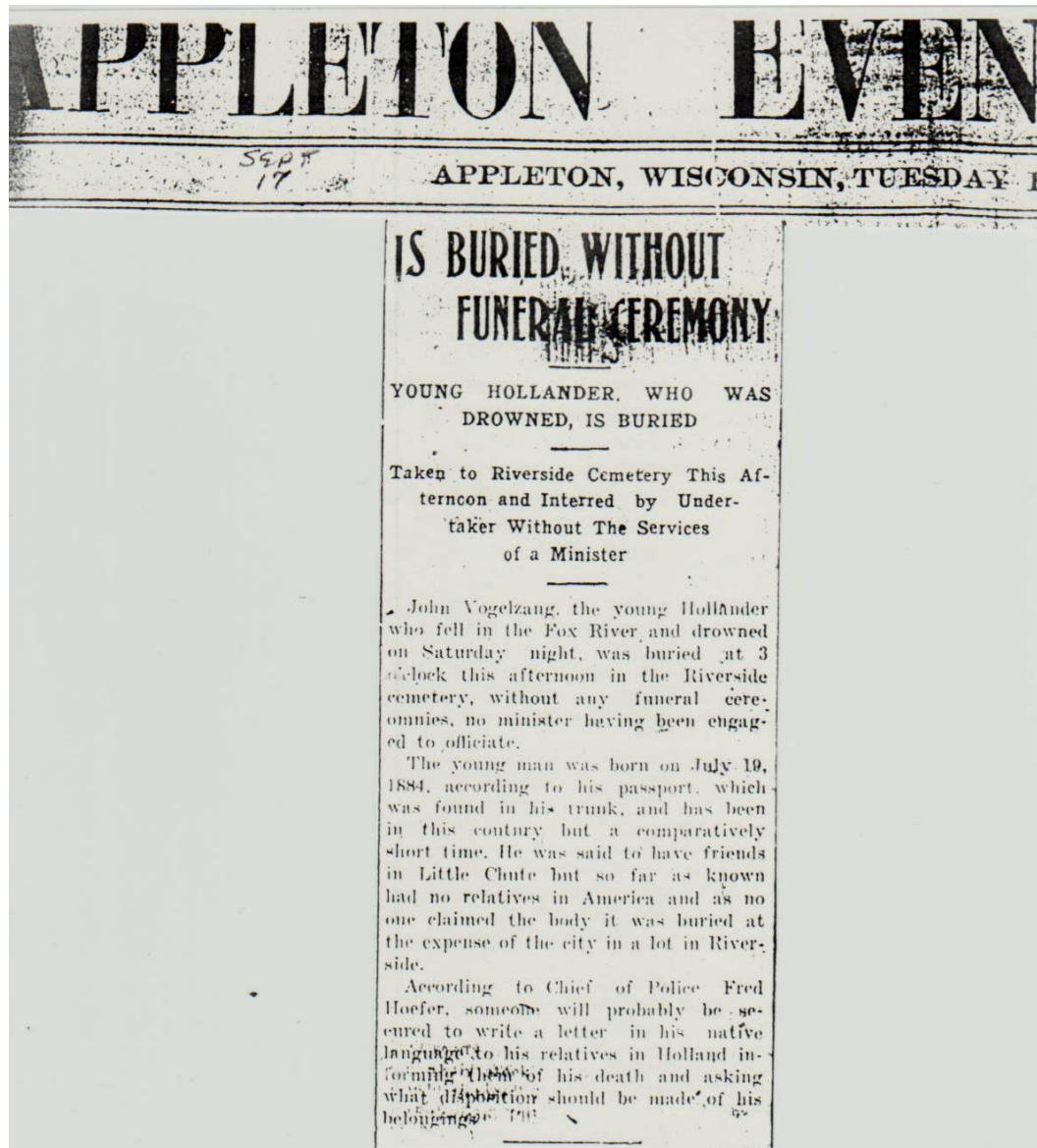
E. J. Tromp

President van de Arrondissements-Rechtbank te Leeuwarden, voor
deer
Burgerlijken Stand der gemeente Hemelumer Oldephaert en Noordwolde.



6. **Johannes Harmens Vogelzang**, born in Mirns on April 14, 1879 and died there on May 18, 1879.
7. **Trijntje Harmens Vogelzang**, born in Mirns on Mar 5, 1881. She died in Lemmer on Jan.2, 1956. On Jun 17, 1908 she was married in Nijmegen to Wilhelmus Henricus Bernardus van de Bungelaar, who was born in Nijmegen on Jan. 18, 1877. He died there on April 1, 1984. They had three children.
8. **Johannes Harmens Vogelzang**, born in Mirns on Jul 21, 1884. Gossip has it that he had his wild hairs while he was young. In 1908 he sailed from Rotterdam to the USA and worked as a deckhand on a Laker. On Sep 14, 1912, after having had too much to drink he drowned in Appleton, Illinois. The author eventually

located his grave and the circumstances of the mishap. (See newspaper article from the Appleton Evening Crescent of Sep 16, 1912)



Appleton Evening Crescent Newspaper article of burial of Johannes Vogelzang
Sep 19, 1912

ACCIDENT IN BUT TEN DAYS

JOHN VOGELZANG, DECK HAND
ON R. C. BROWN, DROWNS
SATURDAY NIGHT

PECULIAR ACCIDENT

Was Being Followed by Two Officers
When He Fell in River Above the
First Lock—Body Recovered
by Capt. Fox About an
Hour Later

The fifth fatal accident in Appleton in ten days occurred about midnight Saturday when John Vogelzang, a Hollander, of Oshkosh, was drowned in the Fox river at the mouth of "Dead Man's Creek" just above the first lock, and just north of the Riverview Country club grounds. The accident and its immediate discovery was most peculiar, the victim being followed by two police officers at the time, although he did not know it, and the officers heard the splash when he fell off the gang plank and heard his cries for help but could offer no assistance in the darkness.

It was about 11:30 o'clock that Mrs. Thomas Koontz, who runs the Internurban restaurant on the Flats, and who lives in the rear of the restaurant, called the police station over the telephone and said that some one was trying to break into the restaurant, which had been closed for half an hour.

Capt. Ed. Fox hastened to the scene in the patrol wagon and met Patrolman Patrick Vaughn, who was on duty in that district. Mrs. Koontz gave a good description of the man and Officer Vaughn recognized it as the deck hand from the R. C. Brown, whom he had seen a short time before.

Mrs. Koontz was badly frightened and the officers started to look for Vogelzang and learned that he had just left the Thelen saloon for the boat. He was slightly under the influence of liquor but not quarrelsome and those who knew him thought he had mistaken the restaurant for the saloon.

The officers assured Mrs. Koontz that

The restaurant for the saloon. The officers assured Mrs. Koontz that the man had meant no harm and that he had gone to the boat, but she asked them to please see that he stayed there and they started to follow him.

The R. C. Brown, on which Vogelzang worked as a deck hand, with the two barges it was towing, had cast anchor in the bay at the mouth of "Dead Man's" creek, on the south bank of the river, just above the first lock. A gang plank had been laid from one of the barges to the bank and after he passed over the plank onto the barge Vogelzang must have pulled the plank over to the barge.

The officers were some little distance from the boat when they heard a splash. They could see nothing in the darkness but Capt. Fox started to run and remarked "That sounds like someone fell in the river." A moment later the officers heard Vogelzang call for help twice and then all was still and they realized that he had drowned.

Arriving at the boat they found the gang plank had been pulled from the shore. One end was on the barge and the other in the water and they could not reach the boat. They looked about with their flash lights but could see no trace of Vogelzang so began yelling and finally awakened other member of the crew who were asleep on the boat, told them of the accident and for them to throw a plank to them to come on board.

The lights on the boat were turned on, the officers climbed onto the barge and with their flash lights and lanterns began looking for some trace of the drowned man or where he had fallen into the river. A few minutes later Capt. Fox saw where the water had splashed onto the boat and began hunting in the water for the body with a long pike and at 1 o'clock brought it to the surface within a few feet of where he had fallen from the barge.

The body was taken to the morgue and Vogelzang's trunk and belongings were taken to the police station. Vogelzang was about 33 or 35 years of age and it is reported had been in this country but a short time. The captain of the boat said that so far as he was able to understand Vogelzang had no relatives in America.

The accident was the fourth drowning and the fifth fatal accident in Appleton in ten days. Mrs. Charles Schultz and son, Harold and Mrs. Frank Diener were drowned on the night of Sept. 5, when their launch went down.

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Appleton Evening Crescent, Sept 16, article about death of Johannes Vogelzang



Bar from which Johannes Vogelzang walked prior to drowning-Appleton 1998



Site of drowning in 1998



Tombstone placed by the author on grave of Johannes Vogelzang

Even though this chapter has dealt with the family of the Lemmer branch of the Vogelzangs, the first Vogelzang to move to the Town was Jan Harmens Vogelzang, the second child and oldest son of Harmen Jans Vogelzang and Albertje de Vries.



Albertje Vogelzang-de Vries-with her son Jan Harmen's baby son- Herman-ca 1896

Note the traditional Frisian dress with the lace skull cap. Depending on the wealth of the bearer, the cap could be directly over the hair, or could cover a silver or golden clip worn on the lady's head. To the clip could be fastened a silver or golden round ornament. The clip could be as thin as a straw, or about a centimeter wide. If one was really well off it could be like a silver or golden helmet. Because of the expense, by the late 1800's the clip/helmet got out of fashion. In the vast majority of the cases, the ladies of Vogelzang family could only afford the lace cap, as shown in the above picture. It appears that Albertje may have the silver ornaments on the side of her cap.

Ever since he left grade school at about the age of 12 he sailed on various vessels, in various capacities. He thus essentially became self taught in the ways of the sea. He was a typical Vogelzang, Hard on himself, physically strong, kind but intolerant of non sense, capable, strong willed.

The story goes that as a young man he was the helmsman on a sail freighter on the Zuiderzee. A storm arose causing the beam holding the lower portion of the sail to come loose and it started to swing back and forth in the wind. As he tried to get hold of it, the power of the storm bashed the beam into his shoulder, breaking his collar bone. Eventually the beam got secured again. However, rather than going below deck, he insisted that they lashed him to the steering wheel and continued to guide the vessel till it reached port. These were the days that shipss were made out of wood and men out of iron!

In his late twenties he became employed by the Lemster Groningen Steamship Company, a firm running a number of freight and ferry boats to various Friesland ports as well as having a regular ferry service from Lemmer to Groningen and Amsterdam. It is at this time that he probably moved to Lemmer. He wanted to settle down and was soon taken by Rinske Wierdsma, the towns's butcher's daughter. She was born in Lemmer on Sept. 8, 1867 the daughter of Weird Johannes Wierdsma and Akke Agricola. Weird was born on Apr 16, 1836 in Echten, Friesland. Around 1865 he had married Akke Agricola, who was born in St.Nicolaasga on May 18, 1840. He died in Lemmer on Jun 18, 1924 and was probably buried at the RC cemetery in St. Nicolaasga. Akke died of breast cancer on Oct 22, 1910 in Lemmer and was buried at the RC cemetery in St. Nicolaasga.



Akke (Agatha)Agricola/Wierdsma



Weird Johannes Wierdsma

Late 1890's



Prayer card of Akke Agricola

Translation of obituary: The mother, worthy to live in the remembrance of the pious, has died with complete trust in the Lord. And rightly so, for she lived as a saint before God; busily she took care of her family, and she did excel in kindness and goodness to her spouse and children.

Because she was pleasing to God, it was necessary that suffering and trials were her part; however, she bore this patiently knowing that she who suffers with Christ, also with Him will enter into His paradise. Dear husband and children, do not mourn over me, but continue to remember me in your prayers to God.

Agricola means “farmer” in Latin or Spanish. Even though they were farmers, it is a puzzle why this name was chosen in 1811. It seems quite sophisticated for simple people. Tracing the family back to the late 1600’s there is no indication that there was any Southern European influence in the family, though it is interesting that the ladies tended to have black hair, pointing to some possible southern connection. By the looks of it, it will be a mystery that will go down with the ages.

Rinske was the second of eight children, all born in Lemmer. The oldest one was Johannes, the third child was Lubertus Johannes, Engeline, Ruurd, Jelle Maria, and Gerardus

Rinske, the author’s grandmother, was a godly soul and devout Catholic, like her mother. As her husband was away at sea a great deal, it was left to her to raise the nine children that eventually came along. Seven of them were lively boys who did their share of getting into mischief. They lived in a small house on the inner harbour in Lemmer. Even though

father Jan was deemed to have a good job, material goods, and at times food, were scarce. She died on Aug 29, 1928 of breast cancer, the same illness that took her mother.



Johannes Lubertus Ruurd
Jul4, 1866-Jun 27, 1949 Sep 19, 1873-Dec 1 1949
Jul 13, 1869-Dec 2, 1945



Maria Jelle Gerardus
Dec 17, 1882-Oct.2, 1931 Jan 8, 1885-Sep 24, 1965
May 14, 1879-Jan 13, 1962

In the late 1800's the Vogelzang and Wierdsma families became quite interwoven. Jan Harmen Vogelzang married Renske Wierdsma, and his sister Marijke Vogelzang married Renske's brother Ruurd.

As indicated in the earlier chapter on the origins of names, "Wierdsma" means "the son of Wierd". It will be seen that this name was suitable as in 1811 the ancestor's name was indeed Wierd.

The family lived in the same general area as the Vogelzangs- Gaasterland and more particularly near St. Nicolaasga, an island of Roman Catholicism in Friesland. Unlike the Vogelzangs, however, who were primarily farmers/labourers and fishermen, the Wierdsma tended to be more entrepreneurial. A number of them owned butcher shops and later on gift/antique stores. Interestingly also, several of them were policemen. They intermarried with some of the other small business people in the area- such as the Sterk family, who were fish merchants in de Lemmer.

Most of the information contained in their geneology has been compiled from Wierdsma family members. In addition the Archives of the Province of Friesland in Leeuwarden, and particularly its website “Tresoar” has been invaluable.



Lubertus Wierdsma started a butcher's shop on the harbour in Lemmer. Picture was taken in 1894. The business was taken over by his son Theo and subsequently by his son Paul, who later changed it into a gift and antiques shop.

Lemmer 18 Nov 1893
 Geraachte Vriendin

Met deze is mijn
 schrijfe, als dat ik u er ook
 genoghen mee kan doe; In u
 in de loop der volgende week
 een besaek kan brengen. Met
 die bedoeling om in het vervolg
 verkeerling met u kan aangaaf.

Moete mijn voorstel u
 aangenaam zijn; Gheefte mijn dan
 de dag en tijt die bepaakt.
 ik doe Dinsdag Woensdag en
 Zaterdag in de Lemmer, in elk
 geval verzoek ik bericht te rug
 te hien dat de brief adresseere aan
 H. Finga, Lemmer;

Inde Alindams grachte naam ik mij u Vriend
 Jan Vogelzang.

Letter written by Jan Vogelzang to ask Rinske Wierdsma on his first date
 Translation of letter is:

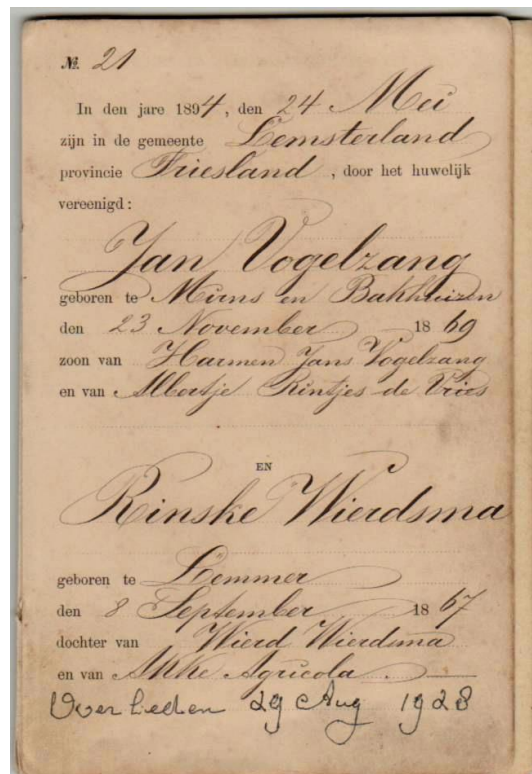
Honourable Friend:

I am writing you to inquire if I could please you to visit you in the course of the coming week, with the intention to carry on a courtship with you in the future. Should my proposal meet with your favour, then please let me know the day and time. I will be in Lemmer on Tuesday, Wednesday and Saturday. In any case I request a response. You will be able to mail a letter to H Finga in Lemmer. With loving greetings do I call myself your friend, Jan Vogelzang

Things obviously worked out as the couple were married on May 24, 1894.



Wedding pictures of Jan H. Vogelzang and Rinske Wierdsma



Copy of front page of Jan Vogelzang's and Rinske Wierdsma's "trouw boekje"
the booklet issued at marriage to record the marriage, births and deaths of children



David Vogelzang, the author's youngest son, and Theo Wierdsma in front of Jan Vogelzang's home on Lemmer's Inner Harbour- Oct 1990. (Civil address Leeg 10)



Sneek VI in the harbour of the town of Sneek

The Sneek VI had the nickname of "kleine Suup" which in Frisian means "little butter milk". However the name "Suup" was given to reflect the sound of the steam whistle by which the vessel could be identified from other ones. Sneek VI capsized in 1909 when it

was commanded by a captain IJkema, who had taken charge after J H Vogelzang was appointed captain of the Lemmer II. Cause of the accident was a shifting of the load on the upper deck. One person drowned in the accident.

Groningen 25. Nov. 1907.

Den Huis J. Vogelzang.
Kapit. op. d. boot Smeek II
Lemmer.

Mijnheer,

Hiermede heb ik de eer, Uw
Uwer kennis te brengen, dat het be-
schouw der Lemmer - Groninger
Stoomboot Reederij, U heeft benoemd
tot Kapitein op de Lemmer II op
een jaarswedge van 800. —

Uit deze promotie kunt U zien
hoe uwe geschiktheid gepaard aan
antwoordsporen gedrag, door het beestum
op prijs wordt gesteld, dat ten volle
vertrauwde, dat gij ook weder in
deze nieuwe betrekking de rechte
man op de rechte plaats zult blijken
te zijn.

De Huis Directeur zal U nadere
instructies geven. Hoogachtend
J. J. Kalu.
Secretaris

In Nov 1907 Jan H Vogelzang was promoted to captain of one of the night ferries that ran from Lemmer to Amsterdam- the Lemmer II-. He previously was captain of the Sneek VI a 20.47 meter long by 3.62 meter wide vessel, built in 1880, running passengers and freight to one of the other Frisian towns. It was capable of carrying 21 tonnes of freight. The above letter was sent him to inform him of the appointment. It reads as follows:

Groningen Nov 25, 1907

Mr. J Vogelzang, captain of the ship Sneek VI, Lemmer

Sir:

Herewith do I have the honour to let you know that the direction of the Lemster-Groninger Steamboat Company hereby appoints you as captain of the Lemmer II, with a year salary of fl. 800.00

From this promotion you will notice how your suitability coupled to your unblemished reputation, is appreciated by the directors, with the resulting full confidence that you again in this new appointment will turn out to be the right man for the job.

The gentlemen directors (shortly) will give you further instructions.

Sincerely, J H Koen, Secretary.



Jan H Vogelzang as captain of the Groningen IV

Prior to 1932, Jan H was appointed captain of the Groningen III. This vessel was built in 1874 at the Smit boat building works at Kinderdijk. At the time it was the company's flagship and had cost the grand sum of fl.23,600 to build. In later years its flagship-standing was taken over by the Groningen IV and eventually by the Jan Nieveen. Jan H. retired around 1940. All in all it appears that Jan H Vogelzang served as captain of the following vessels: Sneek VI till Jan. 1908; Lemmer II Jan 1908 to 1914; Groningen III 1914 to 1932; Groningen IV 1932 to probably 1940.



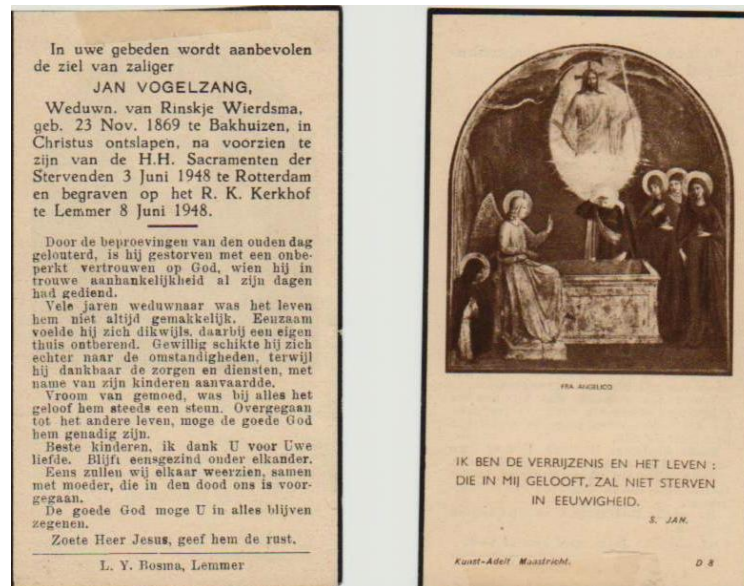
Tombstone of Jan Harmen Vogelzang- Lemmer Cemetary- 2010



Upper- Jan Harmen at grave of Renske Wierdsma, his wife; prayer card of latter and gravestone of Renske Wierdsma- 1980 in St Nicolaasga cemetery-before its destruction

The early death of his wife devastated Jan H Vogelzang. He dearly loved his wife and never got over her loss. Top left picture shows him at her grave. Picture to the right is of her prayer card. Lower picture was taken in 1978 at the St. Nicolaasga RC cemetery. Shortly after, the stone was destroyed and the grave removed to make room for a new generation of burials. Cemetery space in Holland is at a premium. Hence after about 60 years graves are cleared and the ground is resold for new burials.

Following the death of his wife Jan H tried to stay in his house in Lemmer. He took in a housekeeper by the name of Marie Nijholt. The idea of re marriage was entertained. However, this was strongly opposed by his children. For a short while he lived with his fellow captain brother Rintje down the street from him. (Rintje had taken over as captain of the Groningen III when Jan H was promoted to captain of the Groningen IV in 1932). Later on he moved in with his kids for periods of time, including living with his daughter Engeline and her family in Diemen. After the war, he settled in with his son Rintje in Rotterdam and died there on Jun 3, 1948. By that time he had developed hardening of the arteries and became semi senile. He was a gentle, kind, old man.



Prayer card of J. H Vogelzang

Translation: We commend to your prayers the soul of the late Jan Vogelzang, widower of Rinske Wierdsma, born Nov. 23, 1869 at Bakhuizen, gone a sleep in Christ, after having received the last sacrament, on Jun 3, 1948 at Rotterdam and buried at the RC cemetery in Lemmer June 8, 1948. (Actual burial was at St Nicolaasga?

Worn by the suffering accompanying old age, he died with an unlimited trust in God, whom he served with great faithfulness all his years.

Being a widower for many years, life was not always easy on him. He often felt lonely, missing his own home. However, willingly he adjusted to the circumstances, while he was thankful for the care and services he received from his children.

As a man who loved God, in everything, faith gave him support. Now he has moved on to the other life. May the good Lord have mercy on him.

Dear children, I thank you for your love. Keep unity among each other. Once we shall see each other again, together with your mother, who preceded us in death.
May the good God continue to bless you in all things. Dear Lord grant him peace.

Anecdote

The story goes that at the time Jan Vogelzang was a young man, a law was passed where one had to have a hunting licence to shoot birds, so plentiful in the area he lived. One late fall day he was hunting water fowl when he noticed the game warden approaching. Rather than having his gun confiscated for hunting without a licence, he walked into the water of the Zuiderzee; threw his gun in the water and, in order not to lose it, stepped on top of it.

The game warden approached and asked him: What are you doing Jan?" "Oh", Jan replied "I am just enjoying standing here in the water watching the birds fly over." Game warden-"You better come out of the water. You are going to get sick" Jan- "No I like it here. I'll stay." Of course the game warden knew very well what Jan was doing. Jan knew that if he left his spot, he'll never find his gun again. The game warden waited for some time and finally took pity on him and left, enabling Jan to retrieve his gun and get home, cold and wet.

Reference:

De Lemmerboot, Levenslijn tussen Amsterdam en Lemmer, by Anne Wielinga and Johan Salverda



Jan H. Vogelzang and Rinske Wierdsma in her traditional Frisian dress- about 1927

10 Februari 1938

Wilbeschikking

Heb eenige Waarde papieren bij
Westerwoudt & co Singel 297 te Amsterdam
Zoo ook de Amsterdamsche Bank te Lemmer
en de katholieke Spaarkas. R. Nijholt. Lemmer
eenige papieren in een gesloten Trommel thuis

heb het verlangen begraaven te worden
naast u moeder Zaliger te St Nicolaasg. het
graf thans nog in hun hebbende. Misschien ik het
nog koop. en anders heb ik gaarne uwe dat
in overleg van u Broers en Zusters dat dan doet

De Grafsteen laten vermaken volgens u
goeddenken. De H Missen 5 jaar maandelijks
het Zielenboek zoo ook dat van u moeder
Zaliger blijvende zoo ook de jaarstonden

heb zoo een afschrift ook gegeven aan u
broers Marne en Ruudt. Vergeet dat bijelkaar
een Testament is en bij de erffares. + dat gien
Waarde meer hebben

Men zoo iets noodzakelijk is
van u Vader. y Vogelzang

Last will of Pake J. H. Vogelzang-

Dutch text: 10 Februari 1938: Wilbeschikking:

Heb enige waarde papieren bij Westerwoudt & co Singel 297 te Amsterdam. Zoo ook de Amsterdamsche Bank te Lemmer en de katholieke Spaarkas. R. Nijholt, Lemmer eenige papieren in een gesloten Trommel thuis.

Heb het verlangen begraaven te worden naast u Moeder Zaliger te St Nicolaasg. Het graf thans nog in hun hebbende. Misschien is het nog koop en anders heb ik gaarne uwe dat in overleg van u Broers en Zusters dat dan doet.

De Grafsteen laten vermaken volgens u goeddenken. De H Missen 5 jaar maandelijks het Zielenboek zoo ook dat van u Moeder Zaliger blijvende, zoo ook de jaarstonden.

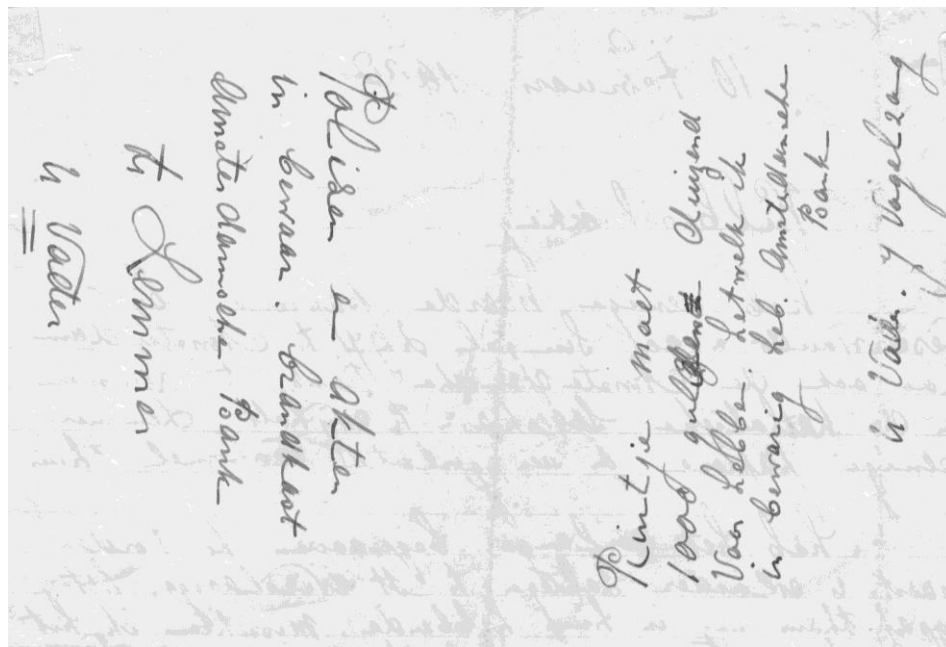
Heb zoo een afschrift ook gegeven aan u broers Harmen en Ruurdd. Vergelijk dat bij elkaar. Een testament is er by de notaris. T zal geen waarde meer hebben. Maar zoo iets noodzakelijk is. Van u Vader. J Vogelzang.

English translation: February 10, 1938. Will instructions. Have some valuable papers with Westerwoudt and Co, Singel 297 at Amsterdam. So also at the Amsterdamsche Bank at Lemmer and the Catholic Savings Bak. R. Nijholt Lemmer some papers in in a closed tin at thome.

Have the desire to be buried next to your departed Mother at St. Nicolaasga assuming there is still a grave available. Perhaps one can still buy one, otherwise do I desire that you do this in consultation with your brothers and sisters.

The tombstone to be re made in accordance to what you deem best. The Holy Masses to be said monthly for five years. Also keep up the Soulbook of your departed mother as well as the year remembrances.

Also gave a copy to your brothers Herman and Ruurdt. Compare them. There is a will with the lawyer. It does not have any further value, but something like that is necessary. From your Father. (signed) J Vogelzang.



Back page of same.

Policies and documents are kept in the safe (at the) Amsterdamsche Bank at Lemmer. Your Father.

Rintje must have 1000 guilders, which I have in safekeeping Amsterdamsche Bank.

Your Father. J Vogelzang

Liquidatie-rekening in zake de nalatenschap van den heer
Jan Vogelzang, overleden te Rotterdam, 3 Juni 1948.

Ontvangsten:

contanten ten sterfdage aanwezig	f	1400.-
waarop sedert ontvangen van Rooms-Katholieke		
Begraffenis Vereeniging	"	65.-
van uitkering door Onderlinge Hulp	"	40.-
van ouderdomsrente	"	16.25
van verkochte effecten:		
1 à f 500.- 3% Nederland	f	491.25
4 à f 100.- idem	"	392.-
interest	"	6.30
	f	889.55
af provisie en zegel	"	8.07
resteert	"	881.48
van voor het overlijden verschenen coupons	"	7.62
van de Groninger-Lemmer Stoomboot Onderneming	"	50.-
van de Levensverzekering Mij. "Utrecht"	"	100.-
van saldo op het Rijkspostspaarbankboekje nr.		
1215 met inbegrip van rente	"	2437.26
opbrengst van het verkochte huis te Lemmer	"	2100.-
totaal	f	7097.61

waaruit betaald:

kosten van Uitvaart	f	330.-
B.J. Barning te Rotterdam, Begraffenisondernemer	"	449.10
Beljon te Lemmer begraafeniskosten	"	78.10
auto-, koffietafel- en reiskosten	"	107.80
dankbetuigingen en bidprentjes	"	39.28
grafrechten	"	65.-
belasting	"	13.49
premie Levensverzekering Mij. "Utrecht"	"	0.55
Foto's	"	13.50
advertentiekosten	"	44.-
Witteveen te Lemmer	"	7.-
grafsteen	"	470.25
kosten van Heilige Missen te Rotterdam	"	38.50
idem te Antwerpen	"	30.-
kosten in zake beëdiging Rintje Vogelzang	"	10.-
beredderingskosten, met inbegrip van alle ver-		
schotten	"	127.04
totaal	f	1823.61

Recapitulatie:

Ontvangsten	f	7097.61
Uitgaven	"	1823.61
resteert	f	5274.-

Waarvan ieder der erfgenamen toekomt 1/3 gedeelte of f 586.-

Accounting of the estate of J H Vogelzang

Chapter 11- The “Lemmer” Vogelzangs move to Amsterdam, and surroundings.



The Vogelzang kids around 1912. Front row: Engeline, Ruurd, Albertus and Lubertus. Back row: Rintje, Johannes and Agatha



The seven Vogelzang brothers: Standing from l to r Ruurd, Albertus, Jo, and Lubertus. Seated l to r :Rintje, Herman, Weird. Picture taken around 1926.

As earlier noted, Jan H Vogelzang and his wife Rinske had nine children. They were:

1. Hermanus (Harmen) Vogelzang, born in Lemmer on Mar 28, 1895. He died in Sneek in the Lelanen Seniors Home on Oct. 12, 1985. He married in Amsterdam on Apr.

6, 1921 Veronica (Froukje) Adringa. She was born in Woudsend on Mar 28, 1898. She died in Sneek in the same senior's home on Sep 7, 1987. He was a tool and die maker by trade.

During most of their married years and while he was working at the Amsterdam Dry Docks Company, they lived at Niewendam- on the east side of the outskirts of Amsterdam. He was a skilled and clever man. The couple had six children.

It was customary for the Vogelzangs to get together on birthdays, of the brothers in particular. During these events they would reminisce about their years as teens in Lemmer where they grew up. Particularly after the men had a few glasses of dutch gin (jenever) and the ladies egg nog with whipped cream (advocaat) they got quite happy and would interrupt the festivities with various birthday songs. They would usually break up around 11.00 p.m. after which they went back home. Since Herman lived somewhat outside the city, he was not able to use public transportation. Hence he and his wife would arrive on their medium size motorbike. She would be all done up in leathers, including leather pants-a relative rarity for women to wear in those days. The boys even though they liked Herman, used to make fun of him and his wife, which tended to bother him. As a result he tended to shun the birthday gatherings, till the boys put pressure on him to show up, at which time he would appear again, bike and all.

On one of the last occasions of this, Rintje's birthday, they had gone through their celebrations and Herman and wife Froukje donned their leathers and mounted their bike. She was a relatively stout lady and climbed on the bike's back seat for her ride home. Herman, being a typical Vogelzang, always in a hurry and probably a bit up tight about the ribbing he had taken that evening, gunned the bike and took off like a shot. The bike shot forward, dumping Froukje on the street where she sat like a doll in the middle of the roadway while Herman disappeared. After he had driven about a block, he noticed that his bike felt kind of light. He looked back and saw his wife missing. Hence he returned to his point of departure where Froukje was still sitting upright and dazed in the middle of the street. Guessed who laughed, who got a scolding and who from that point ceased attending the birthday parties?



Picture of the Vogelzang clan, taken on the 25th wedding anniversary of Herman and Froukje. Front row sitting up: Ria Zaman and An Vogelzang; Sitting 1 to r. "Heerneef" father Wierdsma from Antwerp, Grandfather Jan Vogelzang, Froukje and Herman, Froukje's mother in her traditional Frisian dress and Froukje's sister Anne. first standing row 1 to r: son Kees Vogelzang ?, son Jan, Lidwina and Harry, Maria and Rein, Willem; second and third standing row: ?, Agatha Deden-Vogelzang, Weird Vogelzang and his wife Anne, ?, Leida Vogelzang-Peelen,?, Lubertus Vogelzang, Theo Vogelzang (Albertus' son) and his mother Lena Vogelzang, G. Kloosterman and his wife Engeline Kloosterman-Vogelzang, Ruurd Vogelzang, ?, Johannes Deden and daughter Reinalda (Rennie),?; Final back row:?, Greet Vogelzang-Kost, ?, Willem Lutmer and wife Thea Deden.

Same occasion only including the spouses of the 8 Vogelzangs

Back row from left to right: Ruurd, George Kloosterman, Engeline, Helena (Leen) Pijper, Albertus, Johanna Gerritsen (Annie) Wierd,
Front Row: Elizabeth Ringeling (m0m), Rintje-Dad, Agatha, Johannes Deden, Joanna van den Bosch, Lubbertus, Herman, Veronica (froukje) Andringa.



Jan H Vogelzang's children and their spouses

2. **Agatha Vogelzang**, born in Lemmer Sep 19, 1896. She died in Bakhuizen on March 20, 1976. She married on Jun 20, 1924 Johannes Deden who was born in Bakhuizen April 22, 1896. He died there on Nov 26, 1979. Johannes was "Parlevinker" and lived in Breukelen in a house boat along the Merwede canal, the main water way between Amsterdam and Rotterdam. "Parlevinker" is a person who has a small motor boat carrying groceries and house wares, selling almost anything

that the skippers passing through the canal may need- something like a peddler by boat. The couple had four children.

After the war, when the great Dutch migration was on, the family sold everything and moved to the Chicago area where Johannes Deden had family involved in brick laying. He stayed there for a few years, but found it difficult to make the transition. Hence they and their youngest two children returned to Holland and retired in Friesland again, after first running a small general store in Hamersveld.



Johannes Deden about 1920

Courting picture of Johannes and Agatha

When Agatha's mother took sick and ended up in the hospital on numerous times, and since her father was still at sea, she being the oldest, ended up looking after her seven younger brothers, who were a bit of a handful. This affected her nerves for all of her life. To calm them she would smoke the odd cigar or chew tobacco. Like her mother she got breast cancer, but a double mastectomy prevented it from spreading. She used to make fun of her operation. Johannes Deden was short of stature. She used to call him in Frisian "lietche manschen"- my little boy.



Johannes Deden and Agatha Vogelzang with their first child Thea-fall of 1925



The Deden family in front of their house boat in Breukelen around 1934.
Back row: Rennie, Agatha and Johannes Deden; front Jan and Thea



Family gathering at the wedding of Reinalda Deden to Cornelis Buurman Jul 26, 1949
 Front row: Rennie Kloosterman, Corrie Kloosterman, Jan H Vogelzang (Rintje's son)
 Next row: Jan Deden, Johannes Deden, Rennie M. v d Sman-Vogelzang, Agatha Deden-Vogelzang, Engeline Kloosterman-Vogelzang, Cornelis Buurman and Rennie Deden.
 Standing in next row: Mr. Buurman sr.?, Leen Pijper-Vogelzang, Froukje Vogelzang ,
 Leida Peelen-Vogelzang, Elizabeth Ringeling-Vogelzang, Annie Gerresen-Vogelzang,
 Willem and Thea Lutmer and their son Jan, Jan Deden; next half row: Herman
 Vogelzang, Lubertus Vogelzang, and Wierd Vogelzang; Final row: G Kloosterman,
 Rintje Vogelzang, Greet Vogelzang, Lubertus' daughter?, Greet Vogelzang-Kost,
 Albertus Vogelzang, ?, Jan Lubertus' son.



Deden's houseboat with in front of it the small motor boat from which he sold his wares



Deden Family when they emigrated to the States- Chicago area- about 1947.
L to r: Agatha; Louis; Johannes Deden; his brother; Willem Lutmer and Thea; Jan.

3. **Weird Vogelzang**, born in Lemmer on Oct 2, 1898 and died in the hospital in Haarlem on Aug 25, 1977 of lung cancer. He married the widow of Johannes Pakkoo, Anna Jacoba Hendrika Gerresen, who was born in Arnhem on Sep 22, 1896 in the St Willibrord church in Amsterdam on Nov 9, 1922 She died in Zwanenburg/Halfweg on Jun 8, 1975-choked to death. She and her first husband had moved to Indonesia in 1914. He died while playing soccer, aggravated by a bout with malaria. She and her two children from this marriage stayed in Indonesia till the war was ended and then returned to Holland. The second marriage produced four children. Weird was a stationary engineer at the Western Sugar Refinery in Amsterdam and was instrumental in Rintje getting a job there in the same section, following the end of the 2nd world war. Anne was quite deaf.



Weird and Anne Vogelzang's family Sep 1924. From l to r Adde Pakkoo, Anne, Jan Vogelzang, Joop Pakkoo and Wierd Vogelzang

4. **Rintje Vogelzang**, born at Lemmer Jul. 2, 1900. He died in Amsterdam in the St.Jacob's Seniors home on Feb 11, 1987. On April 26, 1930 he married Elizabeth Alida Ringeling, who was born on Oct 31, 1902 in Rotterdam. They married in the St. Anthony of Padua Church in Rotterdam. More about them in the next chapter.

5. **Albertus Vogelzang**, born in Lemmer on Sep. 20, 1901 and died in Amsterdam on Sep. 18, 1970 of cancer. He was tool maker by profession. He married on Oct. 16, 1925 at Dokkum Helena(Leen) Pijper, the daughter of Theodorus Bernardus Pijper who was born on Sep. 30, 1853 at Rinsumageest and died there on Nov. 26, 1936. He was married to Johanna Johannes Brunink who was born at Zwaagwesteind on Oct. 23, 1858 and died at Rinsumageest on Jan. 14, 1941. Helena died in Amsterdam on Jan. 23, 1981. She was one of the most warmhearted ladies one could ever meet. Not flustered by almost anything, an ideal mother of her twelve kids.



Albertus Vogelzang as conscript in Dutch army, about 1919



Albertus Vogelzang and Helena Pijper as engaged couple ,about 1925



Albertus Vogelzang and Helena Vogelzang-Pijper, ca 1929, with their children: Theo and Reinalda.

5. **Johannes (Joe) Vogelzang**, born in Lemmer on Aug 28, 1903 and died in Capetown, South Africa on Nov 3, 1960. He died of lung cancer. On Dec 28, 1929 he

married in Nijmegen Johanna Theodora Kropman. She was born in Nijmegen on Jun 2, 1905. She Died in Port Elizabeth, SA, on Nov 5, 1972. They had four children. Around 1939, they emigrated to South Africa where Jo became a prominent contractor in the Capetown area. His oldest son joined him in the business. They miscalculated the cost of building a large church causing him to go bankrupt. It broke his spirit and he died shortly after this.



Johannes Vogelzang Dec 1922



Johannes Vogelzang about 1926



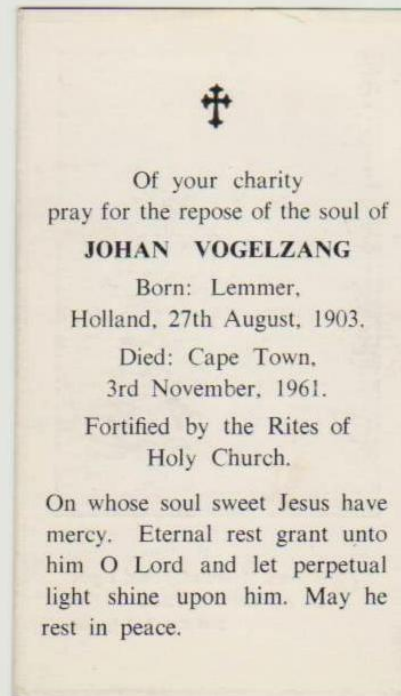
Ruurd Vogelzang and Johannes Vogelzang about 1925



Engagement picture of Johannes Vogelzang and Johanna Kropman, Apr 14, 1929



Wedding picture of Johannes Vogelzang and Johanna Kropman, Dec. 28, 1929



Prayer card of Johannes Vogelzang

6. **Engeline Vogelzang** , born in Lemmer on July 3, 1905. She died in Peterborough General Hospital on Dec. 24, 1989 of Alzheimer's disease. On May 11, 1933 she married Gijsbertus Kloosterman the son of Gerardus Kloosterman and Corrie Post. Gerardus was a small farmer in Diemen. The marriage date was May 11, 1933 in Diemen RC Church. Gijs, was a friend of Lubertus Vogelzang, and thus was introduced to Engeline. Gijsbertus had a small taxi business and bicycle sales and repair shop in Diemen. He died on Jun 21, 1991 in Peterborough, Ont. Both of them are buried in the RC cemetery in Codrington, Ontario. They had five children.



Engeline Vogelzang and her sister Agatha- ca 1920



Wedding Picture of Gijs Kloosterman and Engeline Vogelzang May 11, 1933 Kloosterman kids fall 1939
1 to r Gerard, Corrie, Jan



Engeline in 1940's



Kloosterman family just prior to leaving for Canada
l to r from row: Rennie and Angela. Back row l to r
Jan, Gijs, Engeline, Corrie, and Gerard.

They sold their Diemen business and moved to Canada. On Jun 22, 1952 they arrived in Halifax at Pier 21 on the MS Rijndam of the Holland America Line. In Halifax they boarded the immigrant train. It was powered with an old steam engine which pulled the passenger cars furnished with wooden benches without padding. Their destination was Colborne, Ontario, a 30 hour ride. It was warm and the windows of the train were open allowing the dirty smoke from the engine to enter the compartment, doing wonders to the cleanliness of the interior.

Like so many immigrants, to be allowed to come to Canada, the Kloostermans had to agree to work on a farm. The farmer they were assigned to lived near Castleton, Ont. He picked the family up by taxi and took him to his place. However, on arriving there he showed them their "new" living quarters- an old dirty, run down, wooden farm house in which a pig would have been comfortable, but was quite a let down from what they were used in Holland.

Their son Jan had been assigned to stay with the luggage left at the Colborne train station, as there was not enough room in the taxi to take the family and their belongings to the farm. When the taxi driver made the second trip from the station to bring Jan and the luggage, it was decided that there was no way they could stay on the farm and the Kloostermans asked the taxi driver for help. He was a kind man and understood the predicament the family was in. He drove them to a Dutch family living nearby. He was a share farmer for an absentee farm owner. The people were a God's send. They were understanding and generous and gave them a chance to wash up after their tiresome long train journey.

While the family was getting cleaned up Gerry and his Dad asked the taxi driver if he could find a place where the family could stay. He set out to do so, and on his return told the family that there were two large bedrooms available at the Queens Hotel in Colborne, The charge for them would be \$35.00 a week. The owners of the hotel were a Mr. and Mrs. Wood They were very generous and kind people. Mother Engeline and her

daughters Corrie and Rennie were taken on to clean rooms and do dishes. The family stayed at the hotel for about a week

Mr. Wood told Gijs and his boys that General Motors in Oshawa, as well as Bata Shoe in Batawa, north of Trenton, could be hiring. At the hotel they met a salesman who was going through Trenton and who offered Gijs and his boys a ride there. Once they got to Trenton they took the bus to Batawa where Gerry and Jan were hired on the spot to work on the assembly line. It was one week prior to the plant's annual vacation. There were some Dutch people working on the same line as Gerry and he asked them if they knew of a place where the family could stay. However, when they heard that the Kloostermans were Roman Catholics, the old antagonism between Protestants and RC's common in Holland during the pre-war years, came out and they refused to help. Nobody from their background, even the minister, would lift a finger to help them find accommodation. There were, however, some Dutch people originally from the Southern part of Holland and also with a RC background who also worked at Bata Shoe who helped out. One family, the Martin Valk's, took on Gerry and Corrie, and the Bastiaan's took in the remainder of the family.

It is funny how small the world is sometimes. When Jan Kloosterman was still in Holland, he for a while helped a farmer, by the name of Eigenaar. In the process he got to know quite a few farmers, one which was a chap by the name of Bill Brak. One day when John was picking up his mail at the Batawa post office, lo and behold, he sees Bill Brak who also had emigrated and had bought a farm just outside of Batawa. Gijs Kloosterman made contact with Bill and he offered the family two large rooms in his large farm house. He also told Gijs that the Frankford Dairy, which was owned by the Moran family, was looking for a helper and Gijs started to work there the following week. Bill Brak had a bicycle which he loaned to Gijs so Gijs had transportation peddling back and forth to the job. Gerry during that week was on "unpaid vacation" from Bata. Hence he went with his Dad to the Dairy and helped in the translating of the English in order that Gijs could familiarize himself with the job. It did not take him very long to catch on. The second week of Gerry's vacation he was asked if he could help picking up the milk cans from the farmers early in the morning, for processing at the dairy. The dairy's owners, had not bothered to provide Gerry with any remuneration while he was helping there during his forced holidays. Hence he returned to Bata Shoe when they re opened after the holidays.

Gijs worked at the dairy for quite some time. However, the owner's daughter got married to a chap who also worked at Bata Shoe. They wanted him to get involved in the family business. Hence Gijs got the sack. Gijs then went to work at the Riverside Dairy in Trenton, which was owned by a German family. They were still delivering milk door to door using a horse and buggy. This dairy eventually moved to Belleville and became Reid's Dairy.

After working for the Riverside Dairy for about a month, Gijs was offered a job in the machine shop at Bata Engineering which he took. Immediately after he took that job, however, the Frankford Dairy's owners found that the new son in law did not work out all that well and they pleaded for Gijs to return. Since Gijs was making more money at

Bata, he declined. They had been able to buy a car by that time and found it easier to all go to work at Bata's in the same vehicle.

The family stayed at Brak's for about 6 months till they were able to rent a little house on Highway 33 near Frankford and along the Trent River. It had no running water or inside plumbing facilities, but it was home.



Kloosterman family when first coming to Canada before Brak house on Hwy 33
L to r. Corrie; Gijs; Rennie; Jan; Engeline; Angela and Gerard – 1952

In May 1954 a 50 acre older farm with a small frame house and barn, located on the hills north of Frankford and behind Batawa and owned by Anton Goods came up for sale and they bought it for the grand sum of \$ 2,250. The location was a lovely spot with a wonderful view. It was a joy to wake up in the morning and see the low clouds hanging in the nearby valley which was part of the farm. It was this place where the author first stayed when first coming to Canada.

With hard work, and by being frugal, the family was able to save some money. Hence, Gerry and his Dad bought another older 155 farm between Frankford and Wooler along the Trent River and belonging to Lorne Mikel. They paid \$20,000 for it- a far cry from its current value for a farm with river frontage



Kloosterman family in Frankford ca 1954- l t r Engeline; Gijs; Rennie; Angela; Jan; Corrie; Gerard.

With hard work, and by being frugal, the family was able to save some money. Hence, Gerry and his Dad bought another older 155 farm between Frankford and Wooler along the Trent River and belonging to Lorne Mikel. They paid \$20,000 for it- a far cry from its current value for a farm with river frontage.

On April 30, 1962, tragedy struck the family when their second son Jan crashed a home made plane on the Norman Rogers airport in Kingston, Ontario. Jan at t he time worked for Dupont in the accounting office. He wanted to become a commercial pilot and spent most of his time at the airport rubbing shoulders with other flyers, and trying to get as many hours in as possible to qualify for his commercial licence.

One of his friends had built a home made plane and it needed to be test flown to get its proper certification. Jan offered to help in this. On the day in question he took off from the run way. Probably he banked too fast and the plane stalled crashing nose down into the runway, killing him instantly. Aunt Engeline was just discharged from the hospital from what was to be a thyroid operation. However, when she got a general physical prior to the intended operation, a lump was found in her breast and a mastectomy was done. The death of her son devastated her. Jan was a good looking tall chap- having the Vogelzang genes. She never got over his death.

Following retirement of Gijs, the farm was sold and the family moved to Peterborough. Gerry did not want to stay at the farm, as he had a steady job as scheduler and cost calculator at Batawa. Corrie had got married to Bill van der Ven who had obtained a job in Peterborough, and daughter Angela also had moved to Peterborough to marry a chap who worked at a factory there. Hence Peterborough was the logical place to live. They bought a house there and they were happy there. Unfortunately Engeline developed Alzheimers and the circulation in Gijs' legs got bad resulting in the eventual loss of both of them. Engeline died Dec 24, 1988 of diabetes and pneumonia. Gijs, once he lost his legs, could no longer look after himself and took up residence in the Applewood retirement residence, where he died suddenly of a ruptured aneurysm on June 21, 1991.

Flying Home-made Plane Pilot Killed at Airport



LAST RITES — The Rev. T. J. Brady administers last rites of the Roman Catholic church to John Kloosterman, 26, of 229 Mackreel, shortly after the young pilot spun into a steep ground at a steep angle at Kingston airport.

The priest is a close friend of the dead pilot whose parents live at RR 1 Frankford. Provincial Constable Kenneth McCarten and William Kuhn of Cullen Ambulance stand close by.

Aerobatics Said Cause Of Crash

J. Kloosterman Mishap Victim

By GARDINER ORR
Staff Reporter

Low level aerobatics in a home-made aircraft resulted in death for a young pilot at Norman Rogers Airport yesterday.

About 5:20 p.m. while doing what is known as a stall turn, John Kloosterman, 26, the son of Mr. and Mrs. George Kloosterman of RR 1 Frankford, plummeted into the ground at almost a perpendicular angle.

Two witnesses at the field said the pilot had done a turn which brings the plane to a stalling airspeed. The craft drops away sideways to regain speed and maneuverability when executing such a turn. One was executed at the west end of the field, they said.

The pilot then proceeded to the other end of the field and was repeating the manoeuvre when the plane went into a spin and crashed.

No blame seems pointed at (See Pilot Killed, Page 2)

Pilot Killed At Airport

(Continued from Page 1)

the builder and own

plane, David King,

Lakeland point.

Douglas Wagner, m

Kingston Flying Club

had flown the plane

"It was well constr

fairly new," Mr. Wag

Inspection of the

shows the motor was

at normal power when

occurred. The

measuring the revol

minute of the motor,

at 2,000 rpm.

"It's fairly obvious

the flying club mas

marked. "Just a case

over-exuberance on t

part."

Mr. King said today

ing on the aircraft's

panel read "Aeroba

hibited."

On the fuselage ju

the broken cockpit wa

"This aircraft is cla

the ultra-light categor

operating without, a c

of airworthiness."

The plane was built

fabric and powered

horsepower air cool

mobile engine. Mr. Klo

and Allan Ashton had b

the plane yesterday" b

crash. The aircraft has

hours to its credit, it

said. It was restricted

within a 25-mile radiu

airport.

Mr. King, who was

the flight, said the

seemed to be at about

when it stalled.

"We just didn't per

type of manoeuvre a

ground," Mr. Wagne

"You usually go up

3,000 feet."

The Rev. T. J. Bra

described himself as

the closest friend the y

had here, was at the

soon after the crash to

ter last rites of the

Catholic Church.

He said Mr. Kloost

a careful pilot who

commercial pilot's lic

also had an instructor's

Survivors besides the

are one brother, Ge

home; three sisters, R

Mary Renaldi of He

here; Angeline, and C

home.

Mr. Kloosterman's

quite ill following a

operation.

Air transport offic

pected today to comp

vestigations with p

police here.

Macmillan Comm

FAWA (CP)—Prime Macmillan has reaffirmed United Kingdom's "policy" to safeguard Commonwealth interests negotiations toward entering European Common Market. Macmillan said today.

arcotics board B

FRANCISCO (AP)—U.S. agents and British are investigating a local smuggling ring for millions of dollars of narcotics seized by the British cruiser.

My soul shall find no rest O Lord until it rests in Thee — St. Augustine



Sweet Jesus have mercy on the soul of
John Reinaldus Kloosterman

DIED APRIL 30, 1962

AGE 26 YEARS

The
Memorare of St. Bernard

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! to thee I come, before thee I stand sinful and sorrowful. O Mother of the Word Incarnate! despise not my petitions, but, in thy mercy, hear and answer me, Amen.

O Queen of the Holy Rosary — pray for him.

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Refugee's Interests

government hours Monday in two separate sessions and Mr. Macmillan said his utmost renewed assurances that Britain will not sell out the Commonwealth to join the European Common Market.

Officially, there was nothing to indicate the course of the discussions, which began with a strictly private talk between the two prime ministers Monday morning and resumed in the afternoon with other officials also present.

Canada and other Commonwealth countries are concerned lest British entry into the Common Market jeopardize their trading position. At present, members of the Commonwealth enjoy a preferential position in the United Kingdom export market for four markets.

Tornadoes Hit U.S.; Seven Dead

CHICAGO (AP) — Tornadoes and tornado-force winds plunged viciously into parts of the U.S. midwest, south and southwest Monday, leaving at least seven persons dead, up to 100 injured, and causing millions of dollars of property damage.

Up to 4½ inches of rain accompanied the storms in Texas. Hail stones ranged from one to two inches in diameter. Wind velocity was recorded at 105 miles an hour at Joliet, Mich.

In the path of the scattered storms and tornadoes were parts of Illinois, where four persons died; Indiana, one dead; Michigan, one dead; Mississippi, one dead; Missouri, Kentucky, Texas, Oklahoma, Arkansas, Tennessee, Alabama and Ohio.

The storms spread into southwestern Ontario, causing an hour-long power blackout at Chatham and occasional fires started by lightning. In London,

Deal Out

7. **Lubertus Vogelzang**, born in Lemmer Dec. 22, 1906 and died in Amsterdam on Aug. 7, 1978. On May 4, 1932 he married Aleida (Leida) Peelen, in the St Nicholaas-Barbara RC church in Amsterdam. She was born on Oct. 7, 1905 in Amsterdam and died there on Jan. 31, 1963 leaving four children, the last one of which was only eleven years old. On Jun 17, 1965 Lubertus remarried to Johanna van der Bosch. Lubertus was a foreman at the Amsterdam Dry Docks overseeing repairs to sea vessels. He died of senility. Following the death of his first wife the younger children lived with the older ones.



Lubbertus
Vogelzang

on left about
1926

on right about
1930

Wedding Picture of
Lubbertus Vogelzang and
Aleida Peelen
May 4, 1932



Lubertus Vogelzang, Elizabeth Vogelzang-Ringeling and Agatha Vogelzang-Deden, 1970



Top: Picture of Ruurd Vogelzang April 1930.
Bottom, wedding picture of Ruurd Vogelzang and Henny van Beek

9. Ruurd Vogelzang, born in Lemmer May 29, 1909 and died in Eindhoven in 1994 as the result of being hit by a car while riding his bicycle. On Feb. 22, 1938 he married in Antwerp, Belgium Hendrika (Henny) van der Sommen-nee van Beek. She was the widow of Thomas van der Sommen who was born in Utrecht on Oct. 8, 1926. He died on Dec 7, 1933 and was a merchant. That couple had two children. The second marriage produced four additional ones.

Ruurd was a radio technician for Philips Electronics in Eindhoven. Henny had a few bucks and provided the capital to start an electronics store in Eindhoven called “Radio Vogelzang” When the sons from Henny’s first marriage became of age, they started additional stores in Heerlen and Maastricht, and thus they become a rather successful chain, even having their own credit cards.

Unfortunately, with the rise of cheap Asian electronics, the firm could not compete resulting that the firm went bankrupt in the early 2000’s. Sic transit gloria mundi.



Ruurd Vogelzang’s family, Christmas 1945. Standing l to r Piet, Ruurd, Yolanda Kees; sitting Enni, Hendrika (Henny), Marion and Reinalda (Renske)

Chapter 12 The Vogelzangs in Rotterdam

As we saw in the previous chapter, the fourth child of Jan Harmen Vogelzang was Rintje Vogelzang. He was born on Jul. 2, 1900 in Lemmer. He died in Amsterdam in the St. Bernardus Senior's home on Feb 11, 1987. He was deaf and following the death of his wife Elizabeth Alida Ringeling, born Oct 31, 1902, he moved out of his home at the Soembawa Straat in Amsterdam to a senior's apartment in Diemen. He stayed there till he became unable to look after himself. He thus ended up in the St. Bernardus home. After some time there, aggravated by his deafness, he shut himself off from the world and at the end essentially stayed in bed, turned his face to the wall and allowed himself to die. He had all the symptoms of suffering from Alzheimers disease.

Elizabeth Ringeling was the daughter of Petrus Adrianus Ringeling from Rotterdam and Margareta van den Boogert of the same city. Rintje and Elizabeth had five children. Tragically the third child- Agatha- died of whooping cough at the age of not yet three months. At the time it was an incurable illness. It really threw Elizabeth for a loop causing her to suffer from depression, and inability to sleep at nights. This ultimately resulted in taking a drug overdose on Oct. 26, 1972, a tragedy that shook her husband and kids.



Elizabeth Ringeling at age 21,- 1923

As was common in that age, Rintje barely finished grade school and immediately went to work in the area he was exposed to at home- ship's mate. He served as a helper on a freighter and afterward on a sail boat in the North Sea and Zuiderzee.



Rintje Vogelzang as helper on an inland freighter, ca 1915



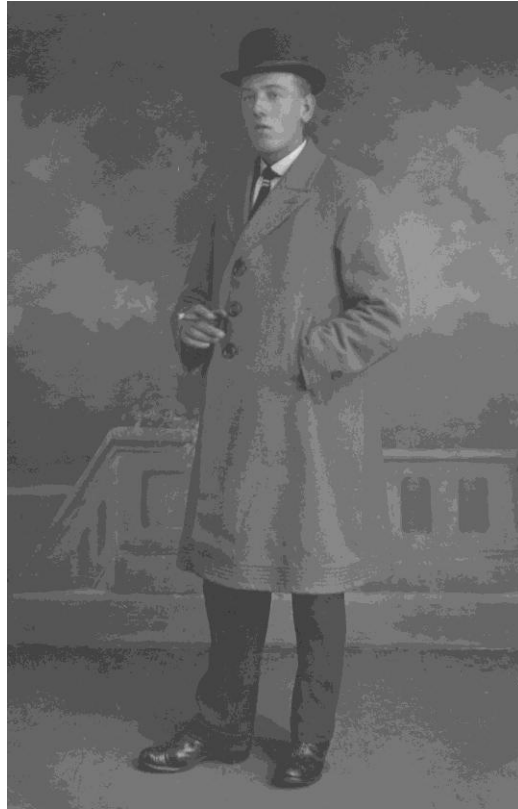
Rintje V with the kids of the skipper he was working for, ca 1920



Rintje V and Gerardus Wierdsma, his cousin, around 1920



Albertus V, Rintje V and Lubertus V around 1922



Rintje ca 1925



1929- Courting days

Rintje V and Elizabeth Ringeling Dec 1929
at the wedding of Johannes V to A Kropman

GEMEENTE ROTTERDAM.

Op 23 April 1930 is het huwelijk voltrokken tusschen:

Rintje Vogelkrang
 geboren te Roosendaal, gemeente Rotterdam, den 2 Juli 1900.
 zoon van Jan Vogelkrang
 en van Rinske Meerdema
~~weduwnaar~~ van
~~gescheiden man~~

EN

Elizabeth Elida Ringeling
 geboren te Rotterdam, den 31 October 1902.
 dochter van Petrus Adrianus Ringeling
 en van Margaretha vanden Boogert
~~weduwe~~ van
~~gescheiden vrouw~~



Wedding certificate (trouw boekje) of Rintje V and Elizabeth R



Wedding picture of Rintje V and Elizabeth R, Apr. 26, 1930

His sailing days brought Rintje regularly to Rotterdam, where he also had some relatives. Eventually he decided to stay there. During this time, he met his future wife and, shortly after meeting each other, they married. Their five children were, Reinalda Maria, born Jan 12, 1931; Margareta Christina, born Jul.26, 1932; Agatha born Nov 24, 1933 and died Jan. 15, 1934; Petrus Jan born Sep 10, 1935; and Jan Harmen born May 8, 1939.

Around the time of his marriage, Rintje became employed as a dock worker in Rotterdam harbour, loading and unloading sea vessels, and as coal carrier at his father in law's place of employment. It was heavy work and often dirty. Even so, as time went on, work became scarcer and scarcer. The Great Depression had started. Money was hard to come by. Yet the culture, in which Rintje-Dad-had grown up, expected that the husband provided and the wife looked after the home. Hence by hook or by crook he saw it as his duty to put bread on the table- often not an easy task, which got worse when he became permanently unemployed. That status stayed that way until the start of WWII- May 1940.

During these years of unemployment, to remain sane and to counter mother's concern on how she was going to feed her brood of four kids, he rented a "volkstuin"- a small piece of land rented out by the municipality, on which people could build a small shed and grow vegetables etc. He was a master in drawing large crops from the little piece of land; enough to feed the family most of the time. In addition he kept rabbits at his garden and in the backyard of his house. It kept meat on the table, particularly at festive occasions such as Christmas and birthdays.

Since money was scarce and since mother could not sleep at night anyway, she would stay up all hours of the night, taking apart dresses and clothing handed down to her by relatives, and re cutting and sewing them into clothing for her children. By to-day's standards they were poor, though they would never have considered themselves that way. To supplement their diet mother would get chunks of lard and fat and melt them together and store it in crocks thus providing cooking fat. Similarly, when the crops from Rintje's garden were plentiful she would cut up the white cabbage and salt it into sour kraut which was kept in earthen crocks till used. Same thing happened to green beans. Brown beans were harvested and dried and then kept in sacks till used. Apples were scrounged up; cut in slices and dried on strings to be used for future meals. Green vegetables and fruit were canned/preserved in glass jars. They were proud people and in no way were they going to show that they were poor and at times borderline hungry.

During the time of the Great Depression unemployment insurance had not yet been invented. Hence as the Depression took its course, the Dutch Government of the day initiated make-work-projects. They consisted of bringing into cultivation waste land such as moors and the like. Dad became the "beneficiary" of this and was shipped off to Schaphorst where a large moor was converted into arable land. In this process mom was left to fend for herself and her kids.

This type of existence continued till the Second World War started in May 1940. The Germans invaded Holland from the east, as well as they dropped off paratroops at

Rotterdam Waalhaven airport. They ran in much more resistance than they anticipated. They expected that the Dutch would just capitulate without a fight. Hence to expedite the conquest of Holland, they blanket bombed the old City of Rotterdam. Mom and Dad lived in the southern part of the city. Hence they were not directly affected by the mass bombing. However, one never knew what would happen. Therefore, during the bombing raid in which the better part of the old city was destroyed, Mom and Dad had the whole family sit in the hall of the little townhouse in which they lived, ready to flee on a minute's notice. The baby buggy was packed with what ever food there was, along with a change of clothing and diapers. On top of all of this sat the youngest child- Jan, and the family stood at the ready to escape the bombs, run, and join the refugees from the old city which were fleeing by. Fortunately, fleeing was not necessary. The Germans conquered Holland in about five days.



The Vogelzang family in front of their 58 de la Reystraat townhouse apartment in Rotterdam, at the time the war started, 1940. Note the taped windows on the right to keep the glass from shattering in case of concussion caused by bomb blasts.

Every tragedy has always some beneficial effect. With the better part of the old city of Rotterdam destroyed, there was an enormous amount of work to be done clearing the rubble. Hence Dad got employed for several years in that type of work. It lasted till about 1943 when the Germans anticipated an invasion along the Atlantic Coast. In preparation for this they commenced to construct fortifications starting from the northern part of the Dutch coast to Normandy and Bretagne in France. This required a large number of manpower. They obtained this by forcing semi slave labourers to do the work. Dad got rounded up for this and received notice to appear on a certain day at the Delftse Poort train station in Rotterdam, to be deported to France to work on the fortifications. Initially Dad wanted to go underground to escape this. However, should he do this, his family would have been deprived from food ration coupons, which were provided to ration out the meager amounts of food that was available for distribution to the population. Hence, considering it his duty and responsibility to provide for his family, he along with other men was herded by SS troops of the "Organization Tot", who were aided by German

shepherd dogs, and was shipped off in cattle cars for the long ride to France; to work on building the fortifications near the Pas de Calais on the Atlantic Coast.

Again mother was left with four children; to provide and keep the family together and to worry about her husband. Many a tearful prayer was said by mother and the kids when before going to bed they would kneel before her, lay their sleepy head in her lap, and prayed for the safe return of Dad. After about a year of thus being away, Dad was allowed to come home on a furlough of about two weeks. It was the spring of 1944 and it got more and more dangerous to travel by train. As he was on his way to return to France, near Vught, he decided that enough was enough and he jumped off the train for France and worked his way back home. This meant, however, that he had to go underground; was without papers and food ration coupons for the family; and could be arrested at any time as being awol.



Rintje- Dad- in the 1940's

The latter was a real possibility as the Germans periodically would round up anyone over 18, and under 44, to ship them off as forced labourers or worse. I remember quite vividly an occasion where the church during early morning mass was surrounded by German soldiers and everyone who left the church had to show his papers to see if he was hiding or eligible to be shipped off to a labour camp.

Luckily Dad never got caught and the papers that the official underground resistance had prepared for him always passed German scrutiny. As 1944 progressed and the Allied invasion started, the Dutch Government in exile, in their radio broadcasts from England, asked the rail road workers to go on strike in order to cripple the movement of war material and to avoid civilian trains being part of the constant air attacks by the Allies on anything that moved. The workers complied, much to the chagrin of the Germans. As a result they took the approach that "since you people do not want to run the trains, we will shut down all food supply to the civil population". The result of this was mass starvation of the population, which reached its peak during the winter of 1944- called the "hunger winter" Our family, living essentially on an island between the Meuse and Rhine rivers, and thus in a part of the city which could only be left by crossing bridges, was

particularly hard hit. One could not reach the farmers to scrounge up food unless one was able to pass the German guards at the bridge entrances.

Hence we were hungry to the point where the lack of food caused a phenomena called “hunger eudemia” Because of lack of food, the body retains fluid causing the legs in particular to swell to the stage where, if one pushes on the flesh, it would leave deep indentations in the areas pressed in. Rennie, who was becoming a teenager and growing fast, was particularly affected by this along with Dad. As a result they were bed ridden most of the time. Yet Dad would get up and, with the neighbours, go out early in the morning to steal rail road ties, or anything burnable, from the nearby rail road yard; or they would try to organize scrounging parties from the farmers, on this side of the bridges, who might sell them potatoes. If they could find them, they would haul them in push carts home and then divide them among the families involved. The farmers, if they were willing to sell food, would not accept the money issued by the German occupiers. They would normally only take silver and gold pre war coins, or barter for bed linens and valuables such as jewelry.

One Sunday in the late Fall of 1944 the food situation at home was really desperate. After coming home from mass, mother expressed herself to the fact that she did not know how she was going to feed everyone. Hence it was decided that Peter would join Greet on a food scrounging mission. Greet had been the main stay in doing this. She would get on her bike and go to the farmers on this side of the bridges where she would buy the stalks of the plants of Brussels sprouts. The younger kids would have begged around the neighbourhood the skins of potatoes from people who had farm family contacts and thus had potatoes. Mother would take these skins; wash and cook them and then rub the skins on a wash board to remove the bid of potato that would stick to the skin after it has been peeled. This she would then mix with whatever greens she could find- including the inside of the stalks of the Brussels sprout plants, along with the chaff of grain she was able to get from a nearby grain mill, and cook soup from it. That meal would then supplement the one meal the family was able to obtain from the central soup kitchen on their food ration coupons. If one had the good fortune that the people from which the potato skins were scrounged had missed a potato, it would be cut in thin slices and baked as a cookie on top of the kitchen stove which had been set up in the sitting room to keep warm and cook on. There was no heat and often no electricity as it was cut off by the Germans. Yet the winter of 1944 was one of the coldest on record.

Greet and Peter thus set out in the early Sunday afternoon under the fearful eyes of mother who would pray for God’s protection over them. They pushed the trusty baby buggy to Barendrecht some 20 km from where we lived. Mother had loaded it with whatever she had left to barter with. Late in the afternoon they arrived at the bridge that crossed the river. Of course they did not have a pass and thus could not get across to the other side where farmers and thus food could be found. Greet was then about twelve years old and Peter nine. As they stood there, a person on his bike, who had a pass to cross the bridge, came along, took pity on Greet and allowed her to climb on the back of his bike, and pretending that she belonged with him took her past the German guards across the bridge, along with the baby buggy. .She instructed Peter to go back home

while she would go ahead and try to get food. Rather than listening to her, Peter stuck it out at the bridge entrance till another person with a permit to cross the bridge came along and took him under his wings. He thus got across also, and with some running was able to catch up with his sister who had moseyed ahead.

Together they thus proceeded from the Barendrecht bridge, walking across the dike east along the river. It was cold and rainy. Nasty Fall weather and it started to get dark. Peter started bawling wondering where they would be able to sleep and/or get something to eat. As they pushed on along the river they met a young boy who asked what the problem was. He took them to his parents. They were good people who took Greet and Peter under their wings; provided them with warmth; food and shelter for the night. The next morning the good folk loaded the buggy up with beans, grain, some meat, butter etc. and off we went back home becoming the rescuing angels. As a result of this, Greet periodically went back to the same people, on her bike, to replenish the food stocks. The folks were always generous in sharing what they could.

Looking back on it, one wonders how two relatively little kids were able to do this. It was a different world, where ordinary people still could be trusted. They were days without communication. Cell phones had not been invented. Mother must have had her worries while they were gone.

This existence carried on to about March of 1945, when the Germans, knowing that the war was coming to an end and was lost by them, allowed the Swedish Red Cross to ship flour into the affected areas, thus giving some relief. In addition, for desperate cases they made brown beans available for distribution. Rennie must have fallen in this category as we did get some of the beans. The local baker baked bread out of the Red Cross flour. It tasted like cake. During that time the American Air Force had also negotiated with the Germans to be allowed to drop off food from low flying bombers, without the danger of being shot down. As a result, the rail road yard, we lived nearby, was marked off as a drop zone. It was a marvelous sight to see the low flying planes come over and watch them drop off the cans packed with dry rations and tins of corned beef. The food was then distributed among the hungry populations by the underground who acted as governing authority.

It was even greater, however, to see the flying fortresses come over and drop leaflets announcing the end of the war. May 10, 1945 saw the arrival of the first Canadian troops. It was an unforgettable sight to see the jeeps, armoured cars and tanks enter the southern part of the city of Rotterdam. All the population was lined up along the Bijerlandse Laan and Putse Laan, cheering them on, waving the Dutch flags. Teenage girls hitched rides on the vehicles; the children picked up the candies and chocolates the soldiers would throw to them, while adults tried to retrieve the cigarettes tossed to them by the soldiers.

It was also the end of the chaos that had reigned for a few days following the capitulation of the German army. During that week or so inter regnum, the Dutch underground acted as governing authority. They also rounded up anyone who had collaborated with the Germans during the five year occupation. The population felt it was time to seek revenge

and take out their frustration by seeking out any ladies who had befriended the German soldiers. As they found them, as a mob, they would push them down the street to the Afrikaner Plein, nearby we lived, where a platform had been erected. The girls would be dragged onto the platform and, as the mob cheered, had their hair unceremoniously shaven off and red rust proofing paint (meni) would be poured over their head. They then would be released and sent back to their homes. Not a pretty sight!



DE Vliegende HOLLANDER



VERSPREID DOOR DE GEALLIEERDE LUCHTMACHT LAATSTE NUMMER, 10 MEI 1945

DUITSCHLAND CAPITULEERT




In den nacht van Zondag 6 op Maandag 7 Mei 1945 ondertekenden generaal Jodi en admiraal Von Friedeburg op het Geallieerde Hoofdkwartier te Rheims de overeenkomst waarbij alle Duitse strijdkrachten zich onvoorwaardelijk overgaven. Midden tegenover de Duitse gedelegeerden zit de chef van Eisenhowers staf, generaal Bedell Smith. Vierde van rechts is de Russische vertegenwoordiger, generaal Soeslapparov.

Het Derde Rijk ondertekent de onvoorwaardelijke overgave — eerst te Rheims, dan te Berlijn

In een eenvoudig klaslokaal van een Fransche ambachtschool in de buurt van Rheims heeft Duitsland zich onvoorwaardelijk overgegeven. Tegen een achtergrond van het verlichte stafkaarten zaten vijftien mannen rond een oude gesloten tafel, die de sporen droeg van honderden scholieren, die er met hun messen in hadden zitten kerven. Voor de fotografen en filmoperateurs was een speciale verlichting geïnstalleerd, die de gezichten der deelnemenden scherp afteekende. Aan den muur een kalender met den datum: 7 Mei 1945.



Van de eene zijde der tafel zitten de drie Duitschers. Admiraal Von Friedeburg, Generaal Jodi en zijn adjudant. Tegenover hen zitten Gen. Bedell-Smith, Chef van den Staf van Generaal Eisenhower, de Fransche Generaal Sevez, de Russische Generaal Soeslapparov en nog enkele andere hooge officieren en tolken. Zestien vertegenwoordigers van pers en radio zijn aanwezig.

Half drie 's morgens komt de Geallieerde delegatie binnen. Generaal Smith, de vertegenwoordiger van Gen. Eisenhower, het laatste. De sterke verlichting maakt het warm in de volle kamer. Om precies 2 uur 39 komen de Duitse gedelegeerden binnen en blijven stram achter hun stoelen staan tot Generaal Smith hen een teken geeft, dat zij kunnen gaan zitten. Zij zijn in uniform en zien er uitgeput uit. Generaal Smith vraagt hun of zij de betekenis van het te ondertekenen documenten volle begrijpen. Nadat de vraag vertaald is, antwoorden zij bevestigend.

Er wordt verder geen woord gesproken en zonder een minuut te verliezen worden de papieren in viervoud ondertekend. Om 2 uur 40 heeft Duitsland gecapituleerd.

IN DE RUÏNES VAN BERLIJN

Op 8 Mei arriveerden in Berlijn hooge Geallieerde vertegenwoordigers, teneinde in de hoofdstad van het voormalige Derde Rijk Duitslands capitulatie te bereiden. Met eenige moeite werd een gebouw gevonden dat niet geheel of grotendeels verwoest was: de Technische School in Karlsdorf. Russen, Engelsen en Amerikanen voerden er besprekingen tot over alle punten overeenstemming was bereikt. Toen, kort na 12 uur, mochten de Duitschers binnenkomen. Voor het Duitse leger zou veldmaarschalk Keitel teekenen, voor de marine admiraal von Friedeburg, voor de luchtmacht generaal Stumpff.

Voor de ondertekening kwam Keitel binnen in vol ornaat, met zijn maarschalkstaf in de hand. Luchtmaarschalk Tedder, die aan Geallieerde zijde ondertekenen zou, tezamen met maarschalk Zjoekow, met generaal Spaatz van de Amerikaanse Luchtmacht en generaal Delattre de Tassigny als getuigen, stelde Keitel de vraag: "Hebt U dit document van onvoorwaardelijke overgave ontvangen? Zijnt ge bereid, het te ondertekenen en de orders stipt uit te voeren?" Keitel antwoordde: "Jawohl." Hij vroeg toen nog of de in werking stelling 24 uur kon worden uitgesteld.

Het antwoord was: "Sie können gehen!"



De overwinnaar! — Generaal Dwight D. Eisenhower heeft zich in dezen oorlog een strateeg getoond van groot formaat. Hij heeft zich vooral groote verdiensten verworven door de wijze waarop hij het team van briljante generaals dat onder hem werkte, bijeen wist te houden en te inspireren

XH122

Aerial leaflet dropped by the allies over Rotterdam on May 10, 1945 and announcing the end of World War 2.

Following the end of the war, Dad still could not find steady work. Hence his brother Wierd put in a good word for him at the Western Suger Refinery where Weird was foreman in the boiler room. He was hired and the family moved to Amsterdam.



Mom and Dad in early 1950's

It was the age of emigration. Remembering the war hardships, and the lack of opportunity that still existed in Holland, vast numbers of people emigrated to Canada, Australia, South Africa and New Zealand. The Vogelzangs were no exception. As we will see Mom and Dad's children moved away to New Zealand, Indonesia and later to Canada, leaving them with an empty nest, incapable of being warmed up by periodic family visits of children or grand children. It was hard on Mother who lived for her family and it did not help her periodic depression.



25th Wedding anniversary Apr. 22, 1955: Jan, Dad, Mom and Peter in the living room in the Soembawastraat apartment in Amsterdam



Dad reading his paper in the living room Jan. 1958 Mother happy in her kitchen

3. **Reinalda Maria Vogelzang**, -Born Jan 12, 1931. Being the oldest of the five children, Rennie played the typical role of that family ranking; taking on early responsibility in helping raise her siblings; being more aware than any of them of the struggles her parents were going through as she was growing up.



Reinalda V., 1 ½ years old, 1932



Reinalda Vogelzang 1932

During the war folks in different parts of Holland, aware of the hardships some of the people were experiencing in Rotterdam, offered to take into their homes some of the city children. In 1943 Rennie was the “beneficiary” of this and for the better part of the year was taken in by a rural family near Valkenswaard, Brabant. Later on her brother Peter joined her. They went to school there and she helped the lady of the house in her

household chores. It was hard work in a lonely setting, but at least there was sufficient food for every one.



Rennie in Valkenswaard, 1943

Prior to the family moving to Amsterdam, she worked in the household of the Brenninckmeyer family, owners of the C&A clothing chain; and later for the Oudekamp family on the Prinsengracht in Amsterdam.



Rennie Vogelzang- 1953

The family had gotten to know father Lucidius, who was the chaplain at the sugar refinery where Dad worked. He had a single brother, Peter van der Sman, who, following his service with the Dutch Marines, during the Indonesian War, had emigrated to New Zealand. The good father talked her into starting to correspond with his brother. One thing led to the next and in the summer of 1954, she emigrated to New Zealand also. They hit it off and married on Feb. 5, 1955 in Lower Hutt, NZ. Peter was born in Monster on Feb 1, 1927 and was a foreman with a gas company in Lower Hutt. He died suddenly of an aneurism on Aug 26, 2003. They had three children, Betty, John, and Peter.



Wedding picture of Reneilda Vogelzang and Peter van der Sman

4. **Margareta Christina Vogelzang**, was born July 26, 1932 in Rotterdam. Prior to her marriage she worked for the Telegraph Office in Amsterdam as a tele typist.



Margareta (Greet) 1951

and

1953

Late in 1953, while he was on furlough in Holland, she got to know Pierre Kost, an airplane mechanic who worked for KLM Royal Dutch Airlines and was loaned to the Indonesian air line Garuda in Medan, Sumatra, Indonesia. One thing led to the next and shortly after they became engaged. Pieter (Pierre) Lambertus Kost was born in Amsterdam on Apr. 17, 1929, the oldest son of Bart Kost and his wife. After he returned to Indonesia from his furlough the couple decided to get married. The civil ceremony took place in Amsterdam by proxy, i.e. Pierre's father took the civil vows for Pierre. This was on May 13, 1954. Shortly after, Greet left for Indonesia, where she and Pierre married in Medan in the RC church on Dec. 23, 1954.

They had two children: Johan born Dec 1, 1955 in Medan and Robert born on the family's return to Holland in Amstelveen on Feb 6, 1960. The couple and oldest son stayed in Indonesia till 1958 when Pierre's contract with Garuda ran out. On his return to Holland he continued his employment with KLM as chief mechanic and died by euthanasia on May 29, 1991 having battled melanoma to no avail.

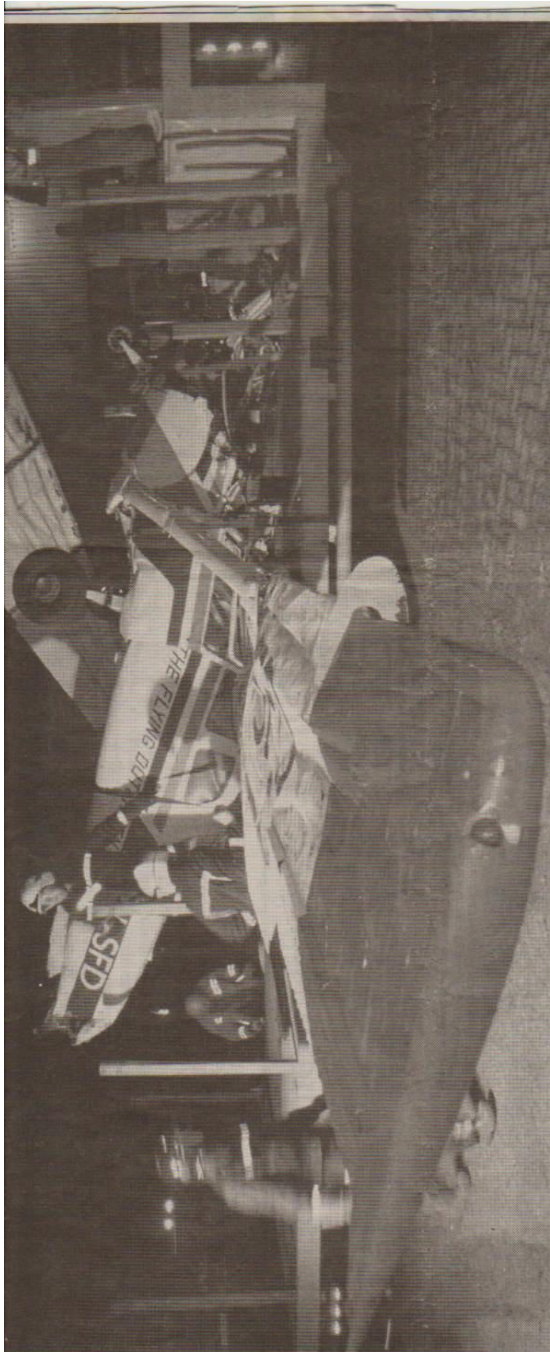


Margareta Vogelzang civil wedding by proxy on
May 13, 1954



Church wedding to Pierre Kost
on Dec 23, 1954 in Indonesia

It seems that the lives of the recent generations of Vogelzang are plagued by tragedies. Johan Kost, though he was among other things a bus driver for the Amsterdam Transit, also loved to fly. To get in sufficient hours, in preparation for his dream to become a commercial pilot spend a great deal of his free time in flying sports parachutists from Rotterdam airport. On November 22, 1997 while doing so, he flew with five jumpers over the southern part of Rotterdam, near Rhoon. The first parachutist jumped out of the plane and as he exited his reserve chute opened at the same time resulting in him getting caught on the plane's rudder. Johan was able to bank the plane and shake the parachutist loose. However, the plane's rudder was damaged causing the plane to get out of control. Johan was able to stabilize the plane enough to get the other parachutists to safely jump out. However, as the plane spiraled to the ground, and since he did not have his parachute on, about 100 meters above ground he jumped out of the plane, landing on the roof of a warehouse, falling through it and killing himself instantly. It devastated his mother and young wife, whom he left with two small children. He was hailed as a hero and received a burial reflecting this, complete with a fly by of airplanes in the missing-man formation. It was a sad and moving event. The headline article from Amsterdam daily, De Algemeen Dagblad of Nov 22, 1997 is shown on the next page.



Vijf parachutisten sprongen veilig uit een onbestuurbaar geworden Cessna 206. De piloot kwam om toen hij uit het vliegtuig sprong en op de loods terecht kwam die op de achtergrond is te zien.

Foto Robert Vos

Piloot komt om bij wanhoopssprong

Van een onzer verslaggevers
ROTTERDAM - Het groene clubgebouw van de Flying Dutchmen aan de Zaventernweg in Rotterdam puilt uit. Een groot deel van de 250 leden tellende parachutistenvereniging is zondagmiddag aanwezig om te horen welk drama zich een dag eerder afspeelde.

Plaats om te zitten is er niet in de houten loods. Veel jonge, bestrande gezichten. De stemming is om te snijden. Buitenstaanders zijn niet welkom en worden er uitgezet.

Binnen legt een bestuurslid uit hoe zaterdag, de 41-jarige chef-vlieger van de vereniging om het leven kwam. De man uit Mijdsrecht vertrok 's middags met een Cessna 206 van Rotterdam-Airport om vijf parachutisten te laten springen boven een afgelegen oefenterrein in de akkers van Rhoon.

De eerste die daar omstreeks

vier uur op een hoogte van 4000 meter springt is een 21-jarige man uit Oostvoorne. In plaats van recht naar beneden te vallen, wordt hij met kracht tegen de achterkant van het toestel gesmaakt, waarschijnlijk omdat zijn reserveparachute spontaan opengaat. De parachutist klappt tegen het horizontale staartstuk van het toestel, de zogeheten stabilo, die afbreekt. Het toestel wordt daardoor vrijwel onbestuurbaar.

De piloot ziet kans de Cessna onder controle te houden tot op een hoogte van 2500 meter.

Door zijn inspanningen kunnen de vier overige parachutisten nog uit het toestel springen en zich met hun parachute in veiligheid stellen. De chef-vlieger, zonder parachute, springt in wanhoop ook, net voor het toestel crasht. Hij valt door het dak van een loods en is op slag dood.

De verslagenheid bij de Flying Dutchmen is groot. De vereniging is in haar 32-jarig bestaan niet eerder geconfronteerd met een dodelijk ongeluk. M. van der Poel zegt namens het bestuur: „Wij zijn er allemaal kapot van. De vlieger was zeer ervaren en

uiterst bekwaam. Hij vloog al zo'n zes jaar voor ons. Hij was een geweldige man, een vriend van ons allemaal. Hij was sociaal bij de club betrokken en bij voorbeeld altijd op onze zomerkampen.”

De parachutist die tegen de achterkant van het toestel werd gesmaakt, is met verwondingen aan gezicht en schouder opgenomen in het Academisch Ziekenhuis Dijkzigt in Rotterdam. Zijn toestand is niet ernstig. Waarschijnlijk mag hij over een paar dagen al naar huis.

Van der Poel: „Deze man

heeft al een behoorlijk aantal sprongen gedaan. Ondanks alle zorgvuldige controles kan het gebeuren dat een parachute voortijdig opengaat. Gelukkig gebeurt zo iets maar zelden.”

Een 34-jarige parachutist uit Amsterdam raakte bij het neerkomen licht gewond aan een been. Hij kon na behandeling door de EHBO naar huis. De drie andere parachutisten, een 17-jarige Leidenaar, een 27-jarige man uit Ridderkerk en een 26-jarige inwoner van Oostvoorne, bleven ongedeerd.

De Politie Luchtvaartdienst en de Rijksluchtvaartdienst stellen een onderzoek in naar de oorzaak van het ongeluk. De brokstukken van het vliegtuig zijn daarvoor zaterdagavond overgebracht naar Rotterdam Airport, voorheen Zestienhoven. Voor leden van de vereniging was daar zaterdagavond ook al opvang verzorgd door Slachtofferhulp.

Shortly after the crash Greet was diagnosed with the family curse, breast cancer, and recovered from her mastectomy. However, later on she was found to have a brain tumour, which killed her on Jan 16, 2003. She was cremated in Amsterdam

5. **Agatha** , born in Rotterdam on Nov 24,1933 and died there on Jan 15, 1954 of whooping cough.

6. **Petrus (Peter) Jan Vogelzang**, born in Rotterdam on Sep. 10, 1935. Following the death of Agatha, mother was most anxious to have another child to replace the one that

was taken away from her. Peter was the result. Dad was most happy to have a son. He was his “maatje”- his little mate.



The Rotterdam Rintje Vogelzang kids in the back yard- 1937- Peter, Greet and Rennie

His hope was that he would become all the things that he never had the opportunity to be. He therefore encouraged him to get the best schooling possible even to the point that when the family moved to Amsterdam, the regular high school was not good enough, but he had to attend the Jesuit run Ignatius Collage on the Hobbemakade. Unfortunately, Peter, though not dumb, was too young to realize the value of a good education and aggravated by his desire to make himself popular among his new schoolmates who were mainly doctor's and lawyers sons, felt as a fish out of water and did the dumbest things. Young teenagers are not the easiest to teach under any circumstance, let alone when they try to impress their “friends”. Hence he did not all that well in school and to his teachers he must have been deemed to be a regular pain in the neck.



Peter's grade 1 school picture

One day, the English teacher, who at the best of times had difficulty keeping order in his class, in exasperation and as punishment of his class' misbehaviour, gave them the assignment to copy out one of the chapters from the study book. The boys agreed among each other that they would hand it in the next morning, written on toilet paper. Next morning came, and no one except for naïve Peter Vogelzang handed in the toilet roll with the assignment on it. He got promptly and permanently expelled from the fancy college. He was after all just the son of a plant labourer. Somebody had to be made an example of. Hence to the college his expulsion would have the least repercussions.

However, father some time earlier had made a promise. Should he get into more trouble at school, a piece of rubber hose was ready for him to teach him some sense. Hence, even though it was fall and rained by the bucket on the day of the expulsion, Peter thought it wiser to get on his bike and ride to Rotterdam, a good six hour peddle from Amsterdam, to join the navy at the ripe old age of fourteen years. However, before doing so, he would first stop in at a friend he knew from his Rotterdam days. The friend phoned Mom and Dad who ordered dear Peter to get his behind on the train. He would not be killed by the rubber hose, but the days of nonsense were over.

The college's prefect knew a bookbinder who at times did work for the college. He and his wife were childless and they were looking for an apprentice. As good fortune would have it he was from Frisian descent also- a Mr. Pietersma. Hence Dad on presenting his son to him hit it off and son got hired as the apprentice. He served that way for four years, even though he would never trust his measurements, and thus usually cut the book's cover boards a few millimeters too large, just to be safe. However, when that did not look so good, fixing it ended up in doing a poor job. It is a wonder that he ever got his bookbinder's papers. Luckily though, the Pietersma's considered him as the son they never had and encouraged him to get his business diploma. Hence at night he went faithfully to the evening business school studying languages, and accounting.



Book binding years- 1951

Hand bookbinding, though it can be an art, was not really a job with a great future. Hence mother thought that it would be a marvelous idea for Peter to get a government job at the Telegraph office where sister Greet worked. He unfortunately lacked the education. However, using a bit of pull he got in and got the boring job of having to manually tally the number of telegrams sent by the large companies in Amsterdam. To break the monotony though he was allowed to learn how to type using telecopiers. Was the only good thing that came out of that stint. At age 19 he was conscripted in the anti air craft artillery of the Dutch army. Basically he felt a real failure. He lived, however, in a time where emigration seemed to be the way to get ahead. So when his uncle, Gijs Kloosterman, was over for a holiday and told him that he would be welcome to live with them if he came to Canada, it took no further convincing to apply for this. Besides should he be accepted, he saved having to serve his final year as an army conscript and would be given \$100.00 as landing money. What did he have to lose?



Wash up time during army maneuvers.- 1954

Unlike Holland, which was trying to get rid of people, Canada was anxious to acquire young blood. So on March 22, 1956, after having been seasick from Landsend in England till Sable Island, he arrived in Halifax on the converted troop transport- Groote Beer. From day one he was impressed by the country. On his ride from Pier One through the Quebec country side, he was awed by the fancy chicken coops. They were painted in pastel colours. (Later on he learned they were holiday cottages but at the time they were quite unlike any chicken coop he had ever seen)

Within a few days of his arrival in Frankford, Ontario, at his uncle's farm, he was hired in the accounting department of Bata Shoe in Batawa. The good word from his cousin Jan undoubtedly helped, along with the impressive translations of his business school certificate and letter of recommendation from the Amsterdam Telegraph Office. The business school papers were a dime a dozen in Holland, but Bata Shoe was taken by them.

To this day it is still a mystery how this came about and Bata Shoe survived. He spoke a bit of school English. His penmanship was atrocious. Yet he was placed in the accounts receivable department manually preparing invoices and delivery orders.

Within a year or so, the invoice preparation process got mechanized using the technology of the day- IBM punch card controlled tabulators. Peter took a shining to preparing control boards for this machine and within a year was made the supervisor of the department. He had it made he thought. However, was he now anymore happy and fulfilled than before he was the “failure” in Holland? Pondering on this question, led him to the conclusion that happiness is not found in business success but rather in making other people happy, the summit of which would be in being used to make them find eternal happiness. It was the perfect recipe to have him land in the seminary. However, to get in there he had to have grade thirteen English and Latin. Hence he enrolled in St. Jerome’s College in Kitchener for a year, and was among the top five students in his class- a far cry from his Amsterdam school experience.



Visiting St. Augustine’s with friend Reg Voss- Peter 2nd from right



Peter as a seminary student 1960

However, to pay for his tuition, he had to find a summer job. He learned that Empire Life Insurance Company in Kingston was looking for summer help to run their tabulating department and he got the job. He also met there this straight laced Methodist girl who worked as senior punch card machine operator. He tried to convince her of the errors of her Methodist ways and happily moved on to St. Augustine's Seminary in Toronto to commence his priestly training. At the end of his first year at St. Augustine he returned to his summer job, restarted his conversion of the Methodist girl's faith. However, schemer as she was, when he was about to start his second year at the seminary, she invited him for a farewell Saturday visit to Upper Canada Village. Well her wiggle got the best of him and he came to the conclusion that a future in a small rural Ontario village with an old house maid was not really all that appealing to him. He did not return to the seminary and stayed on at Empire Life. Married the wiggly Methodist girl and the rest is history. To this day, after 45+ years of marriage he still teases her that she was the cause of him never becoming Pope.



Wedding picture of Peter Vogelzang and Sylvia Mc Nutt- Oct 20, 1962
Background is Lake Ontario

He stayed at Empire Life for twelve years in various functions. He and his wife had four boys together. Everything seemed to be rosy. However, he was plagued by the Wierdsma entrepreneurial bug and still had the old idealism. As a result the two decided to burn all

their bridges behind them and moving from Kingston they purchased a small rural insurance brokerage, laying all their assets, security and resources on the line. The business was blessed and since Peter also has the Vogelzang workaholic characteristics and the family training of having to provide, he within a year purchased an additional small brokerage in Kingston, followed over time by numerous others.

His oldest son John eventually joined the business. Observing that competition from banks would eventually kill the medium size brokerages, they decided to join forces with their largest competitor- Thomson and Jemmett, thus forming one of the largest insurance brokerages in Eastern Ontario, Thomson and Jemmett Vogelzang, employing about 100 people-. He was its president till he sold out his interests. It was a gratifying life which gave the great satisfaction of building people to their maximum level of holistic success.



Vogelzang and Associates Main office at 295 Queen St. Kingston. Ont, prior to merger.

Following the sale of the brokerage, and to remain sane during his “retirement”, Peter, under the name of Vogelzang Enterprises, is engaged in operating several mobile home parks, along with his third son. Robert; building and rebuilding homes, financial services and community/church activities



7. **Jan Harmen Vogelzang**, Born May 8, 1939 in Rotterdam. He married on Dec.22, 1966 Theresa Titia (Trees) Lunter, the daughter of Eugenius Barnardus Franciscus Lunter and Hedewig Maria Emma Berkemeier. The marriage took place in the RC church in Overschie. Trees was born on Jul. 22, 1937 and she died of cancer on May 24, 1989 in Breda.



Jan Vogelzang 1963

Jan was a government meat inspector, initially in Rotterdam, and afterwards in Breda. Following his bout with bowel cancer, he retired early .He remarried to Nel Hienkens Loogman. She was born on Mar.29, 1933. She has four children from her first marriage.



The family gathers in New Zealand Sep, 2003. L to r Rennie, Jan, Peter and Sylvia

Chapter 13- Medical History

This book would fail to serve its reader if no mention was made of the medical background of the Vogelzangs and their descendents.

Though generally a healthy strong stock, as they age, the genetic diseases they seem to have acquired can catch up with them. In the case of the original Vogelzang stock, it appears that as they get older there is a tendency for senility, dementia/alzheimers disease to creep in.

As mentioned earlier, in so far as the descendents of the Lemmer branch is concerned, through the marriage of Weird Wierdsma to Akke Agricola, the latter brought the gene influencing breast cancer for the women and bowel cancer to the men. Lung cancer is not uncommon either. However, this could be influenced by the cancer proneness being aggravated by smoking.

When tracking these medical tendencies, there appears to be a definite medical pattern, influenced by Mendelian law. It would be interesting to do a further study on this. The author would appreciate any information any of the readers may have of their family medical history. So far we know the following:

Person:

Akke Agricola	died of breast cancer
Daughter Rinske Wierdsma	died of breast cancer
Rinske's husband Jan Harmen	had hardening of the arteries/senility
Her son Herman	had hardening of the arteries/senility
His son Kees	died of melanoma
Rinske's daughter Agatha	had mastectomy
Agatha daughter Thecla	had cancer
Rinske's son Weird	died of lung cancer
Rinske's son Albertus	died of bowel cancer
Albertus daughter Renske	died of bone cancer
Albertus son Theo	died of kidney cancer
Albertus daughter Johanna	died of throat cancer
Albertus daughter Anna	died of breast cancer
Albertus daughter Ria	died of cancerous brain tumour
Ria's daughter Annemieke	died of leukemia after two bouts with breast cancer
Jan –Albertus son's daughter Yvonne	had cervical cancer in 2006
Rinske's son Rintje	died senile
Rintje's daughter Margareta	had mastectomy died of brain tumor
Rintje's son Jan	has colostomy as result of bowel cancer
Rinske's son Lubertus	died senile
Rinske's son Jo	died of lung cancer
Rinske's daughter Engeline	had mastectomy and died of alzheimers disease
Engeline's son Gerardus	had leukemia

The conclusions we can draw from the above is, that any ladies who are descendants from any of the above, should have regular breast examinations. Both men and women should have regular cancer tests. As well as all of them are well advised to stay mentally active to counter act senility tendencies.

Appendix A; The Age of the Universe by Dr. Gerald Schroeder

One of the most obvious perceived contradictions between Torah and science is the age of the universe. Is it billions of years, like scientific data suggest, or is it thousand of years, like Biblical data? When we add up the generations of the Bible, we come to 5700-plus years. Whereas, data from the Hubbell telescope or from the land based telescopes in Hawaii, indicate the age at about 15 billion years.

Let me clarify right at the start. The world may be only some 6000 years old. God could have put the fossils in the ground and juggled the light arriving from distant galaxies to make the world appear to be billions of years old. There is absolutely no way to disprove this claim. God being infinite could have made the world that way. There is another possible approach that also agrees with the ancient commentators' description of God and nature. The world may be young and old simultaneously. In the following I consider this latter option.

In trying to resolve this apparent conflict, it's interesting to look historically at trends in knowledge, because absolute proofs are not forthcoming. But what is available is to look at how science has changed the picture of the world, relative to the unchanging picture of the Torah (I refuse to use modern Biblical commentary because it already knows modern science, and is always influence by that knowledge. The trend becomes to bend the Bible to match the science.)

So the orderly data I sue as far a Biblical commentary goes is ancient commentary. That means the text of the Bible itself (3300 years ago), the translation of the Torah into Aramaic by Onkelos (1000 CE), the Talmud (redacted about the year 500 CE) and the three major Torah commentators. There are many, many commentators, but at the top of the mountain there are three, accepted by all: Rashi (11th century France, who brings the straight understanding of the text. Maimonides (12th century Egypt), who handles the philosophical concepts, and then Nachmanides (13th century Spain), the earliest of the Kabbalists.

This ancient commentary was finalized long before Hubbell was a gleam in his great-grandparents eye. So there's no possibility of Hubbell or any other modern scientific data influencing these concepts.

A universe with a beginning.

In 1959, a survey was taken of leading American scientists. Among the many questions asked: "What is your concept of the age of the universe?" Now, in 1959, astronomy was popular, but cosmology- the deep physics of understanding the universe- was developing. The response of that survey was recently republished in Scientific American- the most widely read science journal in the world. Two-thirds of the scientists gave the same answer: "Beginning? There was no beginning. Aristotle and Plato taught us 2400 years ago that the universe is eternal. Oh, we know the Bible says 'in the beginning'. That's a nice story, but we sophisticates know better. There was no beginning."

That was was 1959. In 1965, Penzias and Wilson discovered the echo of the Big Bang in the black of the sky at night, and the world paradigm changed from a universe that was eternal to a universe that had a beginning. After 3000 years of arguing, science has come to agree with the Torah.

It all starts from Rosh Hashana.

How long ago did the “beginning” occur? Was it, as the Bible might imply, 5700 plus years, or was it the 15 billion of years that’s accepted by the scientific community?

The first thing we have to understand is the origin of the Biblical calendar. The Jewish year is figured by adding up the generations since Adam. Additionally, there are six days leading up to the creation of Adam. These six days are significant as well.

Now where do we make the zero point? On Rosh Hashana, the Jewish New Year, upon blowing the shofar, the following is said:” Hayom Harat Olam- today is the birthday of the world.”

This verse might imply tjtat Rosh Hashana commemorates the creation of the universe. But it doesn’t. Rosh Hashana commemorates the creation of the Neshama, the soul of human life. We start counting our 5700-plus years from the creation o f the soul of Adam.

We have a clock that begins with Adam, and the six days are separate from this clock. The Bible has two clocks.

That might seem like a modern rationalization, if it were not for the fact that Talmudic commentaries 1500 years ago, brings this information. In the Midrash (Vayikra Rabba 29:1), an explanation of the Talmud, all the Sages agree that Rosh Hashana commemorates the soul of Adam, and that the Six Days are separate.

Why were the Six Days taken out of the calendar? Because time is described differently in this Six Days in Genesis, “There was evening and morning” is an exotic, bizarre, unusual way of describing time.

Once you come from Adam, the flow of time is totally in human terms. Adam and Eve live 130 years before having children! Seth lives 105 years before having children, etc. From Adam forward, the flow of time is totally human in concept. But prior to that time, it’s an abstract concept. “Evening and morning”. It’s as if you’re looking down on events from a viewpoint that is not intimately related to them.

Looking deeper in the text

In trying to understand the flow of time here, you have to remember that the entire Six Days is described in 31 sentences. The Six Days of Genesis, which have given people so

many headaches in trying to understand science vis-à-vis the Bible, are confined to 31 sentences! At MIT, the Hayden library, we had about 50,000 books that deal with the development of the universe, cosmology, chemistry, thermodynamics, paleontology, archaeology, the high-energy of creation. At Harvard, at the Weidner library, they probably have 200,000 books on these same topics. The Bible gives us 31 sentences. Don't expect that by a simple reading of those sentences you'll know every detail that is held within the text. It's obvious that we have to dig deeper to get the information out.

The idea of having to dig deeper is not a rationalization. The Talmud (Chagiga, ch 2) tells us that from the opening sentence of the Bible, through the beginning of Chapter Two, the entire text is given in parable form, a poem with a text and a subtext. Now, again, put yourself into the mindset of 1500 years ago, the time of the Talmud. Why would the Talmud think it was parable? You think that 1500 years ago they thought that God couldn't make it all in 6 days? It was a problem for them? We have a problem today with cosmology and scientific data. But 1500 years ago, what's the problem with 6 days for an infinitely powerful God? No problem.

So when the Sages excluded these six days from the calendar, and said that the entire text is parable, it wasn't because they were trying to apologize away what they'd seen in the local museum. There was no local museum. The fact is that a close reading of the text makes it clear that there's information hidden and folded into layers below the surface.

The idea of looking for a deeper meaning in Torah is no different than looking for deeper meaning in science. Just as we look for the deeper readings in science to learn the working of nature, so too we need to look for the deeper readings in Torah. King Solomon in Proverbs 25:11 alluded to this. "A word well spoken is like apples of Gold in a silver dish." Maimonides in The Guide for the Perplexed interprets this proverb: The silver dish is the literal text of the Torah as seen from a distance. The apples of gold are the secrets held within the silver dish of the Torah Text. Thousands of years ago we learned that there are subtleties in the Text that expand the meaning way beyond the simple reading. It's the subtleties I want to see.

Natural history and human history.

There are early Jewish sources that tell us that the Bible's calendar is in two-parts (even predating Leviticus Rabba which goes back almost 1500 years and says it explicitly). In the closing speech that Moses makes to the people, he says if you want to see the fingerprint of God in the universe,, "consider the days of old, the years of many generations" (Deut. 32:7) Nachmanides, in the name of Kabbalah, says, "Why does Moses break the calendar into two parts- The days of old, and the years of many generations?" Because , 'Consider the days of old' is the Six Days of Genesis. 'The years of the many generations' is all the time from Adam forward."

Moses says you can see God's fingerprint on the universe in one of two ways. Look at the phenomenon of the Six Days, and the development of life in the universe which is mind-

boggling. Or if that doesn't impress you, then just consider society from Adam forward- the phenomenon of human history. Either way you will find the imprint of God.

I recently met in Jerusalem with Professor Leon Lederman, Nobel Prize winning physicist. We were talking science, and as the conversation went on, I said, "What about spirituality, Leon?" And he said to me, "Schroeder, I'll talk science with you, but as far as spirituality, speak to the people across the street, the theologians." But then he continued, and said, "But I do find it somewhat spooky about the people of Israel coming back to the Land of Israel."

Interesting!. The first part of Moses' statement, "Consider the days of old"- about the Six Days of Genesis- that didn't impress Prof. Lederman. But the "Years of many generations"-human history- that impressed him. Prof. Lederman found nothing spooky about the Eskimos eating fish at the Arctic circle. And he found nothing spooky about Greeks eating Musika in Athens. But he finds something real spooky about Jews eating falafel on Jaffa Street. Because it shouldn't have happened!.It doesn't make sense historically that the Jews would come back to the Land of Israel. Yet that's what happened!

And that's one of the functions of the Jewish People in the world. To act as a demonstration. We just want people in the world to understand that there is some monkey business going on with history that makes it not all just random. That there's some direction in the flow of history. And the world has seen it through us. It's not by chance that Israel is on the front page of the New York Times more than anyone else.

What is a "day"?

Let's jump back to the Six Days of Genesis. First of all we now know that when the Biblical calendar says 5700-plus years, we must add to that "plus six days."

A few years ago, I acquired a dinosaur fossil that was dated (by two radioactive decay chains) as 150 million years old. My 7years old daughter says, "Abba! Dinosaurs? How can there be dinosaurs 150 million years age, when my Bible teacher says the world is not even 6000 years old?" So I told her to look in Psalm 90:4. There you'll find something quite amazing. King David says, "One thousand years n Your (God's) sight are like a day that passes, a watch in the night." Perhaps time is different from the perspective of King David, that is from the perspective of the Creator. Perhaps time is different.

The Talmud (Chagiga, ch 2), in trying to understand the subtleties of Torah, analyzes the word "choshech." When the word "shoshech" appears in Genesis 1:2, the Talmud explains that it means black fire, black energy, a kind of energy that is so powerful you can't even see it. Two verses later, in Genesis 1:4, the Talmud explains that the same word-"shoshech"-means darkness, i.e. the absence of light.

Other words as well are not to be understood by their common definitions. For example “mayim” typically means water. But Maimonides says that in the original statements of creation, the word “mayim” may also mean the building blocks of the universe.

Another example is Genesis 1:5, which says, “There is evening and morning. Day One” That is the first time that a day is quantified: evening and morning. Nachmanides discussed the meaning of evening and morning. Does it mean sunset and sunrise? It would certainly seem so.

But Nachmanides points out a problem with this. The text says “there was evening and morning Day One...evening and morning a second day...evening and morning a third day” Then on the fourth day the sun is mentioned. Nachmanides says that any intelligent reader can see an obvious problem. How do we have a concept of evening and morning for the first three days if the sun is only mentioned on Day Four? There is a purpose for the sun appearing only on Day Four, so that as time goes by and people understand more about the universe, you can dig deeper into the text.

Nachmanides says the text uses the words “Vayhi Erev”- but it doesn’t mean “there was evening.” He explains that the Hebrew letters Ayin, Resh, Bet- the root of “erev”- is chaos, mixture, disorder. That’s why evening is called “erev”, because when the sun goes down, vision becomes blurry. The literal meaning is “there was disorder.” The Torah’s word for “morning”-“boker”- is the absolute opposite. When the sun rises, the world becomes “bikoret”, orderly, able to be discerned. That’s why the sun needn’t be mentioned until Day Four. Because from erev to boker is a flow from disorder to order, from chaos to cosmos. That’s something any scientist will testify never happens in an unguided system. Order never arises from disorder spontaneously and remains orderly. Order always degrades to chaos unless the environment recognizes the order and locks it in to preserve it. There must be a guide to the system. That’s an unequivocal statement.

The Torah wants us to be amazed by this flow, starting from a chaotic plasma and ending up with a symphony of life. Day-by-day the world progresses to higher and higher levels. Order out of disorder. It’s pure thermodynamics and it’s stated in terminology of 3000 years ago.

The creation of time.

Each day of creation is numbered. Yet there is discontinuity in the way the days are numbered. The verse says: “There is evening and morning. Day One.” But the second day doesn’t say “evening and morning”, Day Two. Rather, it says, “evening and morning, a second day.” And the Torah continues with this pattern; Evening and morning, a third day...a fourth day...a fifth day...the sixth day.” Only on the first day does the text use a different form: not “first day,” but “Day One” (Yom Echad). Many English translations make the mistake of writing “a first day”. That’s because editors want things to be nice and consistent. But they throw out the cosmic message in the text! Because there is a qualitative difference, as Nachmanides says, between “one” and “first” One is absolute, first is comparative.

Nachmanides explains that on Day One, time was created. That's a phenomenal insight. Time was created. You can't grab time. You don't even see it. You can see space, you can see matter, you can feel energy, you can see light energy. I understand a creation there. But the creation of time? Eight hundred years ago Nachmanides attained this insight from the Torah's use of the phrase, "day One" and that's exactly what Einstein taught us in the Laws of Relativity; that there was a creation, not just of space and matter, but of time itself.

Einstein's Law of Relativity.

Looking back in time, a scientist will view the universe as being 15 billion years old. But what is the Bible's view of time? May be it sees time differently, and that makes a big difference. Albert Einstein taught us the Big Bang cosmology brings not just space and matter into existence, but that time is part of the nitty gritty. Time is a dimension. Time is affected by your view of time. How you see time depends on where you're viewing it. A minute on the moon goes faster than a minute on the Earth. A minute on the sun goes slower. Time on the sun is actually stretched out so that if you could put a clock on the sun, it would tick more slowly. It's a small difference, but it's measurable and measured.

If you could ripen oranges on the Sun, they would take longer to ripen. Why?- because time goes more slowly. Would you feel it moving more slowly? No, because your biology would be part of the system. If you were living on the Sun, your heart would beat more slowly. Wherever you are, your biology is in synch with the local time. And a minute or an hour where ever you are is exactly a minute or an hour.

If you could look from system to another, you would see time very differently. Because depending on factors like gravity and velocity, you will perceive time in a way that is very different. The flow of time varies one location to another location. Hence the term: the law of relativity.

Here is an example. One evening we were sitting around the dinner table and my 11 year old daughter asked, "How you could have dinosaurs? How could you have billions of years -scientifically-, and thousand of years Biblically at the same time?" So I told her to imagine a planet where time is so stretched out that while we live out two years on Earth, only three minutes will go by on that planet. Now, those places actually exist. They are observed. It would be hard to live there with their conditions, and you couldn't get to them either, but in mental experiments you can do it. Two years are going to go by on Earth, three minutes are going to go by on the planet. So my daughter says, "Great! Send me to the plant. I'll spend three minutes there. I'll do the two years worth of homework. I'll come back home in three minutes, and no more homework for two years."

Nice try. Assuming she was 11 when she left, and her friends were 11 she spends three minutes on the planet and then comes home. (The travel takes no time) How old is she when she gets back? Eleven years and three minutes and her friends are 13. Because she

lived out 3 minutes while we lived out 2 years. Her friends aged from 11 years to 13 years, while she's 11 years and 3 minutes.

Had she looked down on Earth from that planet, her perception of Earth time would be that everybody was moving very quickly because in one of her minutes, hundred of thousands of our minutes would pass; whereas if we looked up, she'd be moving very slowly.

But which is correct? Is it three years or three minutes? The answer is both. They are both happening at the same time. That's the legacy of Albert Einstein. It so happens there are literally billions of locations in the universe, where if you could put a clock at that location, it would tick so slowly, that from our perspective (if we could last that long) 15 billions years would go by.. but the clock of that remote location would tick out six days.

Time travel and the Big Bang

But how does this help to explain the Bible? Doesn't the Talmud and Rashi and Nahmanides (that is the Kabala) all say that Six Days of Genesis were six regular 24 hour periods not longer than our work week!

Let us look a bit deeper. The classical Jewish sources say that before the beginning, we don't really know what there is. We can't tell what predates the universe. The Midrash asks the question: Why does the Bible begin with the letter Beit? - because Beit (which is written like a backwards C) is closed in all directions and only open in the forward direction. Hence we can't know what comes before – only after. The first letter is a Beit – closed in all directions and only open in the forward direction.

Nachmanides expands the statement. He says that although the days are 24 hours each, they contain "kol yemot ha-olam" all the ages and all the secrets of the world.

Nachmanides says that before the universe, there was nothing...but suddenly the entire creation appeared as a miniscule speck. He gives a dimension for the speck; something very tiny like the size of a grain of mustard; and he says that is the only physical creation. There was no other physical creation; all other creations were spiritual. The Nefesh (the soul of animal life) and the Neshama (the soul of human life) are spiritual creations. There's only one physical creation, and the creation was a tiny speck. The speck is all there was. Anything else was God. In that speck was all the raw material that would be used for making everything else. Nachmanides describes the substance as "dak me'od, ein bo mamash"- very thin, no substance to it, and as this speck expanded out, this substance- so thin that it has no essence- turned into matter as we know it.

Nachmanides further writes: "Misheyesh, yiffos bo zman"- from the moment that matter formed from this substance-less substance, time grabs hold. Not "begins". Time is created at the beginning. But time "grabs hold". When matter condenses, congeals, coalesces, out of this substance so thin it has no essence – that's when the Biblical clock of the six days starts.

Science has shown that there's only one "substance-less substance" that can change into matter and that's energy. Einstein's famous equation, $E=MC^2$, tells us that energy can change into matter; and once it changes into matter, time grabs hold.

Nachmanides has made a phenomenal statement. I don't know if he knew the Laws of Relativity. But we know them now. We know that energy- light beams, radio waves, gamma rays, x-rays -all travel at the speed of light, 300 million meters per second. At the speed of light, time does not pass. The universe was aging, but time only grabs hold when matter is present. This moment of time before the clock begins for the Bible, lasted about 1/100,000 of a second. A miniscule time, but in that time, the universe expanded from a tiny speck, to about the size of the Solar System. From that moment on we have matter, and time flows forward. The Biblical clock begins here. .

Now the fact that the Bible tells us there is "evening and morning Day One" (and not a "first day") comes to teach us time from a Biblical perspective. Einstein proved that time varies from place to place in the universe, and that time varies from perspective to perspective in the universe. The Bible says there is "evening and morning Day One".

Now if the Torah were seeing time from the Days of Moses and Mount Sinai – long after Adam- the text would not have written Day One, because by Sinai, hundreds of thousands of days already passed. There was a lot of time with which to compare Day One. Torah would have said "A first Day" By the second day of Genesis, the Bible says "a second day", because there was already the First Day with which to compare it. You could say on the second day, "what happened on the first day." But as Nahmanides pointed out, you could not say on the first day, "what happened on the first day" because "first" implies comparison-an existing series. There was no existing series. Day One was all there was.

Even if the Torah was seeing time from Adam, the text would have said "a first day", because by its own statement there were six days. The Torah says "Day One" because the Torah is looking forward from the beginning. And it says, How old is the universe? Six Days. We'll just take time up until Adam. Six Days. We look back in time, and say the universe is approximately 15 billion years old. But every scientist knows, that when we say the universe is 15 billion years old, there's another half of the sentence that we never say. The other half of the sentence is: The universe is 15 billion years old as seen from the time-space coordinates that we exist in on earth. That's Einstein's view of relativity. But what would those billions of years be as perceived from near the beginning looking forward?

The key is that the Torah looks forward in time, from very different time-space coordinates, when the universe was small. But since then, the universe has expanded out. Space stretches, and that stretching of space totally changes the perception of time.

Imagine in your mind going back billions of years ago to the beginning of time. Now pretend way back at the beginning of time, when time grabs hold, there's an intelligent

community. (It's totally fictitious.) Imagine that the intelligent community has a laser, and it's going to shoot out a blast of light, and every second it's going to pulse. Every second-pulse, pulse. pulse. It shoots the light out, and then billions of years later, way far down the time line, we here on Earth have a big satellite dish, and we receive that pulse of light. And on that pulse of light is imprinted (printing information on light is called fiber optics-sending information by light), "I'm sending you a pulse every second." And then a second goes by and the next pulse is sent.

Light travels 300 million meters per second. So the two light pulses are separated by 300 million meters at the beginning. Now they travel through space for billions of years, and they're going to reach the Earth billions of years later. But wait a minute. Is the universe static? No. The universe is expanding. That's the cosmology of the universe. And that does not mean it's expanding into an empty space outside the universe. There's only the universe. There is no space outside the universe. There's only the universe. There is no space outside the universe. The universe expands by its own space stretching. So as these pulses go through billions of years of traveling, the universe and space are stretching. As space is stretching, what's happening to these pulses? The space between them is also stretching. So the pulses really get further and further apart.

Billions of years later, when the first pulse arrives, we say, "Wow- a pulse!" And written on it is "I'm sending you a pulse every second." You call all your friends, and you wait for the next pulse to arrive. Does it arrive another second later? No. A year later? Maybe not. Maybe billions of years later because, depending on how much time this pulse of light has traveled through space, will determine the amount of stretching of space between the pulses. That's standard astronomy.

15 billion or six days?

Today, we look back in time. We see 15 billion years. Looking forward from when the universe is very small- billions of times smaller- the Torah says six days. They both may be correct.

What's exciting about the last few years in cosmology is we now have quantified the data to know the relationship of the "view of time" from the beginning, relative to the "view of time" today. It's not science fiction any longer. Any one of a dozen physics text books, all bring the same number. The general relationship between time near the beginning when stable matter formed from the light (the energy, the electromagnetic radiation of the creation) an time today is a million million, that is a trillion fold extension. That's a 1 with 12 zeros after it. It is a unit-less ratio. So when a view from the beginning looking forward says "I'm sending you a pulse every second" would we see sit every second? No. We'd see it every million million seconds, because that's the stretching effect of the expansion of the universe. In astronomy, the term is "red shift". Red shift in observed astronomical data is standard.

The Torah doesn't say every second, does it? It says Six Days. How would we see those six days? If the Torah says we're sending information for six days, would we receive that

information as six days? No. We would receive that information as six million million days, because the Torah's perspective is from the beginning looking forward.

Six million million days is a very interesting number. What would that be in years? Divide by 365 and it comes to 16 billion years, essentially the estimate of the age of the universe. Not a bad guess for 3300 years ago.

The way these two figures match up is extraordinary. I'm not speaking as a theologian. I'm making a scientific claim. I didn't pull these numbers out of a hat. That's why I led up to the explanation very slowly, so you can follow it step-by-step.

Now we can go one step further. Let's look at the development of time, day-by-day, based on the expansion factor. Every time the universe doubles, the perception of time is cut in half. Now when the universe was small, it was doubling very rapidly. But as the universe gets bigger, the doubling time gets longer. This rate of expansion is quoted in "The Principles of Physical Cosmology," a textbook that is used literally around the world.

(Incase you want to know, this exponential rate of expansion has a specific number averaged at 10 to the 12th power. That is in fact the temperature of quark confinement, when matter freezes out of the energy. 10.9 times 10 to the 12th power Kelvin degrees divided by (or the ratio to) the temperature of the universe today, 2.73 degrees. That's the initial ratio which changes exponentially as the universe expands.)

The calculations come out to be as follows:

The first of the Biblical day lasted 24 hours, viewed from the "beginning of time perspective" But the duration from our perspective was 8 billion years.

The second day, from the Bible's perspective lasted 24 hours. From our perspective it lasted half of the previous day, 4 billion years.

The third 24 hour day also include half of the previous day, 2 billion years

The fourth 24 hour day- one billion years.

The fifth 24 hour day- one-half billion years.

The sixth 24 hour day- one-quarter billion years.

When you add up the Six Days, you get the age of the universe at 15 and 3/4 billion years, the same as modern cosmology. Is it by chance?

But there's more. The Bible goes out on a limb and tells you what happened on each of those days. Now you can take cosmology, paleontology, archaeology, and look at the

history of the world and see whether or not they match up day-by-day. And I'll give you a hint. They match up close enough to send the chills up your spine.

Appendix B- Tacitus, (Roman Historian) Study of Germanic Traits; written 69 AD

The Inhabitants- Origins of the Name “Germany”

The Germans themselves I should regard as aboriginal, and not mixed at all with other races through immigration or intercourse. For, in former times it was by land but on shipboard that those who sought to emigrate would arrive; and by boundless and, so to speak, hostile ocean beyond us, is seldom entered by a sail from our world. And, beside the perils of rough and unknown seas, who would leave Asia, or Africa for Italy for Germany, with its wild country, its inclement skies, its sullen manners and aspect, unless indeed it were his home? In their ancient songs, their only way of remembering or recording the past they celebrate an earth-born god Tuisco, and his son Mannus, as the origin of their race, as their founders. To Mannus they assign three sons, from whose names, they say, the coast tribes are called Ingaevones; those of the interior, Herminones; all the rest Istaevones. Some, with freedom of conjecture permitted by antiquity, assert that the god had several descendants, and the nation several appellations, as Marsi, Gambrivii, Suevi, Vandilij, and that there are nine old names. The name Germany, on the other hand, they say is modern and new introduced, from the fact that the tribes which had first crossed the Rhine and drove out the Gauls, and are now called Tungrians, were then called Germans. Thus what was the name of a tribe, and not of a race, gradually prevailed, till all called themselves by this self-invented name of Germans, which the conquerors had first employed to inspire terror.

The National War- Songs

They say that Hercules too once visited them; and when going into battle, they sing of him first of all heroes. They have also those songs of theirs, by the recital of which (“barites” they call it) they rouse their courage, while from the note they augur the result of the approaching conflict. For, as their line shouts, they inspire or feel alarm. It is not so much an articulate sound as a general cry of valour. They aim chiefly at a harsh note and a confused roar, putting their shields to their mouth, so that, by reverberation, it may swell into a fuller and deeper sound.

Physical Characteristics

For my own part, I agree with those who think that the tribes of Germany are free from all taint of intermarriages with foreign nations, and that they appear as a distinct, unmixed race, like none but themselves; hence, too, the same physical peculiarities throughout so vast a population. All have fierce blue eyes, red hair, huge frames, fit only for a sudden exertion. They are less able to bear laborious work. Heat and thirst they cannot in the least endure; to cold and hunger their climate and their soil inure them

Climate, Soil and Precious Metals

Their country, though somewhat various in appearance, yet generally either bristles with forests or reeks with swamps; it is more rainy on the side of the Gaul, bleaker on that of

Noricum and Pannonia. It is productive of grain, but unfavourable in fruit-bearing trees; it is rich in flocks and herds, but these are for the most part undersized, and even the cattle have not their usual beauty or noble head. It is number that is chiefly valued; they are in fact the most highly prized, indeed the only riches of the people.

Silver and gold the gods have refused to them, whether in kindness or in anger, I cannot say. I would not, however, affirm that no vein of German soil produces gold or silver, for who has ever made a search? They care but little to possess or use them. You may see among them vessels of silver, which have been presented to their envoys and chieftains, held as cheap as those of the clay. The border population, however, values gold and silver for their commercial utility, and are familiar with, and show preference for, some of our coins. The tribes of the interior use the simpler and more ancient practice of the barter of commodities. They like the old and well known money, coins, milled, or showing a two-horse chariot. They likewise prefer silver to gold not from any special liking, but because a large number of silver pieces is more convenient for use among dealers in chap and common articles.

Arms, Military Maneuvers and Discipline.

Even iron is not plentiful with them, as we infer from the character of their weapons. But few use swords or long lances. They carry a spear ("framea" is their name for it), with a narrow and short head, but so sharp and easy to wield that the same weapon serves, according to circumstances,, for close or distant conflict. As for the horse-soldier, he is satisfied with a shield and spear, the foot-soldier also scatter showers of missiles each man having several and hurling them to an immense distance, and being naked or lightly clad with a little cloak. There is no display about their equipment; their shields alone are marked with very choice colours. A few only have corslets, and just one or two here and there a metal or leather helmet. Their horses are remarkable neither for beauty nor fleetness. Nor are they taught various evolutions after our fashion, but are driven straight forward, or so at to make one wheel to the right in such a compact body that none is left behind another. On the whole, one would say that their chief strength is in their infantry, which fights along with the cavalry; admirably adapted to the action o f the latter is the swiftness of certain foot-soldiers, who are picked from the entire youth of their country, and stationed in front of the line. Their number is fixed – a hundred from each canton; and from this they take their name among their country men, so that what was originally a mere number has now become a title of distinction. Their line o f battle is drawn up in a wedge-like formation. To give ground, provided you return to the attack, is considered prudence rather than cowardice. The bodies of their slain they carry off even in indecisive engagements. To abandon your shield, is the basest of crimes; nor may a man, thus disgraced, be present at the sacred rites, or enter their council; many, indeed, after escaping from battle, have ended their infamy with the halter.

Government- Influence of Women

They choose their kings by birth, their generals for merit. These kings have not unlimited or arbitrary power, and the generals do more by example than by authority. If they are

energetic, if they are conspicuous, if they fight in the front, they lead because they are admired. But to reprimand, to imprison, even to flog, is permitted to the priests along, and that not as a punishment, or at the general's bidding, but, as it were, by the mandate of the god whom they believe to inspire the warrior. They also carry with them into battle certain figures and images taken from their sacred groves. And what most stimulates their courage, is that their squadrons or battalions, instead of being formed by chance or by a fortuitous gathering, are composed of families and clans. Close by them, too, are those dearest to them, so that they hear the shrieks of women, the cries of infants. They are to every man the most sacred witness of his bravery—they are his most generous applauders. The soldier brings his wounds to mother and wife, who shrink not from counting or even demanding them and who administer food and encouragement to the combatants.

Tradition says that armies already wavering and giving way have been rallied by women who, with earnest entreaties and bosoms laid bare, have vividly represented the horrors of captivity, which the Germans fear with such extreme dread on behalf of their women, that the strongest tie by which a state can be bound is the being required to give, among the number hostages, maidens of noble birth. They even believe that the sex has a certain sanctity and prescience, and they do not despise their counsels, or make light of their answers. In Vespasian's days we saw Velleda, long regarded by as a divinity. In former times, too, they venerated Aurinia, and many other women, but not with servile flatteries, or with sham deification.

Deities

Mercury is the deity whom they chiefly worship, and on certain days they deem it right to sacrifice to him even with human victims. Hercules and Mars they appease with more lawful offerings. Some of the Suevi also sacrifice to Isis. Of the occasion and origin of this foreign rite I have discovered nothing, but that the image, which is fashioned like a light galley, indicates an imported worship. The Germans, however, do not consider it consistent with the grandeur of celestial beings to confine the gods within walls, or to liken them to the form of any human countenance. They consecrate woods and groves, and they apply the names of deities to the abstraction which they see only in spiritual worship.

Auguries and Method of Divination

Augury and divination by lot no people practice more diligently. The use of the lot is simple. A little bough is lopped of a fruit-bearing tree and cut into small pieces; these are distinguished by certain marks, and thrown carelessly and at random over a white garment. In public questions the priest of the particular state, in private the father of the family, invokes the gods, and, with his eyes toward heaven, takes up each piece three times, and finds in them a meaning according to the mark previously impressed on them. If they prove unfavourable, there is no further consultation that day about the matter; if they sanction it, the confirmation of augury is still required; for they are also familiar with the practice of consulting the notes and flight of birds. It is peculiar to this people to seek omens and monitions from horses. Kept at the public expense, in these same woods

and groves, are white horses, pure from the taint of earthly labour; these are yoked to a sacred car, and accompanied by the priest and the king, or chief of the tribe, who note their neighings and snortings. No species of augury is more trusted, not only by the people and by the nobility, but also by the priests, who regard themselves as the ministers of the gods, and the horses as acquainted with their will. They have also another method of observing auspices, by which they seek to learn the result of an important war. Having taken, by whatever means, a prisoner from the tribe with whom they are at war, they pit him against a picked man of their own tribe, each combatant using the weapons of their country. The victory of the one or the other is accepted as an indication of the issue.

Councils

About minor matters the chiefs deliberate, about the more important the whole tribe. Yet even when the final decision rests with the people, the affair is always thoroughly discussed by the chiefs. They assemble, except in the case of a sudden emergency, on certain fixed days, either at new or a full moon, for this they consider the most auspicious season for the transaction of business. Instead of reckoning by days as we do, they reckon by nights, and in this manner fix both their ordinary and their legal appointments. Night they regard as bringing on day. Their freedom has this disadvantage, that they not simultaneously or as they are bidden, but two or three days are wasted in the delays of assembling. When the multitude thing proper, they sit down armed. Silence is proclaimed by the priests, who have on these occasions the right of keeping order. Then the king or the chief, according to age, birth, distinction in war, or eloquence, is heard, more because of his influence to persuade than because he has power to command. If his sentiments displease them, they reject them with murmurs; if they are satisfied, they brandish their spears. The most complimentary form of assent is to express approbation with their spears.

Punishments, Administration of Justice.

In their councils an accusation may be preferred or a capital crime prosecuted. Penalties are distinguished according to the offence. Traitors and deserters are hanged on trees; the coward, the unwarlike, the man stained with abominable vices, is plunged into the mire of the morass with a hurdle put over him. This distinction in punishment means that crime, they think, ought, in being punished, to be exposed; while infamy ought to be buried out of sight. Lighter offences, too, have penalties proportioned to them; he who is convicted, is fined in a certain number of horses or of cattle. Half of the fine is paid to the king or to the state, half to the person whose wrongs are avenged and to his relatives. In these same councils they also elect the chief magistrates, who administer law in the cantons and the towns. Each of these has a hundred associates chosen from the people, who support him with their advice and influence.

Training of Youth

They transact no public or private business without being armed. It is not, however, usual for anyone to wear arms till the state has recognized his power to use them. Then in the

presence of the council one of the chiefs, or the young man's father, or some kinsman, equips him with a shield and a spear. These arms are what the "toga" is with us, the first honour with which youth is invested. Up to this time he is regarded as a member of a household, afterwards as a member of the commonwealth. Very noble birth or great services rendered by the father secure for lads the rank of a chief; such lads attach themselves to men of mature strength and of long approved valour. It is no shame to be seen among the chief's followers. Even in his escort there are gradations of rank, dependent on the choice of the man to whom they are attached. These followers vie keenly with each others as to who shall rank first with his chiefs, the chiefs as to whom shall have the most numerous and the bravest followers. It is an honour as well as a source of strength to be thus always surrounded by a large body of picked youths; it is an ornament in peace and a defence in war. And not only in his own tribe but also in the neighbouring states it is the renown and glory of a chief to be distinguished for the number and valour of his followers, for such a man is courted by embassies; is honoured with presents and the very prestige of his name often settles a war.

Warlike Ardour of the People

When they go into battle, it is a disgrace for the chief to be surpassed in valour; a disgrace for his followers not to equal the valour of the chief. And it is an infamy and a reproach for life to have survived the chief, and returned from the field. To defend, to protect him, to ascribe one's own brave deeds to his renown, is the height of loyalty. The chief fights for victory; his vassals fight for their chief. If their native state sinks into the sloth of prolonged peace and repose, many of its noble youths voluntarily seek those tribes which are waging some war, both because inaction is odious to their race, and because they win renown more readily in the midst of peril, and can not maintain a numerous following except by violence and war. Indeed, men look to the liberality of their chief for their war-horse and their bloodstained and victorious lance. Feasts and entertainments, which though inelegant, are plentifully furnished, are their only pay. The means of this bounty come from war and rapine. Nor are they as easily persuaded to plough the earth and to wait for the year's produce as to challenge an enemy and earn the honour of wounds. Nay, they actually think it tame and stupid to acquire by the sweat of toil what they might win by their blood.

Habits in Time of Peace

Whenever they are not fighting, they pass much of their time in the chase, and still more in idleness, giving themselves up to sleep and to feasting, the bravest and the most warlike doing nothing, and surrendering the management of the household, of the home, and of the land, to the women, the old men, and all the weakest members of the family. They themselves lie buried in sloth, a strange combination in their nature that the same men should be so fond of idleness, so averse to peace. It is the custom of the states to bestow by voluntary and individual contribution on the chiefs a present of cattle or of grain, which, while accepted as a compliment, supplies their wants. They are particularly delighted by gifts from neighbouring tribes, which are sent not only by individuals but

also by the state, such as choice steeds, heavy armour, trappings, and neck-chains. We have now taught them to accept money also.

Arrangement of their Towns, Subterranean Dwellings

It is well known that the nations of Germany have not cities, and that they do not even tolerate closely contiguous dwellings. They live scattered and apart, just as a spring, a meadow, or a wood has attracted them. Their village they do not arrange in our fashion, with the buildings connected and joined together, but every person surrounds his dwelling with an open space, either as a precaution against the disasters of fire, or because they do not know how to build. No use is made by them of stone or tile; they employ timber for all purposes, rude masses without ornament or attractiveness. Some parts of their buildings they stain more carefully with a clay, so clear and bright, that it resembles painting, or a coloured design. They are wont also to dig out subterranean caves, and pile on them great heaps of dun shelter from winter and as receptacle for the year's produce, for by such places they mitigate the rigour of the cold. And should an enemy approach, he lays waste the open country, while what is hidden and buried is either not known to exist, or escapes him from the very fact that it has to be searched for.

Dress

They all wrap themselves in a cloak which is fastened with a clasp, or, if this is not forthcoming, with a thorn, leaving the rest of their person bare. They pass whole on the hearth by the fire. The wealthiest are distinguished by a dress which is not flowing like that of the Sarmatae and Parthi, but is tight, and exhibits each limb. They also wear the skins of wild beasts; the tribes on the Rhine and Danube in a careless fashion, those of the interior with more elegance, as not obtaining other clothing by commerce. They select certain animals, the hides of which they strip off and vary them with the spotted skins of beasts, the produce of the outer ocean, and of seas unknown to us. The women have the same dress as the men except that they generally wrap themselves in linen garments, which they embroider with purple, and do not lengthen out the upper part of their clothing into sleeves. The upper and lower arm is thus bare, and the nearest part of the bosom is also exposed.

Marriage Law

Their marriage code, however, is strict, and indeed no part of their manners is more praiseworthy. Almost alone among barbarians they are content with one wife, except a very few among the, and these not from sensuality, but because their noble birth procures for them many offers of alliance. The wife does not bring a dowry to the husband, but husband to the wife. The parents and relatives are present, and pass judgment on the marriage gifts, gifts not meant to suit a woman's taste, nor such as a bride would deck herself with, but oxen, a caparisoned steed, a shield, a lance, and a sword. With these presents a wife is espoused, and she herself in her turn brings her husband a gift of arms. This they count their strongest bond of union; these their sacred mysteries; these their gods of marriage. Lest the woman should think to stand apart from aspirations after noble

deeds and from the perils of war, she is reminded by the ceremony which inaugurates marriage that she is her husband's partner in toil and danger, destined to suffer and to dare with him alike both in peace and in war. The yoked oxen, the harnessed steed, the gift of arms proclaim this fact. She must live and die with feeling that she is receiving what she must hand down to her children neither tarnished nor depreciated, what future daughters-in-law may receive, and may be so passed on to her grandchildren.

Thus with their virtue protected they live uncorrupted by the allurements of the public shows or the stimulant of feasting. Clandestine correspondence is equally unknown to men and women. Very rare, for so numerous a population, is adultery, the punishment for which is prompt, and in the husband's power. Having cut off the hair of the adulteress and stripped her naked, he expels her from the house in the presence of her kinsfolk, and then flogs her through the whole village. The loss of chastity meets with no indulgence; neither beauty, nor youth, nor wealth will procure the culprit a husband. No one in Germany laughs at vice, nor do they call it the fashion to corrupt and to be corrupted.

Still better is the condition of those states in which only maidens are given in marriage, and where the hopes and expectations of a bride are then finally terminated. They receive one husband, as having one body and one life; they may have no thoughts beyond, no further-reaching desires, that they may love not so much the husband as the married state. To limit the number of children or to destroy any of their subsequent offspring is accounted infamous, and good habits are here more effectual than good laws elsewhere.

Their Children Laws of Succession

In every household the children, naked and filthy, grow up with those stout frames and limbs which we so much admired. Every mother suckles her own offspring and never entrusts it to servants and nurses. The master is not distinguished from the slave by being brought up with greater delicacy. Both live amid the same flocks and lie on the same ground. The freeborn are distinguished by, and recognized by, merit. The young men marry late, and their vigour is thus unimpaired. Nor are the maidens hurried into marriage, the same age and a similar stature is required; well-matched and vigorous they wed, and the offspring reproduce the strength of the parents. Sister's sons are held in as much esteem by their uncles as by their fathers; indeed, some regard the relation as even more sacred and binding, and prefer it in receiving hostages, thinking thus to secure a stronger hold on the affections and a wider bond for the family. But every man's children are his; next in succession and there are no wills. Should there be no issue, the next in succession for the property are brothers and his uncles on either side. The more relatives he has, the more numerous his connections; the more honoured in his old age; nor are there any advantages in childlessness.

Hereditary Feuds-Fines for Homicide

It is a duty among them to adopt the feuds as well as the friendships of a father or a kinsman. These feuds are not implacable; even homicide is expiated by the payment of a

certain number of cattle and of sheep, and the satisfaction is accepted by the entire family, greatly to the advantage of the state, since feuds are dangerous in proportion to the people's freedom.

Hospitality

No nation indulges more profusely in entertainments and hospitality. To exclude any human being from their roof is thought impious; every German, according to his means, receives his guest with a well-furnished table. When his supplies are exhausted, he who was but now the host becomes the guide and companion to further hospitality, and without invitation they go to the next house. It matters not; they are entertained with like cordiality. No one is distinguished between an acquaintance and a stranger, as regards the rights of hospitality. It is usual to give the departing guest whatever he may ask for, and a present in return is asked with as little hesitation. They are greatly charmed with gifts, but they expect no return for what they give, nor feel any obligation for what they receive.

Habits of Life

On waking from sleep, which they generally prolong for a late hour of the day, they take a bath, most often of warm water, which suits a country where winter is the longest of the seasons. After their bath they take their meal, each having a separate seat and table of his own. Then they go armed to business, or no less often to their festal meetings. To pass an entire day and night in drinking disgraces no one. Their quarrels, as might be expected with intoxicated people, are seldom fought out with mere abuse, but commonly with wounds and bloodshed. Yet it is at their feasts that they generally consult on the reconciliation of enemies, on the forming of matrimonial alliances, on the choice of chiefs, finally even on peace and war- for they think that at no time is the mind more open to simplicity of purpose or more warmed to noble aspirations. A race without either natural or acquired cunning, they disclose their hidden thoughts in the freedom of the festivity. Thus the sentiments of all having been discovered and laid bare, the discussion is renewed on the following day, and from each occasion its own peculiar advantage is derived. They deliberate when they have no power to dissemble; they resolve when error is impossible.

Food

A liquor for drinking is made of barley or other grain, and fermented into a certain resemblance to wine. The dwellers on the river-bank also buy wine. Their food is of simple kind, consisting of wild fruit, fresh game, and curdled milk. They satisfy their hunger without elaborate preparation and without delicacies. In quenching their thirst they are equally moderated. If you indulge their love of drinking by supplying them with as much as they desire, they will overcome by their own vices as easily as by the arms of an enemy.

Sports, Passion for Gambling

One and the same kind of spectacle is always exhibited at every gathering. Naked youths who practice the sport bound in the dance amid swords and lances that threaten their lives. Experience gives them skill and skill again gives grace; profit or pay are out of the question; however reckless their pastime, its reward is the pleasure of the spectators. Strangely enough they make games of hazard a serious occupation even when sober, and so venturesome are they about gaining or losing, that, when every other resource has failed, on the last and final throw they stake the freedom of their own persons. The loser goes into voluntary slavery; though the younger and stronger, he suffers himself to be bound and sold. Such is their stubborn persistency in a bad practice; they themselves call it honour. Slaves of this kind, the owners part with in the way of commerce, and also to relieve themselves from the scandal of such a victory.

Slavery

The other slaves are not employed after our manner with distinct domestic duties assigned to them, but each one has the management of a house and home of his own. The master requires from the slave a certain quantity of grain, of cattle, and of clothing, as he would from a tenant. And this is the limit of subjection. All other household functions are discharged by the wife and children. To strike a slave or to punish him with bonds or with hard labour is a rare occurrence. They often kill them, not in enforcing strict discipline, but on the impulse of passion, as they would an enemy, only it is done with impunity. The freedmen do not rank much above slaves, and are seldom of any weight in the family, never in the state with the exception of those tribes which are ruled by kings. There indeed they rise above the freeborn and the noble; elsewhere the inferiority of the freedman marks the freedom of the state.

Occupation of Land, Tillage

Of lending money on interest and increasing it by compounding interest they know nothing—a more effectual safeguard than if it was prohibited.

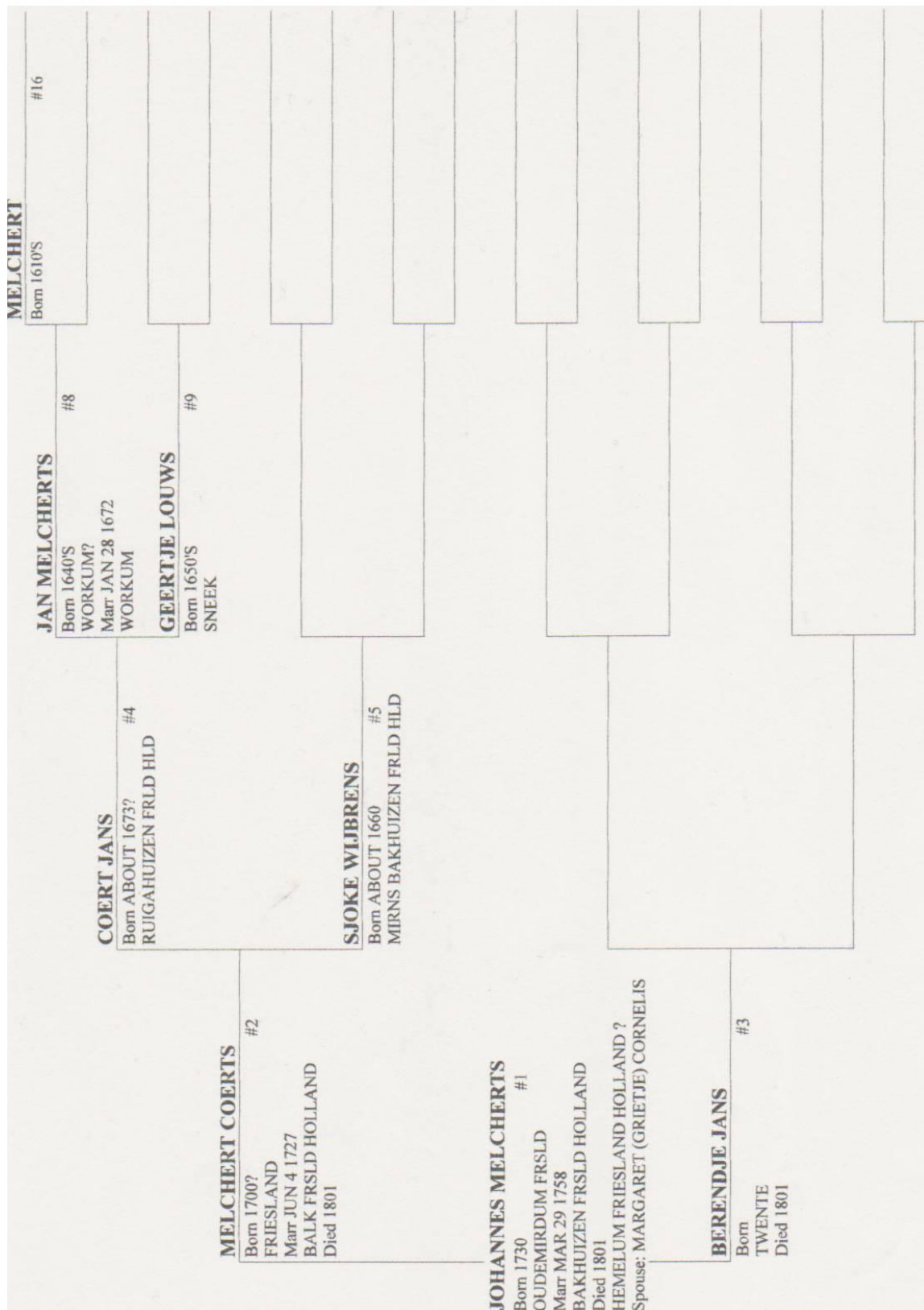
Land proportioned to the number of inhabitants is occupied by the whole community in turn, and afterwards divided among them to rank. A wide expanse of plains makes the partition easy. They till fresh fields every year, and they have still more land than enough; with the richness and extent of their soil, they do not laboriously exert themselves in planting orchards, enclosing meadows and watering gardens. Corn is the only produce required from the earth; hence even the year itself is not divided by them into as many seasons as with us. Winter, spring, and summer have both a meaning and a name; the name and blessings of autumn are alike.

Funeral Rites

In their funerals there is no pomp; they simply observe the custom of burning the bodies of illustrious men with certain kind of wood. They do not heap garments or spices on the funeral pile. The arms of the dead man and in some cases his horse are consigned to the fire. A turf mound forms the tomb. Monuments with their lofty elaborate splendour they reject as oppressive to the dead. Tears and lamentations they soon dismiss; grief and sorrow but slowly. It is thought becoming for women to bewail, for men to remember, the dead.

Such on the whole is the account which I have received of the origin and manner of the entire German people.

Above text is from Tacitus "The Agricola and Germania" A. J Church and W. J Brodribb, trans. (London; Macmillan, 1877) pp. 87-90



APPENDIX C- PHOTO AND DOCUMENT ARCHIVE.

It is impossible to incorporate in the text of this book all of the pictures and documents which are of interest to the reader of the Vogelzang family history. The following pages give access to them. They are arranged by cross referencing to the number assigned each person in the Brother's Keepers genealogy forming part of this work.

By its very nature, this Appendix is a work in progress. It is the author's hope that any reader of this book will dig through their records and forward any pictures taken prior to 1950 to the author. E mail address is PPETER038@SYMPATICO.CA or postal mail, Box 160, Seeleysbay, Ontario, Canada. K0H 2N0. Phone # 613 387 3308. One of the great tragedies is that so often we do at the time think that old pictures are just that, and are no longer of interest. Yet future generations may tend to differ in this opinion. This section is an attempt to have this type of record on file for any future reference. Documents/pictures have been arranged by date/generation. Numbers beside the names refer to index ## in the Brother's keeper genealogy family records.



Tombstone of Fimke Melcherts # 733 and Teake v d Zee # 742- Bakhuizen Cemetary- May 2010

Dutch text: In het jaar een duizend acht honderd and achttien den een en twintigste dag der maand Juli zijn voor ons Grietman Officier van den Burgelijken stand der Hemelumer Oldenvaert en Noordwolde, Provincie Vriesland, gecompareerd Fokke Sibbrands de van bedrijf boerenknecht en Ijke Wijgler Visser van bedrijf vischer beidenwonende to Laaxum welke ons verklaard hebben dat Joucke Harmens Vogelzang in leven boerenknecht bij zijn vader woonended, zoon van Harmen Jans Vogelzang en van Geeske Jans Krol echtelieden wonende te voornoemd. In de Hoojing to Oudega bij SS Sandman? ten zes uren, te Oudega oud drie en twintig jarenis overleden; en hebben de declaranten dezer Acte, na dat hun dezelve was voorgelezen, nevens ons onderteeknd.

Fokke Sibrens de Vries, Ijke Wijgler Visser, illegible



Tombstone of Lammert of Vogelzang # 595 in Mirns Cemetary- 2010
In same grave is found a brother of his wife Johannes Berends Folmer, # 3617, buried May 29, 1883 and a baby Maaïke Bouwhuis, buried Feb 13, 1900 old 5 months.

In het jaar Een duizend acht honderd drieendertig, den dertigsten der maand Januari, des voormiddag ten elf uren, zijn voor ons---Grietman-----
 Officier van de Burgelijken stand der Grieteneyen Gaasterland, Provincie-----
 Vriesland, Geocompareerd,-----
 Jan (volgens het bijgevoegd Latijnsch doopcontract: Johannes) Harmens VOGELZANG
 oud vier en dertig jaren, visscher, wonende te Schaarl, geboren te Mirns en Bak-
 huizen, meerderjarige zoon van wijlen Harmen Jans VOGELZANG, in leven visscher
 en van Geeske Jans KRUL, in leven echtelieden, beiden gewoond hebben en over-
 leden te Schaarl. Kleinzoon van Vaderszijde van Johannes Melcherts, in leven
 werkman, en Grietje Kornelis zonder bedrijf gewoond hebbende en overleden te
 Mirns en Bakhuiizen, en van moederszijde van Jan Jansen KROL en Gatske Aukes,
 in leven echtelieden, beide gewoond hebbende en overleden te Mirns en Bakhuiizen
 voornoemd.-----Eind-----
 Geesje Joannes KONST, oud drie en dertig jaren, zonder bedrijf wonende te
 Mirns en Bakhuiizen, geboren te Bovenkarspel, weduwe van Lubbert Sijskes BOSMAN,
 in leven Bakker, gewoond hebbende en overleden te Mirns en Bakhuiizen voornoemd,
 meerderjarige dochter van Johannes KONST, in leven Kleermaker, gewoond hebbende
 en overledente Balk (in het bijgevoegde overlijdens-extract voorkomende onder
 de naam van Jan Evert KONST) en van Trijntje Tjallings de BOER, in leven werk-
 vrouw, gewoond hebbende en overleden te Balk; kleindochter van Vaderszijde van
 Andries Christiaan KONST in leven kleermaker, en van Geesje MAATCATE, beiden
 gewoond hebbende en overleden, Op het Zeldam, Ambt Delden; en van moederszijde
 van Tjalling de BOER en Akke Pieters, in leven echtelieden, werklieden, gewoond
 hebbende en overleden te Stavoren.
 Geblijkende de geboorten en overlijdens-exacten in behoorlijken vorm opgemaakt
 en hierbij overlegd, welke ons verzocht hebben het door hun voorgenomen Huwelijk
 te voltrekken, waarvan de afkondigingen en zoo voor de Hoofd deur van ons huis
 Grieterney, als dat der Grieterney Hemelum-Olderheert en Noordwolde zijn geschied
 namelijk en deze bedrijven op den vier en twintigsten en dertigsten December
 des voriges jaars, en in laatst genoemde Gemeente op den zesden en dertiende
 Januari laatstleden, telkens desmiddags te wtaalf uren-----
 Geen verhandeling tegen het gemelde huwelijk ten onzen kennis zijn gekomen
 hebben wij aan de hiervoor vermelde verzoeken voldaan, na voorlezing van de mede
 genoemde twaalf bijlagen, welke aan deze acte, na behoorlijk te zijn geparrafeerd
 zullen worden geannedeerdzomede van het zesde hoofdstuk van den titel van de
 Burgelijk Wetboek, het op schrift hebbende van het huwelijk ieder der aanstaand
 echtgenoten afgevraagd of zij elkander wederkerig tot man en tot vrouw wilden
 nemen waarop door elk derzelven afzonderlijk een toestemmend antwoord is ge-
 geven, verklaren wij in naam der wet dat Jan Harmens VOGELZANG en Geesje Joanne
 KONST voornoemd door het huwelijk verbonden zijn van hetwelk wij acte hebben
 opgemaakt in tegenwoordigheid van Willem Pieters Albada, oud acht en vijftig
 jaren, veldwachter, wonende te Oudemirdum, Hidde Jacob Koornstra oud drie en vijf
 jaren, dienaar van de politie, wonende te Balk, Willem Tjietjes Roskam, oud dertig
 jaren, wonende te Wyckel, veldwachter, en van Franke van Elschot, oud een en twin-
 tig jaren, klerk wonende te Balk, geen bloed of aanverwanten van de contractante
 vermeld welke deze acte nevens ons en de Contractanten na gedane voorlezing heb-
 ben geteekend verklarende de contractanten tot teekenen verzocht dit niet te
 kunnen het schrijven niet geleerd hebbende: W.P. Albada
 J.H. Vogelzang H.J. Koornstra W.T. Roskam
 W. van Swinderen F. van Elschot

Typed Dutch of previous document followed by English translation

In the year one thousand eight hundred and thirty three, on the thirtieth of the month of January in the am at eleven o clock, have before us, "Grietman" officer of the civil registry in the municipality of Gaasterland, Province of Vriesland, appeared JAN (according to the accompanying Latin baptismal abstract; JOHANNES) HARMENS VOGELZANG, old thirty four years, fisherman, living at Scharl, born at Mirns and Bakhuiizen, adult son of the late Harmen Jans Vogelzang, fisherman while alive, and of Geeske Jans Krul, in life spouses, both having lived and died at Scharl, grandson of Johannes Melcherts, in life labourer, and Grietje Kornelis without occupation, having lived and died at Mirns Bakhuiizen, and from the maternal side of Jan Jansen Krol and Gatske Aukes, while alive spouses, both having lived and died at Mirns Bakhuiizen as mentioned

GEESJE JOANNES KONST, old thirty three years, without occupation living at Mirns Bakhuiizen, born in Bovenkarspel, widow of Lubbert Sijskes Bosman, while alive baker, having lived and died at Mirns Bakhuiizen mentioned, adult daughter of Johannes Konst,

while living taylor, having lived and died in Balk (in the accompanying death extract known under the name of Jan Evert Konst) and of Trijntje Tjallings de Boer, while living labourer, having lived and died at Balk, granddaughter from her father's side of Andries Crhstiaan Konst, while living taylor, and of Geesje Maatcate, both having lived and died on the Zeldam, municipality of Delden; and on her mother's side of Tjalling de Boer and Akke Pieters, while alive spouses, labourers, having lived and died at Stavoren.

According to the birth and death documents in proper form prepared and hereby consulted, who requested us to carry out the by them requested marriage, of which the announcements etc on the main door of our house in our "Grieterij"(municipality), as well as the municipality of Hemelum-Olderphaert and Noordwold, have taken place namely in the mentioned locality on the twenty fourth and thirtieth of December of last year, and in the last named Municipality on the sixth and thirteenth of January last, and by twelve o'clock no objection to the intended marriage having come to our attention did we comply to the mentioned request, after reading of the mentioned twelve documents, which after having been properly endorsed will be attached to this written marriage document prepared in accordance with the sixth chapter of the Civil Code, and have I asked each of the intended spouses if they mutually would accept each other as husband and wife, on which each separately gave an accepting answer, did I declare in the name of the law that Jan Harmens Vogelzang and Geesje Joannes Konst prior mentioned are united in marriage of which we have prepared this document in the presence of Willem Pieters Albadea, fifty eight years old, police constable living in Oudemirdum; Hidde Jacob Koornstra of fifty three years, police servant living at Balk; Willem Tjietjes Roskam, old thirty years living in Wijckel, police constable; and of Franke van Elschoot, old twenty one years, clerk living in Balk, no blood or other relations of the contractants having been declared, of which this document after having been read aloud to the contractants and those mentioned, declared the female contractant after having been so requested that she is unable to do so as she has not been taught to write. W.P.Albada. J. H Vogelzang, H. J Kooistra, W van Swinderen, F van Elschoot, W. T Roskam.

.....
Dutch typing of baptismal record of Geesje Konst # 380, on next page:

Extract uit de bijlagen der Registers van de Burgerlijken Stand der Grieterij Gaasterland gedeponneerd ter Griffie der Rechtbank van eersten aanleg, sitting houdende te Sneek.

Extract uit het Doopregister der R.Gemeente to Bovencarspel: Op den zesentwintigsten der maand September van het jaar seventien honderennegenentwintig, is gedoopt GEESJE, Dochter van JOANNES KONST en TRIJNTJE de BOER; ondergeteekende Schout der Gemeente Bovencarspel berustende afgegeven den sevend October achttienhonder en twintig (get) D Schotsman.

Gezien voor legalistie der nevenstaande handtekening van de Heer D Schotsman, Schout van de Gemeente Bovencarspel, bij ons President vande Regtbank van eerste aanleg sitting houdende to Hoorn den zevenden October achttienhonder en twintig (get) C.B. van Bronskhorst.

Voor extract conform (handtekening)

Geregistreert te Sneek den negenentwintigsten January, achttienhonder drie en dertig;

Deel tweeëntwintig; folio zes en tachtig; vak zeven. Ontvangen vijftig cents expeditie
regt makende met act en dertig opcenten negenenzestig cents.

Extrait uit de Lijst van de Begusters
van den Burgerlijken Stand der Gre-
kerij, Gaasterland, gedeponeerd ter Griffie
der Rechtbank van eerste aan-
leg, zitting, houdende te Sneek
Extrait uit het Doopregister der R.
C. Gemeente te Bovencarspel
Op den zesentwintigsten der maand
September van het jaar Leventien
honderd negenennegentig is gedoopt
Geesje Dochter van Joannes Konst
en Trijntje de Boer
Aanvaardt met voor schouw van Doop-
register, onder wij ondergeschreefde
Schout der Gemeente, Bovencar-
spel bevestigende afgegeven den ze-
venden October acht tien honderden
trentig (get) D. Schoutman
Geyen voor Legalisatie der rezen
staande Handtekening van den

Heer,
G.

Translation: excerpt from the annex of the Registers of the Civil Registry from the
"Grieterij" Gaasterland, deposited with the Office of the Court of first instance, holding
sitting at Sneek. Extract from the Baptismal register of the R.C. Church at Bovencarspel;
on the twenty sixth of the month of September of the year seventeen hundred and ninety
nine is baptized GEESJE, Daughter of Joannes Konst and Trijntje de Boer.

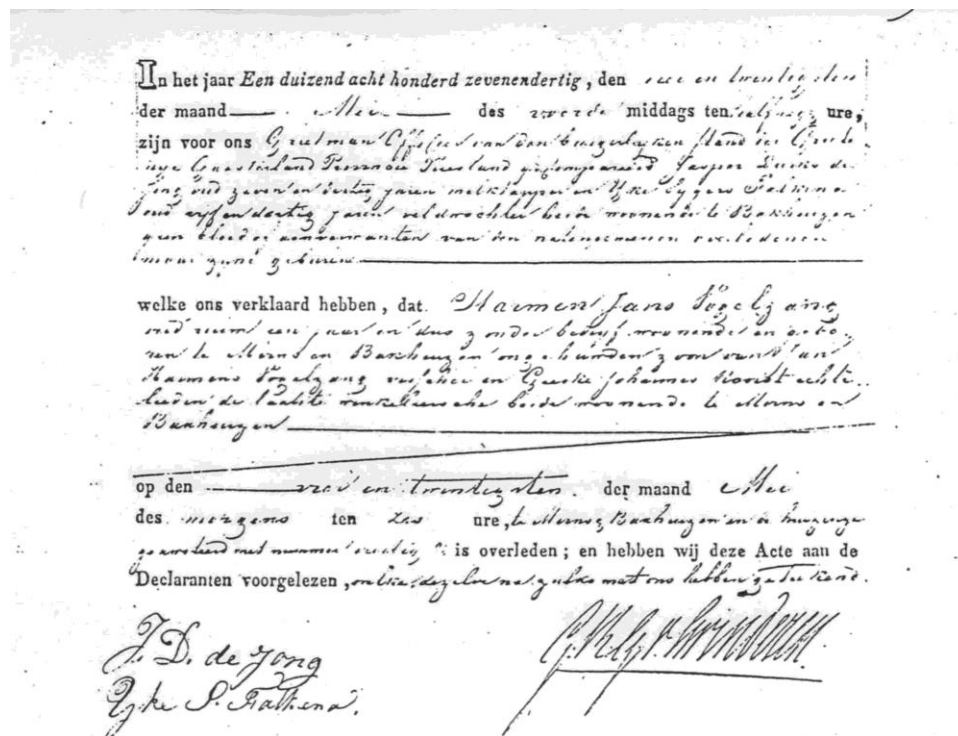
Being in accordance with the writing of the baptismal register this is signed by me bailiff of the municipality of Bovencarsple on the seventh day of October eighteen hundred and twenty (witnessed) D. Schotsman

Seen for legalization of the shown signature of Mr. D Schotsman, Bailiff of the Municipality of Bovencarspel, by us President of the Court of first instance holding sitting in Hoorn the seventh of October eighteen hundred and twenty (witn) C.B.van Bronskhorst. For extract confirmation Signature.

Registered at Sneek the twenty ninth of January eighteen hundred and thirty three.

Volume twenty two, page eighty six, part seven.

Received fifty cents expedition tax, making with eight and thirty sur cents, nine and sixty cents:



Death registration document of Harmen Jans Vogelzang # 382

In het jaar een duizend acht honderd zevenendertig, den vier en twintigste der maand Mei des voormiddags ten halfnegen ure, zijn voor ons Grietman Officier van den Burgelijken Stand in Grietenije Gaasterland, Provincie Vriesland gecompareerd: Jasper Douwes de Jong, oud zevenendertig jaren, melktapper, en Ijke Siergers Falkena, oud vijfendertig jaren, veldwachter, beiden wonenden to Mirns Bakhuizen, geen bloed of aanverwanten van de na te noemen overledene, maar zijns geburen, welke ons verklaard hebben dat HARMEN JANS VOGELZANG, oud ruim een jaar en dus zonder bedrijf, wonende en geboren to Mirns en Bakhuizen, ongehuwde zoon van Jan Harmens Vogelzang visscher en Geeske Johannes Konst, echtelieden de laatste winkelliersche, beide wonende te Mirns en Bakhuizen, op den vier en twintsten der maand Mei des morgens ten zes uren, te Mirns en Bakhuizen, in the huizinge gekwoteerd met nummer veertig is overleden; en hebben wij deze Acte aan de declaranten voorgelezen, welke dezelve zulks met ons hebben geteekend. J. D de Jong; Ijke S Falkena G.R.G van Swinderen (grietman)

three has died; and have we read this document to the announcers; which they and ourselves have signed.

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BURGERLIJKE STAND.

GEMEENTE *Gaasterland*

ARRONDISSEMENT *Heerenveen* PROVINCE **FRIESLAND.**

EXTRACT UIT HET REGISTER DER AANGAVEN
VAN *Overlijden*
IN DE GEMEENTE *Gaasterland*

In het jaar één duizend acht honderd *zeven en zeventig*, den *vijftienden*
dag der maand *November*, is te *Mirns en Bakhuizen*.
overleden; *Trijntje Jans Vogelzang*, oud *vijf*.
en *veertig* jaren, zonder beroep, wonende en geboren te
Mirns en Bakhuizen, echtgenote van *Rimmer Lollis*
Hylkema, arbeider wonende te *Mirns en Bakhuizen* dochter
van *Jans Harmens Vogelzang* en *Geeske Johannes*
Konst, beide overleden.

Afgegeven ter Secretarie der
Gemeente *Gaasterland*
den *26 Mei 1882*
~~notarisch bevestigd~~

Voor Extract conform,
Ongewijde volgend besluit van burgemeester
van Gaasterland, den *26 Mei 1882*.
De Ambtenaar van den Burgerlijken Stand
der Gemeente *Gaasterland*
J. H. Tromp

Gezien bij ons President der Arrondissements Regtbank te
ten fine van legalisatie der handteekening van den Heer
Ambtenaar van den Burgerlijken Stand te

Te _____, den _____ achtste honderd _____

De President voornoemd,

Death certificate of Trijntje Vogelzang # 381

Civil Registry Municipality Gaasterland, District Heerenveen, Province Friesland, excerpt of the Register of the registration of deaths in the municipality of Gaasterland.

In the year one thousand eight hundred seventy nine, the fifteenth of the month of November has at Mirns and Bakhuizen passed away TRIJNTJE JANS VOGELZANG, old forty five years, without occupation, living and born at Mirns and Bakhuizen, spouse

of Rimmer Lolles Hylkema, labourer, living at Mirns and Bakhuizen, daughter of Joh Harmens Vogelzang and Geeske Johannes Konst, both deceased.

Issued by the secretary of the Municipality of Gaasterland May 26, 1882

For extract accuracy; non conforming according to the affirmation given by the mayor of Gaasterland May 12, 1882. The clerk of the Civil Registry of the Municipality of Gaasterland- J. A. Tromp

No. 50. In het jaar Een duizend acht honderd drie en tachtig, den negenden dag der maand Mei, zijn voor ons, Ambtenaar van den Burgerlijken Stand der Gemeente GAASTERLAND, Provincie Friesland, verschenen: Gerlof Ferdinands Keulen, oud zesenzeftig jaren, landbouwer, wonende te Mirns en Bakhuizen, en Rintje Bokkes Tromp, oud vijftientwintig jaren, zonder beroep, wonende te Mirns en Bakhuizen, die ons verklaard hebben, dat Jan Rimmer Hylkema, oud vier en twintig jaren, arbeider, geboren en wonende te Mirns en Bakhuizen, zoon van Rimmer Lolles Hylkema, koemelker, wonende te Mirns en Bakhuizen, en van Trijntje Jans Vogelzang, overleden, op den negenden der maand Mei, dezes jaars, des morgens ten een ure, te Mirns en Bakhuizen is overleden.

Waarvan wij deze akte hebben opgemaakt, welke, na voorlezing, door ons en de aanwezigen is geteekend.

G. F. Keulen
Rintje B. Tromp
J. A. Tromp.

Death registration of Jan Rimmer Hylkema # 390 son of Trijntje Vogelzang and Rimmer Hylkema

In het jaar een duizend acht honderd drie en tachtig, den negenden dag der maand Mei zijn voor ons, Ambtenaar van de Burgelijke Stand der Gemeente Gaasterland, Provincie Friesland, verschenen: Gerlof Ferdinands Keulen, oud zesenzeftig jaren, landbouwer, wonende te Mirns en Bakhuizen en Rintje Bokkes Tromp, oud vijftientwintig jaren, zonder beroep, wonende te Mirns en Bakhuizen, die ons verklaard hebben, dat Jan Rimmer Hylkema, oud vierentwintig jaren, arbeider, geboren en wonende te Mirns en Bakhuizen, zoon van Rimmer Lolles Hylkema, koemelker wonende te Mirns en Bakhuizen, en van Trijntje Jans Vogelzang, overleden, op den negender der maand Mei, dezes jaars, des morgens ten een ure te Mirns en Bakhuizen is overleden.

Waarvan wij deze akte hebben opgemaakt, welke, na voorlezing, door ons en de aanwezigen is geteekend.

G.F. Keulen, Rintje B Tromp. J A Tromp



Hylkema house in Bakhuizen about 1900



Johannes Hijlkema #393, his wife Wilhelmina van den Anker # 401, and their family before the house built by him in Dutch style in Buffalo NY- ca 1912



Marriage certificate of Johannes Hijlkema # 393 and Wilhelmina van den Anker # 401



Johannes Hijlkema # 393 and Wilhelmina v d Anker # 401 Long Beach, Ont.-ca 1930

State of New York,



COUNTY COURT OF ERIE COUNTY.

PRESENT, HON. JOSEPH V. SEAVER, COUNTY JUDGE.

PERSONALLY appeared in open Court, Johannes R. Hylkema
and made application to be admitted a Citizen of the United States of America, and it appearing to
the satisfaction of this Court that the said applicant Johannes R. Hylkema
did on the 15th day of February 1899
before the Clerk of said Court, C. H. On

declare on oath, that it was his *bona fide* intention to become a Citizen of the United States, of
America, and to renounce forever all allegiance to any foreign Prince, Potentate, State or Sovereignty
whatsoever, and particularly to the King of Holland to whom he then owed
allegiance; and this Court being satisfied by the oaths of

Sebastian J. Gallmeyer 2697 Main & Otto Kessler 111 Kullers

well known by this Court to be Citizens of the United States,
that the said applicant has resided within the limits and under the jurisdiction of the United States
for five years, and within the State where this Court is held for one year or more next preceding the
present time; and it further appearing to the satisfaction of this Court that during that time the said
applicant has behaved as a man of good moral character, and attached to the principles of the
Constitution of the United States of America, and well disposed to the good order and happiness of
the same; which said proof being satisfactory evidence to this Court of the said fact, they permitted
the applicant to take and subscribe the following oath:

I, Johannes R. Hylkema Do SOLEMNLY SWEAR that I will support
the Constitution of the United States of America, and that I do absolutely and entirely
renounce and abjure all allegiance to any foreign Prince, Potentate, State or Sovereignty whatsoever,
particularly to the King of Holland to whom I now owe allegiance.

Sworn in open Court, April 11th 1899. Johannes R. Hylkema
C. H. Brayton Clerk.

Whereupon, It is ordered by the said Court, that the said applicant be admitted to all the
rights and privileges of a citizen of the United States of America.

State of New York, } ss.
ERIE COUNTY.

I, CHARLES N. BRAYTON, Clerk of said County and of the Courts
thereof, certify that the above is a true copy of the original proceedings, as
recorded in the records of the Courts of said County; and, further, that I

Naturalization papers of Johannes Hylkema # 393

Deel 144 Bladz 144

GETUIGSCHRIFT VAN VERANDERING VAN WERKELIJKE WOONPLAATS.

Door de volgende persoon is, overeenkomstig art. 14 van 's Konings besluit van den 27 Juli 1887 Staatsblad n^o. 14 bij deze Gemeente met der woon verlaet om zich te vestigen in de Gemeente *Buffalo* (do)

FAMILIENAAM.	VOORNAMEN.	Geslacht.	Betrokking tot het hoofd van het huisgezin.	Dagteekening en Jaar van Geboorte.	Geboorteplaats.	Burgerlijke Staat.	Kerkgenootschap.	Ambt, Hoofberoep of Beroep, waarvoor men het hoogst is aangeslagen.	Opgav omtrent wettig dor
<i>Hijkema</i>	<i>Johannes M.</i>			<i>1866</i>	<i>Bakhuizen</i>				

Handteekening van den belanghebbende. *J. Hijkema*

Aangevraagd bij missive dd. *13/1*

Afgegeven door het Bestuur 's-Gravenhage, den *13/1*

De Burgemeester *ROBERT*

De Secretaris *E. EVERS*

Dit getuigschrift moet, uiterlijk binnen eene maand, worden ingeleverd bij het Gemeentebestuur der nieuwe woonplaats.

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Document registering change of domicile for Johannes Hijkema when he moved to Buffalo NY.

J. M. J.

GEDENK IN UWE GEBEDEN

JOUKJE VOGELZANG,

WEDUWE VAN

GERRIT FOLMER,

overleden 17 Februari 1915, voorzien van de H.H. Sacramenten der Stervenden, in den ouderdom van 74 jaren en 5 maanden, begraven op het R. K. kerkhof te Bakhuizen.

Van krachten uitgeput, stierf zij in een gelukkigen ouderdom en op gevorderden leeftijd gekomen tot de volheid der dagen. Gen. XXV: 8.

Deze is onze roem en getuigenis van ons geweten, dat wij in eenvoudigheid en oprechtheid voor God en niet volgens de menschelijke wijsheid in deze wereld verkeerd hebben.

I. Cor. V: 12.

Mijn Jezus barmhartigheid.

(300 dagen afl.)

Zoet hart van Maria wees mijn heil.

Onze Vader. Wees Gegroet.

R. I. P.

Prayer cards of Joukje Vogelzang # 679

Gedenk in uwe godvondelijke gebeden de Ziel van Dofijge

GERRIT B. FOLMER,

BETROUWDE VAN

JOUKJE J. VOGELZANG.

Overleden te MIRNS den 18 Augustus 1901, in den ouderdom van ruim 22 jaar en begraven den 21 daaraanvolgende op het Kerkhof te MIRNS.

Als het morgen is, denkt dat gij niet den avond zult bereiken, want op een uur, waarop gij niet rekent, zal de Zoon der menschen komen. (Mat. 24: 42) Neen, de mensch kent zijn einde niet, want terwijl ik nog tijd meende te hebben, kwam de dood en werd mij zelfs de tijd niet gegeven, om de H.H. Sacramenten te ontvangen. Daarom gelukkig hij, die in zijn leven zo lang trachtte zijn, als hij wenscht bij zijn dood bevonden te worden. Dierbare Betrouwde en Familie en Vrienden, huilt voort nu, spijst de goede God mij genadig zij! Ook ik zal U niet vergeten, als ik in den hemel ben.

GEBED.

Ontferm U, o Heer, over uwen dienaar en geef hem spoedig deel in het geluk uwer overkorenen. Dit smeeken wij U door Jesu Christus onzen Heer. Amen.

ONZE VADER. — WEES GEGROET.

Hij ruste in vrede. 1ste. 3

Standaardkerk Thomas & Kemps-Vereniging — Zeebe

and husband Gerrit B Folmer # 446



Prayer card of Durk Mous # 447 husband of Johanna Vogelzang # 385



Tombstone of Johanna Vogelzang # 385 and husband Durk Mous # 447- Bakuizen
Cemetary- 1980

Er is een verscheidene des Imp. ants van
van... door ons doorzichte v. g. gemaakt
met de na voorlezing door den Me. de
de voordrachten en volgenden en door ons is
getekend. - Hier men zou

H. J. Longstrech

Like Writings

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Gemeente Laaksum
Geboorteregister 03-08-1811
Grietje (later: Grietje Vogelzang)

3 augusti
Bapt. Groot, filia legitima
Dater Harmen Jans
mater Geeske Jans
Jouke Harmen te Laaksum

Vertaling:

3 augustus Gedoopt Grietje
wettige dochter van
Harmen Jans, de vader
Geeske Jans, de moeder
Getuige Jouke Harmen
te Laaksum

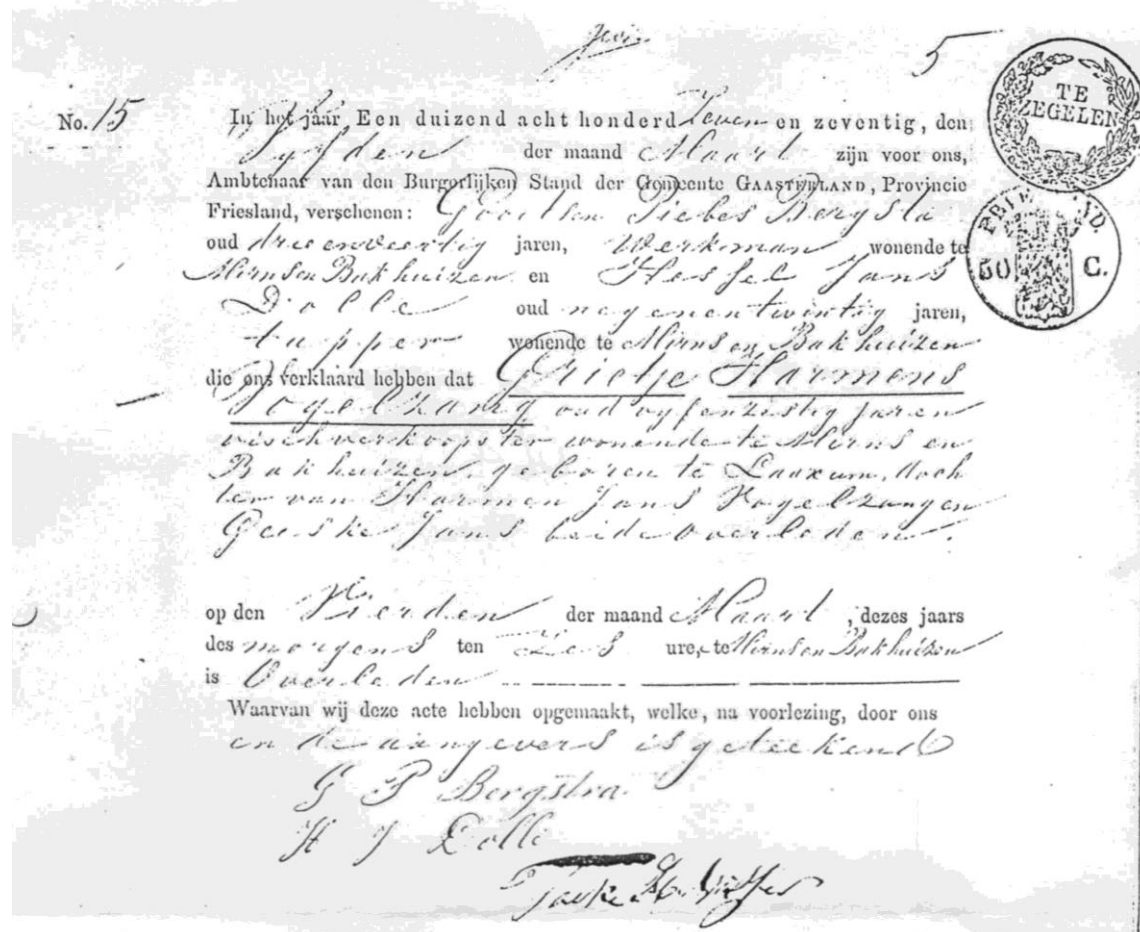
Burgerlijke Stand

Op heden, den vierden augustus des jaars achttien honderd elf des voormiddag ten tien uren, compareerde voor ons Eelke Wouters, president bij Baljuw benevens het gemeentebestuur van Hemelumer Oldephaert en Noordwolde, waarnemende de functien van Ambtenaar de Burgerlijken Stand, Harmen Jans, koopman, oud vier en veertig jaren, woonachtig te Scharl behorende tot deze gemeente, dewelke in presentie van de getuigen F.A. Jongstra, avunc(ulus = oom) oud negen en dertig jaren, en Godesemus Keirchenius (?), secretaris, oud zes en dertig jaren beiden te Koudum binnen deze gemeente woonachtig, verklaarde dat zijne echtgenote Geeske Jans ten zijne huize te Scharl voornoemd op den derden dezer 's.morgens ten half vier uren is verlost geworden van eene dochter aan welke den ~~x~~ naam is gegeven van Grietje. En is ten verzoeken des comparants daarvan door ~~om~~ ons dezer akte opgemaakt, welke na voorlezing door den vader de voorschenen getuigen en door ons is getekend.

w.g. Harmen Jans
Jongstra
onleesbaar -
E. Wouters

Routena

Translation: To day, on the fourth of August 1811 in the am at ten o clock, appeared before us, Eelke Wouters, president of the "Beljuw" as well as of the municipal government of Hemelumer Oldepheert and Noordwolde, acting in the function of clerk of the civil registry, Harman Jans, merchant, forty four years old, and living in Scharl (Laaxum) and belonging in that municipality, who in the presence of witnesses F.A.Jongstra, uncle and thirty nine years old, and Godesemus Keirchenius, secretary, thirty six years old, both living at Koudum in this municipality, declared that his wife Geeske Jans at his home in Scharl as mentioned in the morning at 3.30 on the third of this month has been delivered of a daughter who was given the name of Grietje. And at the request of those appearing for this (event) this document has been prepared, which after having been read by the father and witnesses and by us has been signed. Harmen Jans, Jongstra, illegible and E Wouters



Death certificate of Grietje Vogelzang # 469 – Mar. 15 1877

Reads as: In het jaar Een duizend acht honderd seven en seventig, den vijfden der maand Maart zijn voor ons, Ambtenaar van der Burgelijken Stand der Gemeente Gaasterland, Provincie Friesland, verschenen Goortsen Pieter Bergstra oud drie en veertig jaren, workman wonende in Mirns en Bakhuizen en Hesfel Jans Dolle, oud negen en twintig jaren, kuiper wonende in Mirns en Bakhuizen die ons verklaard hebben dat Grietje Harmens Vogelzang oud vijf en zestig jaren, vischverkoopster wonende in Mirns and Bakhuizen geboren to Laaxum dochter van Harmen Jans Vogelzang and Geeske Jans beide overleden op de vierden der maand Maart, dezes jaars des morgens ten zes uren te Mirns en Bakhuizen is overleden. Waarvan we deze acte hebben opgemaakt, na voorlezing, doors ons en de aangevers is getekend.

G P Bergstra; H J Dolle; T H Visser .

English Translation: In the year one thousand eight hundred and seventy, the fifth of the month March have before us, clerk of the Civil Registry of the Municipality Gaasterland, Province of Friesland, appeared Goortsen Pieter Bergstra, old forty three years, labourer living in Mirns and Bakhuizen, and Hesfer Jans Dolle, old twenty nine years, cooper living in Mirns and Bakhuizen, who have declared before us that Grietje Harmens Vogelzang, old sixty five years, fish seller living in Mirns and Bakhuizen and born in Laaxum daughter of Harmen Jans Vogelzang and Geeske Jans, both deceased, has passed away on fourth of the month March of this year at six o clock in the morning at

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In het jaar Een duizend acht honderd drieëndertig, den dertigsten der maand Januari des namiddags ten half een uren, zijn voor ons Grietman, Officier van den Burgerlijken Stand der Grietenije Gaasterland, Provincie Vriesland, gecompareerd, LAMMERT SJOUKES van der WAL, oud vierentwintig jaren werkman wonende en geboren te Mirns en Bakhuizen minderjarige zoon van Sjouke Femmes van der Wal ein leven werkman gewoond hebbende en overleden te Mirns en Bakhuizen en van Gatske Lammerts de Vries (vander Meer?) werkvrouw wonende te Mirns en Bakhuizen laatstgemelde mede gecompareerd.----- en -----

JANETJE HARMENS VOGELZANG, oud negenentwintig jaren, boerenmeid woonende te Scharl geboren te Mirns en Bakhuizen meerderjarige dochter van Harmen Jans Vogelzang en leven visscher en van Geeske Jans Krol in leven echtelieden gewoond hebbende en overleden te Scharl kleindochter van vaderszijde van Johannes Melcherts in leven werkman en Grietje Kornelis zonder bedrijf gewoond hebbende en beiden overleden te Mirns en Bakhuizen en van Moederszijde van Jan Jans Krol en Gatske Aukes in leven echtelieden huislieden gewoond hebbende en beide overledente Mirns en Bakhuizen.----

Geblijkende de geboorten en overlijden uit authentieke extracten uit de registers van den Burgerlijken Stand afgegeven door de Heeren Officiers van den Burgerlijken Stand der Grietenij Hemelum Oldephaert en Noordwolde en dezerzijds zoo mede uit akte van bekendheid opgemaakt door Meester Willem Jan Hemling openbaar notaris residerende te Balk en getuigen behoorlijk geregistreerd en het onvermogen van den comparant uit anderzijds en van de comparante uit een door den Heer Assisor der Grietenij Hemelumer Oldephaert en Noordwolde afgegeven certificaat.

Welke ons verzocht hebben het door hun voorgenomen huwelijk te voltrekken waarvan de afkondigingen zoo voor de hoofddeur van ons Huis der als der Grietenij Hemlumer Oldephaert en Noordwolde zijn geschied, namelijk in dezen bedrijven op den drie en twintigsten en dertigsten December des vorigen jaars en in laatstgenoemde Gemeente op den zesden en dertienden Januari laatst leden, telkens des s'middags te twaalf uren.-----

Gene verhandeling tegen het gemelde huwelijk ter onzer kennis zijn gekomen en de Moeder van den aanstaanden echtgenoot op onze daartoe gedane aanvraag verklarende dat zij toestemd in het voltrekken van het voorgenomen huwelijk van haren voornoemden zoon met Janetje Harmens Vogelzang voornoemd, hebben wij aan het hiervoren gemeld verzoek voldoende na voorlezing van de medege-noemde tien bijlagen welke aan deze akte na behoorlijk te zijn geparrapheerd zullen worden geannexeerd, zoo mede van het zesde hoofdstuk van den titel van het Burgerlijk Wetboek op schrift hebbende van het huwelijk ieder der aanstaande echtgenooten afgevraagd of zij elkanderen wederkerig tot man en tot vrouw wilden nemen waarop door elk derzelven afzonderlijk een toestemmend antwoord zijnde gegeven, verklaren wij in naam der wet dat LAMMERT SJOUKES van der WAL, en JANETJE HARMENS VOGELZANG, voornoemd door het huwelijk verbonden zijn van al hetwelk wij akte hebben opgemaakt in tegenwoordigheid van Willem Pieter Albada, oud acht en vijftig jaren, veldwachter woonende te Oudemirdum, Hidde Jacob Koornstra oud drieenvijftig jaren, dienaar van Politie woonende te Balk, Willem Tjietjes Roskam oud dertig jaren veldwachter woonende te Wijckel en van Franke van Elselo oud eenentwintig jaren klerk woonende te Balk geen bloed of aanverwanten van de contractanten voormeld, welke deze akte nevens ons, verklarende de moeder van de contractant alsmede de contractanten tot teekenen verzocht dit niet te kunnen het schrijven niet geleerd hebbende, na gedane voorlezing hebben getekend. W.P. Albada, H.J. Koornstra, W.T. Roskam, F van Elselo en de ambtenaar W van Swinderen.

Typed version of above marriage document followed by English translation

In the year one thousand eight hundred and thirty three, on the thirtieth of the month of January in the afternoon at 12.30, have appeared before us, District Officer of the Civil Registry Officer of the District Gaasterland, Province of Friesland

LAMMERT SJOUKES VAN DER WAL, twenty four years old, labourer living and born in Mirns and Bakhuizen, underage son of Sjouke Femmes van der Wal, during his lifetime labourer, (having) lived and died in Mirns and Bakhuizen, and Gatske Lammerts de Vries (van der Meer?), work lady living at Mirns and Bakhuizen, last named also appearing – and—

JANETJE HARMENS VOGELZANG, old twenty nine years, farmers maid, living at Scharl, born at Mirns and Bakhuizen, of age daughter of Harmen Jans Vogelzang, living as fisherman, and of Geeske Jans Krol who while (she was) alive were married to each other and lived and died in Scharl, granddaughter on her fathers side of Johannes Melcherts, while alive labourer, and Grietje Kornelis, without occupation, who lived and died in Mirns and Bakhuizen, and from her mother's side (granddaughter) of Jan Jans Krol and Gatske Aukes, while alive a married couple and sharing their home together, having lived and both died in Mirns and Bakhuizen—

Having ascertained the births and deaths from authentic excerpts from the Registers of the Civil Registry Office given by the Gentlemen Officers of the Civil Registry of the District of Hemelum Oldephaart and Noordwolde and the same having been attested to by the declaration prepared by Master Willem Jan Hemling, public notary, residing in Balk and properly witnessed and registered of the inability of the one party appearing, and of the party appearing from the other side, and for the other party appearing with a certificate a Mister Assisor of the District Hemelumer Oldephaart and Noordwolde.

Which have requested us to carry out the by them intended marriage, of which declarations have been posted on the front door of our home in the District of Hemelumer Oldephaart and Noordwold, namely in these locations on the twenty third and thirtieth December of the previous year and in the last named municipality on the sixth and thirteenth of January last, which in the afternoon at twelve o'clock

No objections against the declared marriage have come to my attention and the Mother of the intended groom, on our for this purpose requested declaration if she agreed to the intended marriage of her mentioned son to the mentioned Janetje Harmens Vogelzang, did we after reading of the mentioned ten documents which have been properly annexed to and paragraphed to this marriage instrument, as well as having in accordance with the sixth chapter of the book of the Civil Law have we asked of each of the intended marriage parties whether they desired to be husband and wife which was affirmed by each party separately, we declare in the name of the law that

LAMMERT SJOUKES VAN DER WAL, AND JANETJE HARMENS VOGELZANG, aforesaid, are bound in marriage of which we have prepared this document in the presence of Willem Pieter Albade, old fifty eight years, village constable living in Oudemirdum, Hidde Jacob Koornstra, old fifty three years, Police Officer living in Balk, Willem Tjietjes Roskam old thirty years, village constable living in Wijckel and of Franke van Elselo old twenty one years, clerk, living in Balk, being no blood relatives of the contractants mentioned, which document after having been read aloud, in addition to ourselves, has been signed by W.P. Albade, H.J Koornstra, W.T. Roskam, F van Elselo and the district official W. van Swinderen, having also requested the mother of the contractants as well as the contractants themselves to sign; however they declared that they never had learned how to write.

In het jaar Een duizend acht honderd twee en zeventig, den tweentwintigsten der maand Februar zijn voor ons Ambtenaar der Burgerlijken Stand der Gemeente Gaasterland, Provincie Friesland, verschenen Sibbele Annes de Boer, oud zevenenvijftig jaren gemeente veldwachter wonende te Mirns en Bakhuizen, en Sibbele Hotzes de Jager oud zestig jaren, huisschilder wonende te Mirns en Bakhuizen, die ons verklaard hebben dat JANTJE HARMENS VOGELZANG, oud achtenzestig jaren, zonder beroep wonende te Mirns en Bakhuizen geboren te Laaxum echtgenoot van Lammert Sjoukes van der Wal, arbeider wonende te Mirns en Bakhuizen dochter van Harmen Jans Vogelzang en Geeske Jans Krol beide overleden, op den eenentwintigsten der maand Februari dezes jaars des namiddags ten drie ure te Mirns en Bakhuizen is overleden.-- Waarvan wij deze akte hebben opgemaakt, welke na voorlezing, door ons en de aangevers is geteekend.

Was get.: S.A. de Boer, S.H. de Jager en de ambtenaar T.H. Visser.

12 13

In het jaar Een duizend acht honderd *tweentwintig* den *tweentwintigsten* der maand *Februarij* zijn voor ons Ambtenaar van den Burgerlijken Stand der Gemeente *GAASTERLAND*, Provincie Friesland, verschenen: *Sibbele Annes de Boer* oud *zevenenvijftig* jaren gemeente *veldwachter* wonende te *Mirns en Bakhuizen* en *Sibbele Hotzes de Jager* oud, *zestig* jaren huisschilder wonende te *Mirns en Bakhuizen* die ons verklaard hebben dat *JANTJE HARMENS VOGELZANG* oud *achtenzestig* jaren, zonder beroep wonende te *Mirns en Bakhuizen* geboren te *Laaxum* echtgenoot van *Lammert Sjoukes van der Wal* arbeider wonende te *Mirns en Bakhuizen*, dochter van *Harmen Jans Vogelzang* en *Geeske Jans Krol* beide overleden op den *eenentwintigsten* der maand *Februarij*, dezes jaars des *namiddags* ten *drie* ure, te *Mirns en Bakhuizen* is *Overleden* -- Waarvan wij deze akte hebben opgemaakt, welke, na voorlezing, door ons en de aangevers is geteekend --

S.A. de Boer
S.H. de Jager *Th. H. Visser*

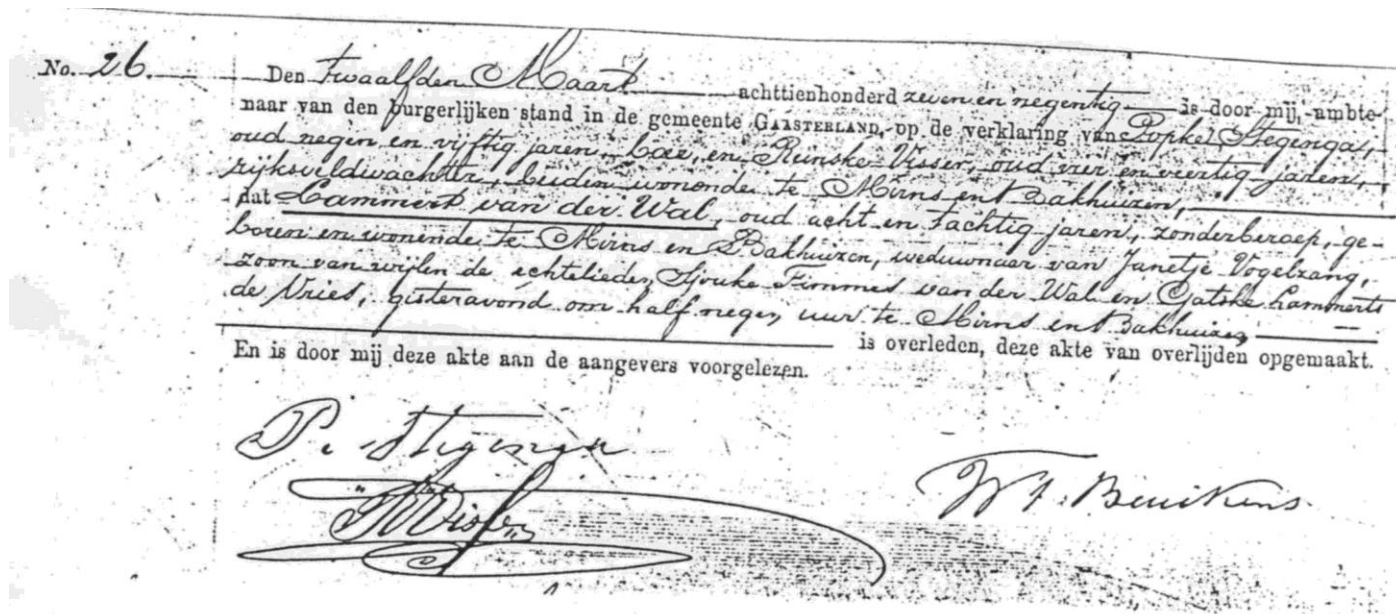
Death Certificate of Janetje Harmens Vogelzang # 466- 22nd February, 1872

English Translation: In the year one thousand eight hundred and seventy two, the twenty second of the month of February, has appeared before us as clerk of the Civil Registry of the Municipality of Gaasterland, Province of Friesland, Sibbele Annes de Boer, old seventy five years municipal constable living at Mirns and Bakhuizen, and Sibbele Hotzes de Jager old sixty years, house painter living at Mirns and Bakhuizen, who have declared that JANTJE HARMENS VOGELZANG, old sixty eight years, without occupation living at Mirns and Bakhuizen born at Laaxum, wife of LAMMERT SJOUKES van der

WAL, labourer living at Mirns and Bakhuizen, daughter of Harmen Jans Vogelzang and Geeske Jans Krol, both deceased, on the twenty first of the month of February of this year in the afternoon at three o'clock at Mirns and Bakhuizen has died.

Of which we have prepared this document, which after having been read aloud, has been signed by us and the declarants.

S.D. de Boer, S.H. De Jager and the clerk T. H. Visser.



Death certificate of Lammert van der Wal # 550 March 1897 husband of Janetje Vogelzang # 466

1830
 In het jaar Een duizend acht honderd vierendertig, den twintigste
 der maand Mei des na middags ten drie uren,
 is voor ons Grietman Officier van den Burgerlijken
 Stand der Grieterij Hemelumer Oldephaert en Noordwolde
 PROVINCIE VRIESLAND, gecompareerd Johannes Harmen
Vogelzang, oud Zeven en dertig Visser, van
Scharl van beroep, wonende te Scharl
 welke aan ons een kind heeft voorgesteld
 van het mannelijke geslacht, hetgeen op de
 negentiende Mei achttien honderd vier en dertig
 des namiddags ten vier uren uit hem
 Declarant en dezels Echtgenote Neeltje Aukes Sonsma,
 oud zeven en twintig jaren, van
 beroep huishoudster te Scharl woonende
 aanwezig geboren, en waaraan hij
 ikant verklaart den naam te geven
Harmen —
 Die verklaring en voorstellingen ges
 daan in tegenwoordigheid van de
 les voorsteld negen en dertig jaren, van
 beroep van beroep Woonende te Scharl, en
 de afgafte van de naam, oud acht en veertig
 jaren Antwoordende van beroep Woonende
te Scharl —
 En is deze act van geboorte na afgafte
 door de Declarant de getuigen en ons getekend.
Joh: H Vogelzang Harmen
J. W. Visser
L. W. W. W.

Birth certificate of Harmen Jans Vogelzang # 473- May 19, 1834

Dutch text: In het jaar een duizend acht honderd vier en dertig, den twintigste der maand Mei des namiddags ten drie uren is voor ons Grietman officier van de Burgelijke Stand der Grieterij Hemelumer Oldephaert en Noordwolde, Provincie Vriesland; gecompareerd Johannes Harmen Vogelzang, oud seven en dertig visser van beroep wonende te Scharl welke aan ons een kind heeft voorgesteld van het mannelijke geslacht, hetgeen op de negentiende Mei achttien honderd vier en dertig des namiddags ten vier uren uit hem Declarant en dezels Echtgenote Neeltje Aukes Sonsma, oud zeven en twintig jaren,

zonder beroep, insgelijks to Scharl woonachtig aldaar is geboren en waaraan declarant heeft verklaart de naam te geven van HARMEN-

Deze verklaring en voorstellingen gedaan in tegenwoordigheid van Sijtze Mijles Visser, oud acht en dertig jaren, visserman van beroep wonende in Scharl, en Lijcle Ulferts van der Wall, oud acht en dertig jaren, amtebediende van beroep wonende in Koudum

En is deze acte van geboorte na voorlezing, door de Declarant en de Getuigen en ons getekend. Joh HVogelzang, illegible, S W Visser, L. W. v d Wall.

English text: In the year one thousand eight hundred thirty four, on the twentieth of the month May in the afternoon at three o clock has appeared before us District officer of the Civil Registry of the District Hemelumer Oldephaert and Noordwolde, Province of Vriesland, Johannes Harmens Vogelzang, thirty seven years old, Fisherman by occupation living at Scharl, who has presented a child of the male gender, who, on the nineteenth of May eighteen hundred thirty four in the afternoon at four o clock was born out of the Declarant and his own Wife Neeltje Aukes Sonsma, old twenty seven years, without occupation, and also living in Scharl, of which the declarant has stated to give the name of HARMEN. This declaration and proposals, done in the presence of Sijtze Mijles Visser, old thirty nine years, fisherman by occupation living in Scharl, and Lijcle Ulferts van der Wall, old thirty eight years, clerk by occupation living in Koudum And this birth document, after reading, is signed by the Declarant and the Witnesses, and ourselves, Joh- H Vogelzang, illegible S. W. Visser, L. W. v d Wall.



Grave stone of Dieuwke Vogelzang # 476 and husband Sjouke v d Wal # 530-Bakhuizen Cemetary – 1980



Prayer cards of Dieuwke Vogelzang #476



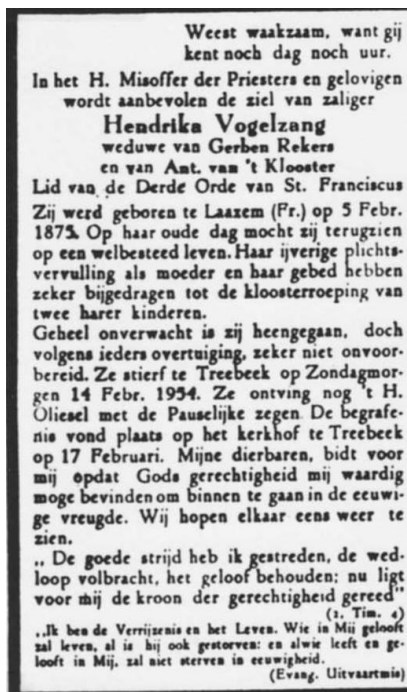
and husband Sjouke van der Wal #530



Prayer card of Auke Vogelzang # 477

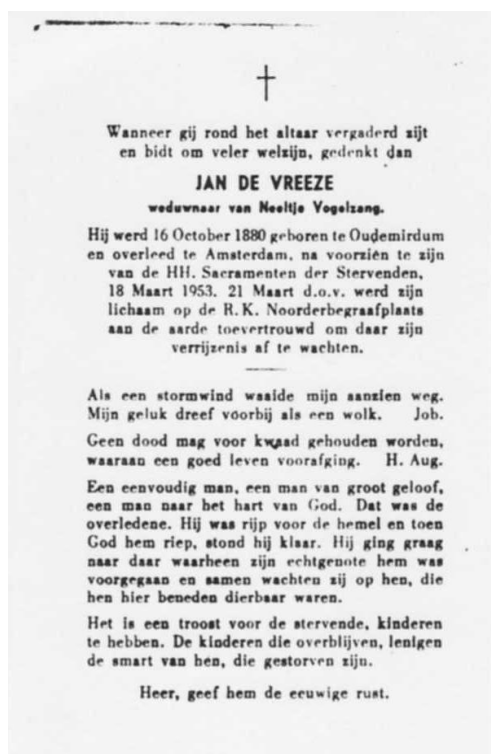


and wife Froukje de Vries # 535



Prayer cards of Hendrika Vogelzang #536

and husband Gerben Rekers # 1257



Prayer cards of Neeltje Vogelzang # 538

and husband Jan de Vreeze # 545

In het jaar Eenduizend achthonderd drieënzestig den acht en twintigsten der maand Mei, zijn voor ons ondergeteekende Ambtenaar van den Burgelijke Stand der Gemeente Hemelum Oldephaart en Noordwolde, Provincie Friesland gecompareerd: HARMEN JOHANNES VOGELZANG, oud negenentwintig jaren geboren te Scharl, van beroep visscher wonende te Scharl, meerderjarige zoon van Johannes Harmens Vogelzang, overleden, en van Neeltje Aukes Sonsma, zonder beroep wonende te Scharl in tijden echtelieden en TRIJNTJE LIEUWES van der VEEN, oud drieëntwintig jaren, geboren te Koudum zonder beroep, wonende te Koudum, meerderjarige dochter van Lieuwe Sjoerds van der Veen, schipper en Aat Johannes Konst, zonder beroep, echtelieden wonende te Koudum, welke ons verzocht hebben het door hen voorgenoemen huwelijk te voltrekken, waarvan de afkondigingen op Zondagen den Zeventienden en vierentwintigsten der maand Mei van het jaar achttien honderd en drieënzestig in deze gemeente zonder stuiting hebben plaats gehad.

En hebben de comparanten ot dat einde aan ons overlegd ten eersten, een geboorte extract des bruidegoms, ten tweede een overlijdens extract van de vader des bruidegoms en ten derden een geboorte extract der bruid terwyl de moeder des bruidegoms en de ouders der bruid verklaard hebben hunne toestemming te geven tot dit huwelijk. Waarna wij hun in het openbaar hebben afgevraagd of zij elkander wederkerig tot echtgenooten aannemen en getrouwelijk al de pligten zullen vervullen, welke door de Wet aan den huwelijken staat verbonden zijn: waarop door ieder afzonderlijk een toestemmend antwoord zijnde gegeven, hebben wij in naam der Wet, verklaard dat Harmen Johannes Vogelzang, en Trijntje Lieuwes v/d Veen bovengenoemd door den echt aan elkander zijn verbonden.

Waarvan wij deze acte hebben opgemaakt in tegenwoordigheid van Tjitte Romkes de Boer, oud drieënzestig jaren, Andries Reins Quarre oud vijfenvijftig jaren, beide veldwachters, Taake Plantenga, oud vijftig jaren secretaris en Murk Prater oud drieëndertig jaren, klerk van beroep, allen te Koudum woonachtig en de comparanten vreemd.

En is deze acte na voorlezing door den Bruidegom, de bruid, de vader der Bruid, de getuigen en ons geteekend hebbende de moeder der bruidegom en de moeder der bruid verklaard niet te kinnen schrijven.

Was get: H.J. Vogelzang, T.L. v/d Veen L.S. v/d Veen T.R. de Boer

NR 34

In het jaar Eenduizend achthonderd drieënzestig den acht en twintigsten der maand Mei, zijn voor ons ondergeteekende Ambtenaar van den Burgelijke Stand der Gemeente Hemelum Oldephaart en Noordwolde, Provincie Friesland gecompareerd: Harmen Johannes Vogelzang oud negenentwintig jaren, geboren te Scharl, van beroep visscher, wonende te Scharl, meerderjarige zoon van Johannes Harmens Vogelzang, overleden, en van Neeltje Aukes Sonsma, zonder beroep, wonende te Scharl in tijden echtelieden, en Trijntje Lieuwes van der Veen, oud drieëntwintig jaren, geboren te Koudum, zonder beroep, wonende te Koudum, meerderjarige dochter van Lieuwe Sjoerds van der Veen, schipper en Aat Johannes Konst, zonder beroep, echtelieden wonende te Koudum, welke ons verzocht hebben het door hen voorgenoemen huwelijk te voltrekken, waarvan de afkondigingen op Zondagen den Zeventienden en vierentwintigsten der maand Mei van het jaar achttien honderd en drieënzestig in deze gemeente zonder stuiting hebben plaats gehad.

Marriage document of Harmen Jans Vogelzang # 473 and Trijntje Lieuwes v d Veen #478- Page 1

En hebben de voorgaanden tot dat einde aancant overgelegd.
 te weten een getuente intrent des landgoeds; te weten een
 overleiden intrent vande Water des landgoeds, intrent derden des
 getuente intrent des land, te weten de meesten des landgoeds
 ende onder den land verblevend hebben hunne tekenning te
 weten dat landgoeds. -- Waarvan wy hier intrent overlegden
 hebben afgevaardigd of op elken land tekenning tekenning te
 kennen, en getuente tekenning al de pluyten tekenning tekenning
 den de watermeester tekenning tekenning tekenning; -- waer
 op door ieder afgevaardigd een tekenning antwoord tekenning
 geven hebben, en naem den watermeester des landgoeds
 Johannes Vogelzang ten Teynste Reeuwte vande Veert.
 tevensomint den tekenning tekenning tekenning. --
 Waarvan wy hier acte hebben afgevaardigd integenwoord.
 desland van Teynste Reeuwte des land, en drie antwoord tekenning
 Andreas Reeuwte Reeuwte, en vijfentwintig tekenning tekenning
 tekenning. Tekenning tekenning, en vijfentwintig tekenning
 tekenning tekenning, en drie antwoord tekenning, tekenning van
 tekenning, tekenning tekenning tekenning, tekenning tekenning
 tekenning tekenning. --
 En is deze acte met overleiden des landgoeds tekenning, de
 landgoeds tekenning des landgoeds, de getuente tekenning ge-
 tekenning tekenning de meesten des landgoeds tekenning tekenning
 landgoeds tekenning tekenning tekenning.

J. L. Vogelzang
 T. L. d. d. Leen
 10 p. v. v. v. v. v.
 H. d. d. d.
 H. d. d. d.
 H. d. d. d.
 H. d. d. d.

H. d. d. d.

English Text: In the year one thousand eight hundred and sixty three the twenty eights of
 the month May, have appeared before us undersigned clerk of the Civil Registry for the
 municipality of Hemelum Oldephaert and Noordwolde, Province Friesland, HARMEN
 JOHANNES VOGELZANG, old twenty nine years born in Scharl, fisherman by

occupation living in Scharl, adult son of JOHANNES HARMENS VOGELZANG, deceased, and of NEELTJE AUKES SONSMA, without occupation living in Scharl, at the time spouses and TRIJNTJE LIEUWES van der VEEN, old twenty three years, born in Koudum, without occupation, living in Koudum, adult daughter of LIEUWE SJOERDS van der VEEN, skipper and AAT JOHANNES KONST, without occupation, spouses living in Koudum, who have requested us to execute the by them intended marriage, of which the announcements took place on Sundays the seventeenth en twenty fourth of the month May of the year eighteen hundred and sixty three in this municipality without objection

And have those appearing to this end, provided us in the first instance with an excerpt of the birth document of the groom, in the second instance with the death excerpt of the father of the groom, and in the third instance with the birth excerpt of the bride, while the mother of the groom and the parents of the bride declared to have given their permission to this marriage; of which we have publicly asked whether they accepted each other as spouses and faithfully would carry out all the duties which by law are connected to the marital state; of which each separately gave an affirmative answer, have we in name of the Law declared that HARMEN JOHANNES VOGELZANG, and TRIJNTJE LIEUWES v/d VEEN, heretofore mentioned, are tied to each other (in marriage).

Of which this document has been prepared in the presence of Tjitte Romkes de Boer, old three and sixty years, Andries Reins Quarre, old fifty five years,, both police constables, Taeke Plantenga, old fifty years, secretary; and Murk Prater old thirty three years, clerk by occupation, all living in Koudum and unrelated to those appearing (before me).

An is this document, after having been read out loud, signed by us, the Groom, the bride, the father of the Bride, the witnesses. The mother of the groom and the mother of the bride declared that they were unable to write.

H.J Vogelzang, T L v d Veen, L. S. van der Veen, T. r. de Boer, A. R. Quarre, T. Plantenga, M. Prater M A de Jong

In het jaar een duizend acht honderd twee en zeventig, den zeventienden der maand July zijn voor ons ondergeteekende, ambtenaar van den Burgerlijken stand der Gemeente Hemelum Oldephaert en Noordwolde, provincie Friesland, gecompareerd: Doede Jans de Vries, oud tweeënveertig jaren van beroep werkmán, wonende te Scharl. en Wijbe Jans de Vries oud vier-en dertig jaren, van beroep visscher, wonende te Scharl, welke ons verklaard hebben dat HARMEN JOHANNES VOGELZANG, geboren en als visscher gewoond hebbende te Scharl, oud acht en dertig jaren, echtgenoot van Trijntje Lieuwes van der Veen, zonder beroep, zoon van Johannes Harmens Vogelzang, overleden en Neeltje Aukes Sonsma, zonder beroep, wonende te Scharl, in tijden echtelieden, op den zestiensten dag der maand July dezes jaars, des avonds ten tien ure, te Scharl is overleden, en hebben wij deze acte aan de aangevers voorgelezen, welke dezelve na zulks, met ons hebben verteekend.

was get: D.J. de Vries W.J. de Vries en de ambtenaar (onleesbaar)

No. 35.

In het jaar Een duizend acht honderd twee en zeventig, den *zeventienden* der maand *July* zijn voor ons ondergeteekende Ambtenaar van den Burgerlijken Stand der Gemeente Hemelum Oldephaert en Noordwolde, Provincie Friesland, gecompareerd: *Doede Jans de Vries* oud *tweeenveertig* jaren, van beroep *werkmán* wonende te *Scharl* en *Wijbe Jans de Vries* oud *veertig* jaren, van beroep *visscher* wonende te *Scharl* welke ons verklaard hebben, dat *Harmen Johannes Vogelzang*, geboren en als *visscher* gewoond hebbende te *Scharl*, oud *achtendertig* jaren, echtgenoot van *Trijntje Lieuwes van der Veen*, zonder beroep, zoon van *Johannes Harmens Vogelzang*, overleden en *Neeltje Aukes Sonsma*, zonder beroep, wonende te *Scharl*, in tijden echtelieden op den *zestiensten* dag der maand *July*, dezes jaars, des *avonds* ten *tien* ure, te *Scharl* is overleden, en hebben wij deze acte aan de aangevers voorgelezen, welke dezelve na zulks, met ons hebben verteekend.

Doede J. de Vries
W. J. de Vries

N. W. Vriesman

Death registration of Harmen Johannes Vogelzang # 473

English Translation: In the year one thousand eight hundred and seventy two, the seventeenth of the month of July, have appeared before us the undersigned, clerk of the Civil Registry of the Municipality of Hemelum Oldephaert and Noordwolde, Province Friesland, Doede Jans de Vries, old forty two years labourer by occupation, living at Scharl, and Wijbe Jans de Vries, old thirty four years, fisherman by occupation, living at Scharl, who have declared before us that HARMEN JOHANNES VOGELZANG, born and having lived as fisherman at Scharl, old thirty eight years, husband of TRIJNTJE LIEUWES van der VEEN, without occupation, son of JOHANNES HARMENS VOGELZANG, deceased, and NEELTJE AUKES SONSMA, without occupation, living in Scharl, at the time spouses, has died on the sixteenth day of the month July of this year, in the evening at ten o'clock at Scharl, and having read this document to the announcers, they and we have signed.

Doede J de Vries, W. J De Vries; N W??? clerk

In het jaar negentienhonderd negentien
den zeventienden der maand Maart verschenen v
Ons, Ambtenaar van den Burgerlijken Stand der gemeente GAASTERLAND: _____
Sijbolt Muirelaar,
oud acht en veertig jaren, van beroep veehouder,
wonende te Mirns en Bakhuizen,
en Harmen Roodhof,
oud acht en dertig jaren, van beroep veehouder,
wonende te Mirns en Bakhuizen
_____ die verklaarden, dat op
zestien der maand Maart dezes jaar
des namiddags ten half twee ure, binnen deze gemeen
te Mirns en Bakhuizen is overled
Trijntje van der Veen,
oud zeven en veertig jaren, van beroep huisvrouwster,
geboren te Koudum op en wonende te Mirns en Ba
huizen, weduwe van Herman Vogelzang, dochter v
Lieuwe Sjoerd van der Veen en Aat Johannes Konst
beiden overleden.

Waarvan akte, welke overeenkomstig de wet is voorgelezen.

S. Muirelaar
H. Roodhof

E. Lansbout

Death registration of Trijntje van der Veen-Vogelzang # 478

English Translation: In the year nineteen hundred nineteen the seventeenth of the month March appeared before us clerk of the Civil Registry of the Municipality of Gaasterland, Sijbolt Muirelaar old twenty eight years, of occupation cattle holder living at Mirns Bakhuizen and Harmen Roodhof old thirty eight years, of occupation cattle holder living at Mirns Bakhuizen who declared that on the sixteenth of the month March of this year, in the afternoon at 1.30 o clock, within the municipality of Mirns and Bakhuizen has died TRIJNTJE van der VEEN, old seventy nine years, occupation housekeeper born at Koudum and living at Mirns and Bakhuizen, widow of Herman Vogelzang, daughter of Lieuwe Sjoerd van der Veen and Aat Johannes Konst, both deceased.

Of which document, which in accordance (with) the law has been read aloud

Signed: S Muirelaar, H.Roodhof. E Lansbout clerk

In het jaar Een duizend acht honderd zeven en vijftig, den acht en twintigsten dag der maand Februari zijn voor ons Taeke H. Visser, ambtenaar van den Burgerlijken Stand der Gemeente Gaasterland, Provincie Friesland gecompareerd Sibbele Annes de Boer, oud twee en veertig jaren Veldwachter en Age Joost Negenman, oud vier en twintig jaren, arbeider beiden wonende te Mirns en Bakhuizen, welke ons verklaard hebben, dat GATSKE HARMENS VOGELZANG, oud acht en veertig jaren, zonder beroep wonende te Mirns en Bakhuizen, geboren te Laaxem, ongehuwd, dochter van Jan Harmens Vogelzang en Geeske Jans Krol, beiden overleden, op den zevenentwintigsten der maand Februari dezes jaars des namiddags te zes ure te Mirns en Bakhuizen in de huizinge gequoteerd vierenvijftig is overleden; en hebben wij deze Acte aan de aangevers voorgelezen, welke haar daarna nevens ons getekend hebben.

S. A. de Boer
Age J. Negenman
Taeke H. Visser

In het jaar Een duizend achthonderd en zeven en vijftig, den acht en twintigste dag der maand Februari zijn voor ons Taeke Harmens Visser, ambtenaar van den Burgerlijken Stand der Gemeente Gaasterland, Provincie Friesland gecompareerd Sibbele Annes de Boer, oud twee en veertig jaren Veldwachter en Age Joost Negenman, oud vier en twintig jaren, arbeider beiden wonende te Mirns en Bakhuizen, welke ons verklaard hebben, dat GATSKE HARMENS VOGELZANG, oud acht en veertig jaren, zonder beroep wonende te Mirns en Bakhuizen, geboren te Laaxem, ongehuwd, dochter van Jan Harmens Vogelzang en Geeske Jans Krol, beiden overleden, op den zevenentwintigsten der maand Februari dezes jaars des namiddags te zes ure te Mirns en Bakhuizen in de huizinge gequoteerd vierenvijftig is overleden; en hebben wij deze acte aan de aangevers voorgelezen, welke haar daarna nevens ons getekend hebben

S. A. de Boer

Age J Negenman

Taeke H. Visser.

Death certificate of Gatske Harmens Vogelzang- # 468- Feb. 28, 1857

English translation: In the year one thousand eight hundred and fifty seven, on the twenty eight's day of the month of February have appeared before me, Taske H. Visser clerk of Civil Registration for the municipality of Gaasterland, Province of Friesland, Sibbele Annes de Boer, old forty two years, village constable, and Age Joost Negeman, old twenty four year, labourer, both living at Mirns and Bakhuizen, who have declared that GATSKE HARMENS VOGELZANG, old forty eight years, without occupation living at Mirns and Bakhuizen, born in Laaxum, unmarried daughter of Jan Harmens Vogelzang

and Geeske Jans Krol, both deceased, has passed away on the twenty seventh day of the month of February of this year at six o'clock in the afternoon at Mirns and Bakhuizen in the housing quoted; and after have read out aloud this document to the declarants, did they as well as ourselves sign same.

S.A. de Boer; Age J Negeman; Taske H. Visser

Nommer 50
Op heden den veertien Mei
achttien honderd een en negentig, verschenen voor ons Ambtenaar van den Burgerlijken Stand der Gemeente Hemelum Oldephaert en Noordwolde, Geeske Vogelzang, wed
veertig jaren, arbeider, van Leeke de Berg, wed
negentig jaren, koemelker, beide wonen
te Hemelum

dewelke ons hebben aangegeven, dat Berendje Vogelzang, wed
veertig jaren, geboren te Leeke, wonende
te Hemelum, zonder beroep, overleden
van Haarmen Vogelzang en van Geeske Krol
beide overleden

op den veertien Mei des jaars 1891 des even middags te
vi ure, in het huis staande te Hemelum, Wijk 1, num
mer zestig, overleden is

Van welke aangave wij deze akte hebben opgemaakt, die, na gedane voorlezing, is geteekend door ons en de comparanten

G. H. Muir laar
G. J. de Jong

C. J. Negema

Death certificate of Berendje (Freule) Vogelzang # 471- May 1891

In het jaar Een duizend acht honderd vier en zestig, den 22sten
 der maand Februarij is voor ons ondergeteekende Amb-
 tenaar van den Burgerlijken Stand der Gemeente Hemelumer Oldephaert en Noordwolde, Pro-
 vincie Friesland, gecompareerd: Harmen Johannes Vogelzang
 oud 22 jaren, van beroep Schipper wonende
 te Scharl welke ons verklaarde, dat op den 20sten
 dag der maand Februarij des 22 jaars, des namiddags ten
vier ure, te Scharl een kind van het mannelijk geslacht is geboren uit
Lieve Sjoerds v.d. Veen en Trijntje Lieuwes van der Veen
oud vierentwintig jaren, zonder beroep, insgelijks te Scharl
woonachtig
 aan welk kind hij verklaarde de voornaam te geven van Johannes

De gemelde verklaring is geschied in tegenwoordigheid van Lieve Sjoerds
van der Veen oud 22 jaren, van beroep Schipper
 wonende te Scharl en van Sjoerd Sjoerds van der Veen oud
22 jaren, van beroep Schipper wonende te Scharl
 Waarvan wij deze acte hebben opgemaakt, welke, nadat dezelve was voorgelezen, door ons
H. J. Vogelzang
H. J. van der Veen
H. J. van der Veen

No. 20

No. 28.

In het jaar Een duizend acht honderd vier en zestig, den drieen-
 twintigsten der maand Februari is voor ons ondergeteekende Ambtenaar
 van den Burgelijken Stand der Gemeente Hemelumer Oldephaert en
 Noordwolde, Provincie Friesland, gecompareerd: Harmen Johannes
Vogelzang, oud negenentwintig jaren, van beroep visscher, wonende
 te Scharl welke ons verklaarde, dat op den tweeentwintigsten dag
 der maand Februari dezes jaars, des namiddags ten vier ure, te
Scharl een kind van het mannelijk geslacht is geboren uit hem
 comparant en deszelfs echtgenote Trijntje Lieuwes van der Veen,
 oud vierentwintig jaren, zonder beroep, insgelijks te Scharl
 woonachtig, aan welk kind hij verklaarde de voornaam te geven
 van JOHANNES.

De gemelde verklaring is geschied in tegenwoordigheid van
Lieuwe Sjoerds v.d. Veen, oud vijftenzestig jaren, van beroep
 schipper, wonende te Koudum, en van Sjoerd Sjoerds van der Veen,
 oud negenenvierentwintig jaren, van beroep schipper, wonende te Koudum.

Waarvan wij deze acte hebben opgemaakt; welke, nadat dezelve
 was voorgelezen, door ons, de comparant en de getuigen is getekend.

Birth document of Johannes (Grete) Vogelzang # 479

Burgerlyke Stand

Provincie Friesland

Gemeente Gaasterland

Uittreksel

Mit het Register, voor de aangaven van geboorten in de gemeente Gaasterland, blijkt dat op den vier en twintigsten April achttienhonderd acht en zestig te Oudemirdum is geboren: —

Marijke, dochter van Fimme Aukes de Vries en zyne echtgenote Korneliske Pieters van der Werf.

Uit Uittreksel

Balk den 8^{ten} Mei 1892

De Ambtenaar van den Burgerlyken Stand in de gemeente Gaasterland

W F B.

Bechtifoss

Extract from the Balk Birth Register of the birth of Marijke de Vries #483, wife of Johannes Vogelzang

English Translation: Civil Registry, Province of Friesland, Municipality of Gaasterland. Extract From the Registry of birth registration in the municipality of Gaasterland, appears that on the twenty fourth of April eighteen hundred sixty eight in Oudemirdum is born MARIJKE daughter of Fimme Auke de Vries and spouse Korneliske Pieters van der Werf.

On behalf of the extract, Balk, May 8, 1892. The clerk of the Civil Registry in the municipality of Gaasterland: W F B.

Den Eenentwintigsten Mei achttien honderd en een en negentig, zijn voor mij ambtenaar van den Burgerlijken Stand in de gemeente Gaasterland, ten gemeentehuize verschenen:-----
JOHANNES VOGELZANG, oud zeven en twintig jaren, visscher, geboren en wonende te Scharl, meerderjarige zoon van Harmen Johannes Vogelzang, overleden, en Trijntje Lieuwes van der Veen, zonder beroep wonende te Scharl en MARIJKE de VRIES, oud drieentwintig jaren, zonder beroep geboren en wonende te Oudemirdum, meerderjarige dochter van Fimme Aukes de Vries, koemelker wonende aldaar, en wijlen Korneliske Pieter van der Werf,-----teneinde hun voorgenoemen huwelijk, tot het aangaan waarvan de moeder des bruidegoms en de vader der bruid bij deze roestemming geven en van hetwelk de afkondigingen in deze gemeente, en in de gemeente Hemelumer Oldephaert en Noordwolde zijn gedaan den tienden en den zeventienden dezer maand, door mij te doen voltrekken.-----
 En heb ik in het openbaar, nadat de aanstaande echtgenooten verklaard hadden dat zij elkander aannemen tot echtgenooten en dat zij getrouwelijk alle de plichten zullen vervullen, welke door de wet aan den huwelijken staat verbonden zijn, in naam der wet verklaard, dat JOHANNES VOGELZANG en MARIJKE de VRIES, voornoemd, door den echt aan elkander verbonden zijn. Alles in tegenwoordigheid van Durk Wijma, oud negen en veertig jaren, gemeente secretaris Eibert Rinzes Hoekstra, oud een en dertig jaren, klerk Fetze Boersma, oud vierendertig jaren, gemeenteveldwachter, allen wonende te Balk, en Willem Taatgen, oud achtentwintig jaren, gemeente veldwachter wonende te Wijckel als getuigen. En is door mij deze akte, daarvan opge maakt, aan de verschenen personen en de getuigen voorgelezen.
 Was geteekend: J. Vogelzang, M de Vries, T.L. v/d Veen, F.A. de Vries E.R. Hoekstra, D. Wijma, F. Boersma, W. Taatgen en de ambtenaar.

21. Den een en twintigsten Mei achttien honderd en een en negentig, zijn voor mij ambtenaar van den Burgerlijken Stand in de gemeente Gaasterland, ten gemeentehuize verschenen:
Johannes Vogelzang, oud zeven en twintig jaren, visscher, geboren en wonende te Scharl, meerderjarige zoon van Harmen Johannes Vogelzang, overleden, en Trijntje Lieuwes van der Veen, zonder beroep wonende te Scharl en Marijke de Vries, oud drieentwintig jaren, zonder beroep geboren en wonende te Oudemirdum, meerderjarige dochter van Fimme Aukes de Vries, koemelker wonende aldaar, en wijlen Korneliske Pieter van der Werf,-----teneinde hun voorgenoemen huwelijk, tot het aangaan waarvan de moeder des bruidegoms en de vader der bruid bij deze roestemming geven en van hetwelk de afkondigingen in deze gemeente, en in de gemeente Hemelumer Oldephaert en Noordwolde zijn gedaan den tienden en den zeventienden dezer maand, door mij te doen voltrekken.-----
 En heb ik in het openbaar, nadat de aanstaande echtgenooten verklaard hadden dat zij elkander aannemen tot echtgenooten en dat zij getrouwelijk alle de plichten zullen vervullen, welke door de wet aan den huwelijken staat verbonden zijn, in naam der wet verklaard, dat Johannes Vogelzang en Marijke de Vries, voornoemd, door den echt aan elkander verbonden zijn. Alles in tegenwoordigheid van Durk Wijma, oud negen en veertig jaren, gemeente secretaris Eibert Rinzes Hoekstra, oud een en dertig jaren, klerk Fetze Boersma, oud vierendertig jaren, gemeenteveldwachter, allen wonende te Balk, en Willem Taatgen, oud achtentwintig jaren, gemeente veldwachter wonende te Wijckel, als getuigen.
 En is door mij deze akte, daarvan opge maakt, aan de verschenen personen en de getuigen voorgelezen.
 Was geteekend: J. Vogelzang, M de Vries, T.L. v/d Veen, F.A. de Vries E.R. Hoekstra, D. Wijma, F. Boersma, W. Taatgen en de ambtenaar.

Marriage document of Johannes (Grete) Vogelzang # 479 and Marijke de Vries #483

English translation: On the twenty first of May eighteen hundred and ninty, have appeared before me , clerk of Civil Registry in the municipality of Gaasterland, at city hall, JOHANNES VOGELZANG, old twenty seven years, fisherman, born and living at Scharl, adult son of HARMEN JOHANNES VOGELZANG, deceased, and TRIJNTJE LIEUWES van der VEEN, without occupation living at Scharl and MARIJKE de VRIES, twenty three years old, without occupation born and living in Oudemirdum, adult daughter of FIMME AUKES de VRIES, cow milker and living there, and the late KORNELISKE PIETERS van der WERF, for the purpose of having me carry out the wedding, to which the mother of the groom and the father of the bride have given their permission and of which announcements have been made in this municipality as well as in the municipality of Hemelumer Oldephaert Noordwolde on the tenth and seventeenth

of this month—and I have in public, after the intended spouses had declared that they accepted each other and that they faithfully will carry out the marital duties, which by law are a part of marriage, declared that JOHANNES VOGELZANG and MARIJKE de VRIES, afore mentioned, are united in marriage. All of this in the presence of Durk Wijma, forty nine years old, municipal secretary, Elbert Rinzes Hoekstra, thrity one years old, clerk, Feze Boersman, thirty four years old, municipal constable living at Wijckel, as witnesses. And is the document of this event prepared by me and read to the appearing persons and witnesses.

Signed by; J Vogelzang, M. de Vries, T. L v d Veen, F. A. de Vries, E R. Hoekstra, D Wijma, F. Boersma, W. Taaten, and the clerk.

1924.

№ 25 Heden drie en twintig Mei
negentienhonderd vier en twintig, verscheenen voor mij, Ambtenaar van den burgerlijken
stand der gemeente Hemelum Oldephaert en Noordwolde:
Kerst Visser,
oud twee en veertig jaren, andereviischer,
wonende te Scharl
en Popke de Vries,
oud veertien en twintig jaren, van boerenbedrijf,
wonende te Scharl,
die verklaarden, dat op drie en twintig Mei dezes jaars,
des na middags ten elf ure, te Scharl
_____ is overleden:
Johannes Vogelzang, uitgenoot
van Marijke de Vries,
oud zes jaren, andereviischer
geboren _____ en wonende te Scharl, woon van
rijkel de echtelieden Herman Johannes Vogelzang en
Pijntje Lieuwes van der Beek.
Waarvan akte, welke overeenkomstig de wet is voorgelezen.

K. Visser
P. de Vries

Death Registration of Johannes (Greate) Vogelzang # 479



Prayer cards of Johannes H Vogelzang # 479 and his wife Marijke De Vries #483

Aantekeningen.

HUWELIJK

van

Johannes Vogelzang

en

Marijke de Vries

Van de hijsvooren vermelde echtgenooten is de man overleden:
te *Scharl* den *22 Mei 1924*
de vrouw overleden:
te *Scharl* den *19 April 1953*

Gemeente *Scharl* Provincie *Gronland*

Op den *21 Mei* 1891 is het huwelijk voltrokken tusschen:

Johannes Vogelzang
geboren te *Scharl*
zoon van *Harmon Johannes Vogelzang*
en van *Wijntje Leemans van der Veen*
weduwnaar van

Marijke de Vries
geboren te *Oudemirdum*
dochter van *Germech de Vries*
en van *Korneliska Peters van der Veen*
weduwnaar van

den *22 Februari* 1864

den *24 April* 1868

Marriage/family document of (greate) Johannes Vogelzang #479 and Marijke de Vries #483- Page 1

KINDEREN UIT DIT HUWELIJK GEBOREN.

VOORNAMEN.	GEBOREN		OVERLEDEN	
	TE	DEN	TE	DEN
1. <i>Harmon</i>	<i>Schaal</i>	<i>19 Sept. 1892</i>	<i>Gunning</i>	<i>6.1.1953</i>
2. <i>Timme</i>	<i>Schaal</i>	<i>6 Dec. 1894</i>		
3. <i>Auke</i>	<i>Schaal</i>	<i>6 Mei 1896</i>	<i>Streek</i>	<i>23 Jan 1977</i>
4. <i>Pieter</i>	<i>Schaal</i>	<i>12 Jan 1898</i>		
5. <i>Opelia</i>	<i>Schaal</i>	<i>17 Sept. 1899</i>	<i>Ward</i>	<i>20 Juni 1917</i>
6. <i>Krank</i>	<i>Schaal</i>	<i>10 Nov. 1901</i>	<i>Bakhuizen</i>	<i>28 Dec 1907</i>
7. <i>Katharinus</i>	<i>Schaal</i>	<i>24 Oct. 1903</i>		
<i>Joseph</i>	<i>"</i>	<i>23 Maart 1905</i>		
9. <i>Esther</i>	<i>"</i>	<i>27 Dec. 1907</i>		
10.				
11.				

INLICHTINGEN.

betreffende de akten van den Burgerlijken Stand.



De aangifte van geboorte moet worden gedaan door den vader, of ingeval van diens verhindering, afwezigheid of overlijden door den verloskundige, de vroedvrouw of een ander persoon, die bij de bevalling is tegenwoordig geweest. Is de moeder buiten hare woning bevallen en de vader verhinderd de aangifte te doen, dan moet deze geschieden door den persoon te wiens huize de bevalling heeft plaats gehad.

De aangifte moet geschieden in tegenwoordigheid van twee meerderjarige, in het Rijk wonende manspersonen, binnen drie dagen na de bevalling; dus moet bijv. van een kind, dat op Maandag geboren is, de geboorteaangifte uiterlijk op Donderdag van dezelfde week worden gedaan.

Kinderen, levenloos ter wereld gekomen of overleden vóór de geboorteaangifte, worden als levenloos aangegeven. Dit moet geschieden door twee meerderjarige binnen het Rijk wonende manspersonen.

De akte wordt in de storfregisters ingeschreven,

De aangifte van overlijden wordt gedaan door twee meerderjarige binnen het Rijk wonende manspersonen, onder opgave van:

- 1º. plaats, dag en uur van het overlijden;
- 2º. voornamen, naam, ouderdom, beroep, geboorteplaats en woonplaats van den overledene;
- 3º. voornamen en naam van den anderen echtgenoot, indien de overledene gehuwd, weduwnaar of weduwe was;
- 4º. voornamen, namen, beroep en woonplaats der ouders van den overledene.

Eene begraafing mag niet vroeger dan 36 uren en niet later dan op den vijfden dag na het overlijden geschieden. Is dus Maandagavond om 8 ure iemand overleden, of een kind levenloos ter wereld gekomen, dan mag de begraafing van het lijk niet geschieden vóór Woensdagmorgen 8 ure of na Zaterdag van dezelfde week. De Burgemeester kan echter, na verhoor van een geneeskundige, schriftelijk ontheffing van deze bepaling verlenen.

Het verlof tot begraven wordt door den Ambtenaar van den Burgerlijken Stand niet verleend, dan nadat hem is ter hand gesteld eene verklaring van overlijden, afgegeven door een geneeskundige. Bij gebreke van zoodanige verklaring, ook voor levenloos aangegeven kinderen gevorderd, wordt de dootschouw verricht en de verklaring afgegeven door een geneeskundige, daartoe door Burgemeester en Wethouders aangewezen.

Uit een en ander volgt, dat het wenschelijk is, de aangiften van overlijden zoo vroeg mogelijk te doen.

As above page 2



Grave stone of Greate Jehonnes Vogelzang and wife Marijke de Vries in Bakhuizen Cemetery- ca 1880- Stone has since been destroyed



Prayer cards of Akke Vogelzang # 480
Sister of Greate Jehonnes Vogelzang



and husband Frank Brouwer # 515

achtien honderd twee en negentig, verscheen voor ons Ambtenaar van den Burgerlijken Stand der Gemeente Hemelumer Oldephaert en Noordwolde, Johannes

Vogelzang oud achtien jaren, van beroep vischer wonende te Scharl

geassisteerd met twee getuigen, de eerste genaamd Jacobus Kuipers oud zevenendertig

jaren, van beroep landbouwer, wonende te Koudum en de tweede

Sierd Gielkes de Boer oud twee en dertig jaren, van beroep landbouwer wonende te Koudum dewelke ons

heeft verklaard dat zijn neef Harmen Vogelzang de viere maanden loep wonende te Scharl

op den negentienden daar maand des voormiddags te viere ure

te zijn neef Harmen te Scharl

is befallen van een kind van het mannetlijk geslacht, aan hetwelk de voornaam amtes gegeven van J. B. van der

Van welke verklaring wij deze akte hebben opgemaakt, die, na gedane voorlezing, is geteekend door ons Johannes H. Vogelzang en de getuigen

Johannes H. Vogelzang
J. Kuipers

No. 59.

In het jaar Een duizend acht honderd zes en negentig, den zeventien der maand Mei is voor ons Ambtenaar van den Burgerlijken Stand der Gemeente Hemelumer Oldephaert en Noordwolde, Provincie Friesland, gecompareerd:

Johannes Vogelzang oud veertien jaren, van beroep vischer wonende te Scharl welke ons

verklaarde, dat op den zesden dag der maand Mei

dezes jaars, des na middags ten zeven ure,

te Scharl een kind van het mannetlijk geslacht is geboren uit

zijn echtgenoot Marjke de Vries zonder be

roep, ingelyks te Scharl woonachtig

aan welk kind hij verklaarde de voornaam te geven van Beke

Deze verklaring is geschied in tegenwoordigheid van Albert Pijper oud duizend jaren, van beroep schipper, wonende te Koudum en van Jan Pieter oud veertien jaren, van beroep klerk wonende te Koudum

Waarvan wij deze akte hebben opgemaakt, die na voorlezing is geteekend door ons den compareerden en de getuigen.

Joh. H. Vogelzang
W. Pijper Pieter No. 60.

Birth registration documents of Harmen Vogelzang #484 and brother Auke # 486



Tombstone of Auke # 486 and Cornelis Vogelzang # 488- May 2010



Grave stones of bachelor children of Greate Jehonnes Vogelzang; Harmen # 484; Cornelis # 488 and Brother Auke # 486 in Bakhuizen Cemetary 1980



As above, but with sister Akke # 492 added and face changed- May 2010



Grave stone of Fimme Vogelzang #485 and wife Antje de Vreeze # 493 in above Cemetery 1980



Tombstone of Afke Vogelzang # 494- Bakhuizen Cemetary- May 2010



Gravestone of Frank Augustines Vogelzang # 1157- Bakhuizen Cemetary May 2010

In het jaar Een duizend acht honderd negen en negentig, den achtste
der maand September is voor ons Ambtenaar van den Burgerlijken Stand der Gemeente
Hemelumer Oldephaert en Noordwolde, Provincie Friesland, gecompareerd:

Johannes Vogelzang oud vijftiendertig jaren,
van beroep vischer wonende te Scharl die ons
verklaarde, dat op den zeventienden dag der maand
September dezes jaars, des na middags ten een ure,
te Scharl een kind van het manne lijk geslacht is geboren uit
zijne echtgenootte Marijke de Vries, zonder
beroep, insgelijks te Scharl woonachtig
aan welk kind hij verklaarde de voornaam te geven van Cornelis

Deze verklaring is geschied in tegenwoordigheid van Jan Prater
oud zeventiendertig jaren, van beroep klerk wonende
te Koudum en van Johannes Kijfer oud veertien
tig jaren, van beroep koopman wonende te Koudum.
Waarvan wij deze acte hebben opgemaakt, die na voorlezing is geteekend door ons,
den Comparant en de getuigen.

J. Vogelzang
Prater

G. Tromp

No. 125

In het jaar een duizend negen honderd een, den twaafteden
der maand November is voor ons Ambtenaar van den Burgerlijken Stand der Gemeente
Hemelumer Oldephaert en Noordwolde, Provincie Friesland, gecompareerd:
Johannes Vogelzang oud zeventiendertig jaren,
van beroep vischer wonende te Scharl die ons
verklaarde, dat op den tienden dag der maand
November dezes jaars, des na middags ten half ure,
te Scharl een kind van het manne lijk geslacht is geboren uit
zijne echtgenootte Marijke de Vries, zonder beroep,
mette wonende te Scharl
aan welk kind hij verklaarde de voornaam te geven van Frank

Deze verklaring is geschied in tegenwoordigheid van Maai Kijfer
oud dertig jaren, van beroep barbier wonende
te Koudum en van Betti Blankema oud vieren-
twintig jaren, van beroep klerk wonende te Koudum.
Waarvan wij deze acte hebben opgemaakt, die na voorlezing is geteekend door ons,
den comparant en de getuigen.

J. Vogelzang

M. B. Blankema

G. Tromp

Birth registration documents of Cornelis Vogelzang # 488 and brother- Frank # 489

No. 4
In het jaar Een duizend negen honderd zes den gemaakte
elkaar verscheen voor ons Ambtenaar van den Burgerlijken
Stand der gemeente Hemelumer Oldephaert en Noordwolde:
Johannes Vogelzang oud honderdveertig jaren,
Wijfster wonende te Scharl die verklaarde
dat op den drieentwintigsten elkaar dezes jaars, des na middags
ten zeven ure te Scharl is geboren
een kind van het mannelijk geslacht uit zijn echtgenoot
Marijke de Vries, geboren beraap, mede
wonende aldaar.
welk kind zal genaamd worden: Joseph.
Deze verklaring is geschied in tegenwoordigheid van elk Elgerna
oud honderdveertig jaren, logementhouder en
Wouter Jacobs van der Veen oud honderdveertig jaren,
klerk beiden wonende te Kaasdam.
Waarvan wij deze akte hebben opgemaakt en na voorlezing geteekend met de comparant
en de getuigen. J. Vogelzang
M. Elgerna Kaasdam
Wouter Jacobs van der Veen

No. 117
In het jaar Een duizend negen honderd zeven den achtentwintigsten
december verscheen voor ons Ambtenaar van den Burgerlijken
Stand der gemeente Hemelumer Oldephaert en Noordwolde:
Johannes Vogelzang oud drieveertig jaren,
Wijfster wonende te Scharl die verklaarde
dat op den achtentwintigsten december dezes jaars, des even middags
ten vier ure te Scharl is geboren
een kind van het mannelijk geslacht uit zijn echtgenoot
Marijke de Vries, geboren beraap, mede
wonende aldaar.
welk kind zal genaamd worden: Akke.
Deze verklaring is geschied in tegenwoordigheid van Klaas Visser
oud honderdveertig jaren, schipper en
Wouter Jacobs van der Veen oud honderdveertig jaren,
klerk beiden wonende te Kaasdam.
Waarvan wij deze akte is opgemaakt en na voorlezing geteekend met de comparant en
de getuigen. J. Vogelzang Kaasdam
K. Visser
Wouter Jacobs van der Veen

Birth registration documents of Joseph Vogelzang # 491 and sister Akke # 492



Grave stone of Josef Vogelzang # 491 in Bakhuizen Cemetary-1880



Prayer cards of Douwe Homminga # 521



and wife Neeltje Vogelzang # 481



Tombstone of Harmke Vogelzang # 482, sister of Greate Jehonnes V, and her husband Foeke de Lange # 524. Bakhuizen cemetery 1980



Prayer card of Harmke H Vogelzang #482



Grave stone of Hendrik Vogelzang # 542 and wife Susanne v d Wal # 549 in Bakhuisen Cemetery 1980

To the left stone of Petronella Vogelzang-Weitenberg # 1045 and husband Auke # 1044



Prayer cards of Hendrik Vogelzang # 542



and wife Susanna van der Wal # 549



Tombstone of Hendrik Vogelzang # 542 and Susanna van der Wall # 549- Bakhuizen Cemetary- 2010



Tombstone of Auke Vogelzang # 1044 and Wife Petronella Weitenberg # 1045- Bakhuizen Cemetary- May 2010.



Prayer cards of Willemke Vogelzang # 539

and husband Joeke de Lange # 546



Grave stone of Willemke Vogelzang # 539 and Joeke de Lange # 546 Bakhuizen Cemetary 1980



Wil in uw gebeden gedenken

GERLOF VOGELZANG

echtgenoot van Johanna Thibaudier.

Hij werd geboren te Laaxum onder Bakhui-
zen den 19 nov. 1883. Na enige jaren een
gelukkig huwelijk te hebben beleefd kwam
plotseling, maar niet onvoorbereid, het einde.
Voorzien van het H. Oliesel stierf hij den
19 febr. te Bakhuizen en is den 23 d.o.v.
begraven aldaar.

De zielen der rechtvaardigen zijn in de hand
van God en de kwellingen des doods zal
hen niet treffen, zo lezen wij in het boek
der wijsheid.

Het is of de eeuwige God hier geen lijden
nodig achtte bij een mens, die de dingen
des levens altijd vol geloof uitlegde als een
werking Gods. Deze levensgeaardheid brengt
rust mee, en overschrijdt zonder vrees de
drempel naar het andere leven, waar God
ontvangt, die Zijn Naam verdedigd hebben.

Geloofd zij Jesus Christus,

Tombstone of Gerlof Vogelzang # 540 and wife Johanne Thibaudier # 547 and his prayer card
On left tombstone of his sister Harmke # 541 and her husband Sietze Sonsma # 548
Bakhuizen cemetery 1980



Prayer card of Harmke Vogelzang # 541



Tombstone of Harmke Vogelzang # 541 and Sietze Sonsma # 548- Bakhuizen Cemetary-2010



Prayer card of Geeske (Gezina) Vogelzang # 281



Prayer card of Ruurd Wierdsma, # 294, Chief of Police in Nijmegen and husband of Marijke Vogelzang # 282

BURGERLIJKE STAND.

Gemeente Hemelum Oldephaert en Noordwolde

Arrondissement Leeuwarden. Provincie Friesland

Extract uit het *Huwelyk*
Register der gemeente Hemelum
Oldephaert en Noordwolde.

In het jaar eenduizend *negen* honderd *duizend*
acht honderd *veertig* den *viende* *Koudumgebied*
Rintje Vogelzang
Grietje van der Meulen

Zegel . . . f -- 75
Leges . . . " -- 40

Voor extract conform,
Algeeven te Koudum, den *15. November 1903*
De AMBTENAAR van den Burgerlijken Stand,

Elk Tromp

President van de Arrondissements-Rechtbank te Leeuwarden, roep *1903*
heer.
Burgerlijken Stand der gemeente *Hemelumer Oldephaert en Noordwolde.*



Marriage extract of Rintje Vogelzang # 283 and his wife Grietje van der Meulen # 311
On lower left hand corner probable wedding picture of same 1903



Grave of Rintje Vogelzang # 283 and wife Grietje v d Meulen # 311- Lemmer Cemetary- 2010

Ter herinnering aan
HERMAN VOGELZANG
 Hij werd op 8 juli 1906 geboren te Lemmer.
 Na een werkzaam leven overleed hij na een langdurig lijden op 23 oktober 1976 in Lemmer.
 Zwaar viel het hem om afscheid te moeten nemen, maar hij heeft dit kruis uit Gods hand aanvaard, rustig en zonder klagen.
 Wie hem gekend heeft, weet wat zijn heengaan betekent voor zijn vrouw en familie.
 Een oprecht mens waarin geen bedrog was, trouw en veeleisend, vooral voor zich zelf, maar altijd eerlijk en vastberaden naar wat hij als goed zag.
 Elke dood leert ons een les, ze toont ons dat God Heer en Meester is.
 Ik dank u voor de belangstelling en het medeleven die ik van u mocht ontvangen.

M. A. Vogelzang-Thijseling

Een herinnering aan
ANTON VOGELZANG
 echtgenoot van
 BEEUWKJE PRANGER
 Geboren te Rotterdam op 3 december 1911.
 Overleden te Eindhoven op 1 mei 1989.
 Totaal onverwacht is papa heengegaan; ons verslagen en verbijsterd achterlatend.
 Kan dit zomaar?
 Zijn leven en dood dan zo sterk met elkaar verbonden? Het enige antwoord dat wij kunnen geven is ja.
 Zijn vrouw, kinderen en kleinkinderen waren voor hem een Godsgeschenk.
 Hij genoot intens als hij ze om zich heen had. Alsof hij het zelf bijna niet kon geloven.
 Zijn leven stond in het teken van dienstbaarheid.
 Dienstbaar tijdens zijn lange loopbaan bij de bank.
 Dienstbaar aan hen die nooit tevergeefs aanklopten bij papa en mama om steun en raad.
 Hij vond zichzelf een bevoorrecht mens dat hij anderen kon helpen.

Zijn streven naar een leven van harmonie voor eenieder zag hij als een grote taak.
 Zijn aardse leven kon niet harmonieuzer eindigen: in zijn eigen huis, samen met mama aan de tafel.

Een goed mens is heengegaan.
 Papa, we zullen je heel erg missen.

Eindhoven, 6 mei 1989.

Prayer cards of Herman Vogelzang # 312 and brother Anton # 314 sons of Rintje Vogelzang



Tombstone of Herman Vogelzang # 312 and wife Margaretha Thijseling # 317 in Lemmer Cemetary-2010



As above Johannes (Joke) Vogelzang # 316 as well as tombstone in Lemmer Cemetary- 2010

Gedenk in uw godvruchtig gebed
de ziel van zaliger

Trijntje Vogelzang

Echtgenote van
Wilhelmus Hendrikus Bernardus
van den Bungelaar

geboren te Wirs en Bokhuizen 5 maart
1881, overleden na meermalen gesterkt te
zijn door de Genademiddelen der H. Kerk
2 januari 1956 te Nijmegen en begraven
5 januari d.a.v. op het r.-k. kerkhof
aan de Groenestraat aldaar.

Haar gehele leven stond in dienst van haar man
en kinderen. Zichzelf cijferde ze volkomen weg.
Haar leven was verre van gemakkelijk, maar als
energieke vrouw wist ze steeds een afweermiddel
te vinden om alle moeilijkheden in haar leven het
hoofd te bieden. De bron, waaruit ze die kracht
putte, was haar sterke geloof en Godsvertrouwen.
Ook anderen de behulpzame hand te bieden, was
haar een tweede natuur geworden. Ze gaf veel
in haar leven en nam weinig.
Haar smartelijk lijden heeft ze zelf voorspeld.
«Ik ben geen Heilige» plecht ze te zeggen in haar
ziekte. Dit vraagt God ook niet van ons, lieve vrouw
en moeder. De beker van uw leed is nu geleidigd.
Dat de engelen met hun eeuwig jubelende koren
u mogen geleiden in de hemelse glorie, waar u
voor eeuwig een volmaakte rust en geluk zult
vinden.
Lieve vrouw, je was voor mij een goede en zorg-
zame echtgenote. In de hemel zien we elkaar weer.
Lieve moeder, wij danken u, dat u ons geleerd hebt
God te dienen. Wees voor ons een voorbeeld,
nu u in de hemel bent.
Lieve moeder, als kloosterzuster zal ik u altijd in
mijn gebeden gedenken.



Met grote droefheid geven wij U kennis, dat onze inniggeliefde
echtgenote, moeder, behuwd- en grootmoeder

Trijntje Vogelzang

echtgenote van
Wilhelmus Hendrikus Bernardus van den Bungelaar

na een langdurig, smartelijk lijden, meermalen gesterkt door de
Genademiddelen onzer Moeder de H. Kerk, in de ouderdom van
74 jaar is overleden.

Nijmegen, W. H. B. van den Bungelaar

Bilthoven, Zr. Marie-Cécile o.p.

Nijmegen, H. J. Nillesen-van den Bungelaar

J. F. Nillesen en kinderen

H. W. van den Bungelaar

H. M. van den Bungelaar-van der Heijden
en kinderen

Nijmegen, 2 januari 1956

Dobbeltmannweg 122



Gedenk in Uw gebeden

Wilhelmus Henricus Bernardus van den Bungelaar

weduwnaar van
Trijntje Vogelzang

geboren te Nijmegen 18 januari 1877, na voor-
zien te zijn van het H. Sacrament der Zieken,
overleden te Nijmegen 1 april 1964 en 3 april
d.a.v. begraven op het r.-k. kerkhof
aan de Groenestraat.

Opgeweekt en blij van aard, zo was zijn weg door
zijn lange leven.

Zijn geluk socht en vond hij in zijn huwelijk.

Alles had hij er voor over om zijn kinderen een
goede godsdienstige en maatschappelijke opvoe-
ding te geven, geen offer daarvoor was hem te
veel.

Zijn oude dag was prettig te noemen, een ver-
diende rust na een arbeidszaam leven.

Een goed mens, een goede vader is van ons
heengegaan.

Lieve vader, wij zijn u dankbaar voor alles, wat
u ons in het leven meegegeven hebt.

Dat de engelen met hun eeuwig jubelende koren
u mogen geleiden in de hemelse glorie, waar u
voor eeuwig met uw lieve vrouw een volmaakte
rust en geluk zult vinden.

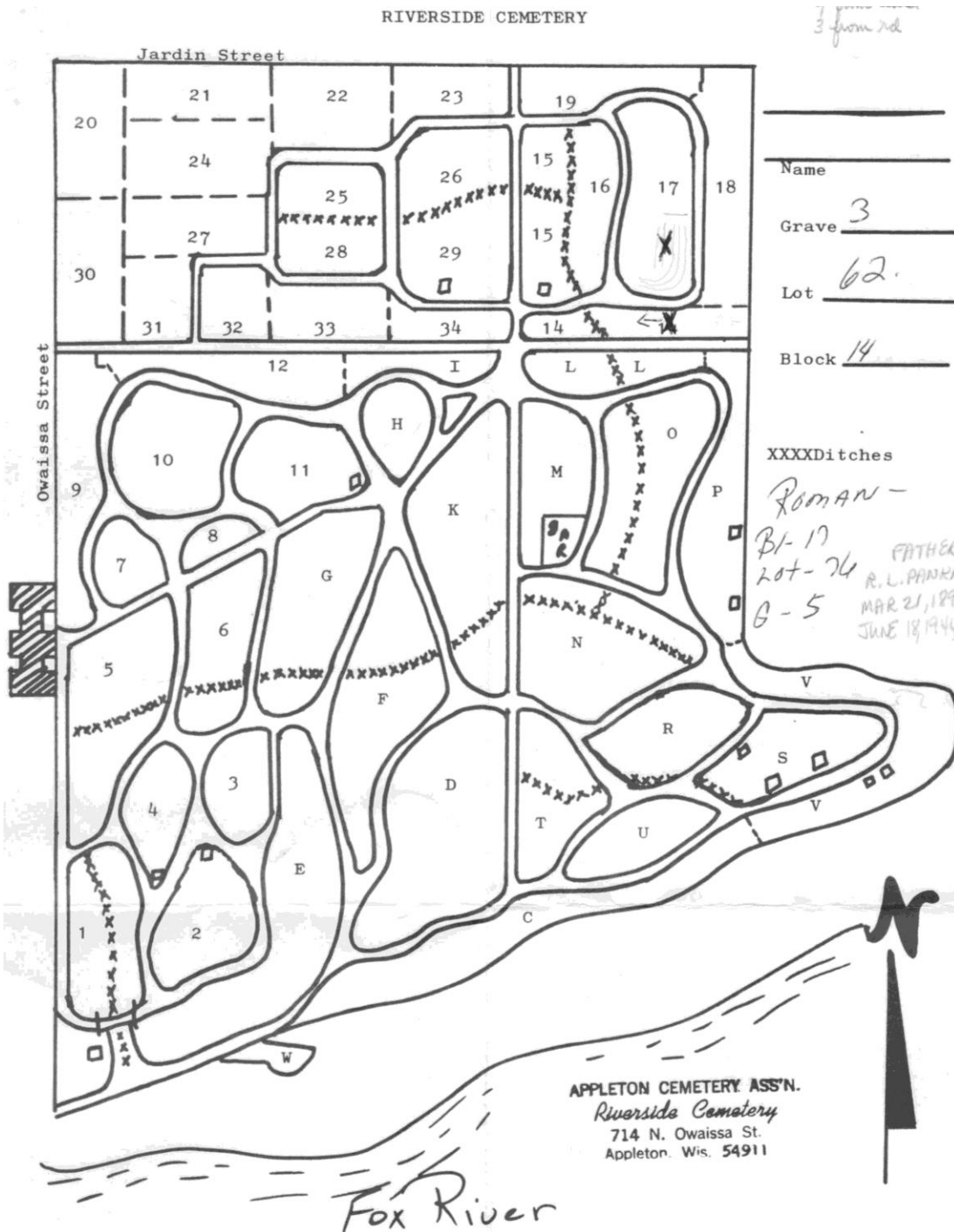
De plechtige H. Mis van Requiem wordt opgedragen donderdag 5 januari a.s. om 10 uur
in de parochiekerk van de H. Antonius van Padua aan de Groenestraat, waarna de
begravenis zal geschieden op het r.-k. kerkhof aldaar.

Rozenkransgebed des n.m. om 6 uur in de kerk.



I Cor. 15 : 51

Death announcement of Trijntje Vogelzang # 285 and prayer cards of same and her husband
Wilhelmus H B van den Bungelaar # 355



Appleton Riverside Cemetery map showing location of grave of Johannes Vogelzang # 286

Model 119
No. 430

Register *A*, folio *180*, n°. *2143*

In de registers van de burgerlijke stand van Rotterdam is ingeschreven het overlijden van

Vogelzang, Jan

overleden op *3 juni 1948*, oud *80 jaren*

gehuwd met

weduwnaar/weduwe van *Niedema, Rinke*

zoon/dochter van

Leges f 0.50.

Ontvangen, *56* 194*8*.

Death certificate of Jan (Pake) Vogelzang # 12

MD 192-01 48717

1 Algemeen
9 Algemeen
2 Ontvangstbewijs

ONTVANGSTBEWIJS
ingenomen T.D., inlegvellen
en bonkaarten

D.K. *Mr.*

Naam: *Vogelzang Jan*

Straat: *Wijk 1, Kijk in de Kas 58*

Plaats: *Rotterdam*

T.D. N°. *18000* Geb. datum: *23/11/68* Geslacht: *M*

Ingeleverd wegens: *overlijden*

Tweede Distributiestamkaart { definitief ☒
in bewaring ☐

Inlegvel G { heel ☐ aantal
aangebrosen ☐ bonnen

Bonkaarten	Aantal 2 wekelijks bonkaarten	Bonkaarten	heel	aan- gebr.	Aantal bonnen
K		M		☒	☒
L		NA			
O		Q		☒	☒
P		Q	☒		
Inw. bon	<i>11.006</i>				
K					
L					
O					
P					
Inw. bon					

Datum van inlevering: *56* 194*8*

De ambtenaar van de Distributiedienst

Stempel D.K.

Volgnummer *R808/1*

Dit ontvangstbewijs moet door de belanghebbende zorgvuldig worden bewaard en, op verlangen van de daartoe bevoegde ambtenaren worden overgelegd.

O. d. L. 13-5-47

Receipt of return of ration cards for Jan Vogelzang- cards had to be returned on death.

Picture of eight children of Jan Vogelzang and Rinske Wierdsma (Jo dead by that time)
probably taken at the back of Uncle Herman's house around 1970

From left to right: Albertus, Dad-Rintje, Ruurd, Lubbertus,
Engeline, Agatha, Wierd, Herman





Rintje Vogelzang # 3 and brother Herman # 12 at brother Albertus' birthday party Dec 1961



Herman Vogelzang # 12 and wife Froukje Andringa # 30 at Seniors Home in Sneek 1980

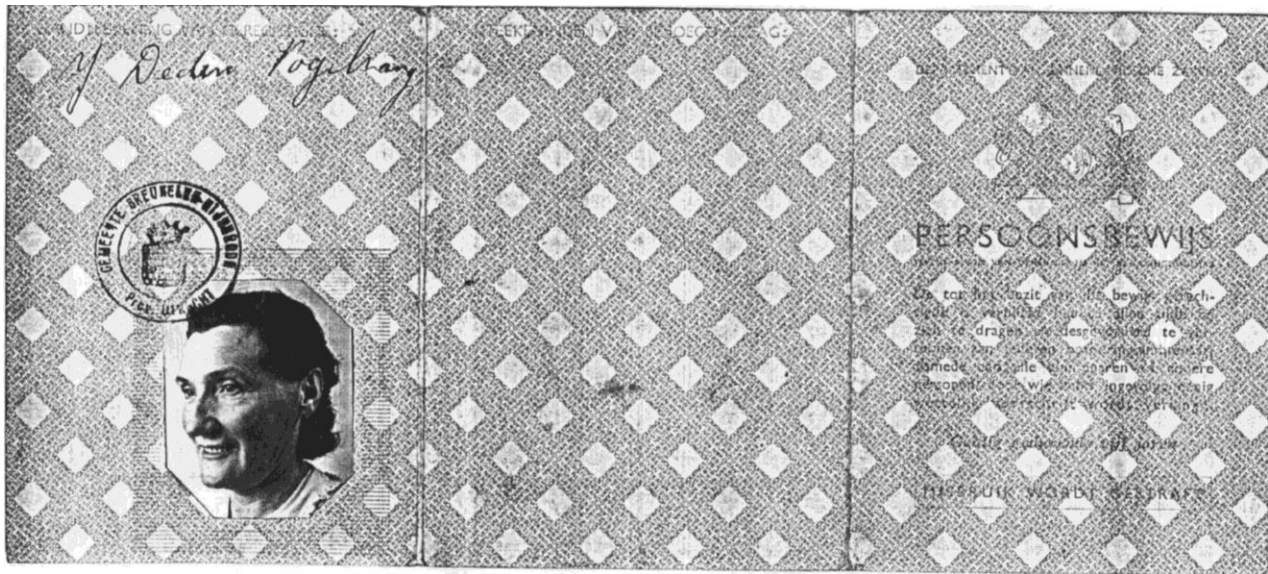


Agatha Vogelzang ca 1916

2 Gemeente <u>Nimsterland</u> Op <u>19 Juni</u> 19<u>24</u> geboren te <u>Johannes Deden</u> zoon van <u>Klaas Deden</u> en van <u>Agatha Vogelzang</u> weduwnaar van	3 Provincie <u>Grieland</u> is het huwelijk voltrokken tusschen: <u>Johannes Deden</u> den <u>21 april</u> 18<u>96</u> <u>Agatha Vogelzang</u> den <u>19 September</u> 18<u>96</u> <u>Klaas Deden</u> <u>Wierdsma</u>
--	--

KINDEREN UIT DIT HUWELIJK GEBOREN.				
VOORNAMEN.	GEBOREN		OVERLEDEN	
	TE	DEN	TE	DEN
1 <u>Theodora, Reine</u>	<u>Diemen</u>	<u>17 Juni</u>		
2 <u>Jan</u>	<u>Diemen</u>	<u>9 Oct.</u>		
3 <u>Reinalda, Engelina</u>	<u>Diemen</u>	<u>27 Febr.</u>		
<u>Louis Johanna</u>	<u>Diemen</u>	<u>24 Oct.</u>		
5				
6				
7				
8				
9				

Trouwboekje Agatha Vogelzang # 13 and Johannes Deden # 74



Photocopy of "Persoons bewijs" Identification papers issued during the war of 1940/1945 by the Germans to Dutch Nationals - of Agatha Deden-Vogelzang



Deden family about 1935. L to r front Reinalda # 77; Thea # 75; Jan # 76;
In the back Agatha Vogelzang-Deden and husband Johannes Deden

Geliefde kinderen

De brief zaterdag morgen in een goede gezondheid
ontvangen ik blijde weer wat van jullie te hooren
en tot groot genoegen vernam ik als dat alles
zoo best gaat en het zoo een lief poppi is en
Agata ook flink gezond dog Agata wees nog wat
voorzichtig tis alles nog zoo pas geleden en
zoo jong neem je nog in acht maak je niet
te druk en dan las ik als dat Johan eerst weer
werk heeft wat een geluk hij van dat naare fabriek
af is ga kinderen ik ben er de goede God dankbaar
voor dat alles zoo aan dees tijd toe zoo best is
en dan Agata vernam ik van vader als dat je hant
al plan hebt om thuis te hooren met uw liefeling
ga kinderen heb wel verlangen naar uw thuis komt
dog is dit alles nog niet te gauw wordt nu aan
staande zondag pas drie weken wees te voorzichtig
en dan hebben we 2 kop geauwe erwten 50 pet stuk
vleis en die oude pijpen mee gegeven hoe is het Lien
bevalt zeke goed in Diemen tis er zeke zoo druk
niet als thuis nu morgen dinsdag komt Marie
te waaken en dan zoo vervolgens de boel alle maal
weer van kant maken doe zelf niets Marie komt
elk dagen even bed maken en zoo veder maar ik heb
altijd wel werk met eten en drinken als ze allen

Letter from Rinske (Beppe) Wierdsma-Vogelzang # 11 to her daughter Agatha # 13-Jun 20,
1926

thui zijn ben altijd gebonden verleden donderdag
 hebben we de gehele dag bij tante Marie geweest
 dat toen had ik een gemakelijke dag Ruurd heeft er
 s avonds ook warm eten gehad gisteren zondag midag
 hebben we bij tante Janke thee en koffie gedronken maar
 altijd wel weg gaan maar ik mag wel graag eens in
 mijn eenige ritten want zoo veel tijd heb ik niet
 over om dat ik midags altijd nog al een goed poos te
 leg wat is het de laatste tijd tog ongerellig en koud
 ween he tis hier bar met die Noorderwind tis me soms
 koud genoeg na kinderen het is weer tijd vader weg
 moet dat ik eindig maar hier alles nog bij het
 oude en kinderen je moet maar eens zien komt met
 jellui thui dog weer vroer ichtig ik reed me wel zoo
 bang en dan kinderen zijt hartelijk gegroet van
 Ruurd en van mij uw liefhebberende moeder

As before- page 2

Translation: Dear children. The letter received Saturday morning in good health. I was glad to hear from you and to my great pleasure learned that all is going so well and that it is such a sweet little doll and Agatha also in good health, However, Agatha be still somewhat careful all of it is only such a short time ago and such a young one is a lot of care. Do not get yourself too wound up and then I read that Johan is again working. What a good fortune that he is away from that nasty factory. Yes children I am grateful to the good Lord that he at this time makes everything so very good' and then Agatha did I learn from father that you are just planning to come home with your dear child. Yes children (I) have great longing for your homecoming, however, is not all of this too soon it will be next Sunday only three weeks. Be careful and then did we send two cups of capucian peas, 5 fat, a piece of sail and those old pipes. How is it Lien likes it in Diemen. I suppose it is busy there just like at home. Now to morrow Tuesday Marie comes to work and then will all the stuff again be tidy. Don't do it myself. Marie comes every day for a little while to make the beds and so on, but I always have still the work preparing the meals and drinks, When they are all home I am always tied up. Last Thursday did we spend the whole day at Aunt Marie. I then had an easy day. Ruurd joined us there in the evening for the warm meal. Yesterday Sunday afternoon did we have tea and coffee at Aunt Janke. One can always go away, but I enjoy to be alone and sit by myself every now and then for I do not have that much time as I always lay down for a while in the afternoon. It really is "ongerellig" not cosy lately and rough weather. It is terrible with the

North wind. It is cold enough for me. Now childrend it is time again. Father has to go. Therefor I finish but here is everything as always. And children you must consider how it will go with you coming home. However, be careful I can fetch for myself ok until then and then children receive the hearthiest greetings from Ruurd and from me your loving mother.

Geliefde kinderen Jo Agata en de Lieve Teja
van morgen vroeg je brief al ontvangen en waren blij
je niet was thuis gekomen want het was beslist ook
gaan weer 'tis hier van d'ang erg koud lijkt wel herfst
zoo nat en guur het is dat Agata wees ook maar
voorzichtig om dat je zelf ook niet recht goed bent misschien
ook wel wat griepig en dat moet even goed uitgebloeit
worden maar ja dat gaat wel moeilijk om dat te doen
om dat je geen mensch om je heen hebt ja we moesten
wat gemakliker bij elkaar kunnen komen maar dit is eenmaal
nu niet anders dog Agata als we maar gezond mogen blijven
en dit gaat wel weer we knappen moei op ben weer aardig goed
zit nu te schrijven hier is ook weer wat beter dat Agata maak
je dus maar niet ongerust maar ja men meent als ze niet recht
goed zijn dat het minder dan het werkelijk is dus Agata denkt
er maar niet te zwaar over en Agata als het donderdag moei
weer is hebben we er niks op tegen als je thuis komt we hebben
ook wel weer verlangen naar jellui je en anders ^{was} Lien nu Herenavandag
bij jellui zijn gekomen dog maar even wachten als het weer wat
beter wordt nu Agata we zitten nu gezellig hier om de tafel
vader met Oom Johannes hier en Berta en mijn persoontje de kachel
lekker warm dat we kunnen het wel hebben en kinderen hoop
jellui dit schrijven in een goede welstand moogt ontvangen en dan
de hartelijke van uw moeder dag kinderen Agata Jo en de
kinderen de boodschappen goed ontvangen en kunnen als jellui
eens thuis komen wel rekenen nogmaals gezet uw moeder

Other letter from Renske Wierdsma # 11, July 1925. Translation: Dear children Jo Agatah and the dear Teja. Early this morning received already your letter and were glad dat you did not come home as it really was no weather. It is here today very cold. It seems more like fall. It is so wet and raw. Agatha better be careful as you yourself are not quite ok perhaps having the flue and that is something one has to hatch out, however that is difficult to do because you do not have anybody around. We should have lived somewhat easier to each other sothat we could visit each other. However, that is not the case. However, Agatha as long as we stay healthy,

than will things work out. We are getting better. I am again reasonably well. Are now sitting down to write. Lien is also again somewhat better. Hence Agatha do not worry. However, one always thinks that when things are not quite right things are worse than they really are. Hence Agatha do not have heavy worries and Agatha if it is nice weather on Thursday, would we have not objections if you came home. We also have the longing to come to you or otherwise to Liens after Ascension day. Yet better wait a while till the weather gets somewhat better. Agatha we are sitting here cosily round the table. Dad with uncle Johannes, Lien and Berta and myself. The stove nicely warm so we are ok and childring hope that you may receive this writing in good well being and then the heartiest greetings from your mother. Bye. Children Agatha, Jo and the little tyke and the children receive this message being well and if you come home you can count on us. Again greetings. Your mother.

Rieneke en de en mijne.

Veel min heb ik niet om te schrijven maar wel toch even een paar woorden en bij in doen. We knappen al dandig weer op. Moeder heeft weer flink doorstraling gehad dat is ook een heel genezingen zelf ben ik wat griepig nou dat slaap ik wel weer uit. En tante Marie bracht ons wat eten overtoeg en dan straside die de den maar weer geslot dat dan word de raak roete met gesloten deuren behandeld. Ik zag bij Moeder maar op 't knuts werden we wel uitgepraat Moeder zei dan konden we elkaar maar vertellen van de wolf en de seven geitjes net als kinderen dan wel doen. Maar afijn we leven nu weer wat op. A zo je schreef Avram je misschien mi doorstraling. Ik hou wel gezellig even en neem dan mijn maar mee. Maar alje niet kent hem dan maar niet want ik hoeft niet meer om ons te helpen hoor. A want we zijn er nu weer bij. Als Moeder nu weer wat geknapt dat nu wel weer zoo lijkt dan kom ik nu de Pinkster een paar dagen hoor. Nu A. Strang de hartelijke groeten van ons allen en kan je maar goed dat Johannes en mijn een mensje van je. Zoag

Attachment to the Renske's letter by Ruurd Vogelzang # 19 Agatha's youngest brother who is still home while mother is battling breast cancer. Translation: I do not have much desire to write but will add a few words. We are getting better. Mother has had a heavy radiation treatment which is quite a cleaning and I am still battling the flu- well sleep will take care of that. And Aunt Marie during the day time brought us some food and so things carried on and then we lock the door again and we handle life with closed doors. I kept mother company but after a while we had nothing more to talk about. Mother said that we could talk about the wolf and the seven goats in the same way as children do. However, we are coming to live again. Agatha you wrote that you perhaps may be coming Thursday. This would be really nice and cosy and just make sure you bring little sister. However, if you are not able, then you better do not come for Agatha you do not have to help us for there are others. If mother now again is

getting somewhat better, which seems to be the case, then will I come over for a few days after Pentecost. Well A. receive the hearthiest greetings from all of us. Keep weel. Bye. Johannes and little sister a kiss for you. Bye.



Deden kids 1942. L to r Thea # 75; Louis # 78; Jan # 76 and Reinalda # 77



Agatha Vogelzang # 13 and husband Johannes Deden # 76 before their house in Hamersveld in which they had a little store and after their return from their emigration to the States. 1970.



Elizabeth Vogelzang-Ringeling # 4 and Agatha Vogelzang- Deden # 13 at birthday party- 1970

Gedenken wij in dankbaarheid
AGATHA VOGELZANG
 echtgenote van JOHANNES DEDEN
 Geboren 19 sept. 1896 te Lemmer.
 Gesterkt door het Sacrament der
 Ziekenzalving overleed zij op 20
 maart 1976 te Sneek.
 Zij werd begraven te Bakhuizen.

Zij hield van het leven en altijd vol
 goede moed ging zij haar weg.

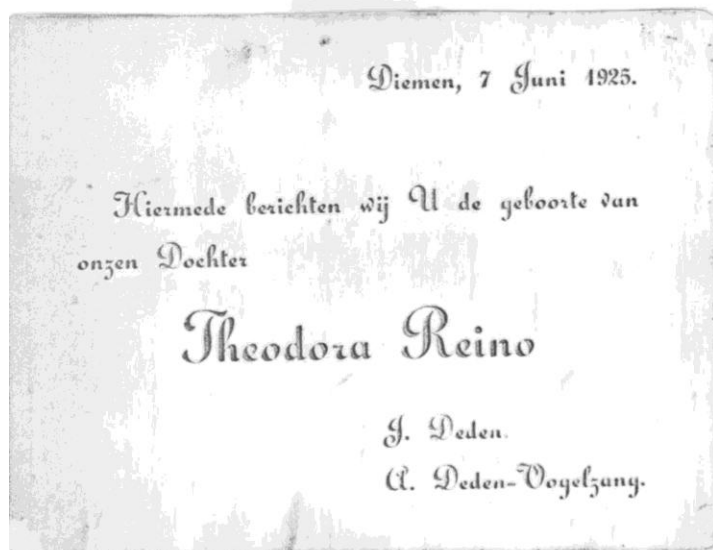
Zij was goed voorbereid op de dood
 en toen het uur was gekomen is zij
 rustig en kalm met groot vertrouwen
 op God uit dit leven heengegaan.



Prayer card of Agatha Vogelzang # 13 Gravestone of Agatha V and husband Johannes Deden
 At Bakhuizen cemetery- May 2010



Engagement picture of Theodora Deden and William Luttmer. 1944



Birth notice of Thea Deden



picture taken on the bridge Breukelen when Thea Deden and William Luttmer were engaged. 1944



Thea and Jan Deden
about 1929



Jan Deden in US Army
about 1956



Reinalda Deden # 77 on the solemn affirmation of the faith celebration (plechtige H
Communie) ca 1943



Reinalda Deden-Buurman # 77 and her husband Cornelis Buurman # 98 ca 1990



Adde Pakkoo # 109; Anna Vogelzang # # 107 and Joop Pakkoo # 108 ca 1921



40th wedding anniversary of Weird and Anna Vogelzang- 1962. Back rows from l to r: Agatha V # 13; Thea Deden # 75; Johannes Deden # 74; William Lutmer # 79; ?; ?; Engeliën Vogelzang

17; Gijs Kloosterman # 24; Reinalda Deden # 77; Greet Vogelzang # 21; ?;?;?; Reinalda Vogelzang # 20; ?

Next row l to r Joop Pakkoo # 108 and wife Johanna # 114; Adde Pakkoo # 109; 7th from right Jan Vogelzang # 110 and wife Cobie # 122 and Cobie's mother remainder of row unknown; ;Albertus Vogelzang # 15; Helena Pijper # 134;Ruurd Vogelzang # 19; Elizabeth V #4; Rintje V #3 ?;?;?; Next row l to r ?;?; Lubertus V # 18; Leida V # 204; Hendrika V # 233;?;?; Front rows all kids and spouses of Weird's and Anna's.. Sitting l to r William Boon # 121 and Reinalda V #112; Anna V # 107; Weird V #14; Jan H Vogelzang # 10; Anneke V # 113



40th Wedding anniversary of Weird and Anna Vogelzang: standing l to r Anneke Vogelzang # 113 and Daughter Ans # 132; Han and Joop Pakkoo ## 108 and 114; Jan Vogelzang # 110 and Peter Anneke's son # 132; Nalda Vogelzang # 112; Anna V # 107; Sylvia V Jan's daughter # 126; Weird V # 14; Yvonne V Jan's daughter # 1'25 and Dick Teijnant # 130. 1962



Family gathering possibly at wedding of Jan Vogelzang #110- late 1940's
 From l to re Back Helen Pijper # 134; Elizabeth Ringeling;
 # 4; Albertus V # 15; Rintje V # 3; ; Lubbertus V # 18; Froukje Andringa-Vogelzang # 30;?
 Herman V # 12; ?; ? Leida Peelen # 204; Jan V # 110



Nalda Vogelzang # 112 and husband William Boon # 121 in their home in Purmerend- 1991



Albertus Vogelzang #15 in centre, with friends, ca 1915



Albertus Vogelzang # 15, as shipmate on Lemmer boat. About 1925



Albertus Vogelzang # 15 as copper fitter
Theo # 135; Johanna #138; Jan #137;



Helena Pijper #134 and Albertus Vogelzang
Theo # 135; Johanna #138; Jan #137;
and Reinalda # 135, 1931



Albertus Vogelzang # 15 and Helena Pijper # 134- ca 1925



Helena Pijper-Vogelzang #134 and 1 to r
Anneke #142;Engelien #141;Laura #144
Ria #143 and Wiro #146; ca 1949



Albertus Vogelzang #15 and wife Helena
134, about 1950



Albertus Vogelzang family 1947. Front row 1 to r: Agatha; Anna; Laura;Albertus
Gerard' Helena and Wiro;Engelien; Back row Johanna;Jan; Theo; Reinalda;Herman



Albertus Vogelzang # 15 ca 1950



Same “deep in thought” ca 1955



Albertus Vogelzang family 40th wedding anniversary 1965

From l to r Anneke #142; Gerard Keyer # 162; Engeline #141; Theo Uijldert #161; Rietje Roele; Laura #144; Gerard #140; Herman #139; Rennie #135; Wiro #146; Theo #136; Ria #143; Wim Boerrigter #153; Hannie #138



Albertus Vogelzang #15 and brother
Rintje # 3 ca 1920



Helena Pijper # 134, Renske Pijper # 3588
and Johanna Bruning # 3587- ca 1912



Renske Pijper # 3588; Anna Pijper
3589; Helena Pijper # 134- ca 1912



Anna Pijper # 3589; Klara Pijper # 3591
Renske Pijper # 3588; Helena Pijper # 134



L to r: Anna Pijper #3589; Helena Pijper #134; Klara Pijper #3591
and Renske Pijper #3588 ca 1920



Helena Pijper-Vogelzang #134 with
Reinalda # 135 and Theo # 136; ca1930



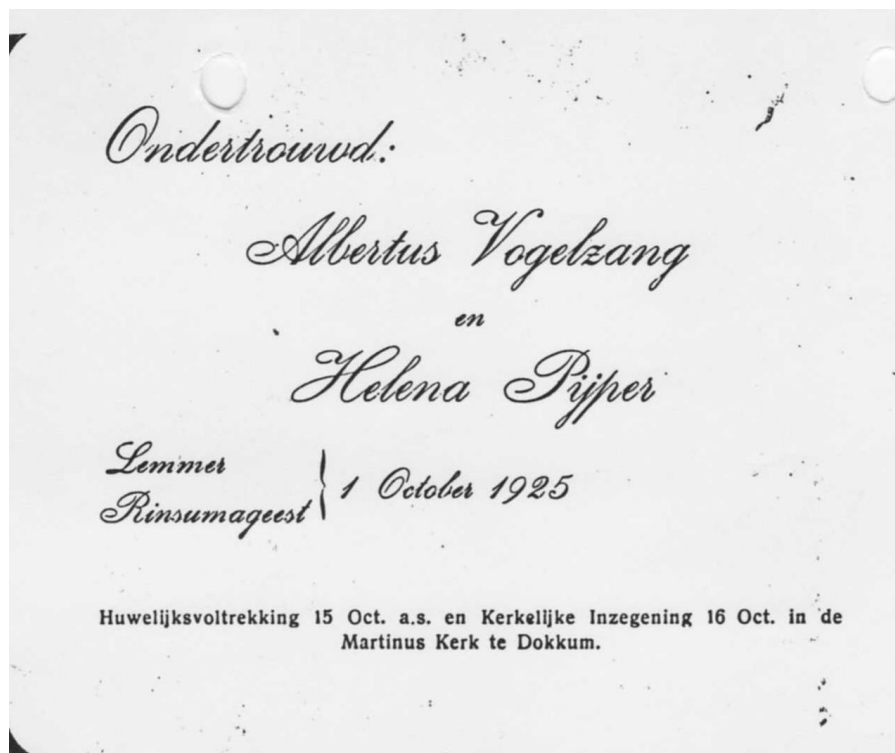
Anna Gort Pijper #3589 and Helena Pijper #134 ca 1940



Café Pijper at 1 Rechthuisstraat in Rinsumageest. Building was owned by Johannes and Catriene Pijper # 3594. It originally was the local court house.-Picture taken in 1970
From Rijksargyf- Leeuwarden- Stienstra collection # 17161



Anna Pijper # 3589 and Jan Gort # 3590 tombstone in Lemmer Cemetary- 2010



Wedding announcement of Albertus V # 15 and Helena Pijper # 134



Peter de Jong # 3567 and Helena Uijldert's home in Elahuizen Friesland – 2010



Na een plotselinge en snelle achteruitgang van zijn gezondheid is vandaag in de Valeriuskliniek te Amsterdam, op 71-jarige leeftijd, overleden onze vader, schoonvader en opa

LUBBERT VOGELZANG
weduwnaar van Alijda Peelen
en van Joanna van den Bosch.

Amsterdam,	Jan Vogelzang Jo Vogelzang - Snijder Martine en Pauline
Amstelveen,	Greetje Brinkman - Vogelzang Dick Brinkman Jean-Paul, Daniël en Nadine
Veenendaal,	Renske Sluiter - Vogelzang Jan Sluiter Robert-Jan en Annemieke
Amsterdam,	Ria Jabroer - Vogelzang Kees Jabroer René, Mireille en David
Aalst-Waalre,	Leida Mangnus - Vogelzang Jos Mangnus Eline, Julia en Willemijntje
Amsterdam,	Yvonne de Jager - Vogelzang Dick de Jager Sebastiaan

Amsterdam, 7 augustus 1978

Correspondentie-adres:
Trolliuslaan 8
5582 GM Waalre

De Requiemmis zal worden opgedragen dinsdag 15 augustus om 1 uur in de parochiekerk van de heilige Stephanus, Kamperfoelieweg 209; daarna zal om 2 uur de begrafenis plaatshebben op de r.-k. Noorderbegraafplaats, Buikslotermeerdijk, Amsterdam-noord.

Na de begrafenis is er gelegenheid tot condoleren in de aula van de begraafplaats.

Death notice of Lubbertus Vogelzang # 18



In Memoriam

Gedenk in uw gebeden

ALIJDA PEELEN
echtgenote van Lubertus Vogelzang

geboren te Amsterdam 7 oktober 1905; overleden aldaar 30 januari 1963, gesterkt door de sacramenten van Christus en begraven 4 februari d.a.v. op de r.-k. Noorderbegraafplaats.

Zij heeft als gehuwde Christus' opdracht tot liefde beoefend en haar kinderen geleerd lief te hebben.
Zij heeft al haar vertrouwen in Christus en Zijn Kerk gesteld.

Daarom is zij dezelfde weg gegaan als Christus: langs lijden en dood heeft zij nu het huis van God de Vader bereikt en daarmee het volmaakte en eeuwigdurende geluk.

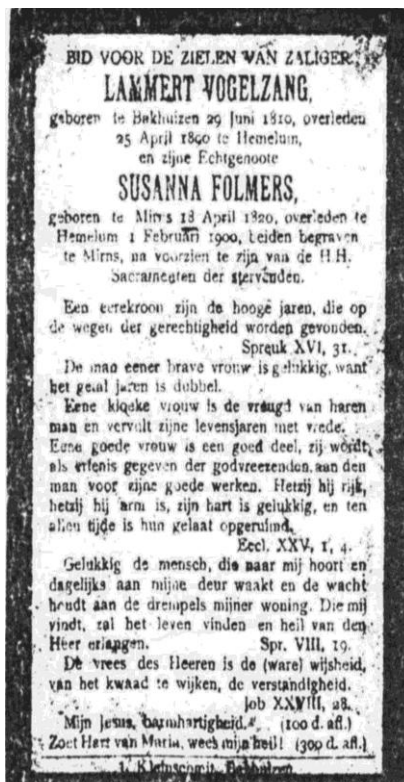
Blijft mijn woorden indachtig, weest niet droef, wij zijn immers bij en met elkaar door God en ons gebed blijft onze band tot in de eeuwigheid.

Onze Vader. Wees gegroet.

Prayer card of Aleida Peelen – Vogelzang # 204



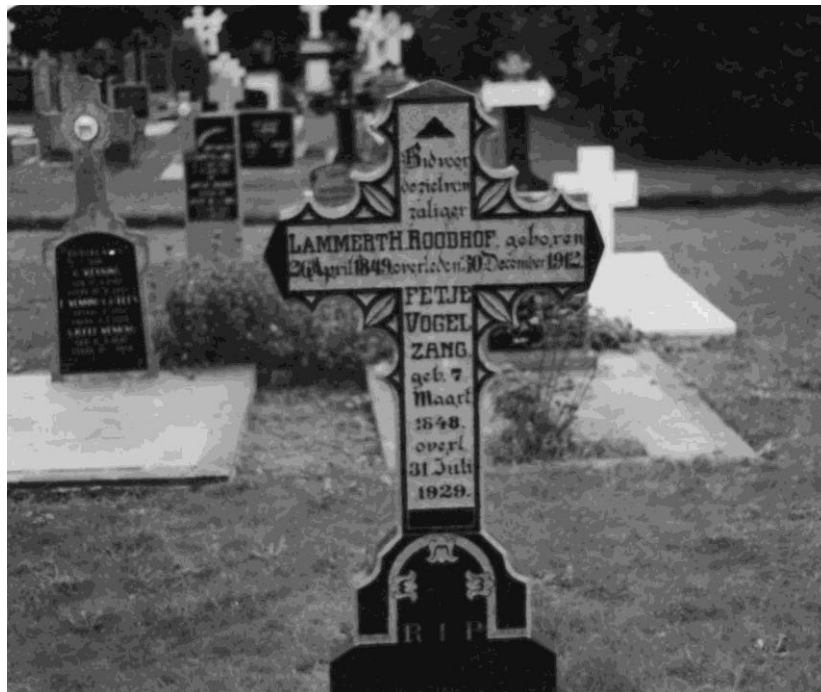
Wedding pictures of Neeltje Aukes Vogelzang #538 and Jan Marten's de Vreeze #545
May 17, 1902



Prayer card of
Lammert
Vogelzang
#595 and
Tombstone in
Lemmer



Geertje Vogelzang # 608 and Jacob van der Wal # 611 Bakhuijzen Cemetary 1980



Fette Vogelzang # 609 and Lammert Roodhof # 620- Bakhuijzen Cemetary 1980



Appolonia Vogelzang # 610 and Gosse van der Wal # 650 Bakhuizen Cemetary 1980



Hendrik Vogelzang # 542 and Suzanna van der Wal # 549 on right and Petronella Weitenberg # 1045 and Auke Vogelzang # 1044. Bakhuizen cemetery 1980



Aerial view of Lemmer- arrow indicates location of 't Steeg where J H Vogelzang family is located- 2010



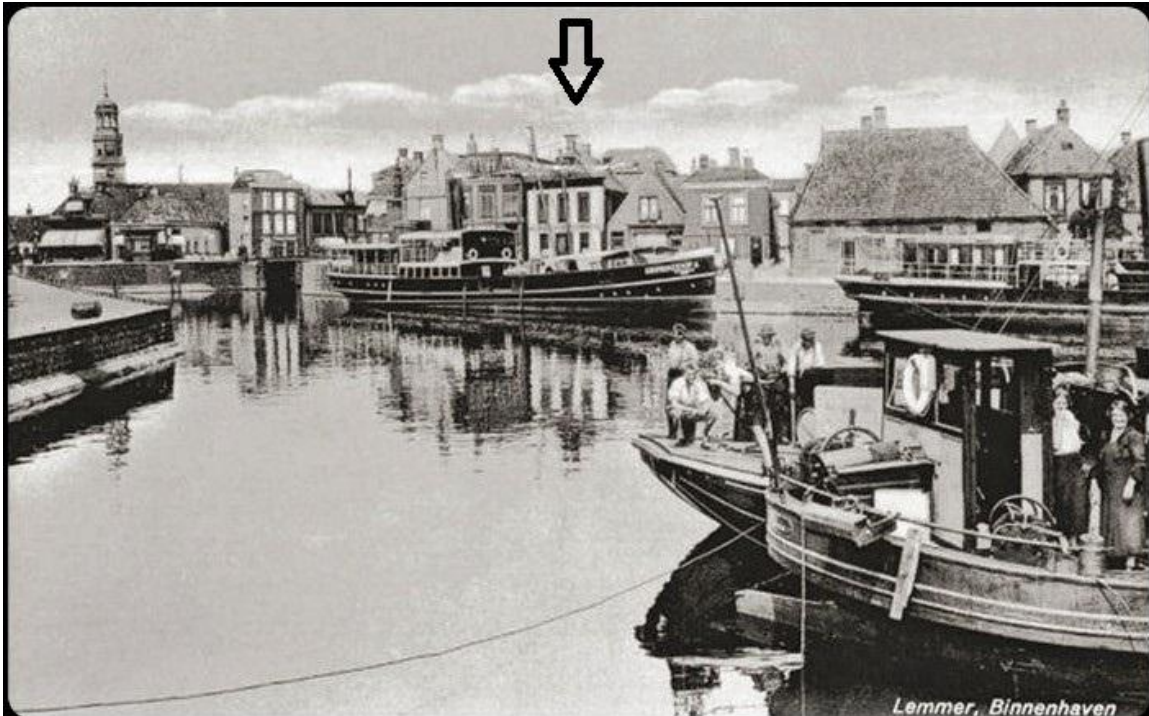
Streetname Board of 't Leeg in Lemmer



10 't Leeg in de Lemmer where Vogelzang house stood- Peter de Jong on right.- 2010



“Bokking rokerij” Smoked herring smoke house near 't Leeg early 1900's



Inner harbor in Lemmer. Arrow points to office of Lemmer boat co with Groning IV in foreground. Ca 1935. In 2010 building is a bar “de Bierbel”

Ijsopruiming.

Het begin met het opruimen van het ijs in de vaarten is er, schrijft men ons uit de Lemmer. Gistermiddag heeft een der binnenbooten de oude haven opgebroken en heden, Vrijdag, zal er begonnen worden met het kanaal van Lemmer naar Sloten.

De boot der Holland-Friesland-lijn zou heden morgen 6 uur van Amsterdam vertrekken met bestemming naar Lemmer. Ook de oude Lemmer nachtbooten te Amsterdam liggen klaar, om de reis naar Friesland weder te ondernemen.

Of ze de Lemster haven zullen bereiken, valt evenwel te betwijfelen, aangezien er in zee, zoover het oog reikt, niets anders is te zien dan ijs.

Men seint ons uit Stavoren:

Kapitein **Vogelzang** verliet de haven met de Lemster nachtboot naar Nieuwediep. De binnenvaart is nog gesloten.

De binnenvaart.

Maandag zal met een pont een proefvaart worden gemaakt tusschen Stavoren en Enkhuizen.

In aansluiting met het telegram van gisteren, dat de „Groningen III” van de Lemmer—Nachtboot-Mij., kapitein **Vogelzang**, toen uit de haven van Stavoren naar Nieuwediep was vertrokken, meldt onze Stavorensche correspondent, dat het in de bedoeling ligt, voorloopig den dienst Amsterdam—Groningen, zoolang de Lemster haven geblokkeerd is, over Nieuwediep en Stavoren te doen plaats hebben.

Heden wordt te Stavoren een boot uit Nieuwediep verwacht. Men hoopt dan, dat de binnenvaart open zal zijn.

De havenlichten en ook het kustvuur waren gisteravond weer ontstoken. Voor de haven bevindt zich slechts weinig ijs.

Bij zuidelijke windrichting echter wordt ijsgang verwacht.

Leeuwarden Courant Jan 30 and 31 1914 stating that Captain J H Vogelzang Of the Groningen III braved the ice and left from Stavoren to Amsterdam

Lemmer, 11 December. Het stoomschip „Groningen III“, kapitein J. Vogelzang, van Groninger-Lemmer stoomboot-maatschappij, kwam hedenochtend ten gevolge van den zwaarsten mist even buiten de Oranjesluizen in aanvaring met een onbekend gebleven motorschip „De Groninger“, welke een ernstige beschadiging aan de berging terwyl het schip ter hoogte van de machinekamer gedeut werd. Overigens kwamen geen ongelukken voor. Verzekering dekt de schade.

Leeuwarden Courant Dec 12, 1924 reporting Collision by Groningen III off Amsterdam, captain J H Vogelzang

Hulp gevraagd.

Lemmer, 4 November. De kapitein van de boot van de Holland—Friesland—Groningen-lijn, die hier hedenochtend binnenkwam, rapporteerde tusschen Urk en Lemmer de oude vrachtboot Groningen III (kapitein Vogelzang), welke om hulp riep, te zijn gepasseerd. Direct is de Groningen IV ter assistentie vertrokken.

De Groningen III lag voor anker, zij had een defect aan de schroef.

Deze boot was gisteravond van hier naar Amsterdam vertrokken.

Same Nov 4 1926 Groningen III having lost its propeller under Captain J H Vogelzang



LEMMEER. OUDE HAVEN.

Old Harbour in Lemmer with Groningen IV and possible III in foreground- ca 1915

DE VERBINDING AMSTERDAM—LEMMER

De Jan Nieveen en andere booten te Lemmer aangekomen

Gisteravond, om ongeveer 6 uur, zijn de s.s. Jan Nieveen, Piet Kaspersma, Groningen VI en Sneek VII, die gistermorgen uit Amsterdam vertrokken, te Lemmer aangekomen.

De reis is niet gemakkelijk geweest; men heeft veel last van het nog dikke ijs gehad.

Van Amsterdam naar Enkhuizen verliep de reis nogal voorspoedig; tot Enkhuizen werd, aldus deelde kapitein Grijpsma ons mede, bijna geen ijs gezien. Langs de geheele Friesche kust ligt echter nog zeer zwaar ijs, soms nog ter dikte van 40 c.m.

Tot des nachts drie uur heeft men getracht er doorheen te komen; daarna werden enkele uren rust genomen en gistermorgen om 6 uur werd opnieuw begonnen.

Toen het te Lemmer gistermorgen bleek, dat de booten nog bijna niets gevorderd waren, heeft de directie der Groningen-Lemmer Stoomvaart Mij. de Groningen IV, kapitein J. Vogelzang en nog een motorschip ter assistentie uitgezonden.

Tot een eind buiten de haven liepen deze booten goed door het ijs, maar daarna werd het ook moeilijker. Toch vorderde men en ten slotte werden dan ook de Jan Nieveen en de andere booten, die intusschen ook weer naderbij waren gekomen, bereikt.

Juist toen de Groningen IV in 't zicht kwam, had de Jan Nieveen nog een onaangenaam oogenblik door te maken. Er kwam n.l. een ijsveld in beweging, dat krakend op de boot aanschoof en de Jan Nieveen op zij drukte. Gelukkig liep het nogal goed af, maar het schip had aan stuurboordzijde toch een flinke deuk in het middenschip gekregen. Ook de Piet Kaspersma liep eenige averij op.

Nadat de schepen elkaar bereikt hadden, kon men door de opengebroken vaargeul de Lemster haven vrij gemakkelijk bereiken.

Bij aankomst te Lemmer was er van de zijde van het publiek groote belangstelling. Trouwens, den geheelen dag stonden vele belangstellenden van de „hichte" af het werk der booten gade te slaan en werden de kansen druk besproken.

Inmiddels blijkt van een normalen dienst Amsterdam—Lemmer v.v. nog geen sprake te kunnen zijn. De geul, welke de Jan Nieveen in het ijs op het IJselmeer heeft gemaakt, is n.l. door den Noordoostenwind weer gedicht. Voorloopig zullen de Jan Nieveen en de drie andere schepen dan ook te Lemmer blijven.

S.S. GRONINGEN GEZONKEN

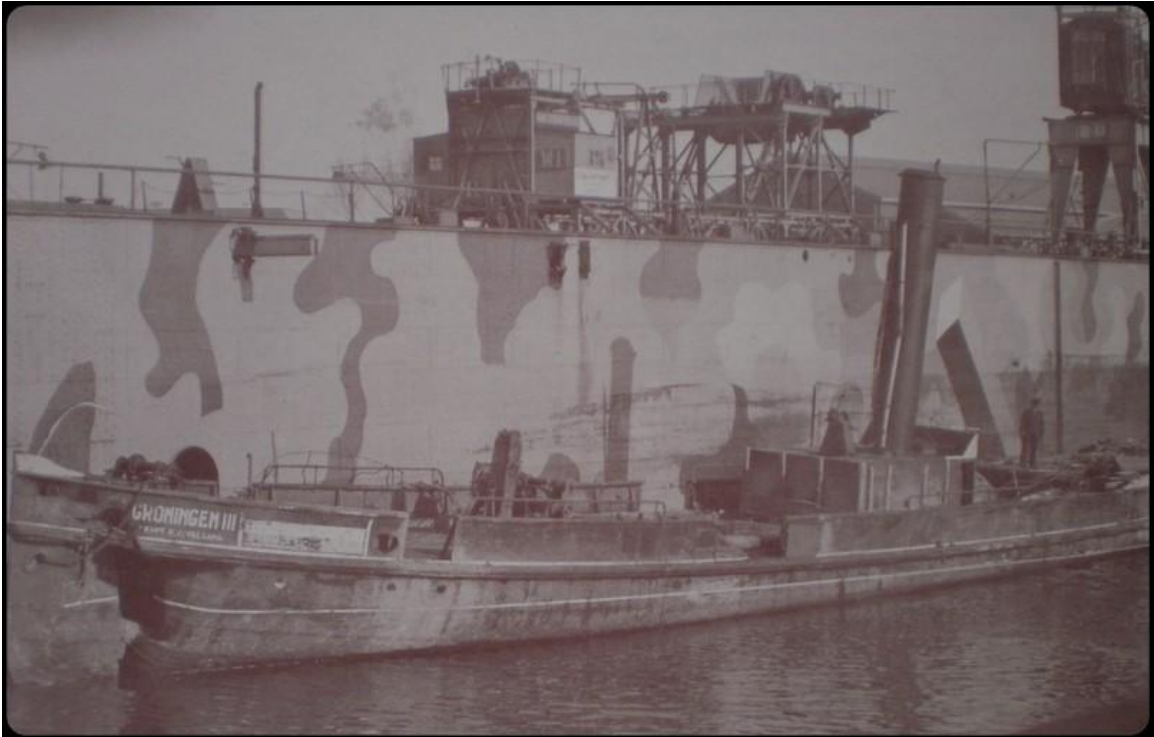
Opvarenden gered

Het s.s. Groningen 3 (kapitein Vogelzang), van de Groninger—Lemmer Stoombootmaatschappij, heeft Zaterdagmorgen op het IJselmeer bij Urk een aanvaring gehad en is gezonken. Om ongeveer halfacht werd het aangevaren door het motorschip Amstel en de schade, welke de nachtboot daardoor opliep, was zoo groot, dat het schip binnen de vijf minuten zonk. Gelukkig konden de opvarenden nog op tijd worden gered en op een door de Groningen 3 gesleept motorschip naar Lemmer worden overgebracht. Van de lading, bestaande uit levensmiddelen, kon evenwel niets worden gered.

From the Leeuwarden Courant

Newspaper article of Mar 8, 1940 describing Pake Jan H Vogelzang being sent to assist Two other Lemmer boat vessels caught in the Ice off Enkhuizen

Newspaper article of Jan. 12, 1943 reporting Groningen III being in collision with MS Amstel off island of Urk. Former sank in the process. Captain Rintje Vogelzang.



Groningen III in Lemmer harbor. Note name of Captain R. Vogelzang on bow.-
1943



Lemmer Outer Harbour- 1895



Lemmer, Binnenhaven.

Other view of Lemmer Inner Harbour with Lemmer Boats in foreground- ca 1915



Lemmer
Binnenhaven

As above

The story goes that the “dear” J. H. Vogelzang sons would go and swim in the harbor to the chagrin of their mother.



Entrance to Inner Harbour in de Lemmer- ca 1900. In foreground one of the Lemmer boats-possibly Lemmer II



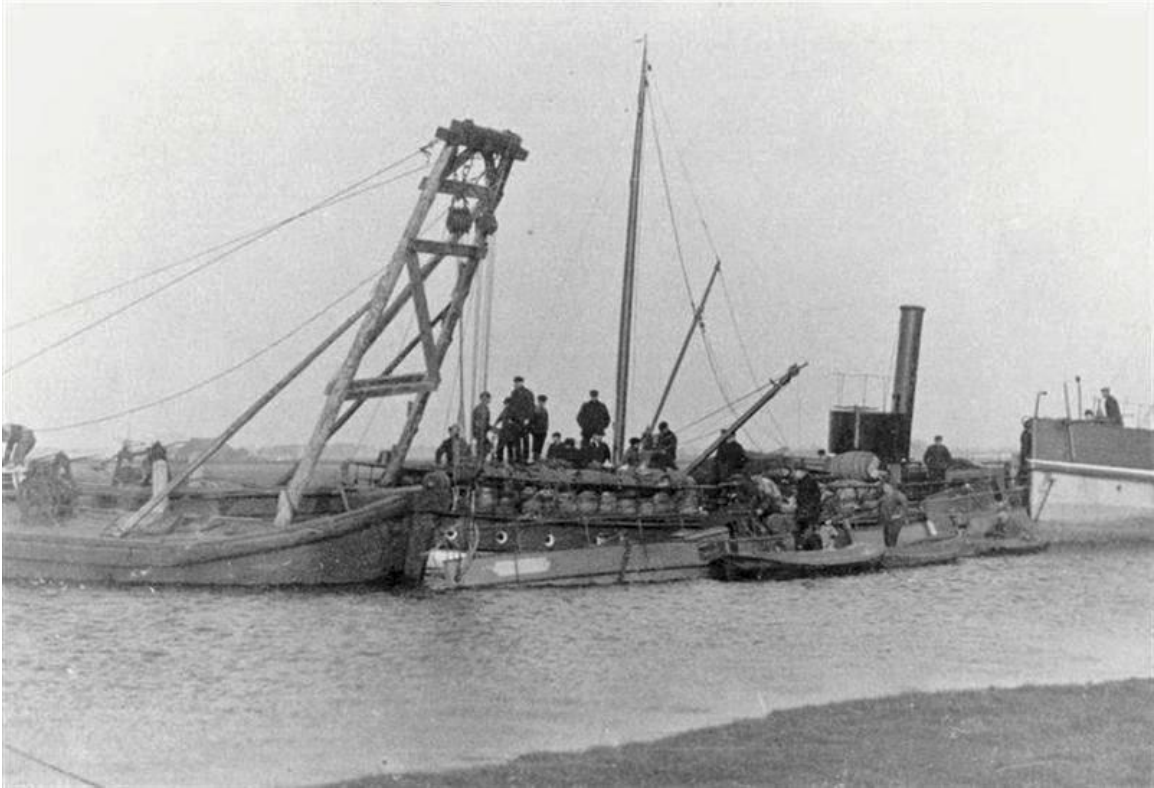
Lock entrance from outer to inner harbor- de Lemmer ca 1920



As previous picture- taken in opposite direction- ca 1920



Sneek VI- "kleine Suup" in Sneek- ca 1900



In 1909 the Sneek VI capsized due to shifting of the load. A lady by the name of Anna Rippen lost her life in the process.



Cemetery lane behind Bakhuizen R.C. Church- May 2010

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APPENDIX D- VOGELZANG GENEOLGY

APPENDIX E- WIERDSMA GENEALOGY

The furthest we have been able to trace the Wierdsma's back is to the early 1600's- Weird Wiebes. Like the Vogelzangs they lived in the St Nicolaasga- Gaasterland area and there is every reason to believe that general location is their original land of origin. Wierdsma means the son of Wierd- an obvious name considering the many "Wierd"s found in that family. Like the Vogelzangs they come from Catholic stock. The majority of them are engaged in some form of business or as policemen. Unlike the Vogelzangs who tend to be farmers, fishermen and later on are occupied in the technical trades.

The attached pages are the descendents of Weird Wiebes. The list is by no means complete and has been mainly gleaned from the Frisian Archives in Leeuwarden.

Pictures are primarily from Spanvis "Sterk foto album"



Johannes Sterk # 2770



Dina Visser # 3652



Johannes Sterk # 2770 and Dina Visser #3652 and their children



Gerardus Sterk # 2585 and Maria Wierdsma # 2556; ca 1920



Children of Gerardus Sterk # 2585 and Maria Wierdsma # 2556



Anthonius Sterk # 3678 husband of Agatha Wierdsma # 3679

Telefoon No. 211 VOLENDAM
Telefoon No. 4 LEMMER.

Telegr.-Adr. („STERK“ VOLENDAM,
„IMEX“ LEMMER.

ROOKERIJEN VAN BOKKING EN VERSCHILLENDE ANDERE SOORTEN VISCH.

IMPORT

EXPORT



GROOT- EN KLEINHANDEL
IN VISSCHERIJ-ARTIKELLEN

SPECIALITEIT IN VERSCH. ZOETE BOKKING
POSTCHEQUE-GIRO-REKENING No. 10.896, LEMMER
BANKIER „DE FRIESCHE BANK“, LEMMER
HOOFDKANTOOR, LEMMER

FILIAAL
DE EERSTE VOLENDAMMER
VISCHROOKERIJ EN VISCHHANDEL
ANNEX VISCHBAKKERIJ EN
GARNALENPELLERIJ, VOLENDAM

GROOT- EN KLEINHANDEL IN HARING, ZOUTEVISCH EN
STOKVISCH, ANSJOVISZOUTERIJEN,
VISCHBAKKERIJEN, GARNALENPELLERIJEN
MARINEERINRICHTINGEN.

Lemmer 11 Jan 1899
Volendam

Antw. op uw schrijven van

Beste Bertus Leen en kinderen

De meesters aan brief in de beste welstand ontvangen danvoor onze dank
jullie zult wel tegen elkander zeggen er komt niet zonn over het leen
nu alle beta laat dat in voor. Wij menschen u wederkerig ook een
Lidig Nieuwjaar toe en dit jaar voor ons allen voorspuedig mooge zijn
naar Zieken Rikhaam ja het afgelegen jaar het, voor jullie velen een
droevige herhinding, maar d'jn het is jaas wil geverst en moeter in
het onvermijdelijk schikken. Wijns voor de jongens en oogahta dan ook
droevige dagen mag ik wel zeggen met Kerstmis geweest, de flen was er
uit dat te begripen zij die het altijd zoo ophelien wist te maken in
hoos miselijkt bij de jongens kon z'lijen woeften het te verzeft. Ja dat
besoft men het sike als men in de vudelijke woning komt veel meer
dan daar buiten om dat had oogahta naar ook zoo het kunnen voorstellen
nu moeders stoel leeg was. dan kwam alle men bij haar ge. nu het s'voor
Leen ook maar wed dat te u uit is in en andere om vone, nu te vorige
weken voor al daar te niet goed was te heft nu bijt om wat ge te knappen
en zal ook wel drukt aan het schaatsen vanden lijn. nu vader du zal
het wel naat z'fintebben nu het vrost het het d'ne en dan kan hij
als het doawintert nog was geachtege dagen bij u allen doorbreng.
nu we hebben wel geboud dat te boot v'braght in het y'skege ghad

Page 1 of letter written by Marie Wierdsma-Sterk # 2556 to her nephew Albertus Vogelzang #15 and his wife, the first Christmas following the death of his mother Rinske #11- sister of Marie,

en Woensdagmiddag pas aan de Heige is gekomen. Schaapsma is
 pas de Woensdagmiddag met een ^{motor} ~~steamer~~ vachtu van gekomen met
 lareij in eest naar op de vesting. Vindes schreef je dat jultu het allen
 best maker, en dat vader en de jongens nog al veel bij jultu
 hebben gehad. nu leen je zult het wel ook gehad hebben van de
 ne zijn nog al thuis bij jultu te en kunnen dan nog gaan een reisje
 maken, we hebben van her ook allen met Niemjden naachtje van kon geschied
 vader is dinsdag bij ons geweest en zei dat nu als het door vint gely
 hij zoo gaan mogelijk en reisje maken naar Singapore en Eindhoven.
 nu reist gaat allemaal maar best met de jongens te en hun niemen
 weer bring. en hebben allemaal maar hun bestemming. Hat ons betreft
 maken het allemaal goed, op't ooverdick zit ik alleen te schrijven
 om Graddus op't kafton en de kinderen zijn allen naar de ijsbaan
 en kunnen en nu maar van proficieren. Ik zeijt de gett het kan mij niet
 meer bekomen, maar om Graddus is al een paar keere aar't schaatser geweest
 Orre joh maakt het ook nog goed in hooten. hij is een week voo
 Terstomis met drie dagen verlof thuis geweest, met Terstomis en Niengaa
 hebben ze het nu denk gehad. maar hij is goed vleuwig, hij heeft goet al
 eens bij jultu geweest te, nu hij zal op zondag wel met Lubbert gaan
 rijden denkt ik. we hebben hem de schaatser gestuurd, zondag avond
 hebben we hier een Terstnacht Oratorium gehad in ons thuis, en zijn er
 allen naar toe geweest, nu het was voor hie schitterend ten minste met
 die mooie tabluen. Maandagavond hebben ze weer gezongen voo
 niet Katholiken, was ook wel aardig vol. het was de zanger en muziek
 met de leden van't zanghoor. en Berthussen leen niemen is hier niet
 veel alles nu al bij fride. ofwel dit dat u mogelijk van vader hebt
 gehoord dat Jan Bosma schoenmaker Tweede Terst dag is overleden
 ook nog behrevelijk nog niet oud te? en dit nog. Boon van de Bosma
 komt van middag thuis en met 5 daen verlof dan gaat te naar
 de Missie. Lea van H's Schoot gaat ook zuster worden en gaat de
 volgende week naar't Abbedukhuis te Houten Bosch. nu vele groeten

van ons allen en van mij

u tante Maria en om Graddus
dag here

Leen. hoe gaat het met de kleine nu B en L ik weet niet of jultu
 gaen en te nog 700 in minste het leen ken, het is geen alle daag
 die kleine ja ge was 700 d'k. Werk loot!
 Wat kan de vrouw penmen ha? is een mischel loot!
 dat allemaal! om Graddus

Lemmer 11 janu 1929

Beste Bertus, Leen en kinderen

De nieuws der brief in de beste welstand ontvangen. Daarvoor onze dank. Jullie zullen wel tegen elkaar zeggen er komt niet gauw bericht terug. Nu alla beter laat dan nooit. Wij wenschen u wederkerig ook een Zalig Nieuwjaar toe en dit jaar voor ons allen voorspoedig moge zijn naar Ziel en Lichaam. Ja het afgelopen jaar heeft voor jullie en Vader een droevig herhinderig- maar affijn het is God's will geweest en moeten in het onvermijdelijke schikken. T zijn for de jongens en Agatha dan ook droeve dagen mag ik well zeggen met Kerstmis geweest. De fleur was er uit. Dat is te begrijpen. Zij die het altijd zoo gezellig wist te maken en zoo huiselijk bij de jongens kon zitten zochten ze te vergeefs. Ja dat beseft men het eerste als men in de ouderlijke woning komt veel meer dan daar buiten om dat had Agatha ook zoo niet kunnen voorstellen zo'n moeders stoel leeg was, dan kwam alles weer bij haar op. Nu het is voor Lien ook maar goed dat ze er uit is en in een andere omgeving, nu de vorige weken voor aldaar ze niet goed was. Ze heeft nu tijd om wat op te knappen en zal ook wel druk aan het schaatsen rijden zijn. Nu Vader die zal het wel naar 't zin hebben nu het vriest. Het zet 't nu in dan kan hij als het door wintert nog wat gezellige dagen bij u allen doorbrengen. Nu we hebben wel gehoord dat de boot vertraging in het ijs heeft gehad en pas Woensdagmiddag aan de steiger is gekomen. Schaafsma is pas de Woensdagmiddag met een motor sleepboot is achter aangekomen met averij en legt hier op de helling. Verders schreef je dat jullie het allen best maken, en dat Vader en de jongens nogal prettige dagen bij jullie hebben gehad. Nu Leen je zult het wel druk gehad hebben toen he! Ze zijn nogal thuis bij jullie he, en kunnen dan nog gauw een potje breken. We hebben van hun ook allen met Nieuwjaars kaartjes van hun gehad. Vader is Dinsdag bij ons geweest en zei dat nu als het door vriest ging hij zo gauw mogelijk een reisje maken naar Nijmegen en Eindhoven. Nu het gaat allemaal maar best met de jongens he in hun nieuwe werk kring en hebben allemaal maar hun bestemming. Wat ons betreft maken het allemaal goed. Op 't oogenblik zit ik alleen te schrijven. Oom Gerardus op 't kantoor en de kinderen zijn allen naar de ijsbaan en kunner er nu maar van profiteren. Ik, zegt de gek, het kan mij niets meer bekoren, maar Oom Gerardus is er all een paar keeren aan 't schaatsen geweest.. Onze Joh maakt het ook nog goed in Mokum. Hij is een week voor de Kerstmis met drie dagen verlof thuis geweest. Met Kerstmis en Nieuw Jaar hebben ze het weer druk gehad, maar hij is goed vleurig. Hij heeft ook al eens bij jullie geweest he. Nu hij zal Zondag wel met Lubbert gaan rijden denk ik. We hebben hem de schaatsen gestuurd. Zondag avond hebben we hier een Kerstnacht Oratorium gehad in ons t Hus (Parochie huis?) en zijn er allen naar toe geweest. Nu het was voor hier schitterend ten minste met die mooie tableaux. Maandagavond hebben ze weer gezongen voor niet Katholieken. Was ook wel aardig vol. Het was de zang en muziek met de leden van 't zangkoor. Nu Bertus en Leen nieuws is hier niet veel. Alles nog bij 't oude of wel dit dat u mogelijk van vader hebt gehoord dat Jan Bosma schoenmaker tweede Kerstdag is overleden. Ook nog betrekkelijk nog niet oud he, en dit nog dat Marie van Z Bosma komt vanmiddag thuis met 5 dagen verlof om afscheid te nemen and gaat ze naar de Missie. Tea van H v Schoot gaat ook zuster worden en gaat de volgende week naar 't moederhuis te s'Hertogenbosch. Nu vele

groeten van ons allen en van mij. U tante Marie en Oom Gerardus. Dag hoor. Leen hoe gaat het met de kleinen. Groejen ze nog zoo ten minste. Die kleine jongen was zo'n dikkertje. Nu B. en L. ik weet niet of jullie het lezen ken. Het is geen alle daags werk hoor.

Wat kan de vrouw pennen. Het is een mirakel hoor!

Typed Dutch text of above letter and English translation

Lemmer January 11, 1929

Dear Bertus, Leen and children:

Received the news from the letter in the best of well being, for which our hearthest thanks. You must have said to each other, a reply is not coming very fast. Well, ala, better late than never. We in return wish you also a blessed New Years and may this year for all of us be prosperous for body and soul. Yes the past year for you and Father has sad memories. But alas it has been God's Will and we have to accept that which is inevitable. For the boys and Agatha, if I may say so, Christmas were sad days. The atmosphere was gone. That is understandable. She who always was able to make it cosy and so in a home atmosphere could sit with the boys, was to be sought in vain. Yes, that is something one first realizes when one first comes into the home, much more than when one is outside. It is something that Agatha never had imagined to see mother's chair so empty. Then came many sad memories. Well it is a good thing for Lien that she is out of that and in another environment since the previous weeks, as she was not feeling too well. She now has the time to get better and shall probably be busy skating. Well Father must be glad that it freezes. He is now on shore and thus if it keeps on wintering will be able to spend some cozy days with you all. Well we have heard that the boat was delayed in the ice and did not arrive at the kay till Wednesday afternoon. Schaafsma was brought in with a tug boat on Wednesday afternoon with damage and now lays here in the dock for repairs. You also wrote that you all are doing well and that Father and the boys had some pleasant days with you. Well Leen you must have been busy at that time, hey! They are quite at home with you and that makes things a lot easier. Father was here Tuesday and said that if it keeps on freezing he as soon as possible would make a trip to Nijmegen and Eindhoven. Well everything is going well with the boys in their new jobs and now all have reached their destination in life. As far as we are concerned we are all doing well. At the moment I am writing by myself. Uncle Gerardus is in the office and the children have all gone to the ice rink and now are taking advantage of it. I, says the nut, cannot get much pleasure from it anymore, but uncle Gerardus has been down skating there a few times. Our Joh. is doing well in Mokum. A week before Christmas he was home on furlough for three days. They were busy at Christmas and New Years. However, he looks well. He has been down your way, hey? Well I think that on Sunday he will be skating with Lubbertus. We have sent him his skates. Sunday evening we all have been to a Christmas Oratorium in the parish hall. Well it was outstanding for here with all the beautiful back drops. Monday evening they sang again for the non Catholics. The hall was reasonably full. It was song and music with the members of the choir. Well Bertus and Leen there is not too much news. Everything much the same other than possibly you

may have heard from Father that Jan Bosma, the shoe maker, passed away the day after Christmas. Also relatively not old hey, and that Marie van Z Bosma is coming home with 5 days of furlough to say good bye before she is going to the missions. Tea van H v Schoot is also becoming a nun and next week is going to the mother house in S'Hertogenbosch. Well many greetings from all of us and from me. Your Aunt Marie and Uncle Gerardus. Bye. Leen how are the little ones. Are they all growing well. The little boy was so chubby. Well B. and L. I do not know if you can read this. It is not something I do every day.

Wow, the wife is quite the writer. It is a miracle.