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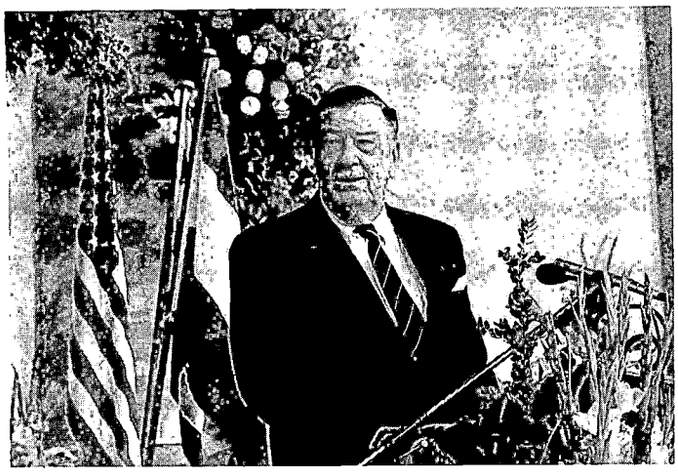
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since 1982 and
the foundation of the
Roosevelt Study Center
in Middelburg, the Netherlands, have been made possible
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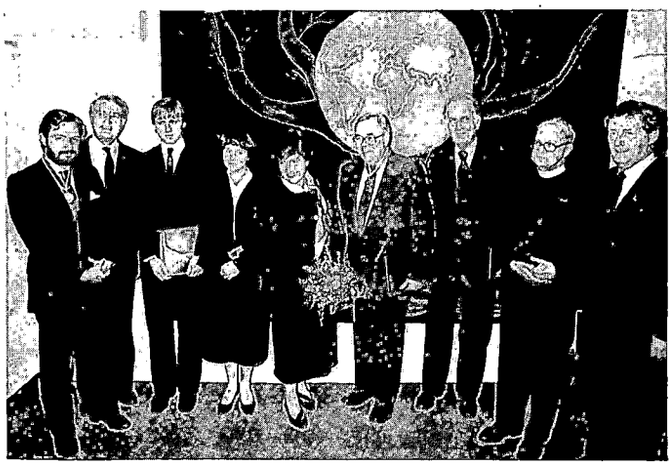
Companies and individuals wishing to make a contribution are invited to contact Mr. Arend C. de Ru, Executive Secretary of the Franklin and Eleanor Roosevelt Foundation, P.O.Box 6001, 4330 LA Middelburg, the Netherlands. Tel. (01180) 31011.



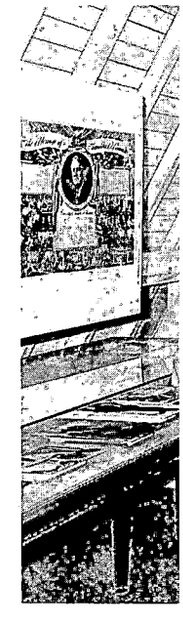
On behalf of the Roosevelt family Mr. Franklin Delano Roosevelt, Jr. addresses the guests of the 1986 Four Freedoms Awards ceremony.



Her Majesty the Queen welcomes the American Fo
Netherlands (including Ambassador William J. van
singer, Jr., Mr. Curtis Roosevelt, Mrs. Margaret T
ken, and Mrs. Jean Kennedy Smith) at Palace 'Hui



H.R.H. Princess Margriet of the Netherlands and the recipients of the 1986 Four Freedoms Awards. From left to right : Mr. Juan Luis Cebrián, Ambassador William J. vanden Heuvel, President of the Franklin and Eleanor Roosevelt Institute, Mr. Joachim Palme, Mrs. Lisbeth Palme, H.R.H. Princess Margriet, Mr. Bradford Morse, Ambassador Ludovici Carducci on behalf of the Hon. Alessandro Pertini, Monsignor H.C.A. Ernst on behalf of Bernardus Cardinal Alfrink, Dr. Cornelis Boertien.



A combined pa
ple's Republic
Center exhibits
left are : Mr. I
of the Hungari
Vice-Chairman
States-General.



Two laureates of the Four Freedoms Awards : H.R.H. Princess Juliana of the Netherlands (1982) and Unicef Ambassador Liv Ullmann (1984) meeting each other after the Awards ceremony in 1984.



The Honorable John Shad, Ambassador of the United States of America to the Netherlands, to the right, visits the Roosevelt Study Center in December, 1987, and is greeted by Dr. Cornelis Boertien, Queen's Commissioner in the Province of Zeeland.



reedoms Awards delegation to the
Heuvel, Professor Arthur M. Schle-
an Daniel, Mrs. Irene Roosevelt Ait-
n Bosch' in October, 1982.



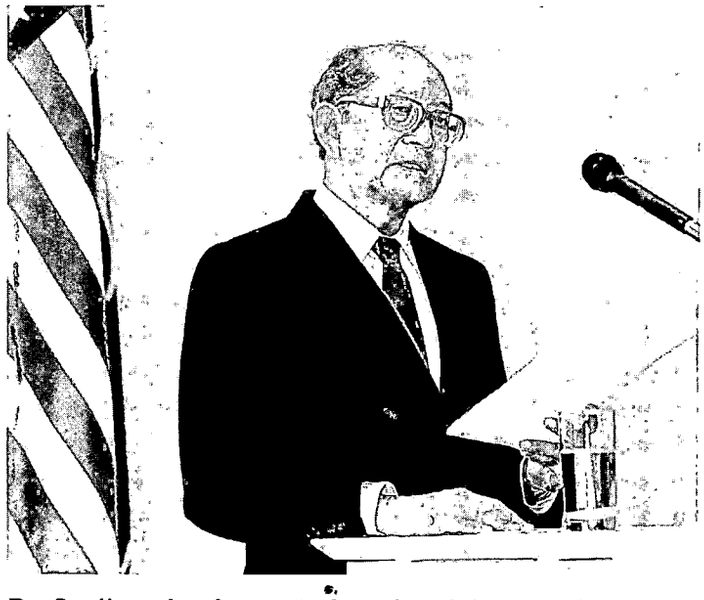
mentary delegation from the Hungarian Peo-
the Netherlands visits the Roosevelt Study
April, 1987.The first and second from the
n Sarlós, President of the National Assembly
People's Republic, and Mr. Huib Eversdijk,
the Second Chamber of the Netherlands



Professor Arthur M. Schlesinger, Jr., Chairman of the Franklin and Eleanor Roosevelt Institute, between former Prime Minister of the Netherlands, Dr. Joop M. den Uyl, and Prime Minister of the Netherlands since 1982, Mr. Ruud F.M. Lubbers, at the presentation of the 1986 Four Freedoms Awards in Middelburg.

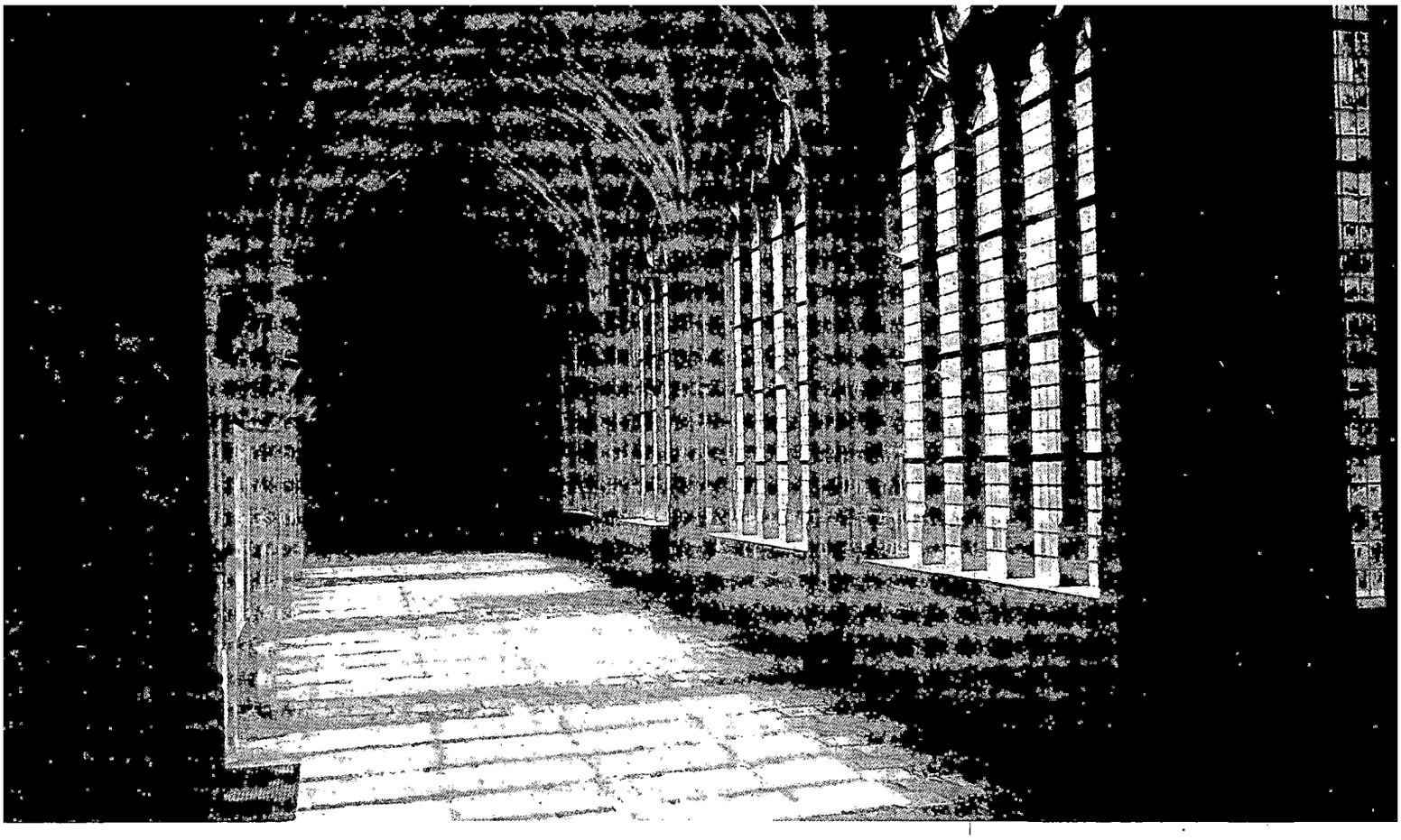


In April 1985 the 'Statenzaal' is the site of the first conference organized by the Roosevelt Study Center to commemorate 'FDR's Place in Past and Present' forty years after his death. The guests include Dr. Wisse Dekker, President of N.V. Philips Gloeilampenfabrieken and Dr. Wim F. van Eekelen, State Secretary of Foreign Affairs.



Dr. Soedjatmoko, former Ambassador of the Republic of Indonesia to the U.S.A. and former Rector of the U.N. University in Tokyo, delivers a lecture at the RSC-symposium 'The Decolonization of Indonesia. International Perspectives' in September, 1987.

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ROOSEVELT STUDY CENTER PUBLICATIONS

The Roosevelt Study Center has published in its series 'Roosevelt Study Center Publications' (edited by Cornelis A. van Minnen) the following volumes :

No. 1 THE FRANKLIN D.ROOSEVELT FOUR FREEDOMS AWARDS.
Speeches delivered on the occasion of the presentation of the Four Freedoms Awards in Middelburg on June 23, 1984 (Arthur M. Schlesinger, Jr., William J. vanden Heuvel, et al.). Middelburg, 1985.

No. 2 FDR'S PLACE IN PAST AND PRESENT. AN EVALUATION FORTY YEARS AFTER HIS DEATH.
Lectures delivered in Middelburg on April 12, 1985, by J.W.Schulte Nordholt and Leon Gordenker. Middelburg, 1986.

No. 3 THE MANY-SIDED THEODORE ROOSEVELT : AMERICAN RENAISSANCE MAN.
Lecture delivered in Middelburg on December 3, 1985, by John A. Gable.
Middelburg, 1986.

No. 4 THE ROOSEVELTS : NATIONALISM, DEMOCRACY AND INTERNATIONALISM.
Lectures delivered by David K. Adams, Carl-Ludwig Holtfrerich, Edmund Morris, and Arthur M. Schlesinger, Jr. on the occasion of the inauguration of the Roosevelt Study Center on September 19, 1986. Middelburg, 1987.

No. 5 THE FRANKLIN D. ROOSEVELT FOUR FREEDOMS AWARDS 1986.
Speeches delivered on the occasion of the presentation of the Four Freedoms Awards in Middelburg on September 20, 1986 (Arthur M. Schlesinger, Jr., William J. vanden Heuvel, et al.). Middelburg, 1987.

No. 6 A BOUQUET FROM THE NETHERLANDS.
Liber amicorum presented to Arthur M. Schlesinger, Jr. on the occasion of his seventieth birthday (contributions by Rob Kroes, Alfons Lammers, Cornelis A. van Minnen, J.W. Schulte Nordholt). Middelburg, 1987.

No. 7 THE DECOLONIZATION OF INDONESIA. INTERNATIONAL PERSPECTIVES.
Lectures delivered at the Roosevelt Study Center on September 2, 1987, by P.J. Drooglever, Leon Gordenker, J.J.P. de Jong, and Soedjatmoko.
Middelburg, 1988.

Copies can be ordered from : Roosevelt Study Center P.O. Box 6001, 4330 LA Middelburg, the Netherlands

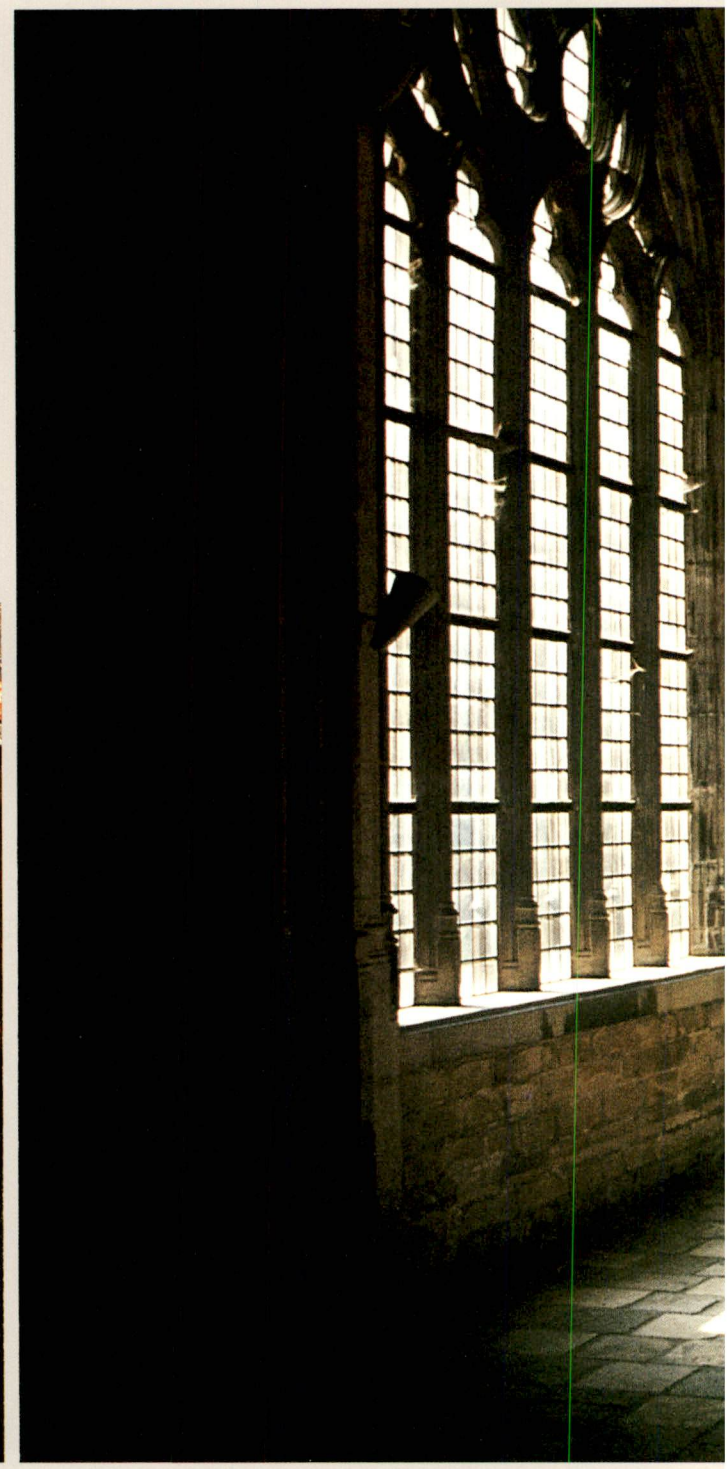
THE ROOSEVELT STUDY CENTER





A DUTCH MEDIEVAL ABBEY BECOMES
A MONUMENT TO DEMOCRACY IN
MIDDELBURG, ZEELAND, THE NETHERLANDS

The Roosevelt Study Center was established in Middelburg Abbey to commemorate the historic links between the Province of Zeeland and the Roosevelt family. The cloister of the Abbey dates from the early 16th century.



The coat of arms of the Van Rosevelts of Oud-Vossemeer on the island of Tholen in Zeeland, the family from which the American Roosevelts trace their descent.



THE ROOSEVELTS AND ZEELAND

When Claes Maertenszoon van Rosevelt and his wife Jannetje sailed from The Netherlands in the 1640s for the New World, they could not have known that they would become the founders of a great American family. They settled in the Dutch colony of Nieuw Nederland in the city of Nieuw Amsterdam. The colony later became the states of New York and New Jersey, and the city became New York City.

Three of their descendants are ranked among the great figures of American and world history:
Theodore Roosevelt (1858-1919), the 26th President of the United States of America; Franklin Delano Roosevelt (1882-1945), the 32nd President and architect of the United Nations victory in World War II; and Eleanor Roosevelt (1884-1962), the wife of Franklin and a niece of Theodore, herself a great humanitarian and leader in the

struggle to define and protect human rights. All three were extremely proud of their Dutch heritage.



Zeeland, about 1650. Tholen lies to the right of center.



THE ROOSEVELTS HONORED IN ANCESTRAL ZEELAND

With the opening of the Roosevelt Study Center in 1986, the legacy of TR, FDR, and Eleanor Roosevelt has become part of a living memorial in Middelburg, Zeeland's capital city. The Roosevelt Study Center has been established by the Franklin D. Roosevelt Four Freedoms Foundation, the Theodore Roosevelt Association, and the Province of Zeeland.

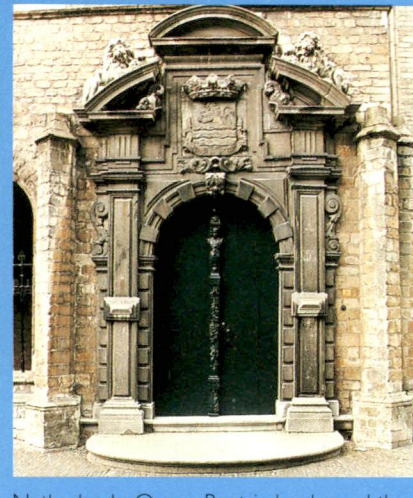
On January 6, 1941, President Franklin D. Roosevelt expressed his dream of a world founded upon four essential human freedoms: freedom of speech and expression, freedom of worship, freedom from want, and freedom from fear. Each year the FDR Four Freedoms Foundation presents 'Four Freedoms Medals' to distinguished world citizens whose achievements have demonstrated a lifetime commitment to these principles. The presentation ceremonies are held in Middelburg in the even years, and in Hyde Park, New York, in the odd years.



Middelburg originated as a fortress, constructed in the 9th Century as a defense against Norman attacks. The settlement was extended about 1150 A.D. by the foundation of the Abbey, one of the 1,100 historical buildings which the city claims. The Abbey is situated in the eastern part of the very heart of Middelburg.



Middelburg Abbey

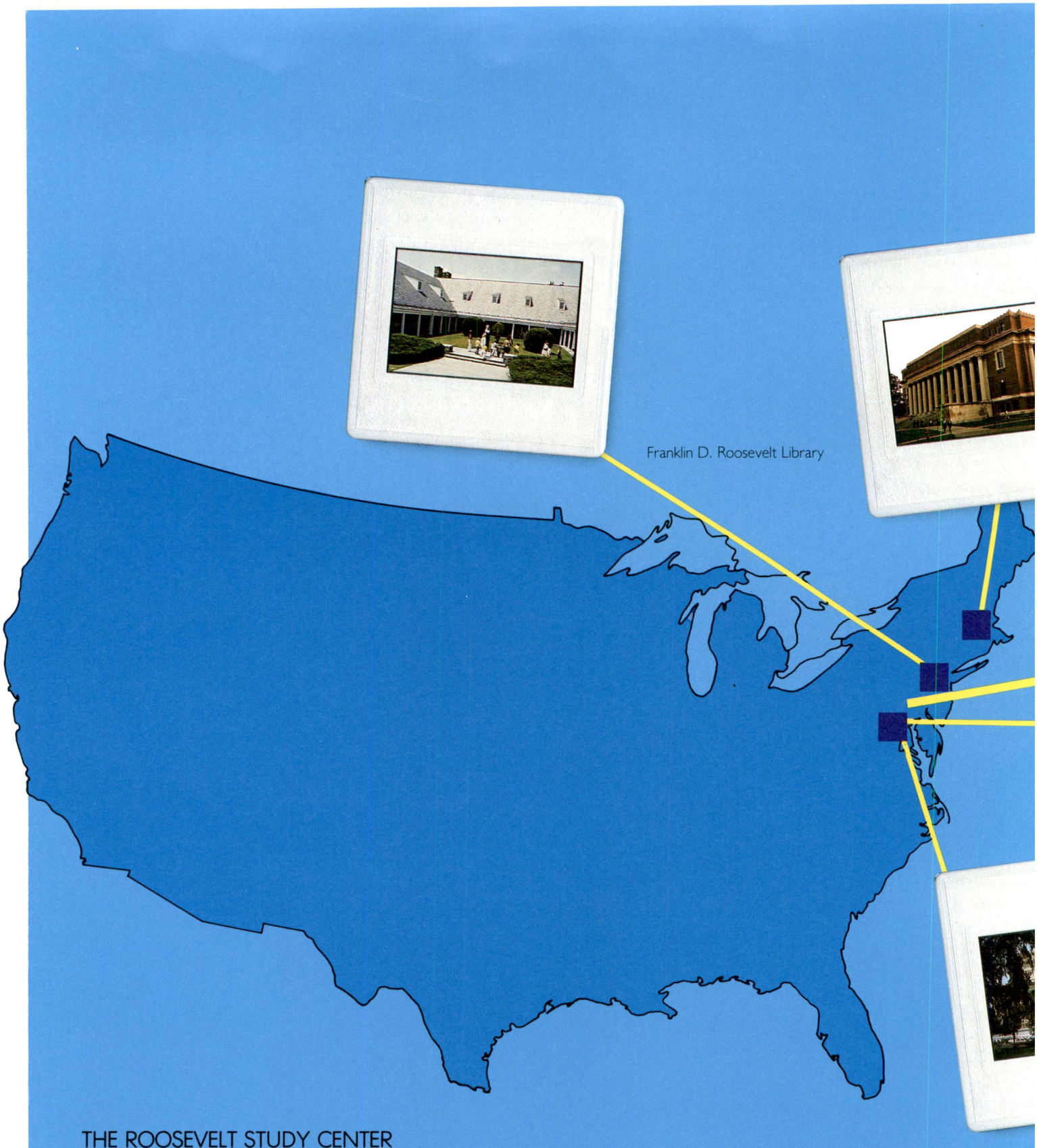


The entrance to the Roosevelt Study Center, housed within the Abbey.

During the Bicentennial celebration of two hundred years of diplomatic relations between the United States of America and The Netherlands in 1982, the Franklin D. Roosevelt Four Freedoms Foundation presented a bust of FDR by Jo Davison to Her Majesty Queen Beatrix of The Netherlands. Queen Beatrix has loaned the bust to the Governor of the Province of Zeeland for a place of honor in the Roosevelt Study Center. Shown here with Queen Beatrix and H.R.H. Prince Claus are Professor Arthur M. Schlesinger, Jr. and Ambassador William J. vanden Heuvel, Chairman and President respectively of the FDR Four Freedoms Foundation.







THE ROOSEVELT STUDY CENTER

The Roosevelt Study Center will have the largest collection outside of the United States of books, documents, films, and memorabilia relating to the Roosevelts and their era. The objectives of the Roosevelt Study Center are:

1. To provide to European scholars and students of American history research facilities, including direct access to source materials relating to the Roosevelt era in the Center's collection, and accessibility through finding aids, microform and computer to the F.D.Roosevelt Library at Hyde Park, Harvard University, the Library of Congress and the National Archives.
2. To provide audio-visual facilities for students and the general public, so they can see an important period of American history as it is reflected in the films, documentaries, video and film stills.
3. To reach out to the teachers of American history in European schools and universities to encourage the use of the Center's facilities, both for themselves and

ENTIÈRES, är-mäN-tyâr′, a town in France, ated in the department of Nord, on the Lys , 9 miles (14 km) northwest of Lille. A ng and industrial center, it produces table , cotton goods, velvet, hosiery, lace, hemp, beer.

During most of World War I, Armentières only two miles behind the British lines. The mans captured the town in 1918 during the tle of the Lys. The town's name became ous during the war through the marching about the legendary "Mademoiselle from ntières." Rebuilt as a modern town after ld War I, Armentières was occupied by Ger- forces for over four years during World War Population: (1962) 23,168.

MIDALE, är′mə-dāl, is a town in Australia, in w South Wales, 240 miles (386 km) north Sydney. It is on the New England Plateau, an elevation of 3,313 feet (1,009 m). Cattle sheep are raised nearby and there are some uvial gold diggings. The town became a nicipality in 1863. It has Anglican and Roman atholic cathedrals, and New England University ollege and St. Patrick's College are located ere. Population: (1961) 12,884.

RMINIANISM, är-min′ē-ə-niz-em, is the religious aching of Jacobus Arminius, a Dutch reformed ologian who challenged Calvinist orthodoxy the crucial point of free will. After his death s followers, led by Episcopius, presented an panded formulation of Arminius' beliefs to the etherlands States-General in 1610. The docu- ent, called *The Remonstrances,* asserted: (1) l who believe in Christ can be saved; (2) atone- ent is universal, making it possible for all to e saved; (3) man cannot be saved without the race of God; (4) God's grace is not irresistible; (5) whether grace, once granted, can be lost was question demanding further study.

The "Remonstrants," as those who adhered to this document were called, thereby questioned the very foundations of Calvinism, and the Synod of Dort (1618–1619) was summoned to deal with them. Although it aspired to be an international council of the Reformed churches, the Synod of Dort was predominantly Dutch. Under the ultra-Calvinist leadership the synod wasted no time in condemning Arminianism. In refutation of *The Remonstrances* it issued the Canons of Dort (the "Five Points of Calvinism").

Although Arminianism is properly a Dutch controversy, the term twice came into conspicuous use in England. Under James I and Charles I the Calvinistic Puritans considered the Canons of Dort the touchstone of orthodoxy and described their Anglican opponents as "Arminian." The Grand Remonstrance adopted by the House of Commons in 1641 attacked the "Arminian party."

During the 18th century the term "Arminianism" was used frequently as a description of the common Anglican position of the period. John Wesley accepted it in his controversy with the Calvinistic wing of the Evangelicals, and called the theological journal that he founded in 1778 *The Arminian Magazine.*

The word "Arminian" is still applied occasionally to theologians, especially Protestant, who defend, against any kind of determinism, the free response of man to the gift of divine grace. See also ARMINIUS, JACOBUS; EPISCOPIUS, SIMON.

ARMINIUS (c. 18 B.C.–19 A.D.), är-min′ē-əs, was a brilliant leader of German revolts against Rome. A chief of the Cherusci, Arminius was an officer in the Roman auxiliary army and a Roman citizen of the equestrian order.

In 9 A.D., Publius Quintilius Varus was sent to Germany to increase Roman taxation and jurisdiction. Arminius united many of the recently conquered German tribes in rebellion. Luring Varus with three legions along an unfamiliar route, he annihilated 20,000 Romans in the Teutoburger forest. Varus committed suicide, and all the Roman captives were massacred.

Varus' defeat terrified Rome. The grief-stricken emperor, Augustus, promptly raised troops and halted the advancing Germans at the Rhine. Thus the Rhine became Rome's frontier, altering Rome's policy of unlimited expansion into Germany.

In 15 A.D., Tiberius' nephew Julius Caesar Germanicus again campaigned against the Germans. Allied with Segestes (Arminius' father-in-law), Germanicus captured Arminius' wife, Thusnelda. In the next year Germanicus, commanding eight legions, reached the Teutoburger forest and buried Varus' dead. He scored limited successes at high cost, and was recalled to Rome after part of his army narrowly escaped ambush by Arminius. To win raiding victories without permanent occupation appeared useless for Rome. Tiberius, like Augustus, judged Germany lost. Thereafter Tiberius intrigued to keep the German tribes divided by civil war.

In 17 A.D., Arminius and his allies crushed the powerful Maroboduus of Bohemia. But Arminius' ambition was too great. Aiming at absolute power, he was slain by his own kinsmen. He has survived in German legend as a bold warrior and a champion of German nationalism and liberty.

ELEANOR HUZAR, *Michigan State University*

ARMINIUS, är-min′ē-əs, **Jacobus** (1560–1609), Dutch theologian who founded Arminianism. The Dutch form of his name is *Jacob Harmensen* (or Hermansz). Born at Oudewater on Oct. 10, 1560, he entered the University of Leiden at 15. The Merchants' Guild of Amsterdam acknowledged his brilliance by financing his ministerial education, thus permitting him to study at Geneva with the eminent Calvinist Théodore de Bèze, as well as at Basel and Padua. After a prolonged stay in Rome he returned to Holland in 1588, where he was ordained and appointed pastor of the Reformed Church at Amsterdam.

When the teachings of Calvin were severely questioned, Arminius, as de Bèze's disciple, was asked to defend supralapsarianism—the Calvinist theory of predestination, which holds that even before the Creation and Fall, God elected some men to be saved without consideration of their worthiness. After careful consideration Arminius, recoiling against a teaching that he could not reconcile with the love and justice of God, reversed his theological views. Despite strong opposition to his new views, Arminius was awarded a professorship at the University of Leiden in 1603, where he and Franciscus Gomarus, a fellow professor and zealous Calvinist, clashed on the questions of predestination and free will and twice debated before the States-General of Holland. After Arminius' death at Leiden on Oct. 19, 1609, his followers codified his beliefs in *The Remonstrances* (see ARMINIANISM).

ROBINSON, James Harvey (1863–1936), American historian. He was born in Bloomington, Ill., on June 29, 1863. A graduate of Harvard (B. A., 1887; M. A., 1888), he received a Ph. D. at the University of Freiberg, Germany, in 1890. In 1891 he began teaching European history at the University of Pennsylvania, and in 1895 was appointed professor at Columbia University.

In *Introduction to the History of Western Europe* (1903) and other writings, he was innovative in the attention he gave to the development of progressive ideas rather than to the traditional concern with political and military history. In *The New History* (1912), he called for a modernization of methods and focus in historical research that would broaden the study of history to include the social sciences. His position that the study of the past was important primarily in guiding the development of modern institutions was criticized by many colleagues but was influential in enlarging the scope of the teaching of history.

In 1919, Robinson resigned from Columbia to help to found the New School for Social Research.

His later books include *The Mind in the Making* (1921), *The Humanizing of Knowledge* (1923), and *The Ordeal of Civilization* (1926). Robinson was president of the American Historical Association in 1929. He died in New York City on Feb. 16, 1936.

Further Reading: Hendricks, Luther V., *James Harvey Robinson, Teacher of History* (Oxford 1946).

ROBINSON, John (1575 or 1576–1625), English Separatist clergyman, who was pastor to the Pilgrims in Holland. Robinson was born at Sturton-le-Steeple, Nottinghamshire. He studied and held a fellowship at Corpus Christi College, Cambridge. Ordained in the Church of England, he was a curate in Norwich for a time, but in 1606 or 1607 he joined a Separatist, congregationalist church at Scrooby. In 1608 he and William Brewster led members in a migration to Amsterdam in search of religious liberty. The next year, partly as a result of disagreements with other Separatist emigrants, Robinson, Brewster, and their followers moved to Leiden, where Robinson was ordained pastor.

Information about Robinson's life in Leiden comes largely from works by two members of his flock, William Bradford and Edward Winslow, and later by Cotton Mather. He seems to have debated publicly with Dutch Calvinist leaders, upholding the strict Calvinist position against the more liberal Arminian view. He entered the University of Leiden as a student in 1615. Under his guidance his hard-working, God-fearing congregation increased from 100 to 300. Robinson probably suggested that they flee Dutch influence to settle permanently in America and, if a majority had voted to go, would have accompanied them. Disappointed that only a minority chose to be Pilgrims, he preached a memorable farewell sermon shortly before they departed on the *Speedwell* in July 1620. In it, according to Winslow in *Hypocrisie Unmasked* (1646), he stated confidently that, contrary to the opinions of Lutherans and other Calvinists, "the Lord hath more truth and light yet to break forth out of His Holy Word." He wrote to the Pilgrims before the *Mayflower* sailed, and he corresponded faithfully with the "church of God at Plymouth, New England," although he lost hope of ever joining them.

Robinson wrote a number of Separatist works, among them *A Justification of Separation from the Church of England* (1610), *Of Religious Communion, Private and Public* (1614), and *Observations Divine and Morall* (1625). In *A Treatise of the Lawfulnes of Hearing of the Ministers in the Church of England* (1624; published 1634) he opposed Anglican government but encouraged fellowship with all "Christian brethren."

Robinson was widely respected as pious, modest, learned, and devoted to his flock. He died in Leiden on March 1, 1625. His family and some members of his congregation later went to Plymouth, but most of them eventually were absorbed into the Dutch Reformed Church.

Further Reading: Burgess, W. H., *John Robinson, Pastor of the Pilgrim Fathers* (1920); Burrage, Champlin, *New Facts Concerning John Robinson* (1910); Haller, William, *Liberty and Reformation in the Puritan Revolution* (Oxford 1954); Plooij, Daniel, *Pilgrim Fathers from a Dutch Point of View* (AMS Press 1970).

ROBINSON, Joseph Taylor (1872–1937), American legislator. He was born near Lonoke, Ark., on Aug. 26, 1872. He attended the University of Arkansas, studied law with a judge, and was admitted to the bar. He served in the state legislature and ten years in the U. S. House of Representatives (1903–1913). He was briefly governor of Arkansas in 1913 before being elected to the U. S. Senate to fill a vacancy. In the Senate he was Democratic leader from 1923 until his death, in Washington, D. C., on July 14, 1937.

Robinson supported President Woodrow Wilson's policies, including approval of the Treaty of Versailles without reservations. In the 1920's he generally opposed policies of Republican presidents. He favored greater veterans' benefits, a strong navy, and flood control for the Mississippi River system. In 1928 he was the Democratic nominee for vice president on the losing ticket headed by Gov. Alfred E. Smith of New York. From 1933 he worked effectively for the programs of President Franklin D. Roosevelt. He died while leading the fight, ultimately unsuccessful, to win approval of Roosevelt's plan to "pack" the U. S. Supreme Court.

ROBINSON, Lennox (1886–1958), Irish playwright, who was a major figure, as dramatist, manager, and director, of the Abbey Theatre in Dublin. Esmé Stuart Lennox Robinson was born in Douglas, County Cork, Ireland, on Oct. 4, 1886. His first play, *The Clancy Name,* was produced at the Abbey in 1908, and thereafter he was associated with the theater. He served as manager in 1910–1914 and 1919–1923 and as director from 1923 until his death, in Dublin, on Oct. 14, 1958.

A brilliant commentator on Irish life and character, Robinson wrote both comedies—of which *The Whiteheaded Boy* (1916) and *The Far-Off Hills* (1928) are probably the best known—and patriotic dramas, including *The Dreamers* (1913) and *The Lost Leader* (1918). Among his other plays are *Is Life Worth Living?* (1933; also titled *Drama at Inish*); the tragicomedy *Church Street* (1934); and *Killycregs in Twilight* (1937).

Robinson served for a time as a drama critic and was a frequent lecturer on the theater. He also wrote a novel, *A Young Man from the South* (1918), two volumes of stories, the autobiographical *Curtain Up* (1941), and *A History of the Abbey Theatre* (1951).



their students.

4. To offer programs, exhibits, publications, lectures, and conferences relating to the Roosevelt era and the contemporary meaning of the 'Four Freedoms'.

The Roosevelt Study Center is supported by prominent scholars, political figures, government officials, and leaders in business, both in Europe and in the United States. Its facilities are open to the public.

The administration of the Center has been entrusted to the Roosevelt Study Center for Europe Foundation. This foundation is connected with the Roosevelt Foundation, a society dedicated to supporting this unique Center in every way.



Theodore Roosevelt



Eleanor Roosevelt



Franklin D. Roosevelt

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To be joined by additional scholars.

Correspondence:

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Tel. (01180) 31011 - Telex 37786 svcmb nl

Surroundings . . .



OEGSTGEEST *is the birthplace of the well-known Dutch writer Jan Wolkers. Many of his short stories are set in this pleasant small town. Among the main places of interest are the castle 'Oud Poelgeest', now in use as a congress centre, and the so-called Green Church ('Groene Kerkje'), which was first built in the 11th century. The fine restaurants, the numerous pleasant shops in 'De Kempenaerstraat' and along the 'Lange Voort' are surely worth visiting.*





WARMOND *likes to call itself, and rightly so, a recreational town. The 'Kagerplassen' lakes, which almost surround Warmond, provide the guarantee: fine out-door recreation, varied watersports, and scenic beauty can be enjoyed. An important annual event is the 'Kaag-week' in July, during which regattas and socializing alternate. Warmond can be viewed as the beginning of the flower district 'Bollenstreek', because here, during Spring one can admire flowering tulip fields.*

VVV Warmond. Phone: 01711-10631.

ALKEMADE *consists of Roelofarendsveen, Oude Wetering, and a few smaller villages. Due to the 'Braassemermeer' and 'Kagerplassen' lakes it has become a very popular area for water sports. The numerous yachting harbours give a sociable sphere with their bustling activity. From Leiden, special boat trips are possible along the many windmills that embellish the Alkemade territory.*

VVV Oude Wetering. Phone: 01713-5600.

LEIDERDORP *once a quiet village, has gone trough a period of explosive growth, and has become something of a satellite town. Characteristic are at present the pleasant residential quarters, the modern shopping centre, and a very popular 'Furniture Square' (Meubelplein), where one can find a concentration of large furniture shops. But in Leiderdorp one can enjoy nature, too. If you have a bike, the surroundings offer excellent cycle paths.*



ZOETERWOUDE *has a pretty centre, built up along a small stream. It breathes rural tranquility. The overall character of this village has two aspects. On one hand there is the unique dutch polder landscape of 'Weipoort', with old rustic farmhouses. On the other hand there is an interesting industry: Heineken beer, which is known and sold all over the world, is brewed here.*

VOORSCHOTEN *is a many-sided small town with its old centre still intact. The castle Duivenvoorde, which is open to the general public, has a sumptuous interior, and it is surrounded by a beautiful estate. For those who like horses Voorschoten organizes an annual horse market on July 28. Bordering Voorschoten is the new recreational area Vlietland.*

Leiden . . .

. . . history within walking distance.

Walking through Leiden, it is as if the rich history of the town comes back to life. The proud homes of patricians on the famous canal *Rapenburg*, the two town gates, and 35 inner courtyards, they all tell their part of the history of Leiden. Many a house has a memorial plaque, set into the façade, reminding us of famous past inhabitants of the town. Thus, we can find the spot where Rembrandt was born, the house where the famous physician Boerhaave spent his last days, and the house where Descartes used to live. Elsewhere, the splendid churches *Pieterskerk, Hooglandse Kerk, Hartebrugkerk and Marekerk* give us a good impression, too, of what Leiden must have been like.

. . . town of museums.

The numerous museums in Leiden are certainly worth visiting. The precious and unique collections that can be seen, enjoy an international reputation. In addition to the National Museums of Antiquities *(Rijksmuseum van Oudheden)* and of Ethnology *(Rijksmuseum voor Volkenkunde)*, Leiden has e.g. the Municipal Museum *De Lakenhal*, in which work by famous Dutch painters such as Rembrandt, Jan Steen, Lucas van Leyden and Gerard Dou can be admired.

. . . university town.

The ambiance in Leiden is characterized to a large extent by the presence of the university and its students. Leiden University, founded in 1575, is the oldest one in the Netherlands. It was originally offered as a present to the town by Prince William of Orange as a reward for the courage shown by the citizens against the Spanish during a prolonged siege. Since then, Leiden University has evolved into a scientific centre of world fame.

. . . very friendly and sociable.

Being a university city, Leiden has an extra large number of pleasant cafés and restaurants of all kinds, spread throughout the town. There are also many terraces, which attract many visitors as soon as the sun appears. It is precisely the intermingling of past and present, which lends Leiden its distinctive character. Whether you wish to walk along the numerous historical monuments or to spend an afternoon shopping; whether you long for an evening out with music or at the theatre or in an attractive restaurant, Leiden has got it all.



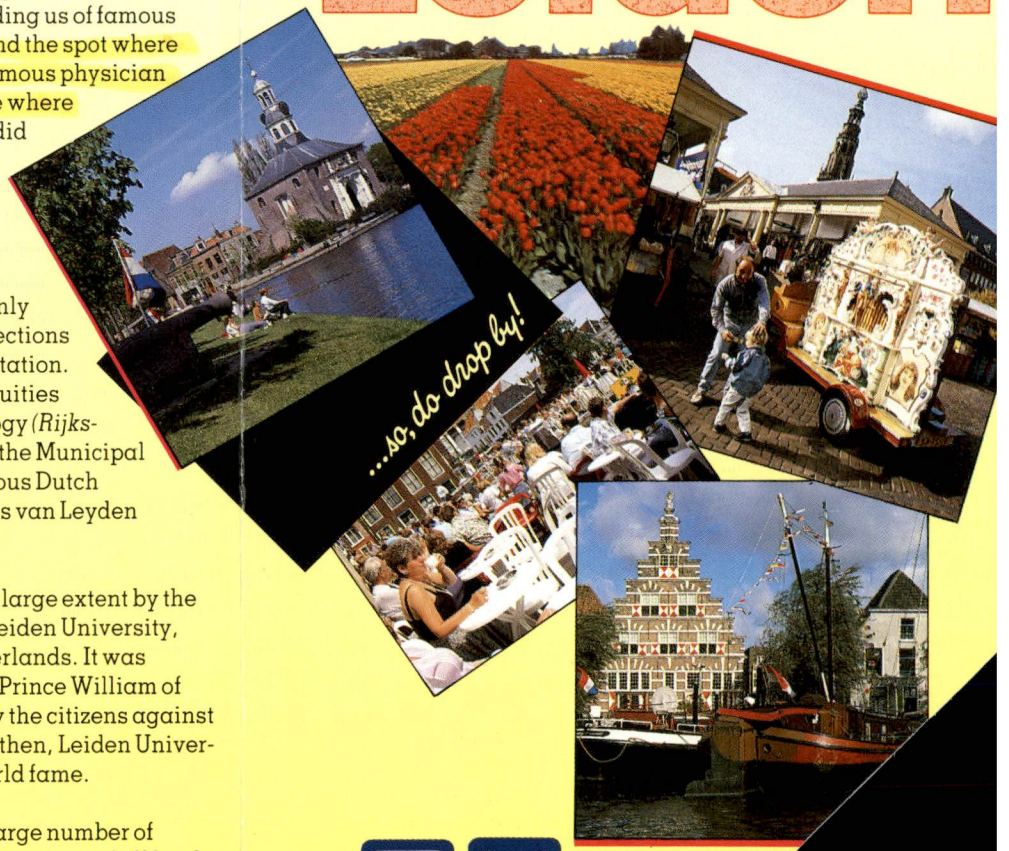
. . . in the heart of Hollands 'Randstad'.

Leiden is centrally located between Amsterdam, Rotterdam and The Hague *(Den Haag)*. It can be easily reached by train, car or bus. From Leiden, the beach with sand dunes behind, extensive lakes, and in Spring the richly coloured tulip fields are close at hand.

. . . so, do drop by!

english

Leiden

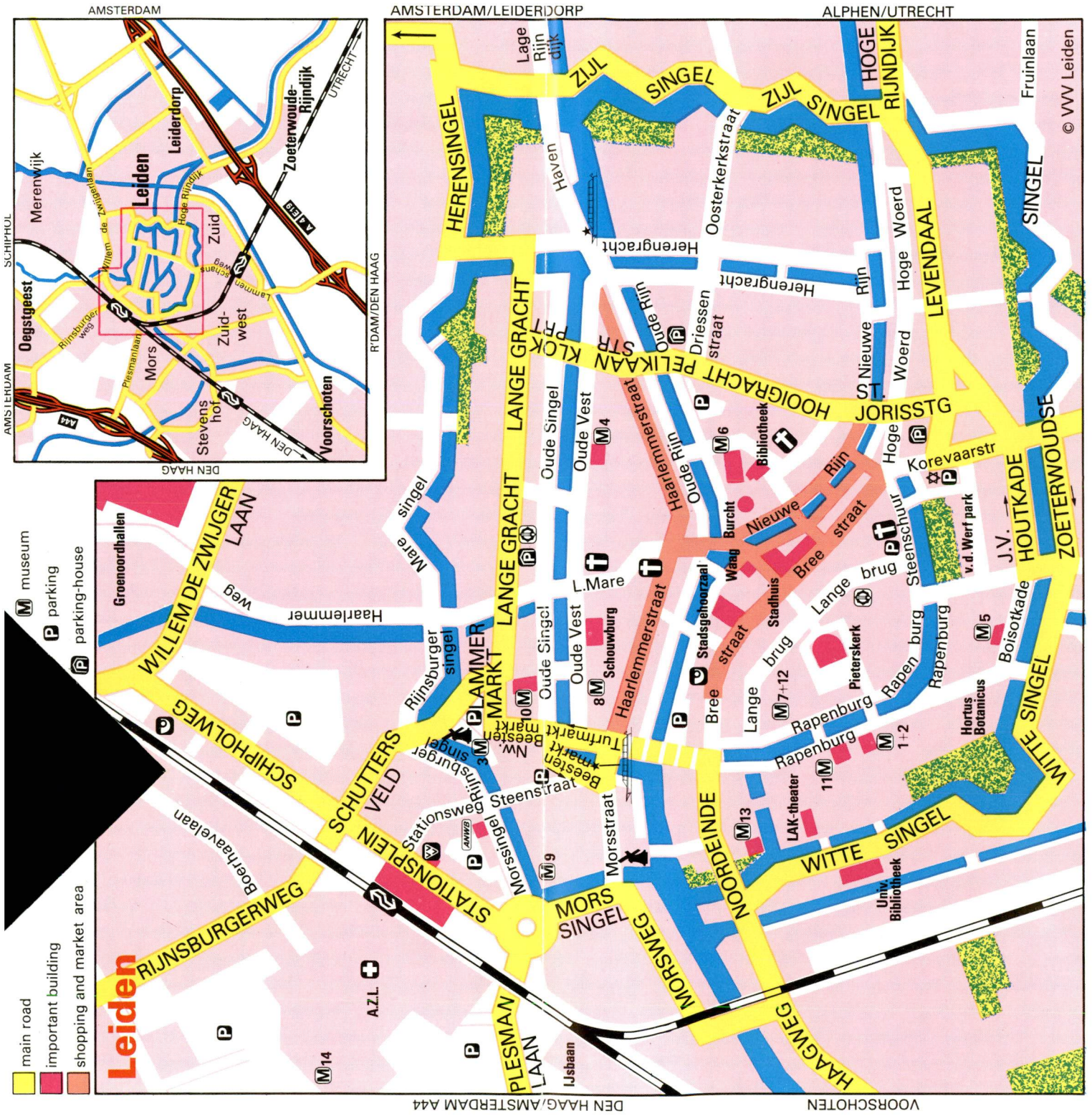


VVV Leiden e.o.

Stationsplein 210
2312 AR Leiden
Tel (071) 14 68 46
Fax (071) 12 53 18

tourist
information office

Holland



LEIDEN - GENERAL INFORMATION

☎ (0)71-

VVV Leiden	**Tourist Information Centre.** Stationsplein 210, 2312 AR Leiden. Phone 146846 Open: Monday-Friday 9 h.-17.30 h., Saturday 9 h.-16 h.
Leids Congres Bureau	**organization of congresses and seminars** Postbus 16065, 2301 GB Leiden. Phone 275299.
Emergency phone numbers	**144444** police (alarm) **258888** police (other departments) **212121** ambulance, fire brigade **122222** medical service
Change	**'Grenswisselkantoor':** In the hall of Leiden Railway Station, Stationsplein. Open Monday-Saturday 8 h.-20 h., Sunday 10 h.-17 h.
Boattrips, boats for hire	During the summer season boat trips on the Leiden canals. Departures from *Beestenmarkt* and *Hoogstraat*. In the afternoons and evenings boat trips to the *Kagerplassen* lakes (wind-mill cruise). Information: Slingerland. Phone 13 4938/41 31 83. Rowing boats for hire at the bridge *Rembrandtbrug*. Information: Jac. Veringa. Phone 149790.
Bowling **Sauna** **Squash & tennis** **Ice-skating rink** **Swimming-pools**	**Holiday Inn,** Haagse Schouwweg 10. Phone 355200 **Hans Menken Bowling,** Boshuizerlaan 1. Phone 765041 **Vijf Mei Sauna,** Boshuizerlaan 1. Phone 720520 **Holiday Inn Racket Center.** Phone 355100 **IJsbaan Leiden,** Vondellaan 41. Phone 769344 **De Vliet,** Voorschoterweg (open-air) **Vijf Meibad,** Boshuizerlaan 1 (indoor) **De Zijl,** Paramaribostraat 66 (open-air and indoor).
Theaters, concert halls	**Groenoordhallen,** W. de Zwijgerlaan 2. Phone 212521 **Kapelzaal K & O,** Hazewindsteeg. Phone 141141 **LAK-theater,** Cleveringaplaats 1. Phone 124890 **Leids Vrijetijdscentrum,** Breestraat 66. Phone 146449 **Microtheater Imperium,** Oude Vest 33a. Phone 141035 **Leidse Schouwburg,** Oude Vest 43. Phone 131941 **Waaggebouw,** Aalmarkt 21. Phone 140580 **Stadsgehoorzaal,** Breestraat 60. Phone 131704 **Pieterskerk,** Kloksteeg 16. Phone 124319
Shops, markets	Late night shopping on thursday till 21 h. **Wednesday and Saturday Market** 9-17 h. along the canal *Nieuwe Rijn*
Special Events	**Leidse Lakenfeesten** Annual touristic summer festival during the week of July 15. **3 October Festivities** (The relief of Leyden)
Sightseeing & monuments	Leiden has a rich variety of historical monuments: beautiful patrician houses along the canal *Rapenburg*, the Academy Building of the University, the Weigh House, the Town Hall, the *Gravensteen*, two old town gates, 14 museums, splendid churches, the Citadel, and 35 inner courtyards enclosed by historical houses.
Churches	The following churches are open to the general public: *Pieterskerk*, *Hooglandse Kerk*, *Lodewijkskerk*, *Hartebrugkerk*. The synagogue can be visited too. Please ask VVV for opening hours.
Gardens	**Botanical garden of the University** Entrance at Rapenburg 73; phone 275188. It is one of Europe's oldest botanical gardens with e.g. tropical greenhouses and, from 1990 onwards, a Japanese garden dedicated to Von Siebold.

For museums, hotels and restaurants are special leaflets available.

NATIONAL MUSEUM OF ETHNOLOGY
Artefacts from all territories outside Europe: Asia Minor, India, Eastern Asia, Indonesia, Pacific, polar territories of America and Asia, Northern-, Central- and Latin America, Surinam and Africa.

MUSÉE NATIONAL D'ETHNOLOGIE
Des objets d'art et d'usage des quatre coins du monde: l'Asie Mineure, le territoire de la civilisation indienne, l'Extrême Orient, l'Indonésie, L'Océan Pacifique, les territoires polaires de l'Amerique et de l'Asie, l'Amerique du Nord, Central et du Sud, l'Afrique.

10 STEDELIJK MUSEUM 'DE LAKENHAL'

Oude Singel 28-32, 2312 RA LEIDEN 071-254620
di t/m za 10-17 uur; zon- en feestdagen 13-17 uur; tuesday till saturday 10-17 h; sunday and holidays 13-17 h; du mardi au samedi 10-17 h;
le dimanche et les jours de fête 13-17 h.
Gesloten/closed/fermé: 3 okt (10-12 uur) 25/12 en 1/1.
Volwassenen f 2,50, 6-16 jaar en boven 65 jaar f 1,25; museumjaarkaart gratis.
Bibliotheek geopend: di t/m vr. 10.30-12.30 uur, wo. 14-17 uur. Spreekuur: 1ste woensdag van de maand 14-16 uur. Rondleidingen op aanvraag.
Verzameling van schilderijen (Lucas van Leyden, Rembrandt, Jan Steen, Jan van Goyen e.a.). Stijlkamers uit de 17de-19de eeuw. Beeldhouwkunst: kunstnijverheid (o.m. stadszilver uit de 17de eeuw); bodemvondsten. Historische afdeling. Tijdelijke tentoonstellingen op gebied van oude- en moderne kunst.

MUNICIPAL MUSEUM 'DE LAKENHAL'
Paintings by Lucas van Leyden, Rembrandt, Jan Steen, Van Goyen, Bakker Korff, Verster. Sculptures, decorative arts (glass and silver from the 17th century), rooms in styles of the 17th-19th centuries.

MUSÉE MUNICIPAL 'DE LAKENHAL'
Collection de peintures (Lucas van Leyden, Rembrandt, Jan Steen, Van Goyen, Bakker Korff, Verster), de sculptures d'art décoratif (argenterie du 17e siècle), des chambres d'epoque (17e au 19e siècle).

11 PRENTENKABINET DER RIJKSUNIVERSITEIT

Rapenburg 65, 2311 GA LEIDEN 071-272795
di t/m vr. 14-17 uur. Gratis rondleidingen voor groepen op aanvraag, ruim van te voren; tuesday till friday 14-17h; Admission free. Conducted tours on request
du mardi au vendredi 14-17h. Entrée gratuite. Visites guidées sur demande.
Gesloten/closed/fermé: 8/2, 3/10 en erkende feestdagen.
Bezichtiging van kleine permanente tentoonstelling van de collectie 'Geschiedenis van de fotografie', die een overzicht geeft van de Nederlandse fotografie en foto's en camera's toont. Na voorafgaande afspraak is het mogelijk de fotocollectie te bestuderen en gebruik te maken van de bibliotheek en het documentatiesysteem van Nederlandse fotografen.

PRINTROOM OF THE UNIVERSITY
Collections of prints and drawings, and the history of photography, with a permanent exhibition of photographs and camera's.

CABINET DES ESTAMPES DE L'UNIVERSITÉ
Des collections de dessins et d'estampes et une documentation sur l'histoire de la photographie avec une exposition permanente de photos et de caméras.

12 RIJKSMUSEUM HET KONINKLIJK PENNINGKABINET

bezoekadres: Rapenburg 28, Leiden, correspondentieadres: Postbus 11028, 2301 EA LEIDEN tel. 071-120748.
di t/m za: 10-17 uur; zon- en feestdagen 12-17 uur; tuesday till saturday 10-17h; sundays and holidays 12-17h; mardi-samedi 10-17 h; dimanches et jours fériés 12-17h.Gesloten/closed/fermé: 1/1 en 3/10.
f 3,50; tot 18 en boven 65 jaar f 2,-; gezinskaart f 7,50; Museumjaarkaart: speciale regeling. Scholieren in groepsverband f1,- p.p.
Het museum beheert de nationale collectie munten, papiergeld, penningen, gesneden stenen en zegelstempels. In de tentoonstellingsruimte zijn thematische exposities ingericht.

STATE MUSEUM OF COINS AND MEDALS
The museum contains the national collection of coins, paper money, medals, engraved gems and seals. The exhibitions are thematically arranged.

MUSÉE NATIONALE DE LA MONNAIE ET DES MÉDAILLES
Le musée contient la collection nationale des monnaies, des papiers monnaies, des médailles, des pierres gravées et des estampes. Les expositions traitent des thèmes de l'histoire des monnaies et des médailles.

13 MUSEUM DE LEIDSE WAGENMAKER

Oude Varkenmarkt 15, 2311 YN LEIDEN tel. 071-120072
zo: 13-17; sunday: 13-17h; gesloten van december t/m maart;
closed from december till march. Toegang gratis; admission free.
Het museum herbergt een wagenmakerij uit het begin van deze eeuw. In de expositieruimte worden met enige regelmaat kleine tentoonstellingen gehouden.

THE LEIDEN CARTWRIGHT MUSEUM
The museum contains a cartwright's shop dating from the beginning of this century. Small exhibitions are held regularly in the exhibitionroom.

14 ANATOMISCH MUSEUM

Wassenaarseweg 62 2333 AL LEIDEN Postbus 9602 2300 AC LEIDEN 071-276671
Uitsluitend voor groepen op afspraak te bezichtigen. Toegang gratis
Het Anatomisch Museum herbergt een grote collectie preparaten en modellen betreffende het menselijk lichaam en de ontwikkelingsprocessen van het embryo. Deze collectie is gedurende meer dan 300 jaar tot stand gekomen en dient vooral als ondersteuning voor het medisch onderwijs.

BIBLIOTHEEK LEIDEN

Nieuwstraat 4, 2312 KB LEIDEN 071-149943
ma 10-17 en 19-21 uur
di 10-17
wo 10-17 en 19-21 uur
do 10-17 en 19-21 uur
vr 10-17
za 10-16
De Centrale van de bibliotheek Leiden is gehuisvest in het onder monumentenzorg fraai gerestaureerde Heerenlogement (uit 1659). In het gebouw worden regelmatig tentoonstellingen georganiseerd. Ook heeft de bibliotheek een speciale collectie boeken en documentatiemateriaal over Leiden (Leidse Collectie). Voorts is er in de Centrale een speciaal leescafé met vele kranten en tijdschriften ingericht voor lezers en bezoekers.

VVV LEIDEN

Stationsplein 210 2312 AR LEIDEN tel. 071-146846 fax. 071-125318
Geopend: ma t/m vr. 9-17.30; za 9-16 uur; monday till friday 9-17.30 h.; saturday 9-16 h.
du lundi au vendredi 9-17.30 h.; le samedi 9-16 h.

LEIDEN MUSEUM STAD

1 ACADEMISCH HISTORISCH MUSEUM

Rapenburg 73, 2311 GL LEIDEN 071-272742
wo, do en vr. 13-17 uur. Gratis rondleidingen op aanvraag
wednesday, thursday and friday 13-17 h. Admission free. Conducted tours on request
le mecredi, le jeudi et le vendredi 13-17h. Entrée gratuite. Visites guidées sur demande.
Gesloten/closed/fermé: 8/2, 3/10 en erkende feestdagen
Het museum bevat voorwerpen en documentatie betreffende de universitaire geschiedenis en het studentenleven.

UNIVERSITY HISTORY MUSEUM
The museum contains objects and documentation regarding University history and student-life.

MUSÉE DE L'HISTOIRE DE L'UNIVERSITÉ
Le Musée dispose d'objets et d'une riche documentation sur l'histoire de l'université et la vie des étudiants.

2 HORTUS BOTANICUS DER RIJKSUNIVERSITEIT

Ingang: Rapenburg 73, Universiteitsplein Correspondentie-adres: Nonnensteeg 3, 2311 VJ LEIDEN 071-275188/275144
Van 1 april - 1 oktober: Tuin/garden/le jardin ma t/m za 9-17 uur zo 10-17 uur
Kassen/hot-houses/les serres: ma t/m vr. 9-16.30 uur za en zo 10.30-15 uur
Clusiustuin: ma t/m vr 10-12.30 uur en 13.30-16 uur
Van 1 oktober - 1 april: Tuin/garden/le jardin: zaterdag gesloten. Clusiustuin gehele week gesloten. 8/2, 3/10, 25/12 t/m de 1e maandag in het nieuwe jaar gesloten. Feestdagen geopend als op zondag. Dagkaart f 1,-, kinderen t/m 12 jaar en 65+ f 0,50, jaarkaart f 5,- C.J.P. en museumjaarkaart gratis. Studenten op vertoon van collegekaart: gratis toegang. Rondleidingen voor groepen na schriftelijke of telefonische afspraak.
De Hortus Botanicus dateert van 1590 en is één van de oudste botanische tuinen van Europa. Het oudste gewas in de tuin is de Gouden Regen, rechts naast de ingang, geplant in 1601. In de kassen zijn allerlei tropische planten te vinden, waaronder de Victoria regia

BOTANIC GARDEN OF THE UNIVERSITY
The garden dates back to 1590 and is one of the oldest botanic gardens in Europe. A large part of the collection, including items such as orchids, ferns and Victoria regia, is to be found in the hot-houses.
Conducted tours on request

JARDIN BOTANIQUE DE L'UNIVERSITÉ
Le Jardin Botanique a été crée en 1590 et il est un des plus vieux jardins botaniques de l'Europe. Une grande partie de la collection est cultivée dans les serres chaudes, comme les orchidées, les fougères et la Victoria regia.
Visites guidées sur demande.

3 STEDELIJK MOLENMUSEUM 'DE VALK'

2de Binnenvestgracht 1, 2312 BZ Leiden (vlakbij station) 071-254639
di t/m za: 10-17 uur; zon- en feestdagen: 13-17 uur tuesday till saturday: 10-17h; sunday and holidays: 13-17h du mardi au samedi: 10-17h; le dimanche et les jours de fête: 13-17h
Gesloten/closed/fermé: 25/12 en 1/1.
Volwassenen f 3,-; kinderen 6-16 jaar en boven 65 jaar f 1,50; museumjaarkaart gratis.
Stenen stellingkorenmolen uit 1743. Op de begane grond molenaarswoning met inrichting uit omstreeks 1900; molenmakerswerkplaats en smederij. Bovenverdiepingen met expositieruimten.

WINDMILL MUSEUM 'DE VALK'

Stone corn windmill built in 1743. Miller's house with furnishing circa 1900, mill-builder's workshop and forge. Exhibition of models of mills and the original mill driving mechanism

MUSÉE DU MOULIN 'DE VALK'

Moulin à blé à vent en brique de 1743 avec la maison du meunier et l'atelier du constructeur de moulins et la forge. Des modèles de moulins et des accessoires.

4 PIJPENKABINET MUSEUM VOOR DE TABAKSPIJP VAN KLEI

Oude Vest 159a, 2312 XW LEIDEN 071-121340
zondag: 13-17 uur en volgens afspraak. Rondleidingen op aanvraag sunday: 13-17h. Conducted tours on request le dimanche: 13-17 h. Visités guidées sur demande f 2,- per persoon.
Het Pijpenkabinet is gevestigd in de stijlvolle Regentenkamer van het Hof Meermansburg. Naast regentenportretten herbergt het museum een unieke collectie tabakspijpen van klei. De pijpen overspannen een periode van twintig eeuwen en zijn uit alle delen van de wereld afkomstig. Een verzameling gereedschappen belicht het fabricageproces van de kleipijp. Na voorafgaande afspraak is het mogelijk de studiecollectie pijpen (ruim 10.000 stuks) en de bibliotheek te bezoeken. Gratis determinatie van pijpen.

MUSEUM OF CLAY TOBACCO PIPES

Smokingpipes made from clay from more than 40 countries, covering a period of 2000 years. Pipemaking tools illustrate the manufacturing processes of the clay tobacco pipe. The library and study collection of more than 10.000 pieces are to be visited on special request.

MUSÉE DES PIPES EN TERRE

Collection de pipes en terre de plus que 40 differentes pays, qui se varie en date plus de vingt siècles. Outils pour la manufacture des pipes. Collection d'étude qui compte plus de 10.000 pipes est à visiter sur demande.

5 GEMEENTEARCHIEF LEIDEN

Boisotkade 2a, 2311 PZ LEIDEN 071-120191 en 134421
ma t/m vr 9.30-17.00 uur, za. 9.00-12.15 uur monday till friday 9.30-17.00 h, saturday 9.00-12.15 h du lundi au vendredi 9.30-17.00 h, samedi 9.00-12.15 h. Gesloten/closed/fermé: 3/10 en erkende feestdagen gratis, admission free, entrée gratuite.
Het archief beheert de oude archieven van de stad en van diverse Leidse instellingen, alsmede een bibliotheek en een grote hoeveelheid beeldmateriaal. Al dit materiaal is in de studiezaal te raadplegen. Enkele malen per jaar wordt een historische tentoonstelling gehouden in de eigen expositieruimte, ingang Vliet 45.

MUNICIPAL RECORD OFFICE LEIDEN

The Record Office preserves the records of the city from about 1300 onward and those of the institutions which were under supervision of the city as well as those of private institutions.
There is a library and a collection of drawings, photographs etc., both concerning Leiden and the surrounding villages.
Once or twice a year an exposition will be held on a theme of the Leiden history in the own exposition room at Vliet 45.

ARCHIVE MUNICIPAL DE LEYDE

L'archive communal de Leyde contient les archives de la ville et des institutions surveillées par la commune aussi bien que les archives déposés là par des institutions indépendentes. Il y a un librairie et une collection des gravures etc. concernants la ville de Leyde et les villages circonvoisins à l'usage des visiteurs. Une ou deux fois l'an une exposition est faite relativement à un thème de l'histoire de Leyde dans la salle d'exposition Vliet 45.

5 LEIDSE PILGRIM COLLECTIE

Vliet 45, Leiden; postadres: Boisotkade 2a, 2311 PZ LEIDEN 071-120191 en 134421
ma t/m vr. 9.30 -16.30 monday till friday encl.9.30-16.30 h du lundi au vendredi 9.30 - 16.30 h. Gesloten/closed/fermé: 3/10; weekend, le samedi et le dimanche. Admission free, entrée gratuite.
De Leidse Pilgrim Centrum Collectie betreft een groep Engelsen, vluchtelingen omwille van hun religieuze overtuiging, die zich in 1609 in Leiden vestigden. In 1620 vertrokken zij voor een deel met de Mayflower naar Amerika, waar zij op 10 november landden op Cape Cod. In dit museum zijn foto's van archiefstukken en stadsgezichten uit die tijd tentoongesteld, die een beeld geven van hoe en waar in het toenmalige Leiden deze mensen geleefd hebben.

LEIDEN PILGRIM COLLECTION

Concerns a group of Englishmen, refugees because of their religious conviction, who settled down in Leiden in 1609. In 1620 they departed on board of the Mayflower for America. The collection shows (photo's of) records and prints of Leiden in the 16th century, when the Pilgrims were living here.

COLLECTION CONCERNANTE LES PILGRIM FATHERS

Documents concernants un groupe d'Anglais, réfugiés à cause de leur conviction religieuse, qui ont habité à Leyde depuis 1609 jusqu'au leur départ en 1620 pour l'Amerique Des photos et des vues de ville de ce temps.

6 RIJKSMUSEUM VAN GEOLOGIE EN MINERALOGIE

Hooglandsekerkgracht 17, 2312 HS LEIDEN 071-143844
ma t/m vr. 10-17 uur; zo 14-17 uur. Rondleiding van groepen na tijdige aanvraag
monday till friday 10-17h; sunday 14-17h. Conducted tours on request; du lundi au vendredi 10-17h; le dimanche 14-17h. Visités guidées sur demande. Gesloten/closed/fermé: op erkende feestdagen en op 3/10 .
f 3,-; tot 18 jaar en boven 65 jaar f 1,50; gezinskaart f 6,-; museumjaarkaart + scholieren in groepsverband gratis.
Het museum laat de verscheidenheid aan natuurlijke materialen op aarde zien: mineralen (ook fluorescerende), edelstenen, meteorieten en gesteenten. De geschiedenis van de aarde en de ontwikkeling van het leven op aarde worden met afbeeldingen, kaarten, fossielen en gesteenten verduidelijkt, waarbij speciaal aandacht geschonken wordt aan de geologie van Nederland.

NATIONAL MUSEUM OF GEOLOGY AND MINERALOGY

Minerals, meteorites, tektiles and gemstones. The regional geology of the Netherlands, the history of life, the geological processes.

MUSÉE NATIONAL DE GÉOLOGIE ET DE MINÉRALOGIE

Minéraux et leur fluorescence, tectiles, météorites, pierres précieuses. La géologie des Pays-Bas; l'histoire géologique de la vie avec fossiles des plantes et animaux; les processus géologiques.

7 RIJKSMUSEUM VAN OUDHEDEN

Rapenburg 28: postadres: Postbus 11114 2301 EC LEIDEN 071-146246
di t/m za 10-17 uur; zon- en feestdagen 13-17 uur tuesday till saturday 10-17 h; sunday and holidays 13-17h; du mardi au samedi: 10-17h; le dimanche et les jours de fête 13-17 h.
Gesloten/closed/fermé: 1/1/, 3/10.
f 3,50; tot 18 jaar en boven 65 jaar f 2,-; gezinskaart f 7,50; Museumjaarkaart gratis
Scholieren in groepsverband f 1,- p.p. Toelichting door dia-klankbeelden en films.
Het museum herbergt bodemschatten uit Egypte, het Oude Nabije Oosten, uit Griekenland, Italië en het Romeinse Rijk. De archeologie van ons eigen land wordt vertegenwoordigd door vondsten uit de prehistorie, de Romeinse tijd en de Middeleeuwen. In de Taffeh-zaal -vrij toegankelijk- een Egyptische tempel uit Nubië (Zuid-Egypte).

NATIONAL MUSEUM OF ANTIQUITIES

The temple of Taffeh and archaeological treasures from Egypt and the ancient near East, from Greece, Italy and the Roman Empire. Archaeology of the Netherlands: Prehistory, Roman Period and Middle Ages.

MUSÉE NATIONAL DES ANTIQUITÉS

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8 MUSEUM BOERHAAVE

Rijksmuseum voor de Geschiedenis van de Natuurwetenschappen en van de Geneeskunde, Lange St. Agnietenstraat 10 2312 WC LEIDEN 071-214224.
Correspondentieadres: Postbus 11280, 2301 EG LEIDEN
In verband met de inrichting van de nieuwe behuizing zal het Museum Boerhaave twee jaar **niet** voor het algemene publiek toegankelijk zijn.
De bibliotheek is **wel** te bezoeken. Openingstijden: ma t/m vr. 9.00-17.00.

MUSEUM BOERHAAVE

The National Museum for the History of Science and Medicine will be closed for the general public for some two years. The library is open: monday to friday 9.00-17.00.

MUSEUM BOERHAAVE

Le Musée National d'Histoire des Sciences Naturelles et de la Medicine est fermé pour le public general pour deux ans. La bibliothèque est ouverte: du lundi au vendredi 9.00-17.00

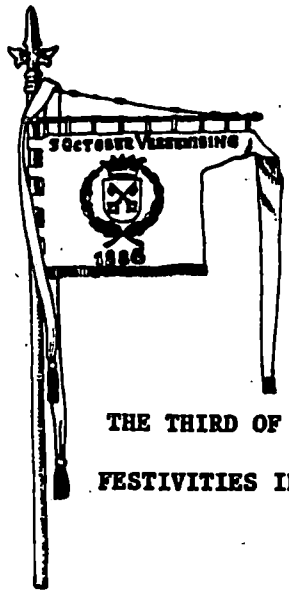
9 RIJKSMUSEUM VOOR VOLKENKUNDE

Ingang: Steenstraat 1; postadres: Postbus 212, 2300 AE LEIDEN 071-211824
di t/m za 10-17 uur, zon- en feestdagen 13-17 uur; tuesday till saturday 10-17 h; sunday and holidays 13-17 h; du mardi au samedi 10-17 h;
le dimanche et les jours de fête 13-17 h. Gesloten/closed/fermé: 1/1, 3/10.
f 3,50; tot 18 jaar en boven 65 jaar, CJP f 2,-; gezinskaart f 7,50; Museumjaarkaart gratis.
Gratis voor scholieren in groepsverband; begeleiding van groepen op aanvraag.
Het museum bevat kunst- en gebruiksvoorwerpen uit alle buiten-Europese gebieden: Voor-Azië, Indisch cultuurgebied, Oost-Azië, Indonesië, Stille-Zuidzee, polaire gebieden van Amerika en Azië, Noord-, Midden en Zuid-Amerika, Suriname en Afrika.

other activites and celebrations take place all over the town.
The culmination is the Great Parade which sets off at the beginning of the afternoon and winds its way through the town for two hours. After that everyone celebrates the occasion in his own way, enticed by the presence of the funfair and the hospitable cafes. So in years to come the occasion will continue to be celebrated with little variation, because anyone who has participated in it once or twice simply cannot stop.
Former inhabitants of Leiden come back to the city in large numbers especially for 3 October. Those who are not able to do this, celebrate privately with friends. It is, of course, mainly due to the students who after they have finished their studies, and have swarmed all over the country, or even over the world, that the sense of festivity is maintained outside Leiden. Finally further information about each annual celebration can be found in Dutch in the "Feestwijzer" of the 3 October Association, which is available from the VVV-office (The Tourist Information Office).

1) Hutspot is a stew of onions, carrots and meat. The present day variety of "hutspot" also has potatoes in it.

Information provided by :
- The 3 October Association;
- The City Authority of Leiden and
- The University of Leiden.



THE THIRD OF OCTOBER

FESTIVITIES IN LEIDEN

On 3 October there is a flurry of activity in Leiden. The city is immersed in various festivities and nearly everybody in the area has the day off. 3 October does not receive much attention outside Leiden, although many of those born in Leiden, but now living elsewhere, still have the traditional "hutspot-meal" 1) in the evening. This is also said to be the case in at least fifty Dutch colonies all over the world. What follows is an explanation of the historical background, the whys and wherefores of the day's celebration for those who do not know anything about the festivities and for those who have not been in Leiden on 3 October for a long time.

The events leading up to the Siege

3 October marks the commemoration of the city's siege by the Spaniards and, in particular, the subsequent relief on Sunday 3 October, 1574. In 1555 the Spanish-Habsburg King Phillip II succeeded his father Charles V as king of an extensive empire, which covered half of western Europe, including the Low Countries, i.e. the southern Netherlands (now Belgium) and the northern Netherlands (now Holland). The king, being a faithful Roman-Catholic, tried to uphold Roman-Catholicism throughout his empire at all costs, and suppressed any leanings towards reformation. Non-Catholics were relentlessly persecuted. But it was not only religion which caused the people of the Netherlands to rebel; Catholics and non-Catholics alike participated. The struggle for old privileges and new ideals united many who, without the common enemy, would never have been united.

The first sign of rebellion was a protest-march of Dutch noblemen in front of the house of the Spanish Governess in Brussels, where a petition was presented with a view to obtaining alleviation from the oppressive measures. This petition was not accepted and the noblemen were named "Les Geux (in Dutch Geuzen), an old French word meaning "beggars". Later the rebelling troops were to use this name as a title of honour.

The struggle for freedom, which, with a few intermissions, would last 80 years, really began in 1568, when a number of noblemen abjured the king by proclamation. William of Orange (1553-1584) soon became the most important leader of the Resistance. He was also known, because of his diplomatic aloofness, as William the Silent. Nevertheless, in 1559, the Spanish king had appointed him as

ation Minerva) infused new life into it. On 10 May 1886 the 3 October Association was founded, whose coucil currently bears a major part of the responsibility for the organisation. In that year the festivities took the form in which we find them today.

Following is a summary of the traditional programme items which are not likely ever to disappear. In practice the celebrations begin on 2 October. Towards the evening the funfair is opened, being a developement of the former festive market. In the early evening all the Leiden associations meet at a pre-determined point in the town for an evening parade, called a "taptoo", which moves via the statue of Van der Werf to the Jan van Hout-monument, and at each of these wreaths are laid. Subsequently, the town-council receives a number of guests at the townhall, where a medal of honour is presented to a Leiden citizen who has done a special service to the town.

In the meantime the festivities continue, around the funfair, in the streets and later in the cafés, until the small hours.

On 3 October itself festivities begin remarkably early, at 7 a.m. with a reveille on the townhallsteps and shortly afterwards a start is made with the distribution of herring and white bread in the Weigh-house. Every inhabitant of Leiden can receive these, but in order to participate they must have been registered. Date and place for this registration are announced in the local daily newspapers. In the morning people gather before the Van der Werf-statue for community singing of (old) patriotic songs, referred to as Choral-music, followed by the memorial service, a ceremony in which people reflect on the freedom achieved, which our country is so proud of. In the meantime all sorts of

addition there is the Doezastraat, named after Jan van der Does, the commander of the marksmen, the Boissotkade, after the commander of the "watergeuzen", who brought relief to the city. Paintings depicting the conditions and circumstances during the Siege and the Relief are to be seen in the muncipal museum "de Lakenhal".
The history of the Relief of Leiden has been written over and over again and has sometimes been heavily romanticized. One important and trustworthy source of information is a written dinner-speech given by a Leiden citizen, fifty years after the Relief. In this speech, which was given to his childeren during a "hutspot-meal" on one particular 3 October, he related the history extensively. It proves that people in Leiden had already begun to commemorate 3 October from the beginning. A service of thanksgiving for example, which is now the memorial service, has been repeated every year from 1575 until today.
In May 1575 Jan van Hout officially announced that every year a festive market would be held in commemoration, and this market continues to this very day.

The celebrations today

Many of the present day celebrations bring us back to the Siege and the Relief, such as the eating of "hutspot", the distribution of herring and white bread, and the memorial service.
It is probable that the festival was encouraged by the town-council during the first two centuries, but in any case it was a completely spontaneous celebration by the citizens without any organisation behind it. When at the beginning of the 19th century the enthusiasm began to wane a little, the students of the Leids Studenten Corps (now the Student Associ-

Stadtholder of Holland, Zeeland and Burgundy.
From Germany he tried to raise an army. Several Dutch cities, such as Leiden, Alkmaar, Haarlem and Naarden, took the Prince's side openly and expelled Spanish-sympathizers from their towns. Then the Spanish Duke of Alva and his first officer Valdez at the head of a large army began to wage a battle in order to regain the rebellious towns. Initially the modest forces of the Prince of Orange offered scarcely any resistance. On 31st October, 1573 Valdez began the Siege of Leiden by building a large ring of entranchements round the town. The city was well-prepared and did not yield. On 21st March, 1574 Valdez gave up the siege, but on 26th May 1574 Leiden was again confronted by the Spanish troops.

The siege

This time the town was not well-prepared. The provisions brought inside the city-walls were not sufficient. The men were badly armed and they had failed to destroy the trenches of the first siege. Because of this Valdez had no difficulty in hermetically sealing off the town. Nevertheless, one or two men were able to slip between the trenches and send carrier-pigeons to the Residence of the Prince of Orange at Delft, who in this way could give heart to the citizens of Leiden by letting them know of his attempts to relieve the siege.
But also traitors, "glippers", secretly left the town; Spanish-sympathizers who told Valdez about the pitiful circumstances in which the people lived. Famine struck, and so did the Plague, leaving thousands of victims after the siege. Valdez used tempting promises to try and persuade the besieged to give up, and

this caused several of those who had lost hope to waver. But the loyal townclerk Jan van Hout and the troop-commander Jan van der Does would not hear of betrayal. A legend even started that the mayor Van der Werf offered his own body for food. A dramatic moment, to be immortalized several times in painting. Resistance went on.
The towncouncil replied to the besieger's promises to spare the people if they surrendered, by sending a note, in Latin, saying :
"The fowler's pipe sounds sweet till the bird is caught."
Salvation had to come from the Prince of Orange, who had decided to cut the dykes, by which all the low-lying parts of the country, including the environs of Leiden, would be flooded. This should drive out the Spaniards. A radical decision, since a great deal of fertile land was to be lost for a long time. But at first the water did not rise; there was only a small difference from the level of the overflow, and the wind remained in the wrong direction for a long time. But nevertheless at the beginning of October, the water approached Leiden. And, over that very same water came men with flat-bottomed boats, the "sea-beggars" (watergeuzen).

The relief

During the night, between 2 and 3 October, a part of the weakened city-walls at the end of the present Doezastraat spontaneously collapsed. The Spaniards, fearing an attack as well as the rising water, fled. The people could not believe it at first; a young boy, Cornelis Joppenszoon, sneaked to the Lammen-trench (the present Lammenschans) and discovered that this trench had indeed been deserted. The besiegers must

have left in extreme haste, because in the trench still on the fire, was a ready-made meal of carrots, onions and meat, which was later to be called "hutspot". And at about 8 o'clock in the morning of 3 October the "watergeuzen" entered the town by boat via the river the Vliet, bringing with them herring and whitebread for the starving citizens. The relief had become a fact. The people flocked to the Pieterskerk to thank God for the deliverance from the Spanish yoke.

The commemoration

We shall pursue the developments of the 80 years war no further, but be content with the statement that the relief of Leiden, in which the perseverance of the inhabitants and the water proved to be the most powerful weapons, was an important milestone in the struggle for independence of the Republic.

In permanent recognition the Prince of Orange gave the city its "Highschool", now the university, which was inaugurated on 8 February 1575, four months after the Relief. During the Siege the town had already chosen the motto "Haec Libertatis Ergo", everything for the sake of liberty. The university chose "Praesidium Libertatis", and indeed the university came to be a bastion of liberty. Many scholars abroad whose liberty was curtailed in their own countries, found refuge at the university of Leiden.
There are other monuments in the city which also recall the glorious year 1574 : the statue of mayor Van der Werf (1884) in the Van der Werfpark and the Jan van Hout-monument on the Jan van Houtkade. There is no separate monument for William of Orange, but the Willem de Zwijgerlaan was named after him. In

hour rather than at the main hour of worship. An exception is a somewhat Calvinist denomination, the Disciples of Christ, which has a weekly sacrament as the main act of worship. Among Presbyterian, Reformed, Congregational, Methodist, and Baptist churches the usual frequency of the Lord's Supper is four times a year, although monthly celebrations are also to be found, especially in Lutheran congregations. Ironically, the quarterly pattern was forced upon an unwilling Calvin by the Geneva magistrates, and accepted by John Knox in Scotland simply because of a shortage of clergy.

New Directions. The vast changes in the theology and administration of the Roman Catholic Church since Vatican Council II have affected not only its worship but that of Protestant communions as well. Just as the Roman Catholic Church began stressing the importance of publicly reading and preaching the Word at the Sacrament, so also Protestantism began taking much more seriously the necessity of celebrating the Sacrament as the constant response to the Word.

However, this development in Protestantism was not altogether a response to developments in Catholicism. In most churches deriving from the Reformation there has been a growing liturgical movement. It initially directed attention to the denomination's own liturgical heritage, as the Church Service Society of the Church of Scotland did from its inception in 1865, and the Oxford Movement in the Anglican Church. These movements subsequently opened ecumenical and evangelical questions as well. Instances of this latter tendency are the Iona Community in Scotland, founded by George Macleod in 1938; the Taizé Community in France, founded in the early 1940's by Roger Schutz; and Dietrich Bonhoeffer's Confessing Church Seminary/Brotherhood at Finkenwalde in Germany (1935–1937).

The effect of this movement has been to introduce throughout Protestantism more "catholic," traditional texts for worship and to encourage sacramental worship. More recently, the style of celebrating Word and Sacrament has been influenced by the use of modern translations of the Bible and the introduction of contemporary musical instruments and texts. The more traditional denominations, such as the Lutherans and Presbyterians, are realizing the importance of the freedom and enthusiasm of such groups as the Baptists, Methodists, and Pentecostals, while at the same time adopting the structure of Word and Sacrament associated with the Eastern Orthodox and Roman Catholic churches. In turn, the Methodist, Reformed, and Baptist churches are reconsidering their nonsacramental worship.

See also EUCHARIST; MASS.

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LORELEI, lôr′ə-lī, a large rock in the Rhine River near Sankt Goarshausen, Germany. The rock, which produces an echo, inspired the story of a beautiful maiden, Lorelei (meaning "rock elf"), whose song lures boatmen to their doom. The legend was invented by Clemens Brentano in the ballad *Die Lore Lay* in his novel *Godwi* (1802). Many later 19th century authors adopted it, and it is now a part of German folklore. A 20th century version appeared in *Alcools* (1913) by the French poet Guillaume Apollinaire.

The best-known adaptation of the legend is Friedrich Silcher's song *Die Lorelei* (1838), set to the poem of that name by Heine. The poem first appeared in Heine's *Buch der Lieder* (1827). The song became so famous that the Nazis, who wished to remove it from the anthologies in the 1930's because Heine was born a Jew, were thwarted, and the work was left under the "anonymous" rubric. Operas on the theme were composed by Ignaz Lachner (1846) and Max Bruch (1863).

W. T. H. JACKSON
Author of "Medieval Literature"

LORENTZ, lō′rents, **Hendrik A.** (1853–1928), Dutch physicist who shared the 1902 Nobel Prize in physics for his explanation of the Zeeman effect. Lorentz was born in Arnhem on July 18, 1853. He obtained his doctorate at the University of Leiden in 1875 and in 1878 was appointed professor of theoretical physics there. In 1912 he resigned his professorship at Leiden to become director of the Teyler Institute in Haarlem. His modesty, kindness, and great personal warmth endeared him not only to his close friends, such as Albert Einstein and the Austrian physicist Paul Ehrenfest, but also to other physicists throughout the world. Lorentz died in Haarlem on Feb. 4, 1928.

In his masterly doctoral dissertation, Lorentz showed how the reflection and refraction of light could be understood according to Maxwell's electromagnetic theory. His greatest scientific achievement was undoubtedly his theory of electrons (1892–1904), which postulated a stationary electromagnetic ether in which the electrons moved and gave rise to all electric, magnetic, and optical phenomena. This work formed the background for Einstein's special theory of relativity.

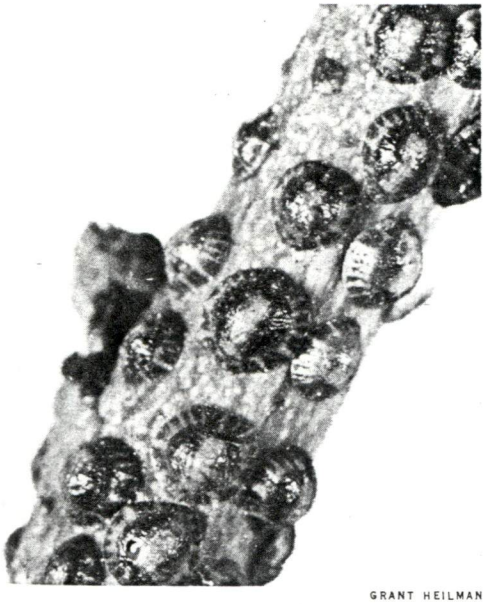
ROGER H. STUEWER
University of Minnesota

LORENTZ TRANSFORMATION. See RELATIVITY—*Einstein's Relativity of Space and Time.*

LORENZ, lō-rents′, **Konrad Zacharias** (1903–), Austrian zoologist. The founder of modern ethology, he promoted the comparative zoological study of animal and human behavior.

Lorenz began his scientific work by elaborating and applying earlier concepts of animal behavior to his own detailed observations of the behavior of several animals, including birds, dogs, and fish. He introduced a number of important concepts, including the idea of action-specific energy—that is, energy for the performance of specific action.

Studying the evolution of animal behavior, he developed concepts of behavioral homology, ritualization of behavior patterns for specific functions, and the simultaneous interaction of two or more basic drives. Working with the Dutch ethologist Niko Tinbergen, he also developed the



GRANT HEILMAN

A twig infested with terrapin scale, a soft scale

than soft scales, and the bodies of adult females are more highly modified for a sessile life. Shortly after they are established on a host plant, the females lose their legs, and their antennae are reduced. Their bodies are hidden by a protective scale made up of secreted wax and the skins cast off in molting.

With their close relatives the mealybugs, the scale insects make up the family Coccidae.

SCALIGER, skal'ə-jər, **Joseph Justus** (1540–1609), French scholar and author, whose works on ancient chronology greatly influenced modern historical scholarship. He was born in Agen, France, on Aug. 4, 1540, the son of Julius Caesar Scaliger. He learned Latin from his father and began the study of Greek at the University of Paris but was largely self-taught in Greek language and literature. He also acquired a reading knowledge of Hebrew and Arabic.

In 1563, Scaliger became the tutor of a young French nobleman, Louis d'Abian, who was to be his patron for the next 30 years. He traveled throughout Europe with his patron. During this period he became a Protestant, a fact that probably hindered his advancement in France. To escape the religious upheavals there, he went to Geneva in 1572 and taught in the academy of Geneva for two years. He then returned to France, where he resided with his patron's family and produced much of the work that made him famous. In 1593 he became a professor of history at the University of Leiden, a position that he held until his death in Leiden on Jan. 21, 1609.

In *De emendatione temporum* (1583), Scaliger reconstructed the ancient system of chronology, subjecting classical views to the judgment of sound historical scholarship. His *Thesaurus temporum* (1606) was an enlargement of his earlier work, and on the basis of both he has been called the founder of the science of chronology. He also was noted for his textual criticism of Latin authors, especially his editions (1579, 1600) of Manilius' poem *Astronomicon*. Scaliger's claim of descent from the Della Scala family of Verona was attacked in 1607 by Caspar Scioppius, a Jesuit spokesman. Scaliger replied in *Confutatio fabulae Burdonum* (1608), but this work failed to establish his claim to noble lineage.

SCALIGER, skal'ə-jər, **Julius Caesar** (1484–1558), French classical scholar of Italian birth, who gained a wide reputation for learning through his works on grammar, literary criticism, and natural science. Scaliger was born in Riva, on Lake Garda, on April 23, 1484. He claimed descent from the Della Scala family that ruled Verona in the 13th and 14th centuries, but the claim is suspect. Little is known of his early life. He left Italy in 1525 and was appointed physician to the bishop of Agen (ancient Aginnum), France. He married a French woman and became a French citizen. The scholar Joseph Justus Scaliger was the 10th of his 15 children. Scaliger died in Agen on Oct. 21, 1558.

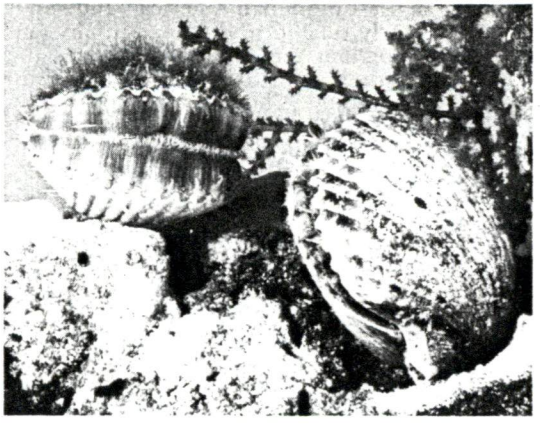
He became known as a scholar in literary matters through his attacks in 1531 and 1536 on Erasmus' *Ciceronianus*, a satire ridiculing the stylistic excesses of Ciceronians. In *De causis linguae Latinae* (1540), Scaliger made one of the earliest attempts to analyze the principles of Latin grammar. In *Poetices libri VII*, published posthumously in 1561, he used Greek and Latin poetics and rhetoric as a basis for literary criticism. In the natural sciences, his contributions took the form of commentaries on the works of standard authors. These included the dialogue *De plantis* (1556), on a book of plants wrongly attributed to Aristotle; and two incomplete commentaries, one on Aristotle's *Historia animalium* and another on Theophrastus' *Peri phyton historia*, both published posthumously.

SCALLION, skal'yən, a type of onion that has a thick basal portion. It is also known as a green onion. The term scallion is also applied to leeks and shallots. See also Onion.

SCALLOP, skal'əp, any of a group of marine bivalve mollusks in which the soft body is enclosed by circular hinged shells that are characteristically ridged radially and have wavy edges. Scallops are found throughout the world and are highly esteemed for their edible adductor muscles, also often called scallops.

Scallops with their shells open, revealing the tentacles and beadlike eyes that fringe the shell

ROBERT C. HERMES, FROM NATIONAL AUDUBON SOCIETY



BOEHM, bûm, **Theobald** (1794–1881), German flutist, who developed the Boehm flute, which is now the standard flute. Boehm (also spelled *Böhm*) was born in Munich on April 9, 1794. Beginning in 1818, he was principal flutist of the Munich court orchestra and gave concerts in London and Paris. Impressed by the performance of the English flutist Charles Nicholson, Boehm sought to develop a flute with more powerful tones. He produced the first Boehm flute in 1832 and an improved version in 1847. He died in Munich on Nov. 25, 1881.

The innovations in the earlier Boehm flute included a series of large tone holes placed close to their acoustically correct positions, and a new ring-key device for fingering, which is now the standard fingering mechanism. Boehm's later flute became the standard modern version. In addition, Boehm developed a clarinet that incorporates the ring-key system of his flute.

BOEHME, Jakob. See BÖHME, JAKOB.

BOEOTIA, bē-ō′shē-ə, is a *nomos* (department) in central Greece. It has an area of 1,225 square miles (3,174 sq km). The capital is Levádhia. Other important towns are Arákhova, where rugs and woolens are manufactured, and Thebes (Thévai). The main crops are corn, cereals, legumes, olives, grapes, and tobacco. Cattle raising is an important industry.

Boeotia is separated from Attica on the south by Mt. Cithaeron (Kithairón) and Mt. Parnes (Párnis). To the north are Mt. Parnassus, the district of Locris, and the Gulf of Euboea, which also lies to the east. On the west are the Gulf of Corinth and Mt. Helicon (Elikón). The very fertile land of the interior consists of two flat basins separated by low-lying hills. The northern plain is watered by the Cephissus (Kiphissós) River, which with other streams formed Lake Copais. This lake was drained in the late 19th century by means of tunnels passing through Mt. Ptoüm. There are also natural channels through the mountains. But they were never adequate for proper drainage, and attempts were made even in antiquity to empty the lake through the use of tunnels. The southern basin of Boeotia is watered by the Asopus River and smaller streams but has a direct outlet to the Gulf of Euboea.

The first Paleolithic remains discovered in Greece were found in Seidi Cave in the Copaic Basin during World War II. Among the numerous Neolithic and Bronze Age sites in Boeotia are Eutresis, Orchomenus, Gla (Late Bronze Age) and Thebes. At Orchomenus, Heinrich Schliemann (1822–1870) excavated the so-called Treasury of Minyas, an elaborate tholos tomb of a Mycenaean ruler dating from about 1250 B. C. Thebes, the home of Cadmus and Oedipus in mythology, was the leader of the Boeotian League in the 4th century B. C. Under the leadership of Epaminondas and Pelopidas, the league defeated the Spartans in the plain of Leuctra in 371 B. C., thereby bringing Spartan hegemony in Greece to an end. Other important battles in Boeotia were fought at Plataea (479 B. C.), in which a united Greek army defeated the Persians, and at Chaeronea in 338 B. C., when the Macedonians defeated the Greeks, and in 86 B. C., when the Romans won a major victory over Pontus. Population: (1961) 114,256. See also CHAERONEA; ORCHOMENUS; THEBES.

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BOER WAR. See SOUTH AFRICAN WAR.

BOERHAAVE, bōōr′hä-və, **Hermann** (1668–1738), Dutch physician and medical educator, who was one of the great teachers of medicine. Regarded as the founder of clinical medicine, Boerhaave introduced the practice of teaching medical students at the patient's bedside. Under his leadership the University of Leiden medical school became famous throughout Europe. Among the great physicians who studied under Boerhaave were Albrecht von Haller, Pieter Camper, and Julien de la Mettrie.

Boerhaave was the first to establish the exact site of pleurisy and to describe rupture of the esophagus. He also provided the first description of the sweat glands and showed that smallpox is spread only through bodily contact.

Boerhaave's principal work, the *Institutiones medicae* (1708), in which he emphasized the empirical, clinical side of medicine over the theoretical, is not highly regarded by contemporary medical historians. His *Elementa chemiae* (1724) was the best chemical text of the 18th century. His *Bijbel der natuure* (1737), containing both natural history and scientific theory, has anatomical detail so accurate as to be useful even today.

Boerhaave was born in Voorhout, Holland, on Dec. 31, 1668, the son of a country parson. After first studying theology, he graduated in philosophy from the University of Leiden and then took a degree in medicine at the University of Harderwijk. In spite of his lifelong poor health, Boerhaave had unfailing energy and amassed a large fortune through his medical practice. He died in Leiden, on Sept. 23, 1738.

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BOERS, bō′ərz, the European pioneers who began to settle in southern Africa in the mid-17th century and who, molded by isolation on a moving frontier, became a separate people, the *Afrikaners*. They are mainly of Dutch, German, and French Huguenot descent. By the early 18th century these settlers began to call themselves Afrikaners, and today the term "Boers"—which is the Dutch word for "farmers"—has only historical significance.

During the Great Trek that began in 1836 the Boers left the predominantly British settlements and established the independent republics of the Transvaal (1852) and the Orange Free State (1854). At the conclusion of the second South African War (1899–1902) the Boer republics were included in the Union of South Africa. Since 1914 they have largely supported the National party, which eventually established the Republic of South Africa on May 31, 1961. See also AFRIKANERS; SOUTH AFRICA, REPUBLIC OF.

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Rand Afrikaans University

BOETHIUS, bō-ē′thē-əs, **Anicius Manlius Severinus** (c. 480–524 A. D.), Roman philosopher, statesman, and Christian theologian. His writings express both his classical and his Christian heritage. The last of the important Roman thinkers, he prepared the way for the great philosophers and theologians of medieval Scholasticism by developing Latin as a philosophical language and preserving much of the classical past and by his own positive doctrines.

HUIA, hōō′yə, an extinct forest bird related to starlings, bowerbirds, and birds of paradise. The huia was restricted to the dense forest of the southern part of North Island, New Zealand. It probably became extinct around 1907, chiefly because the native Maoris used the birds' tail feathers for ceremonial headdresses.

The huia was about 20 inches (50 cm) long. It had a fleshy orange-colored wattle beneath its mouth and an ivory-colored bill. The bill was long, slender, and down-curved in the female, and short, straight and sharp in the male. Both sexes had glossy black plumage, long white-tipped tails, rounded wings, and powerful legs and feet.

Huias were weak fliers. They fed in a unique, cooperative way: the male chiseled into decayed logs to expose beetle grubs, and then the female probed with her long bill to extract them. The female huia laid two or three speckled eggs in a shallow twiggy nest and incubated them for about 21 days.

The huia, *Heteralocha acutirostris,* along with the wattled crow and saddleback, make up the family Callaeidae of the order Passeriformes.

CARL WELTY, *Beloit College*

HUIDOBRO, we-thō′brō, **Vicente** (1893–1948), Chilean writer, who was the founder of *creacionismo,* a short-lived literary movement that emphasized the fashioning of new kinds of imagery and assigned a godlike role to the poet. His controversial poems, in French and Spanish, earned him a reputation as an *enfant terrible.*

Huidobro was born in Santiago, Chile, on Jan. 27, 1893. In 1916 he went to Paris, where he and the French poets Guillaume Apollinaire and Pierre Reverdy founded the avant-garde review *Nord-Sud.* In 1919, he established the daily journal *Acción* in Chile. His volumes of poetry include *El espejo de agua* (1916), *Tour Eiffel* (1917), *Saisons choisies* (1921), *Automne régulier* (1924), *El ciudadano del olvido* (1941), and *Últimos poemas* (1948). He also wrote novels, stories, plays, and film scripts. Huidobro died in Santiago on Jan. 2, 1948.

HUITZILOPOCHTLI, wē-tsē-lō-pōch′tlē, was a major Aztec deity worshiped as a war god and sun-god. He was also called *Tezcatlipoca the Blue.* As the sun, Huitzilopochtli battled the night gods and required the sacrifice of human hearts. See also AZTECS.

HUIZINGA, hoi′zing-ä, **Johan** (1872–1945), Dutch historian, who made his greatest contribution as a cultural historian, especially in *The Waning of the Middle Ages,* a penetrating study of cultural forms in the Netherlands and France in the 15th century. Huizinga was born in Groningen on Dec. 7, 1872, and was educated at the universities of Groningen and Leipzig. He was professor of history at Groningen from 1905 to 1915, when he moved to Leiden University. Arrested as a hostage by the Nazis in 1942, he died at De Steeg in Gelderland on Feb. 1, 1945.

Huizinga's works encompassed several genres. His inaugural lecture at Groningen revealed his interest in the philosophy of history, maintaining the neohistoricist position that historical knowledge is essentially aesthetic, intuitive, and subjective, against the views of positivist historians. The aesthetic strand remained important in his theoretical and practical work despite his later interest in the social sciences.

In 1919, Huizinga published *Herfsttij der middeleeuwen* (Eng. tr., *The Waning of the Middle Ages,* 1924). This book was a manifesto of Huizinga's view of history, opposing the one-dimensional character of most of the historical literature of his day. During the 1930's, the crisis of fascism brought him to a closer scrutiny of his own time. His *In de schaduwen van morgen* (1935; Eng. tr., *In the Shadow of Tomorrow,* 1936) was the reaction of a conservative aesthetician, bewildered by the revolutions of his day. Huizinga's other chief works include *Erasmus* (1924), a sympathetic critical biography, and *Homo Ludens* (1938), a study of the element of play in human culture.

JACOB W. SMIT, *Columbia University*

HUK, hōōk, is the popular name for a member of an illegal Communist-led peasant organization in the Philippines. Since 1950, the organization has called itself the Hukbo ng Mapagpalaya nang Bayan, or People's Liberation Army. Its former and more familiar name was Hukbalahap, which stands for Hukbo ng Bayan Laban sa Hapon, or People's Anti-Japanese Army.

The Hukbalahap was organized in 1942 as a World War II guerrilla force, but its roots can be traced to widespread agrarian unrest in Luzon during the 1920's and 1930's. This peasant discontent was tapped by Luis Taruc, the Huk commander in chief, and other Communist leaders of the organization. The Huks fought the Japanese bravely, gaining control of much of central Luzon from them. When the war ended, the Philippine government agreed to compromise on Huk demands for agrarian reforms, but fighting broke out when it insisted that the guerrillas should disarm and submit to its authority. Many Huk leaders were arrested, and the six (including Taruc) who were elected to the House of Representatives in 1946 were denied their seats.

Outlawed in 1948, the Huks began a revolt that turned central Luzon into a no-man's land. Attempts to crush them had little success until 1950, when the army took over operations from the police and the government promised free land in Mindanao to Huks who gave themselves up. Since Taruc's surrender in 1954, the Huks have posed no critical security threat.

DONN V. HART, *Syracuse University*

HULA, hōō′lə, a traditional Hawaiian dance that is an essential part of Hawaiian culture. The hula's main function is to illustrate and accompany chants, both old and newly composed.

According to myth, Hi'iaka, the sister of the volcano goddess Pele, introduced the hula to Hawaii. At first the hula was performed only by authorized persons who had undergone disciplined schooling in the *hālau* (hall of learning) dedicated to Laka, the patron deity of the hula. After several weeks of training, the students were ritually graduated (*'uniki*) and only then were permitted to perform the dance in public.

Standing hula posture is generally called *'ōlapa;* a stationary posture (kneeling, sitting, or reclining) for the special purpose of playing one of a variety of idiophones and chanting is called *ho'opa'a.* The style of dance is often classified and named after the accompanying idiophone or the subject matter of the chant. The selection of the dance to be performed is determined by the occasion.

JOANN W. KEALIINOHOMOKU, *Anthropologist*

Treaty of Alliance untre Am + Fr — (p. 152)
wh recognized

Johannes Coccejus — Pilgrims
John Robinson ✓
Lucas van Leyden —
Philips Marnix van St. Aldegonde —
Philips van Leyden —
~~Anna~~ Johannes Polyander à Kerkhoven —
Anna van Berchem —
Edward Paige (of Boston) —
Hermannus Boerhaave ✓
Josephus Justus Scaliger ✓
Johan + Gerard Meerman —
Johan Luzac —
Jacobus Arminius ✓

Victor de Stuers —

bells removed — town hall + univ
by Dus (?)

Hugo de Groot (Grotius) ✓
Kamerlingh Onnes —
Lorentz ✓
Snouck Hurgronje —
Huizinga ✓

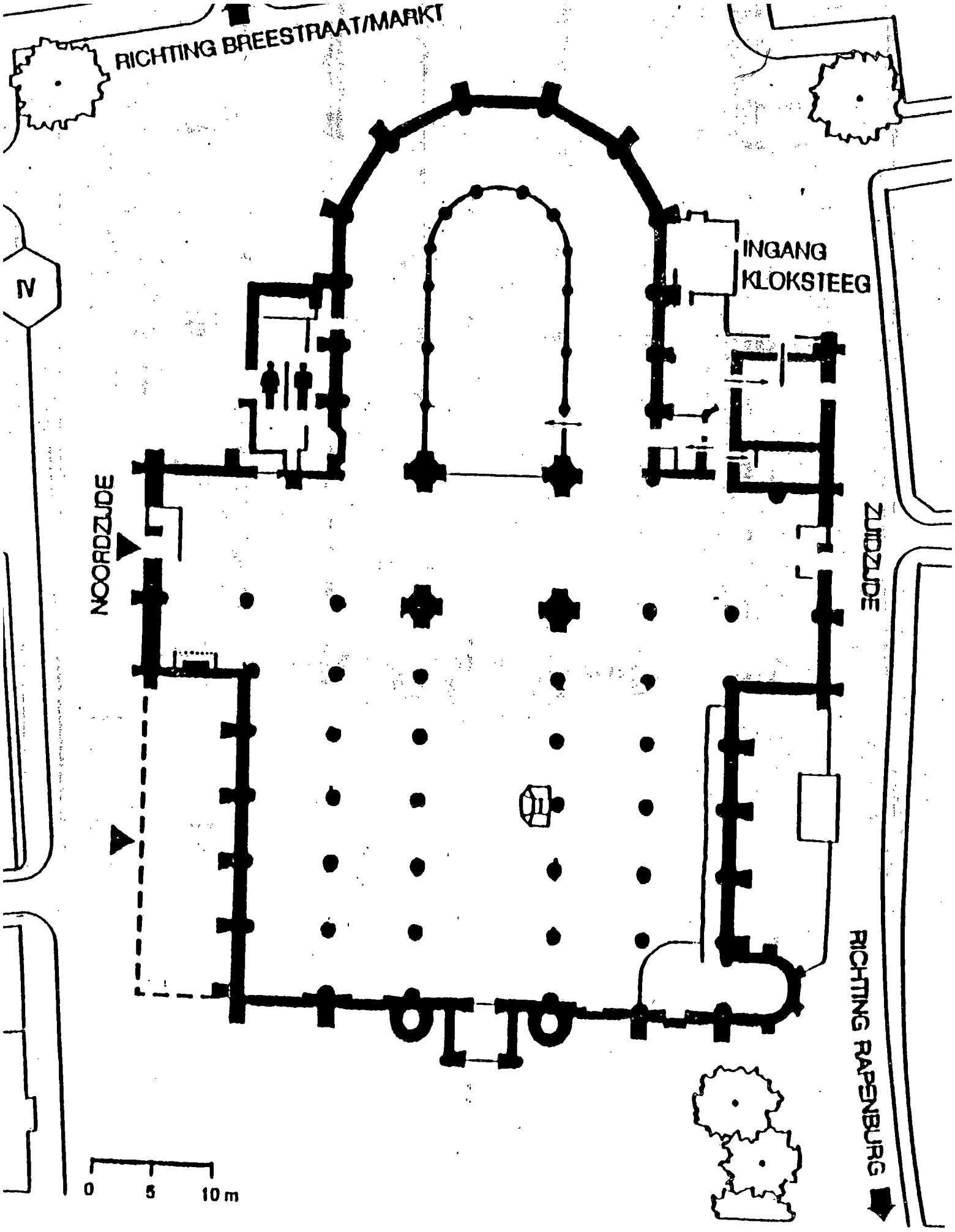
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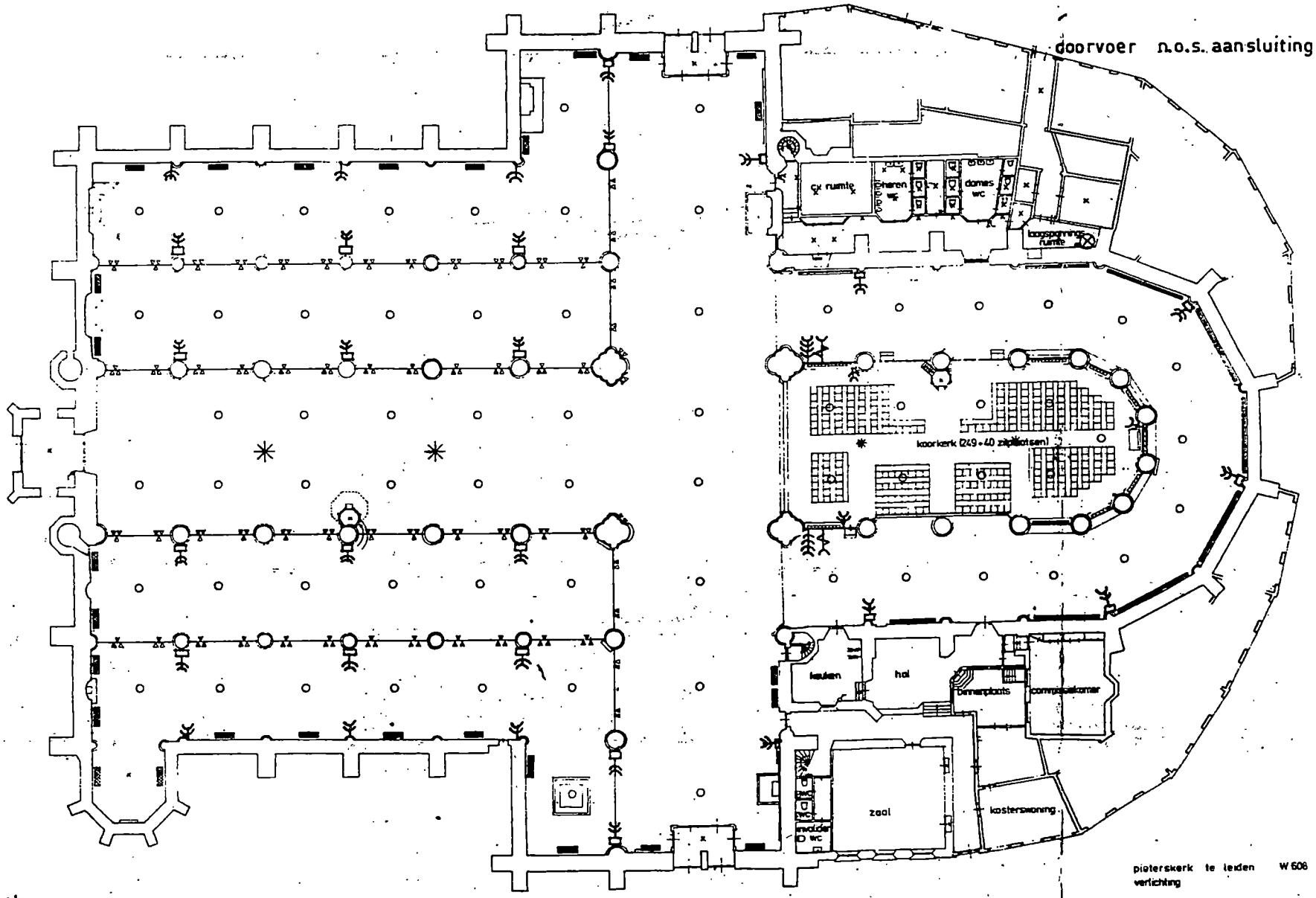
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Victor de Stuers

bells removed — town hall + univ
by Deus (?)

Hugo de Groot (Grotius)
Kamerlingh Onnes
Lorentz
Snouck Hurgronje
Huizinga


RICHTING BREESTRAAT/MARKT
INGANG
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- examenverlichting 500 w halogeen
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- noodverlichting
- dubbel stopcontact
- krachtstroomcontact 9 kw
- n.o.s. aansluiting



LEIDEN UNIVERSITY

HISTORY OF LEIDEN UNIVERSITY

Leiden University owes its existence, among other factors, to the fact that Prince William of Orange 'The Silent' wished to reward Leiden on account of the heavy and prolonged siege of the town by the Spaniards in 1574. The Relief of Leiden was one of the first successful feats of arms to have led to the formation of the present-day Netherlands. And although a final victory was as yet by no means certain, the foundation of this University was effectuated to meet the demands for an independent theological training of clergymen in the new Protestant Netherlands. The University became a Bulwark of Freedom, or as the University Seal has it, 'Praesidium Libertatis'.
The new University, opened with Renaissance pomp and circumstance on February 8, 1575, attracted a great variety of scholars: world-famous Scaliger (1540-1609), who became Professor of Latin, but also printers such as e.g. Plantijn and his son-in-law François van Ravelingen who was a printer and Professor of Hebrew.

In the history of the University it is naturally the culminating-points that arrest the attention. Great names such as those of the physician Boerhaave (1668-1738), the physicists Kamerlingh Onnes (1835-1926) and Lorentz (1853-1928), the Arabist Snouck Hurgronje (1857-1936) and the historian Huizinga (1872-1945) may give an impression of how diverse its scholarly activities have been. Diversity is still characteristic of
this university: research in the fields of immunology and photo-synthesis, a historical inquiry into European Expansion, as well as contributions to information-theory and psycho-linguistics.

The first Professors brought their own collections of books to Leiden, as did their successors: valuable collections of rare manuscripts and prints were thus added to the growing University Library. A Library which, incidentally, had been begun with the donation of a Bible by William the Silent.

During the more than four hundred years of its existence the expanding University has come into possession of various buildings all over the town that are of historic interest. This process of interweaving of town and university is becoming ever more intensive and meaningful in this century: the new Witte Singel-Doelen Complex is an example of that. Among the oldest buildings the best-known is the Nunnery of the White Nuns on the Rapenburg, the present Academy Building with its remarkable little steeple dominating the venerable canal. Somewhat further on, there is the broad 19th century façade of the Kamerlingh Onnes Laboratory, which owes its renown especially to its research in the field of low-temperature physics.

As a result of the active pursuit of learning various important collections have come into being. The collections of manuscripts from all over the world in the University Library have already been mentioned. Beside those there are also the Prints and Drawings Collection and the live collection of the Hortus Botanicus. The history of the University is rendered pictorially in the University Museum in the Academy Building.

LEIDEN, CENTRE OF SCIENTIFIC RESEARCH AND EDUCATION

For as many as four centuries has Leiden University been a respected internationally orientated university of high standing. This is emphasized by its widely branched network of scientific contacts and participation maintained with other institutions throughout Europe, the Arab world, the United States of America and Japan. The university has institutions in Tokio and Cairo. Some hundred of foreign teachers being linked to the university either for shorter or longer periods.

273 professors and 33 head teachers staff the university's eight faculties comprising 43 fields of study. Leiden University stands out from other universities by the relatively large number of approximately 500 Assistenten-in-Opleiding (AIO's) (Trainee Assistents) who will be placed in the university.

Total number of undergraduates Academic year '85/'86	:	18.000, of which 8.950 were women
Number of foreign undergraduates	:	529, of which 206 were women 58 nationalities, 2.9% of the total number of undergraduates

UNIVERSITY AND INDUSTRY

Leiden University makes a conscious effort towards intensive cooperation with industry. Among other aspects, this is expressed in the strong increase in research commissioned by third parties, which tripled in the period between 1979 and 1984. Policy pursued by the university aims towards an even stronger continuation of this trend.

The university's Leeuwenhoek complex is one of the main locations in the Netherlands where the concept of cooperation between university, government and industry has actually taken shape. Besides the faculty of medicine and the beta-faculty, this complex also houses the:

* Academische Bedrijven Centrum (Academic Industrial Centre) offering industrial space and laboratory facilities.
* Transfer Office - the link between University and Industry.
* Bio-science Parh comprising high-tech companies and research centres in the field of biotechnology.

In addition to the extensive institute for academic biopharmaceutical research (a third of the financing thereof comes from industry itself), two internationally operating bio-technological companies (Centercor and Molecular Genetics) have also established themselves here. The main TNO Medical Research group will also establish itself in the Leeuwenhoek complex in the near future. Illustrative of the significance Leiden University attaches to close relations with industry is the Biotechnologie Delft Leiden combine. From here, contact is maintained with a few prominent European research centres, biotech companies already established in Leiden and a number of very large multinationals, including the Rockefeller Foundation, Akzo, DSM, Gist-Brocades, Unilever, Heineken and others.

The Bio-science Park will expand to become a Centre of Excellence on a European scale, leading to integrated industrial training courses in biotechnology. According to the plans, these courses should commence in 1987.

As the top training centre in Europe, this will enable industry to compete on par with the United States and Japan. A parallel with the objectives set by the Informatics University is self-evident.

Attention devoted to the interests of industry is not only manifested in the beta-faculty and faculty of Medicine, sufficient expertise is also available in the faculty of Social Sciences in the field of organization sociology, organization research and organization psychology. A course in Public Administration will also be on the curriculum.
The faculty of literature holds a special position in Europe through its specialist knowledge of Japan, China, S.E. Asia, Indonesia, the Arab world and Latin America.

ORGANISATION

The governing bodies of the university are the Executive Board and the University Council.

The composition of both governing bodies has changed under the new Scientific Education Act, which was enacted on September 1st 1986. The Executive Board will comprise (after a transitional period, during which the Board will comprise four members) three members, including the Rector Magnificus, instead of the present five.

In respect of the University Council, this will mean a reduction in number from a maximum of 40 seats to 25 seats. A maximum of 5 seats may be allocated to extramural members. The period term for student members is one year and two years for the other university members.

The Executive Board has - by law - the authority to manage and administer the affairs of the university in its entirety, unless such affairs fall within the scope of the University Council.

The Committee of Deans has the task, either at the request of others, or at their own initiative, to advise the Executive Board and University Council on matters of education and science, to compile a select list for the conferment of the rectorship and also the conferment of (honorary) degrees.

The Rector Magnificus chairs the Committee of Deans.

UNIVERSITY BUILDINGS

Only a small part of Leiden University's oldest buildings is still intact: a part of the Faliede Bagijnekerk chapel, located in the immediate vicinity of the Rapenburg. In 1581 the university moved into the Witte Nonnenklooster chapel, also in the Rapenburg. This building, the Academiegebouw, is still regarded as the university's main building. It is where the Senaatskamer is to be found, the hall in which the inaugurations take place and also the Groot-Auditorium, where inaugural speeches and valedictory lectures are held.

On the 1st of January 1982, Leiden University premises were spread over no less than 159 buildings of various sizes totalling 199,413 m^2 in functional area, 76 of these building, with a total functional area of 66,253 m^2, being located in the old part of the town.

One of the main objectives of the university's housing policy has always been to maintain the faculties of Theology, Literature and Law in the centre of the town and to situate the faculties of Medicine and Mathematics and Natural Sciences on the outskirts of the town, to the west of the Amsterdam-Rotterdam railway line and adjacent to Leiden Academic Hospital. Besides the medical laboratories, this location also houses the Bio-chemical Laboratory, the Gorlaeus Laboratories (chemical laboratories), the Huygens Laboratory (natural science, bio-physics, astronomy and astrophysics), the Centraal Rekeninstituut (Leiden University Computing Centre) and the Mathematisch Instituut (Institute of Mathematics).

Seeing that large sections of the university have problems concerning lack of space,the constrcution of a new complex in the old part of the town was started in 1978. It is here that the University Library, the faculties of Theology and Literature, the central interfaculty (Philosophy) and the faculty of Geography and Prehistory are housed. This so-called Witte-Singel/Doelencomplex is 40.000 m^2 and reached completion in 1983.

FACULTIES

Under the new Education Act, Leiden University will comprise the faculties listed below.

* Faculty of Theology
* Faculty of Law
* Faculty of Medicine
* Faculty of Mathematics and the Natural Sciences
  (applied mathematics and informatics, astronomy and physics, chemistry, biology)
* Faculty of Literature
  (classical languages and literaturem western and non-western linguistics and literature, history and the arts)
* Faculty of Social Sciences
  (sociology, political science, public administration, anthropology, psychology and pedagogic studies)
* Faculty of Philosophy

(* A definitive decision on the interfaculty of geography and prehistory has not yet been taken.)

Veterinary medicine, dental surgery, agricultural and technical studies are not taught in Leiden.

Message with you. In view of the fact that there have been publicity leaks concerning several previous Messages, I am requesting that the Message not be referred to staff members or other persons without the specific approval of the Director of the Budget. I want *all leaks* stopped.

F.D.R.

F.D.R. to Queen Wilhelmina in London (letter in F.D.R.L.)

THE WHITE HOUSE,
DEC. 8, 1942

My dear Queen Wilhelmina:

Mackenzie King was here at the White House over last week-end and he told me that everything has been arranged in regard to the "great event" and an Order in Council has been issued.

This makes me very happy.

He also told me, in great confidence, that the Governor General mentioned to him that you yourself might decide to come over toward the end of this month.

On this I am very much of two minds. On the one hand, I think I know your own feelings and if I were in your place I would want to do the same thing. Furthermore, it would give me a very welcome opportunity of seeing you again.

On the other hand, I want you to think of yourself just a little. I know your courage but, at the same time, you must realize that the northern route is not by any means a safe one at this time of year in either direction. And also, even though you are far too brave to think of your own personal safety, you do have a very great responsibility, not only to The Netherlands but to all of us who are working together in the common cause.

Will you forgive me for writing you thus? I do so as an old personal friend of yours and your children. I feel that I am all that by this time—and I would not have you do anything that had a substantial element of risk.

1377

Refers to birth of H.R.H. Princess Margriet

I think I know that your heart tells you to come, but I do hope that you will think of the other side of the picture.

As Juliana has doubtless told you, she has asked me to be a Godfather and this has made me very happy.

My heart goes out to the good people in The Netherlands who are suffering so much—but at least we can be encouraged by the thought that things in Germany are going badly, not only in their battles but also within their own home economics. Truly, I feel that we have turned the corner even though killings and suffering must continue for sometime to come.

Eleanor has told me how happy she was in seeing you in England. I think her trip had a good effect both here and over there.

I hope you will take very good care of yourself.

With warm regards,

Your very sincere friend,

P.S. I do hope you will forgive the typewriting but it is infinitely better than my handwriting!

The "Order in Council" related to a grant of extraterritoriality to the Canadian hospital where Princess Juliana's child would be born, to assure the infant's Netherlands nationality.

F.D.R. miscellany (memorandum in F.D.R.L.)

THE WHITE HOUSE,

DEC. 9, 1942

FUNNY OR SAD!

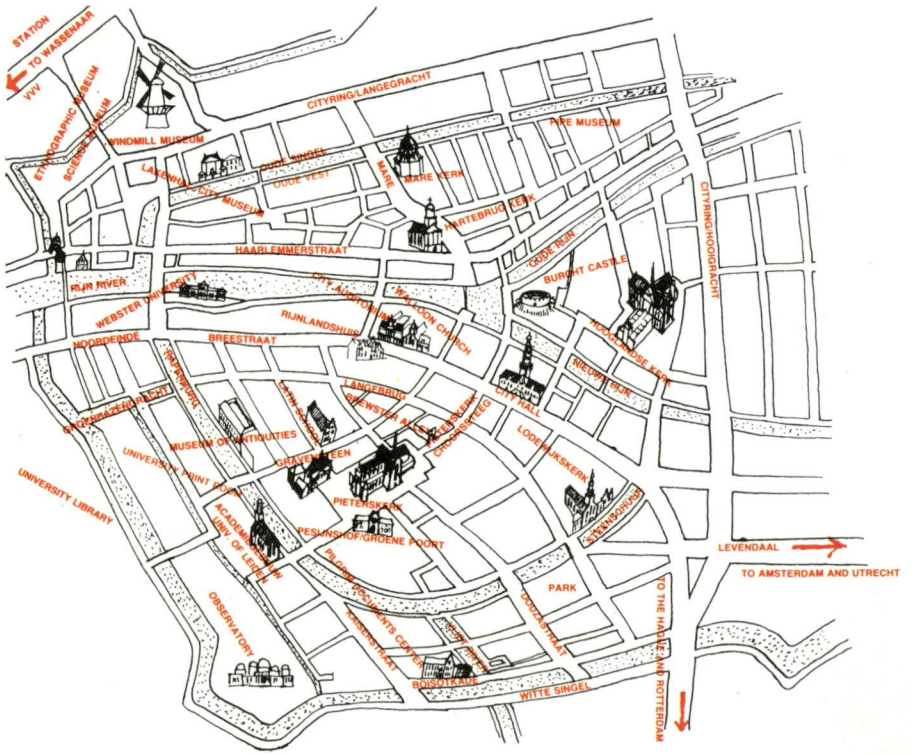
I wonder how one's philosophy should act under certain conditions? Here is the problem:

As far back as 1933 I found that on my trips to Hyde Park from Washington, it was almost impossible to have any time to myself in the big house. The trips were intended primarily for a holiday—a chance to read, to sort my books, and to make plans for roads, tree plantings, etc. This was seemingly impossible because of

(a) visitors in the house



The Leiden Pilgrim Documents Center of the Leiden Municipal Archives. A permanant exhibition about the Pilgrims in Leiden and about Leiden in the time of the Pilgrims.





THE PILGRIMS IN LEIDEN, 1609-1620

The Pilgrims in Leiden, 1609-1620

B. N. Leverland and J. D. Bangs
Leiden Pilgrim Documents Center of the Municipal Archives,
Boisotkade 2A, 2311 PZ Leiden

The 'Pilgrims' were a group of English Calvinist religious dissenters who fled persecution under Queen Elizabeth I and her successor King James I, taking up residence in Leiden in 1609. Many of the group emigrated to America on the *Mayflower* (1620), the *Fortune* (1621), the *Anne* and the *Little James* (1623), and the second *Mayflower* (1629). They provided the leadership in the establishment of the colony 'New Plymouth' as well as about half the colony's population. These dissenters are now known as 'Pilgrims', a term used in 1596 in the *Confession* of faith they adopted and in later references to their own idea of life on earth as a pilgrimage towards heavenly bliss.

Elizabeth I intended all her subjects to conform with the Church of England, the Anglican Church. She pursued not only Roman Catholics, gradually organizing themselves, but also 'Puritans' who were agitating for a further reformation within the Anglican Church to 'purify' it of Roman-seeming ceremonies and practices. Since 1593, people who urged separation from the Anglican Church, the Separatists, were banished if they refused to conform.

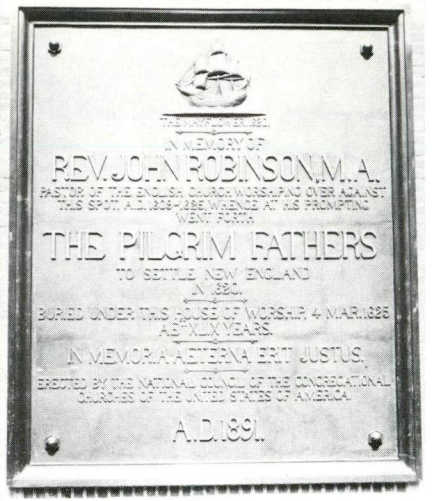
Congregational separation, existant since ca. 1550, had been publicized in the 1580's by the Rev. Robert Browne, an English minister who had fled to Middelburg in The Netherlands, where he was influenced by contact with the congregationally organized Dutch Mennonites who existed outside the Dutch Reformed Church. Also important to Separatists like the Pilgrims was the quasi-independent position in England of congregations of foreign Protestants. Many Dutch refugee churches existed in East Anglia and Kent, where half the Leiden Pilgrim congregation originated.



ABOVE: *King James I of England (and VI of Scotland). His opposition to nonconformity forced the Pilgrims to flee to Holland.* COVER: *The sixteenth-century façade of Leiden's City Hall.*

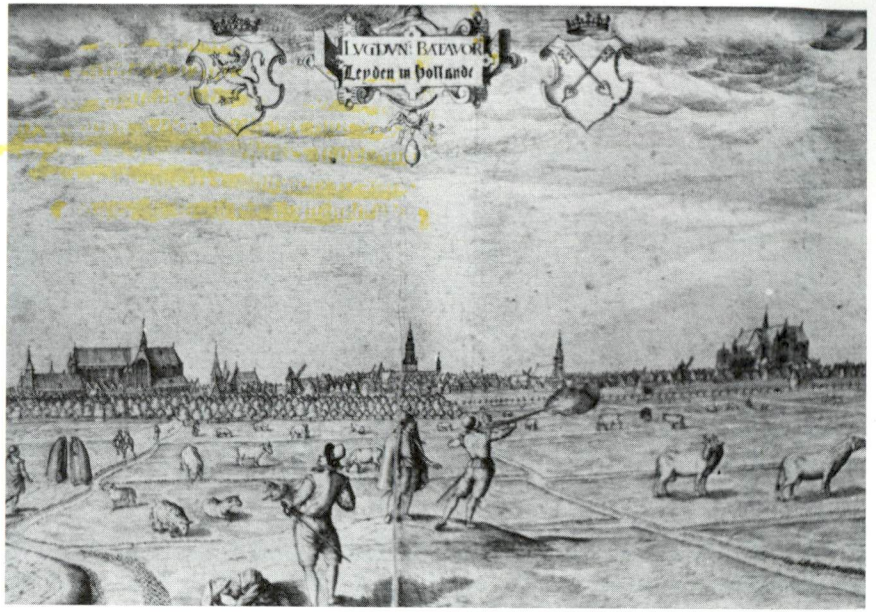
James I, crowned in 1603, turned out to be an even greater opponent of Puritan and Separatist ideas than Elizabeth had been. William Bradford, later governor of New Plymouth, described the situation as one in which separatists 'were hunted & persecuted on every side, so their former afflictions were Quincy Adams, in 1781, and many after them, some also family members, others with a more general interest in their history.

The Pilgrim influence in America has been more important. Exiles for conscience' sake, they were morally convinced that the equality proclaimed in the Bible requires that each individual act in justice and mercy towards others; and that each individual has the responsibility to censure and resist church and government superiors whenever their actions are evil. The Pilgrims saw themselves as called to 'prophesy' – to speak out – against injustice and ungodliness during their pilgrimage on earth. From the Pilgrim's stay in Leiden, America first gained its separation of church and state, with a church whose members were equally expected to provide vigilant and biblical criticism of the state. And from the Pilgrims' active press campaign against King James I's oppressive politics regarding the suppression of minority opinion, as well as from the Pilgrims' decision to emigrate to the wilds of an unknown land rather than involve themselves in a religious war (Europe's 'Thirty Years' War' of 1618-1648), Americans and others through the last three centuries have learned to prize individualism, mercy, peace and freedom above national or individual comfort bought at the expense of violence or of subordination to nationalism or religious despotism.



Memorial to Rev. John Robinson, Pieterskerk.

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Photographs: B.L. Blair, p. 17 below left; The Hermitage, p. 8 below; L. Jonges, p. 13; all others J.D. Bangs or Leiden Pilgrim Documents Center – copyright reserved.



Leiden in 1600 from the Vliet River.

After Robinson's death the members of his congregation were helped by Rev. Hugh Goodyear of Leiden's English Reformed Church. Goodyear also helped the American Pilgrims wind up their Leiden affairs through correspondence.

Dutch influence on the Pilgrims is hard to pinpoint. Bradford, married in a Leiden civil ceremony, introduced civil marriage registration to America citing Dutch legal precedent. The election of governing officials by the colonists as stipulated in the *Mayflower Compact* recalls the election of neighborhood governing officials by the residents of each of Leiden's little neighborhoods. The congregational form of church organization owed something to Browne's contact with Dutch Mennonites; and there can be no doubt that the Pilgrims in Leiden knew of the Leiden Mennonites (with whose ideas they disagreed) who gathered in a house across the street from the Pieterskerk on the north side, as they themselves met in a house on the south side. Some people would like to see a Leiden influence on the Pilgrims' Thanksgiving Day: it was a long-established custom for Leiden city officials to declare three days of feasting and prayer on October 3, to give thanks for the lifting of the siege of 1574; and the city declared other days of fasting, prayer, thanksgiving, or festivity from time to time.

The Pilgrim influence on Leiden was not extensive. An old map from the mid-seventeenth century shows Robinson's house with the words, *'De Engelsche Poort'* ('The English Close'), but Robinson's house was rebuilt in 1683 as an almshouse, the Jean Pesynshof. Since their departure in 1620, however, the Pilgrims and their descendants have been returning to Leiden. There was Thomas Prince in 1713, John and Abigail Adams, and their son John



Scrooby Manor, home of William Brewster, where the Pilgrim congregation met in secret.

but as flea-bitings in comparison of these which now came upon them.'

The Separatists living in the Scrooby area in northern Nottinghamshire decided to leave England for The Netherlands, where, as they had heard, religious toleration prevailed, and where many other English people had already settled for that reason. The Scrooby group's first attempt in the autumn of 1607 failed when the English ship captain who had agreed to take them betrayed them. The second attempt, in the spring of 1608, succeeded, although with difficulties. A Dutch captain was willing to pick them up offshore along the coast between Grimsby and Hull. When most of the men were on board, however, he saw troops approaching. He hoisted sail immediately and departed, abandoning the women and children waiting in a stranded boat with a few of the men. Despite terrible storms that drove him far off course, the captain brought his ship into Amsterdam's harbor. The abandoned group captured in England was sent from one jail to the next but eventually was allowed to leave for Holland, where the Scrooby Separatists were reunited in Amsterdam.

Among the last to arrive were John Robinson and Willam Brewster. With Bradford, they were to play the leading roles in the history of the Pilgrims.

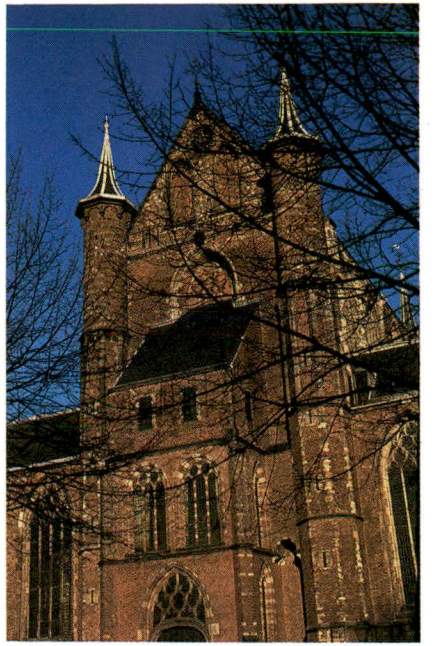
John Robinson was born ca. 1576 in Sturton-le-Steeple (Nottinghamshire), and died in 1625 in Leiden. He studied theology at Cambridge, famous as a center of Puritanism. He was ordained in the Anglican Church in 1602. Robinson left the university, where he had been a Fellow of Corpus Christi College, shortly before his marriage on February 15, 1604, to Bridget White, of Gainsborough (near Scrooby). Soon after, he became 'teacher' (assistant minister) of St. Andrew's Church in





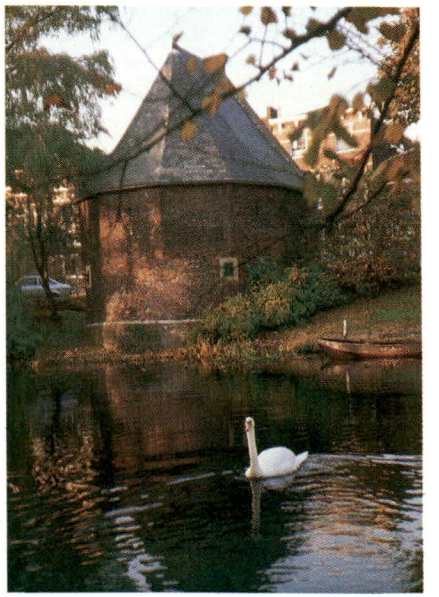
ABOVE: *Site of Robinson's house, De Groene Poort ('The Green Close'), since 1683 the Jean Pesijn Almshouse (Pesijnshof).* LEFT: *Leiden's medieval Burcht (castle) was thought in Pilgrim times to be Roman. It is one of many buildings still to be seen in Leiden which were present before and during the Pilgrim period.*





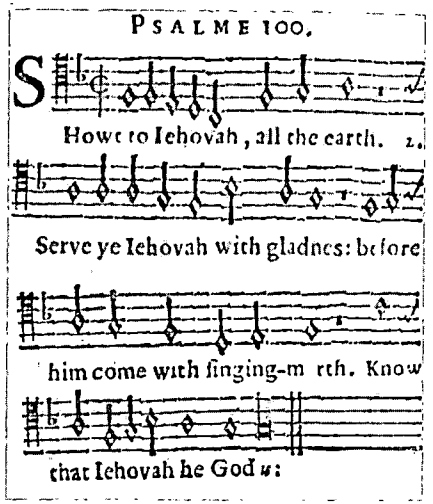
ABOVE LEFT: *Rijnlandshuis (1598), seat of the government for Rijnland, the territory and waterways surrounding Leiden.* ABOVE RIGHT: *The Pieterskerk (ca. 1395-1565), where Robinson and other Pilgrims are buried.* BELOW LEFT: *The Schoolsteeg north of the Pieterskerk. Pilgrim Christopher Ellis lived in this alley, where a hidden church was opened in 1609 by the Jesuits.* BELOW RIGHT: *City wall tower 'Oostenrijk' on the south side of the medieval town.*





Speedwell and they sailed together from Southampton to Plymouth (Devon), where they both took on provisions for the trip to America and then departed. When the *Speedwell* proved unseaworthy, the two boats turned back and the Pilgrims who were to go to America all went on board the *Mayflower*. The *Speedwell* was sold; several discouraged Pilgrims returned to Leiden and went to America on later boats. The Mayflower departed again alone, reaching Cape Cod on November 9, 1620, after sixty-five days at sea.

As the Pilgrims had foreseen, many of those who remained in Leiden (and the majority did remain) became assimilated into Dutch society. John Robinson died in 1625, having stayed with his flock but hoping to go with a later group to America. His son Isaac was one of the last Pilgrims to emigrate, in 1632. Other late emigrants included Richard Masterson and Thomas Willett. Willett, born into a Pilgrim family in Leiden about 1610, became assistant governor of Nieuw Amsterdam under Pieter Stuyvesant. He went on to become the first 'English' mayor of New York in 1664.


PSALME 100.

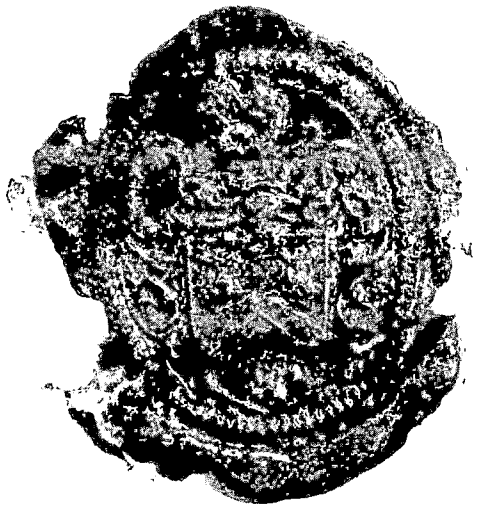
Howe to Iehovah, all the earth. 2.

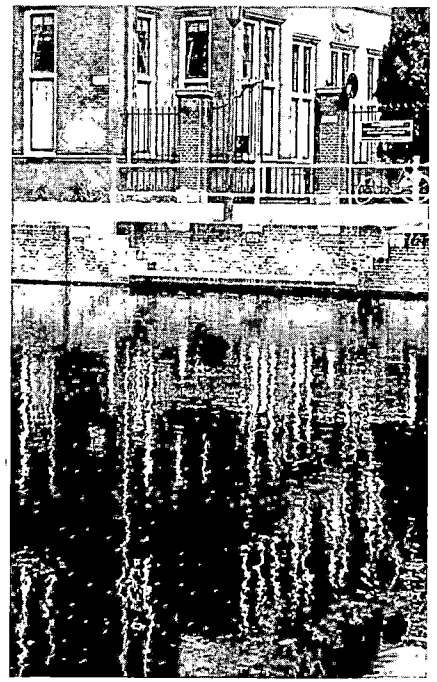
Serve ye Iehovah with gladnes: before

him come with singing-m rth. Know

that Iehovah he God is:

BELOW LEFT: *Seal on a letter sent from America to Leiden by Thomas Willett.* ABOVE: *'Old Hundredth' in Ainsworth's Psalter, used in Pilgrim services.* BELOW: *The steps on the Rapenburg whence the Pilgrims embarked on the first stage of their journey to America. They stopped briefly in Delfshaven, Southampton and Plymouth (England).*

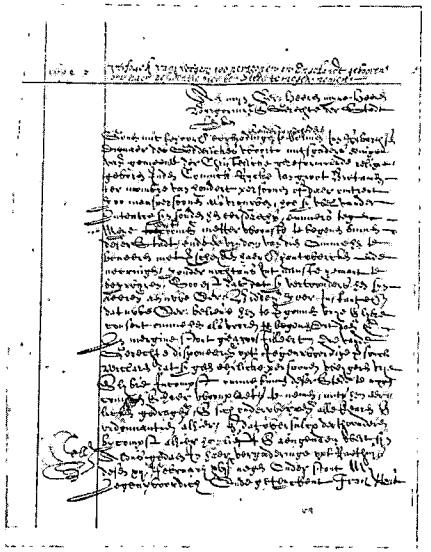




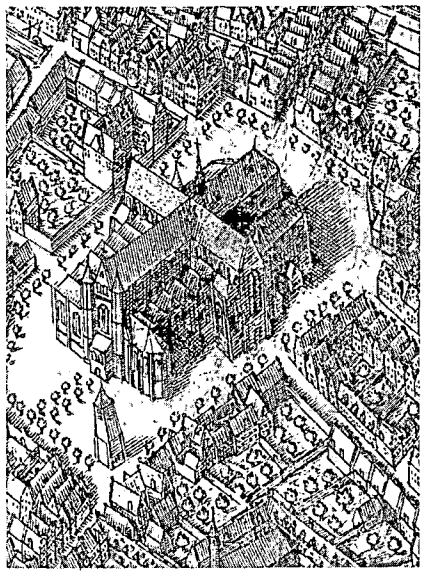
Norwich. The Bishop of Norwich deposed Robinson that same year after Robinson denied the New Testament origins of the authority of bishops, denied the efficacy of the Anglican sacraments, and refused to sign the Book of Canons as demanded of all clergy. The Robinsons left Norwich for Nottinghamshire, where John Robinson came into contact with Puritan ministers John Smyth of Gainsborough and Richard Clifton of Babworth, and with the postmaster of Scrooby, William Brewster.

William Brewster, born ca. 1566, welcomed Separatist meetings in his home, Scrooby Manor. The Scrooby Separatists formed their own covenant in 1606, with Clifton and Robinson as their ministers. As a young government employee Brewster had been in Leiden in 1586 accompanying Sir William Davison in the retinue of the Earl of Leicester, who was at that time Governor of The Netherlands. Later, again in Leiden, Brewster was an Elder (leading layman) of the Pilgrim congregation; and he was the major figure in the publishing activities of the Pilgrims during their Leiden stay. Forced into hiding at the suppression of the Pilgrim Press in 1619, Brewster turns up again as a *Mayflower* passenger. In America he was a religious leader for the colony for many years, and died on April 20, 1644, in Duxbury near Plymouth.

William Bradford was born ca. 1588-1590 at Austerfield (Yorkshire) near Scrooby. Orphaned, he was taken into Brewster's household in 1602, and he joined the Scrooby Separatists. One of the leading laymen in the Leiden period, he emigrated on the *Mayflower*. He was governor of the colony for many years. His manuscript book *Of Plimoth Plantation* is the major souce of information about the Pilgrims. Bradford died in Plymouth on May 9, 1657.



ABOVE: *The 1609 document granting permission to reside in Leiden.* BELOW: *De Groene Poort seen on a map from 1600.*









ABOVE: *The Latin School, one street north of the Pieterskerk, where Rembrandt was a student in Pilgrim times.* ABOVE LEFT: *The Lodewijkskerk, a Roman Catholic church on the Steenschuur. In the early seventeenth century it was Leiden's cloth hall. William Bradford was a member of the guild that met here.* BELOW LEFT: *Nearby on the Steenschuur are two large houses whose façades have changed little since the Pilgrims saw them. An early detail is the cross-frame window design seen in the house on the right, formerly the most common window type in Leiden. Stepped gables like these dominated the streets in Pilgrim times.*



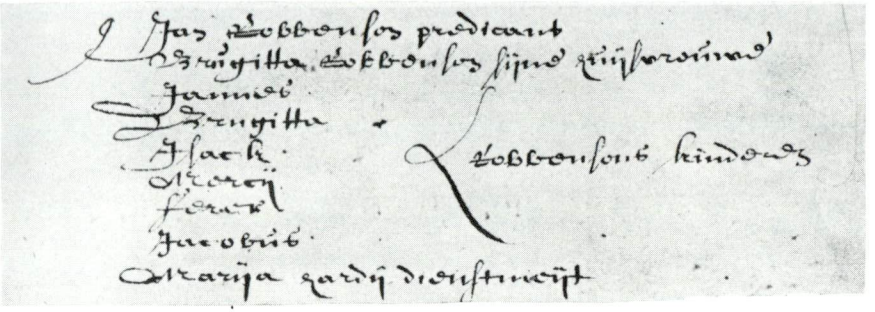
The Pilgrim Press published theological tracts from ca. 1617 until it was suppressed in 1619. One was a report on King James' plans to reintroduce the episcopal form of church government in Scotland. The book aroused the king's wrath when it was smuggled into Britain. The British Ambassador in The Hague discovered that the anonymous piece had been printed in Leiden, but Leiden's city officials frustrated his attempts to have the Pilgrims punished. They jailed Brewster in the city hall briefly but released him and detained Brewer, instead. Brewer, being a student, was not subject to ordinary city courts. (He was released under terms he himself set, which allowed him to lecture King James at the expense of the English government.) Then Leiden's officials sent Polyander, who had written the preface to one of the books published by Brewster, to examine the Pilgrim Press publications for orthodoxy. Polyander reported favorably. While not delivering up the Pilgrims, the city officials did confiscate the printing material, apparently because the Pilgrims had failed to obtain a local permit. Within a few months Robinson was having pieces printed in Amsterdam.

The emigration in 1620 had various motivating reasons: potential converts to the Pilgrims' ideas were put off by the hard work necessary to earn a living in Leiden; old age was approaching, with increasing poverty predictable; the children were overworked, and when not working were exposed to the licentiousness of Dutch youth – some were even leaving home to become soldiers or sailors; the Dutch did not sufficiently respect the Sabbath; there was a likelihood of assimilation and inevitable dispersion if the group stayed in Holland; and there was the threat of war. Soon the Twelve Years' Truce (1609-1621) would be over and King James was expected to send English soldiers to help the Dutch against Spain. He might find ways to oppress the Pilgrims. Finally, there was the hope of converting the Indians in America, 'for the propagating and advancing the gospel of the kingdom of Christ in those parts of the world...'.

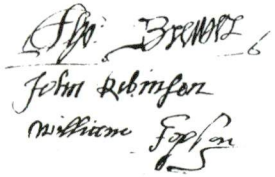
After much discussion and negotiation the Pilgrims bought one ship, the *Speedwell,* and chartered another, the *Mayflower.* The Pilgrims left Leiden by inland boat and travelled along the Vliet River to Delfshaven, where the emigrants embarked on the *Speedwell,* leaving The Netherlands on July 31, 1620. The group included people who had joined in Leiden, like Captain Miles Standish and Philippe de la Noy, Leiden ancestor of the Delano family, and thus of Franklin Delano Roosevelt.

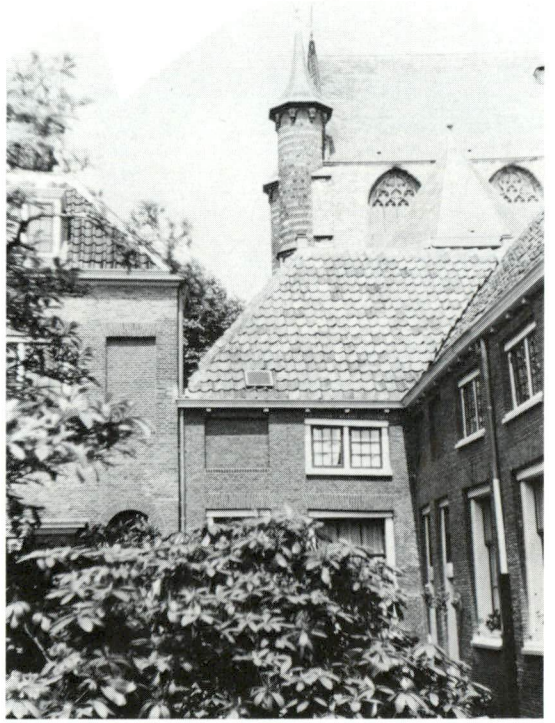
Bringing more English passengers the *Mayflower* from London met the

OPPOSITE: *Leiden's City Hall façade designed by Lieven de Key and Luder van Bentheim (1595). Here the city government granted the Pilgrims permission to reside in Leiden. Here, too, Pilgrims came to register marriages and property transactions and to nominate procurators for their Leiden business affairs when planning to leave for America.*



ABOVE: *Robinson's family as listed in a tax record of 1622: John Robinson, his wife Bridget, their children Jannes (John), Brigitta, Isaac, Mercy, Ferer (Fear), and Jacobus (James) and their servant maid Marya Hardy.* BELOW LEFT: Signatures of John Robinson, William Jepson and Thomas Brewer. BELOW RIGHT: *View in the garden of the Pesijnshof, showing the Pieterskerk, as it could be seen from De Groene Poort in Pilgrim times.*







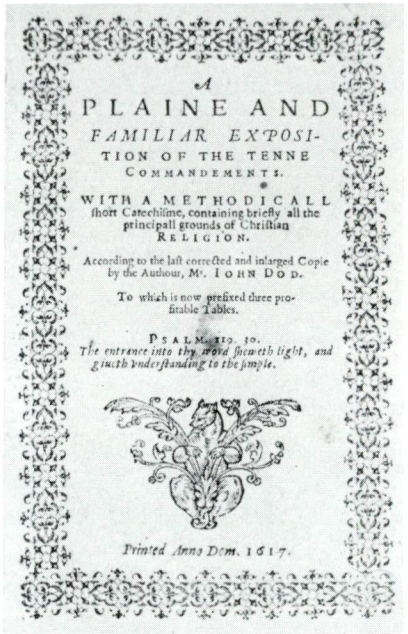


ABOVE: *Numerous examples of typical weavers' houses from the seventeenth century can be seen in Leiden.* LEFT: *The painting by Jan Steen (in The Hermitage, Leningrad) seems to show an even smaller house, like the houses most of the Pilgrims had, having a single room and a loft.*



Members of the following religious groups lived in Leiden with more or less toleration in the period 1450-1700: Roman Catholics, Eastern Orthodox, Jews, Gypsies, Lutherans, Dutch Mennonites, Dutch Reformed, German Reformed, Walloon Reformed, English and Scottish Reformed, English Separatists (the Pilgrims), 'Libertines', Remonstrants, Rijnsburger Collegiants, Moslems, Moravians, Quakers, Huguenots. Among university students were also: Scandinavian Lutherans, German Lutherans, Polish-Russian Mennonites, Polish Reformed, Czech Reformed, Hungarian Reformed, Polish Socinians (Unitarians), Anglicans, American Puritans.





A
PLAINE AND
FAMILIAR EXPOSI-
TION OF THE TENNE
COMMANDEMENTS.

WITH A METHODICALL
short Catechisme, containing briefly all the
principall grounds of Christian
RELIGION.

According to the last corrected and inlarged Copie
by the Author, Mr. IOHN DOD.

To which is now prefixed three pro-
fitable Tables.

PSALM. 119. 30.
The entrance into thy word sheweth light, and
giueth vnderstanding to the simple.

Printed Anno Dom. 1617.

LEFT: Title page of one of Brewster's publications. ABOVE RIGHT: *The Academiegebouw, main building of the University of Leiden. Robinson attended theology debates in this building, where Arminius, Gomarus, Episcopius and Polyander lectured.* BELOW RIGHT: *Brewster's house in William Brewster Steeg, off the Pieterskerk Choorsteeg.*

ten imprecisely translated as 'The Green Gate'), which became Robinson's house. In this house, across the street from the ancient Pieterskerk, the congregation held its services, twice on Sunday and on Thursday evening. Twenty-one small houses were built around the garden for other Pilgrim families. Other Pilgrims lived nearby, in the Nonnensteeg, in the Nieuwsteeg, on the Groenhazengracht, on the Langebrug. Still others lived across town, like the Mastersons on the Uiterstegracht or Bradford on the Achtergracht. A few eventually bought houses in the 'Nieuwe Stad' or New Town, built on the north side of the city in 1611. The alley where William Brewster operated the Pilgrim Press is now named William Brewster Steeg ('Steeg' = alley).

The occupations of many pilgrims are given in the city's betrothal records. It is clear that few were well off. About half worked in the city's booming textile industry, as weavers, woolcombers, carders, cloth-fullers, etc. Other occupations known are: tailor, hatmaker, glover, hosierer, shoemaker, carpenter, block and tackle maker, twinemaker, leather worker, cooper, cabinetmaker, brewer's employee, mason, printer, watchmaker, mirror-maker, tobacco-pipe maker, tobacco-seller, and merchant, besides Robinson, the theologian and minister. The first Leiden tobacco-pipe makers were Pilgrims. (King James was an anti-smoker.)

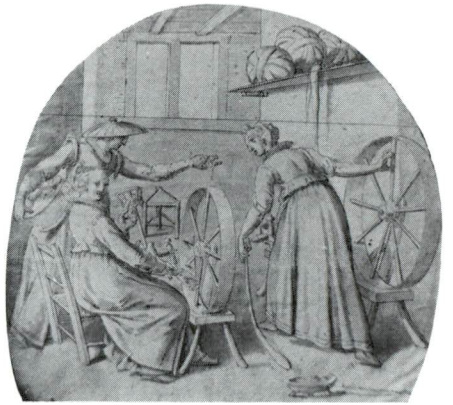
Robinson became a member of the university in 1615. His neighbor and friend Thomas Brewer, who financed the Pilgrim Press, also was inscribed as a 'student' that year. Although not enrolled as a 'student' Brewster, formerly a Cambridge student, had university contacts, too, teaching English to Leiden university students. Robinson attended theology lectures, siding with the Contra-Remonstrants against the Arminians in the heated controversies of the period, and becoming friends with Johannes Polyander, the Leiden professor who supervised translation of the Old Testament for the *Staten Vertaling* ('States' Translation') of the Bible.

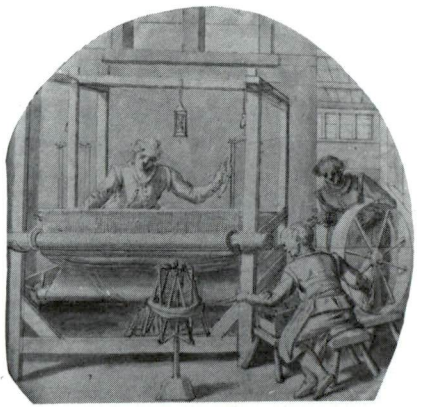
To avoid involvement in a scandal brewing among the leaders of the various other English Separatist groups in Amsterdam, most of the Scrooby group left Amsterdam in 1609 for Leiden, the second largest city in Holland and seat of the famous University of Leiden. This scandal, about improper behavior by an Elder during Sunday School, strengthened the Pilgrims' conviction that matters of belief and ethics should be discussed before the entire congregation and not left to be hushed up by an élite of ministers and elders. Because Clifton remained in Amsterdam, Robinson became the minister of the Pilgrims in Leiden.

John Robinson and about 100 other Pilgrims submitted a written request for permission to reside in Leiden, dated February 12, 1609. The city's permission states that Leiden 'refuses no honest people free entry to come live in the city, as long as they behave honestly and obey all the laws and ordinances, and under those conditions the applicants' arrival here would be pleasing and welcome.' Putting inaction to fine words, the city refused the British ambassador's request that the Pilgrims be extradited as banished Brownists, informing him that the city had heard nothing of their being either banished or Brownists, but rather that they were honest people of the Reformed religion – and would His Excellency please excuse them to the King in this matter.

It was not necessary to request permission to come live in Leiden. By obtaining official permission, the Pilgrims ensured that, if necessary, their children would fall under the care of Leiden's orphanage and not be sent back to their parents' place of origin, as was customary for immigrants' orphans. It may be concluded that in 1609 the Pilgrims were planning to stay in Leiden. The Pilgrims lived peacefully and unobtrusively in Leiden, where they formed about one quarter of the English community in a city where nearly a third of the population (total ca. 40,000) were refugees, most from Belgium.

In 1611 Robinson, William Jepson, Henry Wood and Jane White (represented by her husband Raynulph Thickens) bought the property 'De Groene Poort' ('The Green Close' of-



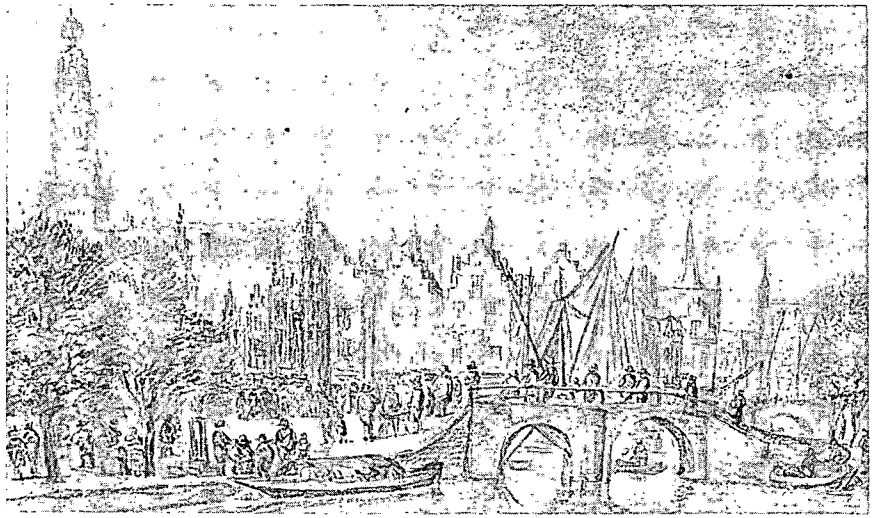


'Weaving' and 'Spinning' from a series of Leiden drawings, ca. 1600-1610, based on paintings by Leiden burgomaster Isaac van Swanenburgh (print collection, Leiden Municipal Archives).



LEFT: *The house, now demolished, on the Uiterstegracht that belonged to Richard Masterson and Sarah Wood, as it was ca. 1890. It is left of the lamp post, with flat gable and dormer window. Nearby was one of the inns frequented by the English, called 'In the Sign of Sandwich' ('In Sandwitz'). Several Pilgrims came from Sandwich in England.*
BELOW: *Leiden in Pilgrim times had open space behind many houses, with gardens, orchards, haystacks, barns, stables and pigpens. The effect is seen by the Clusius Garden of the University.*





ABOVE: *The Coornbrug and Vismarkt (Corn Bridge and Fish Market) behind the City Hall, in the first half of the seventeenth century. In the distance is the city crane, where goods brought to market were weighed, and the spire of St. Mary's Church (the O.L. Vrouwekerk), demolished in 1819.*
RIGHT: *Seventeenth-century houses on the Langebrug, around the corner from Brewsters's house. The ornate dorway (1607) was to the Penshal (Tripe Market), where cheaper meat, rabbits and chickens were sold.*





IN THE FOOTSTEPS OF WILLIAM BRADFORD.

Start at the:

Leiden Pilgrim Documents Center, Vliet 45, (founded in 1958) The Center is open: Monday till Friday from 9.30 till 16.30.

Leaving the Pilgrim Center you go to the left, along the Vliet untill the Rapenburg.

The Vliet is a canal where the first group of Pilgrims (The Mayflower-group) left for Delfshaven in 1620. This Canal is a historical site for the people of Leiden: after the besiege by the Spaniards in 1574, the troops of Prince William of Orange-Nassau (William the Silent) entered here, the town with thier boats loaded with herring, bread and cheese on October 3rd 1574.

At the end of the Vliet you go to the right across the St.Jeroenbridge and over the Rapenburg. Go left after about 100 yards across the Nieuwsteegbridge. From this bridge you will see the Lodewijkskerk on your right.

The Lodewijkschurch is a Roman catholic church named after St.Louis (Steenschuur 19). Originally it was a hostel for the Pilgrims to Santiago de Compostella in Spain, which was turned into a controll-hall for the say-guild after the Reformation in 1572. William Bradford, the second governor of Plymouth colony , was a member of this guild, which had its meetings in this building.

Over the Nieuwsteegbridge to the left along the Rapenburg (other side), you pass the house of Professor Jean Luzac, at Rapenburg nr. 112.

Professor Jean Luzac, (1746-1807), who published the principles of the American Revolution in this news-paper "Gazette de Leyde", John Adams and John Quincy Adams (Second and sixth president of the U.S.A.) stayed in his house on the Rapenburg. (John Adams was a descendant of John Alden of the Mayflower)

Walking along the Rapenburg till you come to the Begijnhof (after Rapenburg 70), you turn in to this alley and you will see a gate at the end. This gate is locked, but through it you can see a white building, the former beguinage-chapel.

This former chapel is the place where the Pilgrims were allowed to hold services in the years after 1617. permission for this was given by the University-board, because after the Reformation the chapel belonged to the University. On the ground-floor were the dessecting-room (used only in winter), the fencing-school for students and the Pilgrimchurch (" the poor English Congregation "), on the first floor was the University's librabry.

Return to the Rapenburg untill you reach the Kloksteeg and your left you see the Academy-building.

The Academy-building is the old main building of the Leiden University, originally a nunnery of the Order of St.Dominic (untill 1572). Nowadays the laboratories and institutes of the University are scattered all over town.

Don't cross the bridge, but turn right into the Kloksteeg. Walk along untill you see the Jean Pesijnhofje on your right hand at nr. 21.

The Jean Pesijnhofje is an almhouse, built in 1683 on the site where the Rev. John Robinson lived from 1611 till his death in 1625 and where several members of his church lived in small houses (like the small one-room house that is rebuilt in our Center) in the garden behind John Robinson's house, built by the carpenter William Jepson, one of the members of the Pilgrim church. The Green Close (now the Jean Pesijnhofje) was known as the " Engelse Poort "(" The English Close ") in 1640.

Leaving the Jean Pesijnhofje you will see on your right hand, a memorial tablet in the outer wall of the baptistry of the St.Peter's Church, commemorating the Pilgrims who sailed on the Mayflower to the New World in 1620.

Walk straight over the Pieterskerkplein, leaving the Church at your right hand, you will see the Gravensteen (The Count's stonehouse).

Originally the Gravensteen was built as a exile of the Counts of Holland in the twelfth ans tirteenth centery. From the fifteenth century on it was the town's prison; since the second Wold War it is the library of the University's Law School.

Go to the right, to the north entrance of the St.Peter's Church and enter the Church by the North-transept. (the church is open from 13.30 till 16.00; if it is not open, ring the doorbell at Kloksteeg 16 the entrance-fee is *f* 1.50 p.p.)

St.Peter's Church is the oldest parish-church of Leiden, already recorded in 1121. The nave and choir of the present church were built between 1390-1440, although the transept was not finished before 1500. In the south-west corner of the church is a memorial tablet for the Rev.John Robinson of the Pilgrim Church, who, according to an old tradition, was buried in or near the former baptistry (the exact site of the grave was not registered,because it was a rental grave). Other members of the Pilgrim congregation were buried in the St.Peter's Church as well. Professor Jean Luzac, at whose house on the Rapenburg father and son Adams lodges, has a monument in the church, placed there by his friends in 1809, although he was buried in Our Lady's Church.

When leaving St.Peter's Church, go to the right across the Pieterskerkhof round the corner and opposite the choir of the church you turn into the Lange Pieterkerkkoorsteeg. Between the numbers 17 and 19 (at your left hand site) is the William Brewstersteeg.

Halfway down this alley (on your right) you will see William Brewster's house and printing office.

Follow the Lange Pieterkerkkoorsteeg and cross the Langebrug into the Korte Pieterkerkkoorsteeg, untill you reach the Breestraat.

On your left is the little tower of the Walloon Church, the former Catharina Gasthuis (Catherina Hospital),where Myles Standish was nursed when he was wounded in 1602.

On the zebra-crossing you see the Blue Stone which marks the place where in the late Middle-ages executions were performed and unqualified prodects of the cloth-industry were destroyed, so that they could not damage the export-market.

Between Breestraat 101 and 103 you will find the Penshal (The tripe-hall), which used to be the marked for cheap meat, bought by the poor. The other end of this market-place is at the Langebrug.

Opposite the Penshal is the Stadhuis (Townhall) the front of wich is from 1597. The front was designed by Lieven de Key, town master builder of Haarlem; the parts like the staircase and the sculptures were delivered by Ludolf van Benthem, the town master stonecarver of Bremen. The townhall itself burned down in the winter of 1929. Behind the old front a new building was erected between 1932-1939.

Follow the Breestraat an go pass the townhall left, into the Korenbrug-steeg and cross the Koornbridge.

This bridge across the south-branch of the river Rhine is one of Leiden's oldest bridges. The present bridge dates from 1642/3 (with the exception of the 19th-centery collonade). It is named the Cornbridge after the Cornmarket held here from 1443 till 1899.

On your left you can see the Visbrug (Fishbridge). of which records go back to 1200. The present bridge dates from 16th centery.

Go straight into the Burgsteeg . At the end of this alley is the gate to the Burcht.

This Burcht (former stronghold), is a mote and bailey type, built on an artificial hill and is dating from the 11th-centery. Untill 1651 it was the private property of the Viscount of Leiden (at that time a nobleman living in Brussels). In that year the Burcht and the Viscountship were bought by the town of Leiden.

Turn to the right in the Nieuwstraat and to the left in to the Hooge-landsekerkgracht. you pass the Hooglandse or St.Pancras Church.

The earliest St. Pancras Church was built in 1315 as a wooden chapel. the present church dates from the second half of the 15th-centery. Since the Reformation it is a Reformed church. People were buried in churches untill 1828. Some members of the Pilgrim church were buried here. (the church is open for public on Monday from 13.00 till 15.30 and Tuesday to friday from 11.00 till 15.30 from April till October).

On the Hoogelandsekerkgracht number 17 you pass the former Orphanage enlarged in 1607 and used untill 1961. Now it is the Museum of Geology and Mineralogy. Over the entrance is a relief showing a group of orphans protected by the Holy Spirit (symbolized by a dove).

Cross the Kerkbridge a draw-bridge over the Rhine and turn into the Hooglandsekerksteeg and turn to the right into the Haarlemmerstraat; take the third alley to the left, the Bouwe Louwensteeg (Baldwin Laurens lived here in the 15th-centery). At the end of this alley is the Van der Werfstraat.

In William Bradford's time it was a canal, which was filled up in 1861. The houses of the Grevenstraat and the Druckerstraat were built half a century ago, replacing the 17th-centery houses in one of which William Bradford lived. He bought his house in 1611 and sold it in 1619.

Turn to the left into the Van der Werfstraat, cross the Lange Mare and turn into the Vrouwenkerkkoorstraat (after the Hartebrugkerk the second street on your left) At the end you will see the remains of Our Lady's Church.

This Church was built originally about 1330. The 15th-century church was demolished in 1820. In this church Pillipe de Lannoy, a ancester of the Delano-famely (Delano-Roosevelt), born of Walloon parents,was baptized in 1603. In 1621 he went to Plymouth, New England, on board the Fortune.

Walk across the Vrouwenkerkhof in to the Lange Agnietenstraat, along which street (at your right hand) you see the Boerhaavezalen.

The Boerhaavezalen or Caecilia Gasthuis (Caecilia Hospital) was originally a nunnery. After the Reformation it was used as a hospital for the mentally ill. In the 18th-centery it was the University's hospital where famous physicians, like Herman Boerhaave, taught their students medicine.

Having passed the Boerhaavezalen, you see on your left the Sionshof and go over the Klooster to the right into the Lijsbethsteeg. After abouth 40 yards you see at your left hand (at the corner of the Caecilia straat and Lange Lijsbethsteeg) the chapel of the Elisabeth Gasthuis.

The Elisabeth Gasthuis (St.Elisabeth Hospital), founded in 1428, was a hospital for waman. In 1773 it was merged with the St.Catharina Gasthuis situated on the Breestraat(the hospital where Myles Standish was nursed when he was wounded in the Low Counties). In the years 1966-1970 the building was restored and now it is used as a nursing-home for the chronically ill.

Coming out the Lange Lijsbethsteeg you can see the Lakenhal on the other side of the water on the Oude Singel.

The Lakenhal (Cloth-hall) is now the Municipal museum with paintings of Lucas van Leiden,Rembrandt van Rijn and Jan van Goyen and many others. It was built between 1639 and 1640 as a control-station and saleshall for the Cloth-merchants. After quality control the cloth was stamped with the Leyden Hallmark.

Going to the left along the Oude Vest and turning again to the left across the Turfmarkt you return to the town's center. Going to the right over the Turfmarktbridge you pass the corn-mill "the Falcon" and you return to the Central Station.

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PRESS RELEASE

THE VICE PRESIDENT
OFFICE OF THE PRESS SECRETARY

FOR RELEASE: 11:00 a.m., Austrian time
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CONTACT: 202/456-6772

ADDRESS BY GEORGE BUSH
VICE PRESIDENT OF THE UNITED STATES
VIENNA, AUSTRIA
SEPTEMBER 21, 1983

It is a pleasure for me to come here and speak to you today; and it is appropriate that the setting be the Ceremony Hall of the Hofburg, a hall which has witnessed both the full horror of dictatorship and the glistening promise, the abundant actuality of freedom. This beautiful country of Austria is now in the full bloom of democracy; but others are not so fortunate. I have just come from the countries to your East, and I have seen in the faces of the people there a yearning for the same freedoms and democratic rights enjoyed by the people of Austria. I know that this is a subject of particular concern to Chancellor Cinowatz, whose home in the Burgenland sits only a few miles from Austria's eastern border.

Last January I travelled to Germany, and in the course of my trip paid what for me will always be an unforgettable visit to the small village of Moedelreuth. Down the main street ran a high concrete wall topped with densely packed barbed wire. On the near side, the villagers were peacefully going about the ordinary business of their daily lives. On the far side, soldiers stood watch with machine guns and attack dogs ran along the wall on chains.

As I looked out to the East, I had the momentary impression that I was standing in a lonely outpost on the edge of Western civilization. Given the harsh reality of the wall, the impression is perhaps understandable; but how true is it?

Historically, of course, it couldn't have been more false. That wall, that wound which in one form or another spans the breadth of the continent, runs not along the edge, but cuts through the very heart of Europe. The diverse and complex region through which I have just travelled, a region so rich in history and culture, has always been a part of the European mainstream.

You Austrians so aptly call this part of the world Mitteleuropa -- Central Europe. Can a wall, can guard dogs and machine guns and border patrols deny hundreds of years of European history? Can they create and enforce this fictitious division down the very center of Europe?

When we think of that monstrous wall, we think first of the very personal violence it expresses: Families divided, a people

held prisoner in their own country. But what of the violence -- just as real -- it does to our history and traditions?. What of the violence it does to Europe?

Czeslaw Milosz, the Nobel Prize-winning Polish poet, is one of the many dissident artists, writers, and intellectuals, who were forced to choose exile from the language and country they loved, rather than be exiled from their history and cultural traditions within their own country. In Milosz's famous book, The Captive Mind, he writes about the "extinguishment" he sees in the face of Eastern European intellectuals. Their countries, they know, are rightfully part of an ancient civilization, one that is derived of Rome rather than Byzantium. "It isn't pleasant," he writes, "to surrender to the hegemony of a nation which is still wild and primitive, and to concede the absolute superiority of its customs and institutions, science and technology, literature and art. Must one sacrifice so much. . .?", he asks.

Over a hundred years ago, some Tsarist historians spoke with a contempt born of envy of the "decadent West." One example of such decadence was, no doubt, the music of Frederic Chopin. In a recent essay, the Czechoslovakian author, Milan Kundera, tells of how 14 years after Chopin's death, Russian soldiers on the loose in Warsaw hurled the composer's piano from a fourth-floor window. "Today," writes Kundera, "the entire culture of Central Europe shares the fate of Chopin's piano."

It has often been remarked that of the three great events in European history -- the Renaissance, the Reformation, the Enlightenment -- Russia took part in none. But Mitteleuropa, the region that gave birth to Jan Hus, took part in them all. This region has always looked west, not east. I was struck by the close ties in even its easternmost quarter when I heard the beautiful romance language, so similar to French and Italian, spoken by the people of Romania.

Fortunately, we are beginning to see fissures in the wall. During my visit I saw that, more and more, the natural forces which bring people closer together, rather that push them apart, are beginning to reassert themselves.

We in America feel strong and unbreakable ties with the people of Central Europe. So many Americans came to our country from this region to escape poverty and religious and political persecution. Many still do. America was built in great part through the industry of Hungarians, Germans, Czechs and Poles. Across the street from my office in the White House stands a statue of Tadeusz Kosciuzko, a hero of our revolutionary war, whose brilliance as a military engineer helped free my country from foreign domination. The United States, in fact all of the civilized world, remembers with the deepest gratitude the part played by the

free Polish forces in World War II, the brave fighters who rejected Hitler's and Stalin's infamous pact to partition their country. And we will never forget the courage of the Poles who, after years of suffering the ravages of war and the ruthless suppression of their people, rose up again in Warsaw -- they fought to the end, while those who they called themselves their allies cooled their heels on the east bank of the Vistula river.

The ties of my country to Central Europe are many, our histories are often intimately intertwined. The founder and President of the first Czechoslovak Republic, Thomas Masaryk, married an American. Sixty-five years ago this October, he wrote the Czechoslovak Declaration of Independence, a document founded on the same "historic and natural" rights that guided our own forefathers in writing our Declaration of Independence. To quote from that document written by Masaryk: "We accept and shall adhere to the ideals of modern democracy, as they have been the ideals of our nation for centuries." The "nation of Comenius," he said, accepts "the principles of liberated mankind, of the actual equality of nations, and of governments deriving all their just power from the consent of the governed."

The Czechoslovak Republic, which lasted from 1918 until 1938, was one of the most prosperous countries in Europe; its charter guaranteed "complete freedom of conscience, religion and science, literature and art, speech, the press, and the right of assembly and petition."

Today, according to their own constitution, the Czechs are promised the same freedoms; so, too, by written law and international treaties to which the Soviet Union and the governments of Eastern Europe are signatories, are the people of other countries in the region promised these basic human rights. But we have seen how often governmental deeds diverge from official promises. The people in many parts of Eastern Europe must now carry on their culture, their traditions, underground and in fear.

But there are groups, such as the Charter 77 movement in Czechoslovakia, and Solidarity in Poland which have sought to persuade their government to abide by their own laws and international commitments. Because of these individuals, who courageously demand their human rights, and because of the more imaginative leaders in some of these countries who have listened to the just wishes of their people and have sought to democratize their social and economic systems; European culture on the eastern side of the continent will never die.

The United States shares with these people a vision of Eastern Europe in which respect for human rights becomes the norm and not a rare concession to international pressure, where prosperity and advancement replace economic backwardness, and

openness overcomes barriers to human contacts and economic cooperation. In approaching the problems of the region, United States policy is guided by certain constants: First, we recognize no lawful division of Europe. There is much misunderstanding about the substance of the Yalta conference. Let me state as clearly as I can: There was no agreement at that time to divide Europe up into "spheres of influence;" on the contrary, the powers agreed on the principle of the common responsibility of the three allies for all the liberated territories. The Soviet Union pledged itself to grant full independence to Poland and to all other states in Eastern Europe, and to hold free elections there. The Soviet violation of these obligations is the primary root of East-West tensions today.

A similar misunderstanding exists about the Helsinki Accord. Some argue that Helsinki endorses the status quo, the present division of Europe. We reject this notion. At review sessions in Belgrade, Madrid, and the upcoming session here in Vienna in 1986, we have stated and will continue to insist that the heart of Helsinki is a commitment to openness and human rights.

Let me stress here that the United States does not seek to destabilize or undermine any government, but our attitude toward the region is informed by a sense of history -- of European history. For this reason we support and will encourage all movement toward the social, humanitarian and democratic ideals which have characterized the historical development of Europe. We appreciate the special role of countries such as Yugoslavia and Austria which have contributed so much to restoring historic patterns of trade and communications.

We share with the people of Eastern and Central Europe three basic aspirations; freedom, prosperity, and peace. We recognize the diversity and the complexity of the region. Of Austria's neighbors to the East, some have shown a greater measure of independence in the conduct of their foreign policy. Some have introduced greater openness in their societies, lowered barriers to human contacts, and engaged in market-oriented economic reforms. Others, unfortunately, continue to toe the Soviet line. Their foreign policy is determined in Moscow, and their domestic policies still flagrantly violate the most fundamental human rights.

In our relations with the countries of Eastern Europe, we take these differences into account. Our policy is one of differentiation -- that is, we look to what degree countries pursue autonomous foreign policies, independent of Moscow's direction; and to what degree they foster domestic liberalization -- politically, economically and in their respect for human rights. The United States will engage in closer political, economic and cultural relations with those countries such as Hungary and Romania which assert greater openness or independence. We will strengthen our dialogue and cooperation with such countries.



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We are not saying that countries must follow policies identical to those of the United States. We will not, however, reward closed societies and belligerent foreign policies -- countries such as Bulgaria and Czechoslovakia, which continue to flagrantly violate the most fundamental human rights; and countries such as East Germany and, again, Bulgaria, which act as proxies to the Soviets in the training, funding and arming of terrorists, and which supply advisors and military and technical assistance to armed movements seeking to destabilize governments in the developing world.

Let me stress once more that our hopes for Eastern Europe are peaceful. But we believe that reform is essential. Over the span of many years the United States has provided hundreds of millions of dollars of loans and credits for the Polish economy in the hope that this aid would help build a more plentiful and open society. We cannot, however, be expected to shore up a nation's economy when the government refuses to institute the most basic economic reforms. If countries insist on following the Soviet economic model, even dollars, francs and marcs cannot prevent the certain failure of their economies.

It is by now abundantly clear that highly centralized, command economies cannot fulfill the basic needs of their populations, let alone remain competitive in world markets or keep pace with technological advancement. Just as retarded industrial development relegated much of nineteenth century Central Europe to a backwater of agricultural poverty, there is ample evidence that the unfolding information revolution will sweep past an unprepared Soviet Union and much of Eastern Europe -- unless there is basic change. For example, Hungary's relative prosperity demonstrates the practical, positive results that follow on social and economic liberalization.

The countries of Eastern Europe have a choice to make. They can close themselves off, or they can open up and join the world economy positively, as traders rather than debtors. Think about this: 25 percent of all Soviet farm output comes from private plots that occupy less than 3 percent of the Soviet Union's agricultural land. It's doubtful whether Soviet agriculture could survive without this concession to private enterprise.

Freedom is the essential component of progress -- the freedom of each individual to bring his knowledge and wisdom to bear on the economic decisions that will directly affect his life. This

requires freedom of information, the free flow of ideas and the free movement of people. We take these freedoms to be fundamental, moral precepts; but they are also practical necessities. If a society revises history to suit ideological needs; if it censors information; if it punishes imaginative and creative individuals and discourages initiative in its people -- that society condemns itself to ignorance and backwardness and poverty.

Just as freedom and prosperity go hand in hand, so, too, are freedom and prosperity linked to peace. I know that the people of Central Europe, who have such an intimate experience of the waste and horror of war, ardently yearn for peace. President Reagan and I and the American people share in your hopes and desires. Our commitment to nuclear arms reduction -- not just arms control, but the reduction of these terribly destructive weapons -- is unshakeable. The United States has already unilaterally withdrawn 1,000 nuclear warheads from Europe. The implementation of the 1979 NATO decision to deploy INF will not increase by even one the number of nuclear weapons in Europe. But while we've been withdrawing nuclear weapons, the Soviets have been engaged in an unprecedented and relentless military buildup in conventional and nuclear arms.

One of the most dangerous and destabilizing new elements is the Soviet Union's monopoly of intermediate-range nuclear missiles -- missiles which can strike any target in Europe within a few minutes. The Soviets have already more than sufficient INF weapons in place to meet their security requirements, and yet they seek to further intimidate the people of Europe by dire warnings of counter-deployments in Eastern Europe should NATO go ahead with deployments in December

INF

It is our hope that the Soviet leadership will have the courage and vision to reverse their dangerous arms buildup. If they show some flexibility at the bargaining table and a balanced approach is adopted, and agreement in Geneva is still possible before the end of this year. Here in Vienna, at the negotiations for Mutual and Balanced Force Reduction, after many years of stalemate, there are some signs of movement for verifiable reduction in conventional forces in Central Europe.

But a prerequisite for peace is respect for international law. Regrettably, the Soviet Union and most of the Warsaw Pact countries continue to flout the human rights agreements to which they are all signatories. And the world is still in shock from the brutal murder of 269 civilians aboard a commercial airliner which strayed off course and was unlucky enough to pass over Soviet territory.

Let me ask you this question: Would the United States, would Austria, ever wantonly shoot down a commercial airliner? Never. But the Soviets resolutely state they would it again. These are not

the actions and words of a civilized system. The European tradition stresses above all things a respect for human life. Those traditions, sadly, are not universal.

What are we to think of leaders who compound such brutal deeds with bald and careless lies and who respond to the just inquiries of the international community with utter contempt? This use of brute force is exactly the kind of Soviet behavior in Eastern Europe that the United States has been protesting for years.

Recognition of the true nature of the Soviet system doesn't make our desire for peace any less strong. If anything, it makes it stronger. But we enter all negotiations with the Soviets with our eyes open. We will never give up in our attempts to use reason and whatever reassurances we can give to persuade the Soviets to truly, constructively join the community of nations. Our desire for peace is strong and unfailing. With your help, with the help of all nations, I'm certain we can make that hope a reality.

I'd like to close with the words of a great Mitteleuropean, His Holiness Pope John Paul II. In just three lines he pointed out the road toward a better future;

Persons over Things
Ethics over Technology
Spirit over Matter.

I have visited four important nations in Central Europe -- nations rich in culture and history; nations with differing systems and perspectives. But in my talks with the leaders and people of these countries, I've become convinced that we all share a common goal -- to heal the wounds that separate us, to remove the artificial barriers which divide us, and to reduce the level of fear and terror in the world through arms reduction.

I come away from Eastern Europe with a strong sense of its diversity, a strong sense of the uniqueness of each country. With some, our ties are already greatly improved -- my visit is one indication of that. But we are not about to write off a single country. We are ready to respond to each to the extent that they are meeting their own people's aspirations, are pursuing their own, independent foreign policy, and are willing to open up to the rest of the world.

I am an optimist. I see a brigh future for Central Europe -- a future of peace, prosperity, and freedom. I am positive the barriers will come down and that the desire of our neighbors to the East to once more become a full part of Europe will finally, after many hard bitter years, be fulfilled. In this spirit of reconciliation, we must all work together to make this optimistic vision a reality -- to once again make Europe whole.

Thank you.

# # #

HONORARY DEGREE J. PEREZ DE CUELLAR
SECRETARY-GENERAL OF THE UNITED NATIONS



Leiden University
7 september 1988

Photo frontpage: The Great Seal of the University, embroidered on the cappa of a Doctor Honoris Causa of Leiden University.

HONORARY DEGREE J. PEREZ DE CUELLAR
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J. Pérez de Cuéllar
Secretary-General of the United Nations

We celebrate this year the fact that some nine-hundred years ago the European University was born. The teaching of law was a focal point in its first activities. The first official documents of the existence of a doctor of law dates back to Bologna in 1067.
This is understandable in view of the central role of a legal system in every human society of some complexity.
Since those early years many things have changed but the study and the teaching of law have remained an important task for every university.
It was Hugo de Groot (Grotius) who in 1625 in his "De iure belli ac pacis" introduced a new dimension. It is not strange that these ideas originated in the Netherlands, a country that was always characterized by its open attitude towards the world around it.
History made it clear that international law to function required more then its study and teaching. It needs an international gremium with the task to guarantee its application.
Around the change of the century it was in our university Van Vollenhoven who pleaded in this direction and even advocated the formation of an international police force. The history of our century, up to recent years testifies to the importance of a truly functioning international organisation for the future of mankind.
The honorary degree conferred by our university to the Secretary-General of the United Nations is fully in line with the Dutch tradition in general and of Leiden university in particular in the continuous promotion of these ideas.
In mr. Pérez de Cuéllar we honour not only a man for his contributions to the application and development of international law, we also renew our commitment to the furthering of peace through international justice.

Prof.dr. J.J.M. Beenakker
Rector Magnificus

AD· LVGD· BAT

INTRODUCTION TO THE CEREMONY

Prof.mr. H.G. Schermers

Ladies and Gentlemen,

Having been asked to say a few words about the United Nations on this festive occasion, I think it appropiate to speak about the relations between that organization and the academic world in general. Those relations are important both for the UN and for the universities.

It may seem a bit presumptuous for me to speak on behalf of all universities of the world, but I take that liberty on the authority of the Secretary-General of the United Nations. Yesterday, at the celebration of the 75th anniversary of the Peace Palace the Secretary-General mentioned Hugo Grotius as the father of international law. As Hugo Grotius was educated at our law faculty we have some grounds for acting as the fathers of the world's international law faculties.

Many links exist between the UN and the universities. UN-law and politics are taught all over the world. Universities provide experts to the UN, such as our professor of Public International Law, Professor Kooijmans, who is the special rapporteur of the UN Commission on Human Rights to examine questions relevant to torture. Research is done on many aspects of the UN and many studies are published. Perhaps these studies could be better used. The Secretary-General of the United Nations rightly observed in his report of 9 September 1987 that the Organization should be sensitive to the studies of the intellectual community of the world and that the United Nations must associate more with scientists from around the world[1].

Today I want to draw your special attention to that other task of the universities: education. That task is much the same all over the world.

In the universities our main responsibility is the education of the next generation. That is a long term task. It may take 20 to 40 years before the students of today become the leaders of the world. But it is an important task.

The United Nations plays a role in university education in two ways. Firstly, we get UN support. We are grateful for the opportunities which the UN internship program offers by enabling students to experience the functioning of the organization, to participate in its work during their studies. In particular the students from universities in the developing countries benefit from the program. They need it most as they often suffer from the handicap of insufficient libraries and poorer academic facilities.

1) Report of the Secretary-General on the Work of the Organization 1986-1987, UN document A/42/1, p. 8. See also e.g. the present Secretary-General's first report in 1982, p. 3.

The second role of the UN in university education is of a different character. I have been teaching the law of the United Nations for more than 25 years and I have noted ups and downs in the level of interest among students.
For young people who still know rather little about our world it is difficult to decide in what branches of law or politics they want to specialize. Whether or not they opt for the United Nations largely depends on the *image* of the organization. When the image is good many will study the UN, when the image is poor they may turn to other fields.

The image is not the same as the achievements. Even if an organization is powerless it may appeal to students. The underdog may well arouse sympathy and support. Most students accept challenges. They are prepared to devote time and effort and sometimes their entire career to fight for the improvement of the UN. There is a tremendous amount of idealism and willingness to cooperate amongst the young generation. But they must be convinced that it is worth while. And that conviction cannot be established when the image is poor.
Only a few years ago the image of the United Nations was rather negative, and the real interest of students suffered. Maurice Bertrand described the reasons in his report to the Joint Inspection Unit[2].
The machinery had become too complex; hundreds of commissions and committees often overlapped and produced too many mediocre reports which did not lead to any practical effect; too many staff-members were insufficiently competent for their jobs; promotions in the Secretariat depended on nationality more than on capacity and devotion. In addition, some Member States were insufficiently cooperative. Organs were used for propaganda, lawfully established contributions remained unpaid. When American law students learned that their own government took an interest in international law only when it operated to its benefit and that essential legal commitments were set aside overnight, then they might have taken that as a signal that international rules might not be worth studying.

In his report Bertrand concludes that all these shortcomings may not be so relevant. With some competent top people the Secretary-General of the UN can perform his peace-keeping role and the success of the rest of the UN depends on the will of the Member States, more than on the machinery itself.

2) Maurice Bertrand of the Joint Inspection Unit, *Some Reflections on Reform of the United Nations*, UN document JIU/REP/85/9, Geneva 1985, in particular paras 37-40.

If the Member States want to cooperate, they can do so even when the UN machinery is defective. This may be true; it propably is true, but it is a short-term view. In the long term the image of the organization is of vital importance. Those who study the UN today will be, to a greater or lesser extent, the UN experts of the next generation. Maybe only one of them will ever become Secretary-General of the United Nations, but certainly many more will aim at a position of that kind. Moreover, the number of them who will finally become international policy-makers may be small but for the future of the Organization it is of equally great importance, that sympathy and support is built up among other groups of society. Businessmen, journalists and immigration officials should also support the UN.

Fortunately, positive aspects of the United Nations' image are not lacking. We find them in each of the three main tasks of the Organization: peacekeeping, development and human rights. All efforts to reach a harmonious development throughout the world help to diminish the world's tensions during the lives of the next generation. In recent months, in particular, the UN's work for peace-keeping has promoted its positive image. On human rights the Secretary-General will say a few words himself.
What may stimulate young people most is the dedication of men and women. They do notice that there are people fighting for peace, for development, and for human rights. They do see a Secretary-General taking initiatives, working hard to promote peace and security, and achieving a cease-fire in the Gulf-war. Such observations make it worth their while to study the United Nations.

However, if we balance the positive against the negative image, the negative one is still significant. If I make an appeal to the Member States and to the Secretary-General of the United Nations on behalf of the world's universities, then that appeal would be: Make the organization more efficient, bring into the Secretariat more idealism, expertise and devotion. Let appointments depend on capacities rather than on political pressures. Then we can mobilize goodwill and the investment of thinking and knowledge in the next generation. Then we can help to secure our future.

LAUDATIO
Prof.mr. P.H. Kooijmans

Mr Secretary-General,

Your life seems to have been determined by a constant interplay of law and international politics.
After having obtained your law degree in Lima you decided to become a diplomat. At the very young age of 20 you joined the Peruvian Ministry of Foreign Affairs to start a diplomatic career which led you from 1944 onwards to several foreign capitals. In 1961 you returned to Lima and then, to a certain extent, international law seemed to get the upperhand. Although you continued to serve your country in the Ministry of Foreign Affairs in various important functions - occupying amongst others the posts of Director of the Legal Department, Director of Political Affairs and finally, in 1966, that of Secretary-General and Acting Deputy Minister - you had the opportunity at the same time to pursue your academic interests. As a reflection of that constant interplay of international law and international politics, which determined your life, you were appointed Professor of International Law at the Academia Diplomatico and Professor of International Relations at the Academia de Guerra Aérea. This academic part of your life resulted in 1964 in the publication of a book: Manual de Derecho Diplomatico.

With hindsight, however, it can be said that your life and your career took a decisive turn in 1971; in that year you were appointed Permanent Representative of your country to the United Nations and from then onwards your life was dominated by multilateral diplomacy, that highly fascinating and at the same time extremely frustrating part of international politics. In July 1974, as President of the Security Council you had to deal with the outbreak of hostilities in Cyprus, that hot-bed of conflict, with which subsequently you would become so familiar after Secretary-General Waldheim had appointed you as his Special Representative in that island-state. From September 1975 until December 1977 you sought formulas to solve a problem which now has been dead-locked for more than 25 years.
In 1979 the United Nations seemed to take control of your life and career completely when you were appointed to the post of Under Secretary-General for Special Political Affairs. In 1981 the Secretary-General once more asked you to act as his Personal Representative in trying to find solutions for a seemingly unsolvable problem, viz. the situation in Afghanistan. In that same year you decided to return to your country, where you acted as Legal Advisor to the Minister of Foreign Affairs (obviously your interest in solving legal problems had not suffered from your experiences in multilateral diplomacy, maybe it was even strengthened by it); however, you continued to represent the Secretary-General in the Afghanistan question. A few months later

you were elected Secretary-General of the United Nations after the Security Council had been rather ignominiously deadlocked for a considerable time on other candidates.

You accepted a post you had not sought in a year which former Under Secretary-General Urquhart in his memoirs rightly called "a dismal year" and which he remembers as one of the most disagreable years of his 40-year long United Nations career. The world organization had fallen into near total disrepute after the exaggerated expectations vested in it in the nineteen seventies and politicians and scholars alike spoke of the "decline of multilateralism". Political conflicts increased in intensity, the United Nations standing helpless aside since virtually no governments looked to the United Nations for help.

Apart from this situation, but not unrelated to it, the organization was gradually confronted with a evermore severe financial crisis with deep political undertones. Although a financial crisis is not always a disaster since it enables the leadership to cut away the barren branches and to attune the organization in a more appropriate way to present-day needs, it cannot be said that the political organs of the United Nations gave you clear guidelines how to carry out this difficult task.

It was under such circumstances that you were asked to serve the world organization for a second term. Although you did not seek re-election, you accepted a second term when requested to do so, though maybe with strong personal reservations. This second term of office, however, seems to have taken off under more propitious auspices than the first one. Thanks to the changing international climate and to your relentless efforts to convince goverments of the indispensibility of the United Nations and its peace-making machinery the world organization has regained its relevance, at least in the field of the maintenance of international peace and security. Promising developments are underway with regard to issues which for years seemed to evade a solution and in all of these cases the United Nations and its Secretary-General have been attributed a role: an arrangement with regard to Afghanistan was realised under the auspices of the United Nations, peace talks between Iran and Iraq are held under your personal surveillance and recently concluded arrangements with regard to Angola and Namibia and with regard to the Western Sahara provide for a role of the world organization; even a new round of talks on the Cyprus question has been agreed upon. You were the first in trying to stem unbridled optimism, knowing quite well that if such optimism would come to no avail, the blame could, and probably would, be put on the United Nations.

Because nobody will be more aware of the deep truth of the at first sight rather cynical description of the function of the Secretary-General of the world organization given by Sir Brian Urquhart: "The SecretaryGeneral of the United Nations has none of the sovereign powers or economic and military influence of a government, so that his

negotiating efforts are often frustrating unless governments are desperate for assistance. He does, however, provide a useful way of filling in gaps and maintaining momentum ..."

Filling in gaps and maintaining momentum: it does not sound very heroic, but having an independent, international official with the capacity to do so is of priceless value in this world of sovereign states. When you and I first met more than a decade ago (you will not remember the occasion), you told me that it is of utmost importance that a Secretary-General, when trying to solve disputes, recognises the moment when he has to throw in his personal prestige in order to force a break-through. In this regard you gave me a tragic example of how a Secretary-General regrettably failed to do so, either because he did not recognise the moment or lacked the courage to take the risk of incurring blemishes on his personal prestige.

Little did you know at the time that you yourself would be called to that high office, but it is my sincere wish that - in the challenging times ahead - you will recognise such moments and will be prepared to throw in your personal prestige and I am quite confident that you have already done so and will do so.

Although the prospects for the future are rosier than they have been for a long time, this does not mean that the crisis of the decline of multilateralism has been solved. The gap between rich and poor is still there, human rights are still violated throughout the world, although the organization recently has developed some interesting and unorthodox mechanisms in the latter field. The financial problems have not yet been solved either and the ensuing task of pruning the organization and its secretariat consequently has not yet been fully carried out for lack of means. This may sound contradictory but it is a fact of life that disinvestment without re-investment finally leads to destruction; however, member states may be more willing to meet their financial obligations as the organization is regaining its relevance.

Scholars of the future will scrutinise the nineteen eighties to see whether the United Nations came out of that period as a rejuvenated organization, rejuvenated in the political as well as in the institutional field, and geared to the solution of the needs and problems of the nineties. The way in which you have led the organization in those initially dark years and have determined its profile, will provide basic material for that evaluation.

In order to honour you for your unswerving dedication to and tireless efforts for the cause of international peace and justice, which can and should be the end-product of the interplay of international law and international politics, the University of Leiden, acting through its competent organs, has decided to grant you the degree of Doctor Honoris Causa.

And now I have the honour to confer on you that degree by reading the diploma.

ADDRESS ON RECEIVING AN HONORARY DEGREE

J. Pérez de Cuéllar

Mr. Rector, Excellencies,
Ladies and Gentlemen,

It gives me great pleasure to join you today and to address this most distinguished gathering. I am deeply moved by the decision of Leiden University, this renowned centre of scholarship and academic excellence, to bestow an honorary degree upon me. I accept the honour as a tribute to the United Nations global enterprise for peace and justice. Let me also express my appreciation to a most accomplished member of the University and a highly valued colleague in our human rights endeavours, Professor P.H. Kooijmans, for his very kind words.

Your University is indeed a venerable institution, laying claim to more than four centuries of learning and intellectual distinction.

As one of your most recent - if honorary - graduates, I am proud to follow in the tradition of one of the earliest - Hugo Grotius.

Prof.dr. A. van Staden, dean of the faculty of laws, J. Pérez de Cuéllar, bedell D. Spierenburg and prof.mr. P.H. Kooymans.

We at the United Nations are truly the inheritors of Grotius' outstanding work on international law. The objectives he defined for the orderly conduct of international affairs remain the inspiration and the foundation of our efforts to resolve disputes - as the Charter affirms - "in conformity with the principles of justice and international law".

Compared with Leiden University's four centuries of history, the United Nations is but an infant of four decades. It is still striving to develop the most effective working methods for achieving its goal of a better world where peace and security may prevail. Nevertheless, I believe we may take some satisfaction in the progress achieved since 1945, not least in the realm of international law. The United Nations and its family of organizations now comprise a framework for the international consideration of practically every field of human endeavour.

In our attempt to provide a suitable response to the ever-changing challenges before international society, the United Nations can be vastly assisted by the academic community. Universities such as yours have made a tremendous contribution to the advancement of human understanding and knowledge. Together, we can help to create an environment in which there is greater respect for law and justice, for mutual understanding and peace.

The world is rich enough to provide everyone with food, shelter and education. We ourselves should be wise enough to preserve our very

existence through disarmament, protection of the environment and a more equal and just distribution of the available resources. I would urge you and your academic colleagues to meet this common challenge by directing increasingly your thoughts and your intellectual energies toward solving the many problems which continue to stand in the way of peace and progress.

Mr. Rector,
At the heart of the international community's endeavours to construct a sure framework for peace, stability and well-being lies the cause of human rights. The United Nations unremitting striving for development, security, disarmament, justice, the preservation of the environment, all of these aim to enhance human dignity and, in the profoundest sense, human rights. The Charter of the United Nations accords a very high priority to human rights, expressing on behalf of the people of the United Nations - immediately after the first objective to "save succeeding generations from the scourge of war" - their determination "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person", The Charter makes clear that human rights and fundamental freedoms are inherent to the nature of all human beings without any distinction as to race, sex, language or religion.
Moreover, their relevance pervades the Charter's purposes and principles. Lack of respect for human rights and fundamental freedoms is not only a tragedy that directly affects individuals. The Charter also recognized that respect for human rights and peace were inseparable. Just as the violation of human rights leads to conflict, so conflict and war lead, all too often to the suppression of human rights.
Indeed, it was with the memories of war fresh in their minds that the drafters of the Universal Declaration of human rights clearly affirmed in its opening words that "recognition of the inherent dignity of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world".
That seminal document, the Universal Declaration, was adopted by the United Nations General Assembly 10 December 1948. As we commemorate its Fortieth Anniversary this year, we acknowledge the Declaration's continuing vitality and validity. It remains the beacon that lights our path in the pursuance of human rights. Its drafters knew only too well the suffering, the appalling carnage engendered by a systematic violation of human rights. They determined that this should never be permitted again. They set standards of achievement which speak to all members of the human family, standards that must be attained.
The preamble and the 30 articles of the Declaration, which cover a broad spectrum of rights and freedoms, have served as a source of guidance and direction for the preparation of two international covenants, on civil and political rights and on economic, social and cultural rights; as

well as a host of other international and regional instruments. Similarly, many States have drawn upon the Declaration as a model for their national constitutions and other legislative acts. Indeed, its gradual and growing acceptance and evidence of general practice by the international community have led to the conclusion that the Declaration constitutes binding law as international custom, in accordance with Article 38 of the Statute of the International Court of Justice.

Furthermore, the Universal Declaration continues to be a framework for our ongoing standard-setting and implementation activities in the human rights field. It was drafted with very considerable foresight and is an unceasing source of inspiration.

Such has been the case in the drafting of a series of subsequent instruments which have more frequently drawn upon the Declaration than any other single text. It has become, as the preamble says, "A common standard of achievement for all peoples and all Nations".

The two major international Covenants spell out in greater detail, in a complementary and supportive manner, most of the rights laid down in the Universal Declaration. The Covenants, as you are aware, are treaties subject to ratification or accession by States. They were adopted by the General Assembly in 1966 and entered into force in 1976. I am happy to report that, as of the end of last year, 91 States had ratified or acceded to the Covenant on Economic, Social and Cultural Rights, 87 States to the Covenant on Civil and Political Rights, and 40 States to the Optional Protocol of the latter Covenant. I am less happy to admit that there are, obviously, still many States which have not yet become Parties to these instruments, but we are continuing with our efforts to secure a broader basis of acceptance and I am confident that the list of State Parties will keep growing.

Accession to international instruments is in itself, of course, no guarantee of respect for human rights. Yet it is frequently a first step. Universal ratification of human rights instruments is therefore of the utmost importance. I would urge all Governments to consider adhering to those human rights instruments to which they have not yet acceded. There could be no more appropriate observance of the Declaration's anniversary.

In addition to these texts which make up the International Bill of Human Rights, there are a large number of other instruments which clarify and crystallize substantive rights and duties, mostly in the form of minimum standards. Some of the instruments are of a general nature covering a wide spectrum of rights while others establish an international response in specific areas.

This is not the occasion to discuss all the many instruments and standards now in existence. I would, however, make special mention of two texts. One is a treaty which has just come into

being, the other is a draft treaty near completion. The Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment entered into force in 1987 and had, at the end of that year, 27 State parties. It has its own implementation organ, the Committee against Torture, which held its first session in Geneva earlier this year. We welcome this reinforcement of our existing capacity which includes a Special Rapporteur on Torture - your own very distinguished colleague Professor Kooijmans - and a Voluntary Fund for the Victims of Torture. They have established a sound international basis for the fight against this particularly outrageous affront to human rights and dignity. Likewise, we hope to welcome soon to our growing body of human rights law a new Convention on the Rights of the Child, which is currently going through the final drafting stages in a working group established under the auspices of the Commission on Human Rights. That the most vulnerable and the most innocent should receive specific protection is crucial.

The legislative process is by no means completed. Projects are underway for the drafting of additional standards focussed, again, upon particularly vulnerable groups. Hence, we would aim to define and protect the rights, among others, of indigenous peoples, minorities, migrant workers, the mentally ill, and human rights defenders.
The last category brings me to make a special appeal on behalf of a group for which I have a personal responsibility: United Nations staff members, who themselves are not infrequently victims of human rights violations and abuses. The list of our staff detained in various duty stations is depressingly long. Such treatment of those engaged in the impartial pursuit of human well-being is totally unacceptable. I am also concerned at the situation of a United Nations human rights rapporteur, Professor Mazilu, Special Rapporteur on Human Rights and Youth for the Sub-Commission on the Prevention of Discrimination. I would urge that Professor Mazilu be permitted to discharge the functions entrusted to him without delay.
It is, inevitably, where they are on the weakest footing that human rights must most be promoted. Where no political or economic power protects, a legal structure of rights and freedoms is crucial. Where prejudice and intolerance threaten, discrimination must be resisted. And as we fight ancient prejudices, we must be on our guard against new ones.
For example, in this context I believe the human rights of AIDS victims merit special attention.
The standard-setting, then, must and does continue. The Human rights corpus - just as the entire body of law, both domestic and international - must and does evolve, a living law responding to a living society.

The rapid advancement of the standard-setting process nevertheless prompts a legitimate question: Do practice and performance respond to

these rules? Do States comply with their international obligations? Have the rights of individuals and groups, the conditions of their lives, been improved as a result of the Organization's commitment?

The development of international human rights standards is certainly a historic accomplishment. It has not been easy to establish ground rules largely accepted by all countries and peoples.

Today, any evocation of human rights is likely to take as its frame of reference United Nations yardsticks. The media measures governmental compliance with our standards. These also form the basis of efforts undertaken by intergovernmental and non-governmental organizations to encourage better and more humane societies.

The setting of standards, however, is only the first corner on our road. The next stage - the key test - is to see to it that the rights are actually put into practice. The fortieth anniversary of the Universal Declaration provides a good opportunity to hasten the course of implementation. The entire human rights community must contribute to this process through debate, the heightening of awareness and the consideration of new frameworks.

University educators, researchers and students have a crucial role to play in this endeavour.

Implementation procedures and machinery, of course, already exist: we are actively engaged in efforts to strengthen and expand them. As you know, several international human rights conventions provide for formal monitoring systems. Among these treaty bodies are the Human Rights Committee, the Committee on Economic, Social and Cultural Rights, the Committee on the Elimination of Racial Discrimination and the Committee against Torture. These bodies are composed of independent experts - based frequently in the academic world - who serve in their personal capacities. We have every reason to place a great deal of confidence and trust in these dedicated experts and in their decisions.

The treaty bodies have an appreciable impact upon national human rights practice. Through their various procedures for studying national reports or for reviewing complaints, whether from another State party or as an individual communication, they hold up to international scrutiny the signatory States' human rights performance. This is in itself a remarkable step, one unthinkable only decades ago. The most striking aspect of the treaty framework is doubtless where an individual may submit alleged violations by his or her government directly to the international body. The Optional Protocol to the Civil and Political Covenant provides - in closed meetings - for consideration of such complaints. The Committee has presented its views on numerous such communications, with a good rate of success as to the willingness of States to follow its quasi-judicial findings.

Treaty mechanisms, of course, apply only to signatory States, and many communications procedures are optional. The widest accession and adherence to these instruments is therefore,

let me reiterate, of cardinal importance. Other procedures, however, are applicable to all States: the best-known is named after the resolution that designed it, Economic and Social Council resolution 1503. Here information is considered by the human rights bodies if it appears to reveal a "consistent pattern of gross and reliably attested violations of human rights".

In many such situations of flagrant violations, for example summary executions, torture, slavery, mistreatment of prisoners or religious intolerance, the United Nations employs a broad range of methods for bringing these and similar practices to an end. Special Rapporteurs or representatives may be appointed to examine the situation in certain countries, or to carry out world-wide surveys of violations on specific themes. The Organization thus enters into a direct dialogue with the Government concerned. It is particularly encouraging that the United Nations has in recent years developed a growing capacity to look into human rights violations wherever - in whatever region - they may occur.

It is indeed national Governments which continue to determine matters most closely affecting the lives and well-being of their citizens. Consequently, the enjoyment of human rights depends in the final analysis upon conditions and circumstances at the national level. A new focus has accordingly emerged within our human rights programme aiming to bring human rights to the people, enabling people throughout the world to claim and defend their own rights.

The key elements in strengthening respect for human rights at the national level are knowledge by the individual citizens of their basic human rights and how to protect them and the existence of adequate national laws, procedure and practice in human rights matters. The twin goals guiding our current priority activities therefore comprise the widest dissemination of information on human rights and the provision of advisory services and technical assistance to Governments. There are few spheres where information and communication play a more essential role than human rights. The very existence of international standards is insufficiently known, the option of recourse to international bodies still less. Awareness of universal principles, of minimum standards of treatment, is the prerequisite for progress in human rights. Welcome assistance in our efforts to create such awareness has been given us by the General Assembly's request to consider launching, at its next session, a world information campaign for human rights.

The non-governmental organizations make an indispensable contribution in this key area. They inform and educate on human rights in all regions, conveying information on a scale beyond our limited capacities.

At the same time they submit communications and provide essential information to the meetings of our intergovernmental or expert bodies. They are truly our partners in the human rights endeavour. We rely upon their input and upon their commitment. In paying tribute to them, I

should emphasize our intention of enhancing the co-operation between them and the Centre for Human Rights in Geneva.

The twin objective at the national level constitutes the creation or the strengthening of adequate human rights infrastructures. Where governments demonstrate a sincere desire to ensure, or to restore, the enjoyment of human rights and fundamental freedoms in their countries, the United Nations must be in a position to provide advisory services or technical assistance. The possibility adds a valuable dimension to the Organization's human rights dialogue with governments. A most encouraging recent development has been the establishment of a Voluntary Fund for such services, thus enabling the United Nations to respond more fully and adequately to the ever-growing demands.

Mr. Rector,

The state of human rights in the world today can give us no cause for rejoicing. Every day, every hour, abuses and violations occur. Arbitrary execution, torture, detention without trial, these and other such assaults upon justice and human dignity continue to beset us. Evidently, there can be no relenting in our endeavours. We must be both vigilant and persistent. Yet I firmly believe that we are on the right path.

The framework, as I stressed, is extensive in its scope and universal in its application. The implementation machinery, albeit dependent more upon consensus than compulsion, is growing steadily more effective. The national infrastructures are gradually being strengthened. I would, then, answer the questions I raised earlier in a largely positive spirit. I am certainly convinced that international human rights efforts can and do make a vast difference to individual lives and well-being the world over. For my own part, the pursuance of human rights constitutes a constant and urgent priority. In that context I might mention - in addition to the more institutionalized methods for human rights protection - my own role in providing good offices and quiet diplomacy when particularly pressing cases are brought to my attention. It is in the nature of such activity that I cannot give publicity to it. But I can testify to its success on numerous occasions. I shall continue to raise good office cases in my talks with Governments and my visits to Member States. I have no doubt that the response will afford us further encouragement in giving effect to international standards for human rights.

Mr. Rector,

This audience is well suited for a consideration of human rights issues. I have emphasized the special responsibility of the academic world for the further advance of human rights. But it is also most appropriate to address this crucial question in the Netherlands, a country known through the ages for its commitment to justice and its sense of international solidarity.

The Dutch people have long distinguished themselves by their compassionate and humanitarian

spirit. In the continuing struggle for the universal realization of human rights, I know we will remain staunch and steadfast partners.

Mr. Rector,
I have emphasized that human dignity, worth and well-being are in their deepest sense the heart of the United Nations endeavour. Under the often abstract cloak of politics and economics are individual concerns, individual lives, needs and passions. We strive to bring a halt to cruel regional conflicts with one paramount aim - to save lives.
We want the young men sent to war to return bringing joy to their families, not a bitter memory of death far from home. We work for an end to hunger and disease that mothers may see their children grow in health and happiness. We promote development that all men and women may take full part in a life of promise, not of want and ceaseless struggle.
These are our goals. We seek to help realize the boundless potential of men, women and children the world over. There was a painter born in Leiden whose life and work for me symbolize this quest. Rembrandt celebrated the triumph of the human spirit. In his art we see our birth-right, a profound humanity that transforms all adversity. May his legacy continue to inspire us.

This is truly a fitting city to speak of human rights and dignity. It is thus a very special honour for me to receive this degree from you today and I thank you for it.

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THE WHITE HOUSE

Office of the Press Secretary
(Frankfurt, Federal Republic of Germany)

For Immediate Release May 31, 1989

REMARKS BY THE PRESIDENT
AT RHEINGOLDHALLE

Rheingoldhalle
Mainz, Federal Republic of Germany

1:16 P.M. (L)

THE PRESIDENT: Thank you, Chancellor Kohl. At the outset, let me tell you that lest you think that he has forgotten his home state because he is the Chancellor of the Federal Republic, I will only tell you that in the last 24 hours, Chancellor Kohl has been convincing me that when I came to this state and to Mainz, I would be coming to heaven. And having gotten here, I think he may just about be right, I'll tell you. (Laughter.) Thank you all very much. (Applause.)

Dr. Wagner and Lord Mayor, distinguished hosts -- I want to also thank these two bands -- West German and American -- for that stirring music. And Chancellor Kohl, I especially want to thank you again for inviting me to this beautiful and ancient city on my first presidential trip to the Republic of Germany -- the Federal Republic. And Herr Kohl and I have concluded now our deliberations at the NATO summit in Brussels -- an excellent start to our working partnership as Chancellor and President.

And here in Mainz, by the banks of the Rhine, it's often said that this heartland of mountain vineyards and villages embodies the very soul of Germany. So Mainz provides a fitting forum for an American President to address the German people. (Applause.)

Today I come to speak, not just of our mutual defense, but of our shared values. I come to speak, not just of the matters of the mind, but of the deeper aspirations of the heart.

Just this morning, Barbara and I were charmed with the experiences we had. I met with a group -- a small group of German students, bright young men and women who studied in the United States. Their knowledge of our country and the world was impressive to say the least. But sadly, too many in the West, Americans and Europeans alike, seem to have forgotten the lessons of our common heritage and how the world we know came to be. And that should not be, and that cannot be. We must recall that the generation coming into its own in America and Western Europe is heir to gifts greater than those bestowed to any generation in history -- peace, freedom and prosperity. (Applause.)

This inheritance is possible because 40 years ago the nations of the West joined in that noble, common cause called NATO. And first, there was the vision, the concept of free peoples in North America and Europe working to protect their values. And second, there was the practical sharing of risks and burdens, and a realistic recognition of Soviet expansionism. And finally, there was the determination to look beyond old animosities. The NATO Alliance did nothing less than provide a way for Western Europe to heal centuries-old rivalries, to begin an era of reconciliation and restoration. It has been, in fact, a second Renaissance of Europe. (Applause.)

As you know best, this is not just the 40th birthday of the Alliance. It's also the 40th birthday of the Federal Republic --

a Republic born in hope, tempered by challenge. And at the height of the Berlin Crisis in 1948, Ernst Reuter called on Germans to stand firm and confident, and you did -- courageously, magnificently.

And the historic genius of the German people has flourished in this age of peace. And your nation has become a leader in technology, and the fourth largest economy on Earth. But more important, you have inspired the world by forcefully promoting the principles of human rights, democracy and freedom. The United States and the Federal Republic have always been firm friends and allies. But today we share an added role -- partners in leadership.

Of course, leadership has a constant companion -- responsibility. And our responsibility is to look ahead and grasp the promise of the future.

I said recently that we're at the end of one era, and at the beginning of another. And I noted that in regard to the Soviet Union, our policy is to move beyond containment.

For 40 years, the seeds of democracy in Eastern Europe lay dormant, buried under the frozen tundra of the Cold War. And for 40 years, the world has waited for the Cold War to end. And decade after decade, time after time, the flowering human spirit withered from the chill of conflict and oppression. And again, the world waited. But the passion for freedom cannot be denied forever. The world has waited long enough. The time is right. Let Europe be whole and free. (Applause.)

To the founders of the Alliance, this aspiration was a distant dream, and now it's the new mission of NATO. If ancient rivals like Britain and France, or France and Germany, can reconcile, then why not the nations of the East and West?

In the East, brave men and women are showing us the way. Look at Poland, where Solidarity -- Solidarnosc and the Catholic Church have won legal status. The forces of freedom are putting the Soviet status quo on the defensive.

In the West, we have succeeded because we've been faithful to our values and our vision. And the other side of the rusting Iron Curtain, their vision failed.

The Cold War began with the division of Europe. It can only end when Europe is whole. (Applause.) Today, it is this very concept of a divided Europe that is under siege. And that's why our hopes run especially high, because the division of Europe is under siege not by armies, but by the spread of ideas that began here, right here. It was a son of Mainz, Johannes Gutenberg, who liberated the mind of man through the power of the printed word.

And that same liberating power is unleashed today in a hundred new forms. The Voice of America, Deutsche Welle allow us to enlighten millions deep within Eastern Europe and throughout the world. Television satellites allow us to bear witness from the shipyards of Gdansk to Tiananmen Square. But the momentum for freedom does not just come from the printed word or the transistor or the television screen. It comes from a single powerful idea -- democracy. (Applause.)

This one idea -- this one idea is sweeping across Eurasia. This one idea is why the communist world, from Budapest to Beijing, is in ferment. Of course, for the leaders of the East, it's not just freedom for freedom's sake. But whatever their motivation, they are unleashing a force they will find difficult to channel or control -- the hunger for liberty of oppressed peoples who have tasted freedom.

Nowhere is this more apparent than in Eastern Europe, the birthplace of the Cold War. In Poland, at the end of World War II,

the Soviet Army prevented the free elections promised by Stalin at Yalta. And today, Poles are taking the first steps toward real elections, so long promised -- so long deferred. And in Hungary, at last we see a chance for multi-party competition at the ballot box.

As President, I will continue to do all I can to help open the closed societies of the East. We seek self-determination for all of Germany and all of Eastern Europe. (Applause.) And we will not relax and we must not waver. Again, the world has waited long enough.

But democracy's journey East is not easy. Intellectuals like the great Czech playwright Vaclav Havel still work under the shadow of coercion. And repression still menaces too many peoples of Eastern Europe. Barriers and barbed wire still fence in nations. So when I visit Poland and Hungary this summer, I will deliver this message: There cannot be a common European home until all within it are free to move from room to room. (Applause.)

And I'll take another message: The path of freedom leads to a larger home -- a home where West meets East, a democratic home -- the commonwealth of free nations.

And I said that positive steps by the Soviets would be met by steps of our own. And this is why I announced on May 12th a readiness to consider granting to the Soviets a temporary waiver of the Jackson-Vanik trade restrictions, if they liberalize emigration. And this is also why I announced on Monday that the United States is prepared to drop the "no exceptions" standard that has guided our approach to controlling the export of technology to the Soviet Union -- lifting a sanction enacted in response to their invasion of Afghanistan. (Applause.)

And in this same spirit, I set forth four proposals to heal Europe's tragic division, to help Europe become whole and free.

First, I propose we strengthen and broaden the Helsinki process to promote free elections and political pluralism in Eastern Europe. As the forces of freedom and democracy rise in the East, so should our expectations.

And weaving together the slender threads of freedom in the East will require much from the Western democracies. In particular, the great political parties of the West must assume an historic responsibility -- to lend counsel and support to those brave men and women who are trying to form the first truly representative political parties in the East, to advance freedom and democracy, to part the Iron Curtain. (Applause.)

In fact, it's already begun to part. The frontier of barbed wire and minefields between Hungary and Austria is being removed, foot by foot, mile by mile. Just as the barriers are coming down in Hungary, so must they fall throughout all of Eastern Europe. Let Berlin be next. (Applause.) Let Berlin be next. (Applause.)

Nowhere is the division between East and West seen more clearly than in Berlin. And there this brutal wall cuts neighbor from neighbor, brother from brother. And that Wall stands as a monument to the failure of communism. It must come down. (Applause.)

Now, glasnost may be a Russian word, but openness is a Western concept. West Berlin has always enjoyed the openness of a free city. And our proposal would make all Berlin a center of commerce between East and West -- a place of cooperation, not a point of confrontation. And we rededicate ourselves to the 1987 allied initiative to strengthen freedom and security in that divided city. This, then is my second proposal -- bring glasnost to East Berlin. (Applause.)

My generation remembers a Europe ravaged by war. And of course, Europe has long since rebuilt its proud cities and restored its majestic cathedrals. But what a tragedy it would be if your continent was again spoiled, this time by a more subtle and insidious danger -- the Chancellor referred to it -- that of poisoned rivers and acid rain.

America has faced an environmental tragedy in Alaska. Countries from France to Finland suffered after Chernobyl. West Germany is struggling to save the Black Forest today. And throughout, we have all learned a terrible lesson -- environmental destruction respects no borders. (Applause.)

So my third proposal is to work together on these environmental problems, with the United States and Western Europe extending a hand to the East. Since much remains to be done in both East and West, we ask Eastern Europe to join us in this common struggle. We can offer technical training, assistance in drafting laws and regulations, and new technologies for tackling these awesome problems. And I invite the environmentalists and engineers of the East to visit the West, to share knowledge so we can succeed in this great cause.

My fourth proposal -- actually, a set of proposals -- concerns a less militarized Europe, the most heavily armed continent in the world. Nowhere is this more important than in the two Germanys. And that's why our quest to safely reduce armaments has a special significance for the German people.

To those who are impatient with our measured pace in arms reductions, I respectfully suggest that history teaches us a lesson -- that unity and strength are the catalyst and prerequisite to arms control. We've always believed that a strong Western defense is the best road to peace. (Applause.) Forty years of experience have proven us right.

But we've done more than just keep the peace. By standing together, we have convinced the Soviets that their arms buildup has been costly and pointless. Let us not give them incentives to return to the policies of the past. Let us give them every reason to abandon the arms race for the sake of the human race. (Applause.)

In this era of both negotiation and armed camps, America understands that West Germany bears a special burden. Of course, in this nuclear age, every nation is on the front line. But not all free nations are called to endure the tension of regular military activity, or the constant presence of foreign military forces. We are sensitive to these special conditions that this needed presence imposes.

To significantly ease the burden of armed camps in Europe, we must be aggressive in our pursuit of solid, verifiable agreements between NATO and the Warsaw Pact.

On Monday, with my NATO colleagues in Brussels, I shared my great hope for the future of conventional arms negotiations in Europe. I shared with them a proposal for achieving significant reductions in the near future.

And as you know, the Warsaw Pact has now accepted major elements of our Western approach to the new conventional arms negotiations in Vienna. The Eastern Bloc acknowledges that a substantial imbalance exists between the conventional forces of the two Alliances. And they've moved closer to NATO's position by accepting most elements of our initial conventional arms proposal. These encouraging steps have produced the opportunity for creative and decisive action, and we shall not let that opportunity pass. (Applause.)

Our proposal has several key initiatives.

I propose that we "lock in" the Eastern agreement to Western-proposed ceilings on tanks and armored troop carriers. We should also seek an agreement on common numerical ceiling for artillery in the range between NATO's and that of the Warsaw Pact, provided these definitional problems can be solved. And the weapons we remove must be destroyed.

We should expand our current offer to include all land-based combat aircraft and helicopters, by proposing that both sides reduce in these categories to a level 15 percent below the current NATO totals. Given the Warsaw Pact's advantage in numbers, the Pact would have to make far-deeper reductions than NATO to establish parity at those lower levels. Again, the weapons we remove must be destroyed.

I propose a 20 percent cut in combat manpower in U.S.-stationed forces, and a resulting ceiling on U.S. and Soviet ground and air forces stationed outside of national territory in the Atlantic-to-the-Urals zone, at approximately 275,000 each. This reduction to parity, a fair and balanced level of strength, would compel the Soviets to reduce their 600,000-strong Red Army in Eastern Europe by 325,000. And these withdrawn forces must be demobilized. (Applause.)

And finally, I call on President Gorbachev to accelerate the timetable for reaching these agreements. There is no reason why the five-to-six year timetable as suggested by Moscow is necessary. I propose a much more ambitious schedule. And we should aim to reach an agreement within six months to a year, and accomplish reductions by 1992, or 1993 at the latest. (Applause.)

In addition to my conventional arms proposals, I believe that we ought to strive to improve the openness with which we and the Soviets conduct our military activities. And therefore, I want to reiterate my support for greater transparency. I renew my proposal that the Soviet Union and its allies open their skies to reciprocal, unarmed aerial surveillance flights, conducted on short notice, to watch military activities. Satellites are a very important way to verify arms control agreements. But they do not provide constant coverage of the Soviet Union. An Open Skies policy would move both sides closer to a total continuity of coverage, while symbolizing greater openness between East and West.

These are my proposals to achieve a less militarized Europe. A short time ago they would have been too revolutionary to consider. And yet today, we may well be on the verge of a more ambitious agreement in Europe than anyone considered possible.

But we are also challenged by developments outside of NATO's traditional areas of concern. Every Western nation still faces the global proliferation of lethal technologies, including ballistic missiles and chemical weapons. We must collectively control the spread of these growing threats. So we should begin as soon as possible with a worldwide ban on chemical weapons. (Applause.)

Growing political freedom in the East, a Berlin without barriers, a cleaner environment, a less militarized Europe -- each is a noble goal, and taken together they are the foundation of our larger vision -- a Europe that is free and at peace with itself. And so let the Soviets know that our goal is not to undermine their legitimate security interests. Our goal is to convince them, step by step, that their definition of security is obsolete, that their deepest fears are unfounded. (Applause.)

When Western Europe takes its giant step in 1992, it will institutionalize what's been true for years -- borders open to people, commerce and ideas. No shadow of suspicion, no sinister fear

is cast between you. The very prospect of war within the West is unthinkable to our citizens. (Applause.) But such a peaceful integration of nations into a world community does not mean that any nation must relinquish its culture, much less its sovereignty.

This process of integration, a subtle weaving of shared interests, which is so nearly complete in Western Europe, has now finally begun in the East. We want to help the nations of Eastern Europe realize what we, the nations of Western Europe, learned long ago. The foundation of lasting security comes, not from tanks, troops or barbed wire. It is built on shared values and agreements that link free peoples. (Applause.)

The nations of Eastern Europe are rediscovering the glories of their national heritage. So let the colors and hues of national culture return to these grey societies of the East. Let Europe forego a peace of tension for a peace of trust, one in which the peoples of the East and West can rejoice; a continent that is diverse, yet whole.

Forty years of Cold War have tested Western resolve and the strength of our values. NATO's first mission is now nearly complete. But if we are to fulfill our vision -- our European vision -- the challenges of the next 40 years will ask no less of us. Together, we shall answer the call. The world has waited long enough.

Thank you for inviting me to Mainz. May God bless you all. Long live the friendship between Germany and the United States. Thank you and God bless you. (Applause.)

END 1:45 P.M. (L)

FROM:

MONUMENTS IN THE PIETERSKERK (St Peter's Church)

Although it is often heard that the Pieterskerk is only sparsely ornamented one will nevertheless find many monuments. The average churchgoer, however, is not familiar with the many persons to whom these monuments were erected. Fame is only transitory. In a country that is not given to idolize heroes there are only few persons whose names stand up to the ages. Yet these monuments are intended to keep the memory of beloved and admired deceased persons vivid. For that reason attention will be paid in this and in the coming letters to our friends, to some of these heroes of past ages. Perhaps those dead monuments will start to convey some meaning.

I. Monument to Jean Luzac

In the south transept of the church there are two monuments that draw the attention. The most striking one is that to Herman Boerhaave in the so called south chapel near the vault of the Boerhaave family. Just opposite it on the east side one will find the memorial to Jean Luzac. Just in the middle, in a medallion, there is a picture of him. The front of the base features the text : TO OUR FRIEND JOHAN LUZAC, PROFESSOR. HE WAS THE SCARE TO THE OPPRESSORS, THE CONSOLATION TO THE OPPRESSED. On the sides : HE DIED DUE TO THE LEYDEN DISASTER ON 12TH JANUARY, 1807 AT THE AGE OF 60. One could imagine that Luzac is buried in the Pieterskerk. However, he found his last resting place in the Vrouwekerk (Our Lady's church) on 20th February, 1807. The monument to him in the Pieterskerk was erected by the end of 1809 by some of his friends. The text : "The scare to the oppressors, the consolation to the oppressed" refers to the great international influence that Luzac had acquired. Luzac was born in Leiden on 2nd August, 1746 as a son of a bookseller, journalist and publisher, Jean Luzac, and Anna Valckenaer. Grandfather Jean came from France and settled in Amsterdam as a merchant. Jean studied law and graduated in 1763 on a thesis about Cicero's address to Lucius Murena. He subsequently settled in The Hague as a lawyer although he was offered a lectureship in Groningen and a professorship in Leiden. Luzac mainly became reputed due to his being the editor of the Leiden Gazette. Initially, he assisted his uncle Etienne, who was the publisher and owner of this newspaper that appeared in 1677, but as from 1775 he was the editor in chief. In 1783 Jean and his brother Etienne became the owners of the newspaper.
Under Jean's management the Leiden Gazette became famous throughout the world and particularly in North America. Luzac could rely on excellent sources of information (often prominent politicians) so that he became famous for his reliable reporting about international matters. Besides, his political observations were much valued. However, his articles were not appreciated by everybody. Foreign rulers sometimes lodged a complaint with the States General, and also in his own country he was sometimes threatened by prosecutions. Luzac was very sympathetic to the Americans who rebelled against Great Britain in 1774. By paying attention in his newspaper to the American side of the struggle he became a great comfort to the Americans. He saw their struggle for independence as a justified resistance to oppression and slavery.

He hoped that his ideas about an "aristo-democracy" could be realized in America. In his opinion history had shown that neither a monarchy nor an aristocracy nor a democracy guaranteed the welfare of a nation. He preferred a society in which everybody was equal, ruled by a government consisting of people possessed of utmost integrity, that is to say, with a sincere character, selfless, averse to deviously achieved honourary posts, and strong of spirit with a capacity to distinguish good from evil. Luzac came to meet the great of the American revolution : George Washington, Benjamin Franklin, Thomas Jefferson and John Adams. He advised them when they were in the process of formulating the American constitution, and when this was completed he published it in the Leiden Gazette. Luzac was very much befriended with John Adams, the first envoy from The United States in The Hague, and later on the second president. For years they exchanged letters and Adams and his family were regular guests in Leiden.
Since 1785 Luzac was a professor in Greek in Leiden, as the successor of his uncle Valckenaer, and in national history. During his lectures he paid much attention to the text about the Athens state administration, and, furthermore, to Xenophon and Plato. When he was a Vice-Chancelor (1794-1795) he got mixed up with factional squabbles in the town and at the university. His speech of 21st February, 1795 just after the invasion of our country by Pichegru and his troops, was considered to be anti-patriotic, and the governors of the university deprived him of his professorship in national history. Subsequently, he surrendered his professorship in Greek. It was not until 1802 that he was rehabilitated.
In the meantime in 1798, the Executive of the Batavian Republic forbade the publication of the Leiden Gazette.

In these years Luzac was not spared personal suffering : he lost his spouse and eldest son, and due to an eye disease his eyesight was seriously impaired.
On 12th January, 1807 he wanted to visit his friend, Dr. Bennett at Rapenburg. Time and place became fatal to him because he lost his life due to the explosion of the powdership. It was not until after a few days that his body was found in the water.
Although the memory of Luzac was not kept vivid in The Netherlands the Americans always continued to appreciate Luzac. In 1909 out of gratitude a plaque was placed in the house at Rapenburg 112 where he lived for some years. This plaque realized by The Netherlands Society of Philadelphia,PA, defines him as a "Friend of Washington, Adams and Jefferson, Champion of Truth and Righteousness and of the Cause of the United States of America in the Leiden Gazette 1772-1785."
John Adams called him "a good part of the salt of the earth" and added "were it not for the few Lots like him, I believe that all of Sodom would soon burn".

Drs. J.J.M. Hooghuis.

"FAX COVER SHEET"

AMERICAN EMBASSY, THE HAGUE
GENERAL SERVICES OFFICE
APO NEW YORK, N.Y. 09159
TELEPHONE: 011-3170624911
FAX: 011-3170614688

DATE: June 15, 1989

TO : OEOB

ATTN : Peggy Dooley, Room 111

FROM : Jim McGee, General Services Office

SUBJECT : Information Binnenhof

NUMBER OF PAGES + FRONT: 6

NOTE: PLEASE CONTACT THE AMERICAN EMBASSY WHEN TOTAL PAGES ARE NOT RECEIVED OR WHEN MESSAGE IS UNREADABLE.

The Trêveszaal

In medieval times the Binnenhof was the residence of the Counts of Holland. From the late sixteenth century onwards, it was the seat of the States-General of the Republic of the United Netherlands, the Republic's supreme governing body, which assembled and held audience in the Trêveszaal. The name derives from the French word for a truce, because between February and September 1608, the hall was the site of the preliminary talks leading to the Twelve Years' Truce, which called a temporary halt to European hostilities in the eighty years' war to secure the independence of the Netherlands from Spain (1568-1648).

Johan van Oldenbarnevelt, Advocate of Holland, was the leading negotiator on the Dutch side, while the Spanish delegation was led by a prominent general, Don Ambrosio Spinola.

The Trêveszaal was later rebuilt in Louis XIV style, by the French architect DANIEL MAROT. According to an inscription in the frieze, the work was completed in 1697, the year of the treaty of Rijswijk which concluded the Nine Years' War.

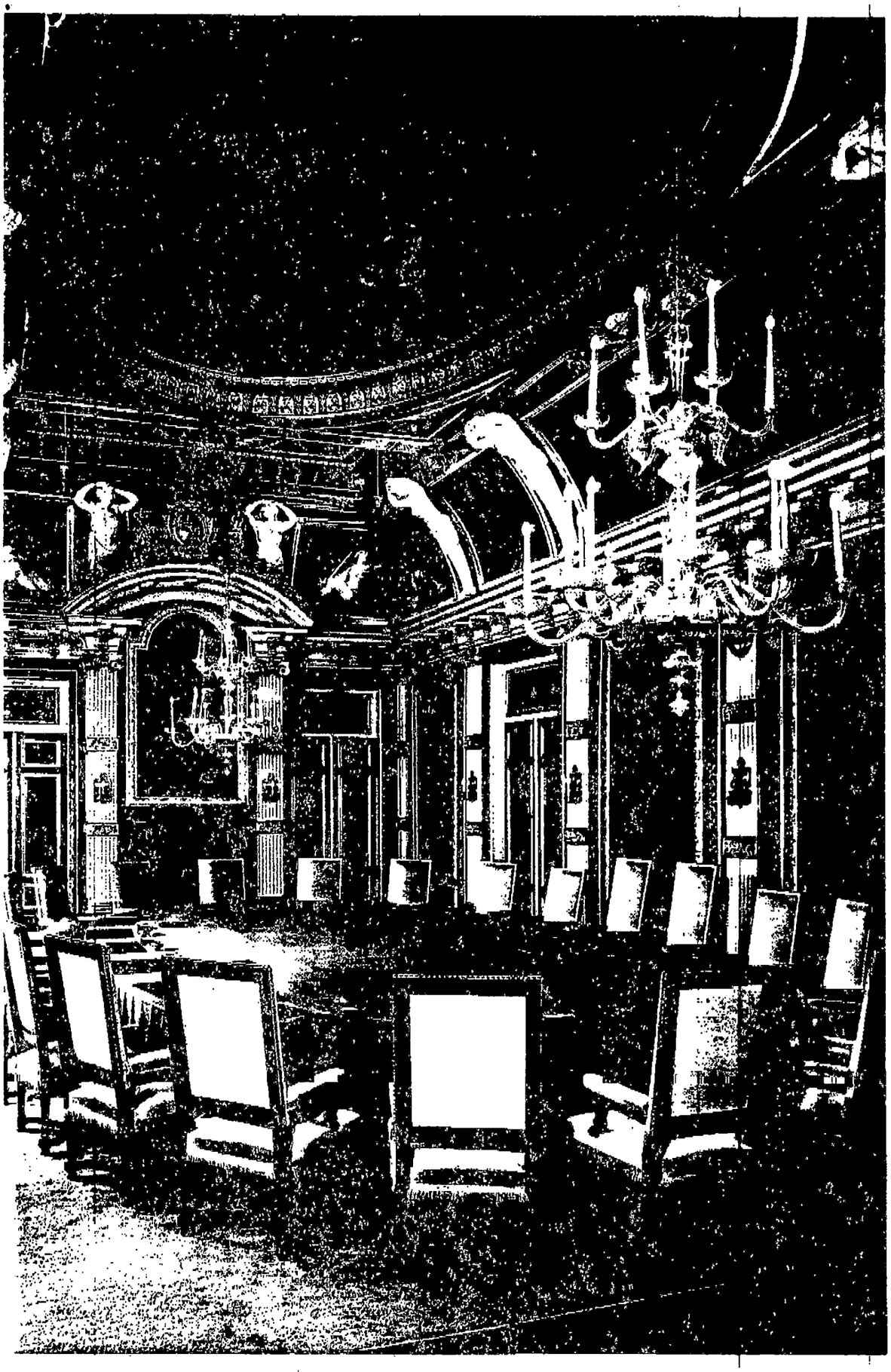
The domed ceiling, painted by THEODOOR VAN DER SCHUER, depicts *Unity*, with the United Provinces' motto of 'Concordia res parvae crescunt' or 'Unity is strength', surrounded by the seven United Provinces and their coats of arms.

The ceiling rests on a coving with brown monochrome panels, and is supported by a cornice bearing twelve caryatids carved in wood by JOHAN BLOMMENDAAL. The female figures in grisaille at the corners of the coving are allegorical representations of the eight principal virtues:

North side: *Prudence* (with a mirror and a serpent)
Fortitude (with a sieve and a whip)
East side: *Fidelity* (with keys and a hound)
Justice (with scales and a sword)

South side: *Chastity* (with a dove)
Temperance (with a bridle and a chalice)
West side: *Vigilance* (with a lamp and a cock)
Strength (with a club and a lion's skin).

The rectangular painting above the bay windows depicts the *Republic* on a trone, flanked by Hercules on the left and Mars on the right, being greeted by the continents, who are presenting their treasures to her.
The large painting on the opposite wall shows representatives of the seven provinces in Roman dress, swearing on the altar of the Republic, which is decorated with a sheaf of arrows, to defend *Religion* (the female figure to the left) and *Liberty* (to the right).
The medallions on either side of both paintings represent the four continents.
The two chimneypieces were sculpted by ANTHONIE BEGEMAKER.
The painting by VAN DER SCHUER above the hearth on the west wall represents *Peace, Liberty* and *Abundance*.
The portrait in the eastern chimneypiece is of William III of Orange (1650-1702), Stadholder of the United Provinces and King of Great Britain. The portraits on the south wall are of:
Prince William of Orange (William the Silent) (1533-1584);
Maurice of Nassau, Prince of Orange (1567-1625), with the Battle of Nieuwpoort (1600) in the background;
Prince Frederick Henry of Orange (1584-1650), with the siege of 's-Hertogenbosch (1629) in the background;
Prince William II of Orange (1626-1650).
All the portraits are by J. H. BRANDON.



Rijksvoorlichtingsdienst

THE HALL OF KNIGHTS

The Hall of Knights was inaugurated by a great banquet on Christmas Day in the year 1295. Since then it has been the setting of many of the most important events in the history of the Netherlands. It was from this princely hall that the Counts of Holland held sway. It was here that they administered justice. In 1432 and 1456, the Knights of the Golden Fleece gathered in the Hall. The Hall fell into disuse in the 17th century, ironically enough Holland's Golden Age, though it long served as a ceremonial hall of honour, where the standards and flags captured from the Spaniards during the Eighty Years' War were proudly hung aloft. In the 18th century the Hall was used merely as an antechamber of the Court of Holland and the States-General, or Parliament, and gradually fell into disrepair. During the French occupation, Napoleon had this imposing edifice with its illustrious history converted into a military hospital. In 1894, the Hall of Knights was restored, in accordance with old drawings, to its former glory. On the third Tuesday in September, 1904, the State opening of Parliament was performed by Queen Wilhelmina for the first time in the Hall of Knights, a ceremony in which the Queen delivers in this Hall the Speech from the Throne, that takes place there every year on the same day. The ceremony is attended by 1100 persons among them ministers, members of parliament, ambassadors, press, etc.

Other momentous events that have taken place within its walls include the Second International Peace Conference of 1907, the first meeting of the Western European Union in 1947, which marked the beginning of the present process of European integration, and the Round-Table Conference that resulted in the independence of Indonesia.

On 15th November, 1954, the Charter for the Kingdom, proclaiming the equal status of the Netherlands, Surinam and the Netherlands Antilles within the Kingdom, was solemnly ratified in the Hall of Knights.

The hall is 26 metres high. The mighthy oak roof is a true copy of the one built in the Middle Ages and resembles the construction of a ship turned upside-down. On both sides of the large beams small wooden heads, the so-called eavesdroppers, are visible, dating back to medieval times, when justice was administered here. The people, superstitious at the time, spoke the truth for fear that the eavesdroppers might be listening.

The flags represent the twelve provinces of the Netherlands. The yellow one with the red lion belongs to this province (Zuid-Holland). The flag of the province Friesland shows the leaves of the water-lily. The Frisians speak the Frisian language as well as Dutch.

The leaded-glass windows shows the coats of arms of the principal Dutch cities among them Den Haag (The Hague) with a stork.

The carpet was handmade in Deventer (a city in the east of the Netherlands) some 85 years ago.

The tapestries over the fire-places, on loan from the Rijksmuseum in Amsterdam, were made in Flandres in the 17th century.

The large rose window shows the coats of arms of counts and dukes, who were important in the history of the Netherlands.

James D. McGee
Second Secretary of Embassy
The United States of America

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2514 EJ THE HAGUE
NETHERLANDS

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EXT. 282
TELEX 31016 NL

From: "The Netherlands in Perspective" by William Z. Shetter,
Indiana University

1 Approaches

'When you leave the Netherlands, it disappears!' That was a remark made not long ago by someone who returned to the U.S. after having lived for several years in the Netherlands, and was dismayed to see the country quickly recede into the status of a remote place where little of importance ever seemed to be worth reporting. A minute or two in a TV news program a couple of times a year gives the impression that mainly disorderly or outlandish things go on there, and occasional coverage in a weekly news magazine may offer more detail but seldom has time to relate the glimpse into the country to anything else there. In 1985 the *New York Times* published 23 articles devoted mainly or exclusively to the Netherlands, and the Washington Post just 17. The *Wall Street Journal* carried, excluding corporate news and frequent statistical notes, 64 general news items on the Netherlands, with some emphasis on the economic aspects of the country. Information does seem to become fuller with closer proximity: in the same year the London *Times* published 97 articles on the Netherlands, a few of them feature stories. But for the average person living in a distant country, the daily newspaper offers very little, and he is left with a set of stereotype images some of which come from school days.

Recent comparative studies of school textbooks in both Europe and the U.S. showed a similar picture of information that tends to be sketchy, as often as not dated, and a mixture of facts and stereotypes.* Maps of the country often show it as part of the large mass of northwestern Europe, where it is reduced to a shapeless wedge the geographical contours of which are impossible to sense. Windmills are still given a role in water management, the percentage of the land below sea level is vague or grossly inaccurate, the size of dikes is overdramatized, 'Dutch' is not clearly distinguished from 'German' or 'Holland' from 'Netherlands', and information on cities and society tends to favor the touristic. Possibly no country in the world is so firmly fixed in the minds of outsiders in the

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* *In Search of Mutual Understanding. A Final Report of the Netherlands/United States Textbook Study*. Bloomington: Indiana University, 1984. Social Studies Development Center, in cooperation with the National Institute for Curriculum Development (Enschede) and the Information and Documentation Centre for the Geography of the Netherlands (Utrecht).

Henk Meijer, 'Dutch water in foreign classrooms. The Dutch battle against water in geography teaching abroad'. *Land and Water International*, no. 42 (1980).

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History

In 1574 Prince William of Orange granted Leiden the right to found a university as a reward for the town's brave resistance to the Spanish besiegers. The University of Leiden, the first university in the northern Netherlands, was founded on 8 February 1575. It received as its motto 'Praesidium Libertatis', the bulwark of liberty. Through the centuries many great scholars have given the University an international reputation. Famous Leiden names from the past include Lipsius, Boerhaave, Kamerlingh Onnes and Huizinga.

Organisation

The University's duties are the provision of education, research and social services. A wide range of courses are offered in 42 disciplines within eight faculties.

The new University Education Act, which largely became effective on 1 September 1986, governs the responsibilities and authority of the University's administrative bodies. The University is run by its departmental boards, the Faculty councils and boards, the University Council and the Board of Administration.

Orientation

The University of Leiden has an international outlook. It holds contacts with many academic establishments outside the Netherlands and several hundred foreign lecturers are attached to the University for various periods of time.

The University of Leiden is proud of its reputation in many areas, including the courses it offers in non-Western studies and in the very diverse faculty of law.

Many types of research are performed at the University, from immunology and photosynthesis, to the history of European expansion, contributions towards research into data theory and health psychology. The University also works in close contact with the University of Technology in Delft (in the field of biotechnology) and with the Erasmus University in Rotterdam (in the field of public administration).

The Academic Industrial Centre (Academisch Bedrijven Centrum ABC) rents laboratory space to companies whose work has a clear relation to the academic research performed by the University.

In cooperation with the Leids Universiteits-Fonds, the University pursues an active alumni policy.

Getting to know the University of Leiden

- The Public Relations and Information Office (Dienst Interne en Externe Betrekkingen), Stationsweg 46, Postbus 9500, 2300 RA Leiden, tel. 071-278026 can inform you a.o. about activities and publications, answer administrative questions and help you find your feet in the University.
- The Transfer Office (Transferpunt), Niels Bohrweg 11-13, 2333 AC Leiden, tel. 071-275996/7/8 acts as an intermediary between the University and industry.
- The Information Centre (Informatiecentrum), Stationsplein 20, 2312 AK Leiden, tel. 071-278011 provides information on studying in Leiden.
- The Research Information Centre (De Wetenschapswinkel), Kloksteeg 25, 2311 SK Leiden, tel. 071-277250 mediates between University researchers and groups which do not have the opportunity to carry out or allow others to carry out their research projects.



LEIDEN UNIVERSITY

Postbox 9500
2300 RA Leiden
The Netherlands

Production: Public Relations and Information Office

Leiden University - facts and figures

Total number of students 1987-1988:
18.312, of whom 9.735 (53%) are female

Distribution of students according to faculty:

	total:	female:
Theology	158	82
Law	5.371	2.436
Medicine	1.382	709
Mathematics and the Natural Sciences	1.943	540
Arts	5.365	3.410
Social Sciences	3.929	2.499
Philosophy	108	37
Prehistory and Protohistory	56	22
Total	18.312	9.735

Average age of the total number of students 25 year
Modal age of the total number of students 21 year
Number of students above 30 years of age 2.907

Number of foreign students:
530, 51 nationalities

from:	
Europe	320
Africa	32
Asia	54
Central/South-America	69
USA/Canada	46
Oceania	6
Stateless	3

Growth in number of students

1600	105
1700	324
1800	99
1900	789
1920	1.424
1940	2.410
1960	5.370
1980	15.978
1985	17.933
1986	17.527
1987	18.312

Total academic examinations 1986-1987

First year examinations	2.069
'Doctoraal' examinations	2.750
Final examinations in medicine/pharmacy	307
Number of doctorates	202

Number of staff in 1987

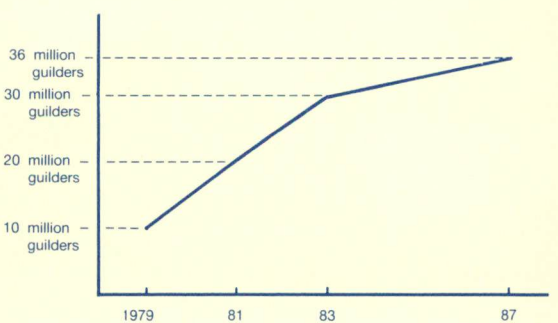
	University funding direct from government	University funding by carrying out research projects under contract
Scientific staff	1.923	378
Administrative staff	960	153
Technical staff	198	13
Analytical staff	293	141
Others	569	175
Total	3.943	860

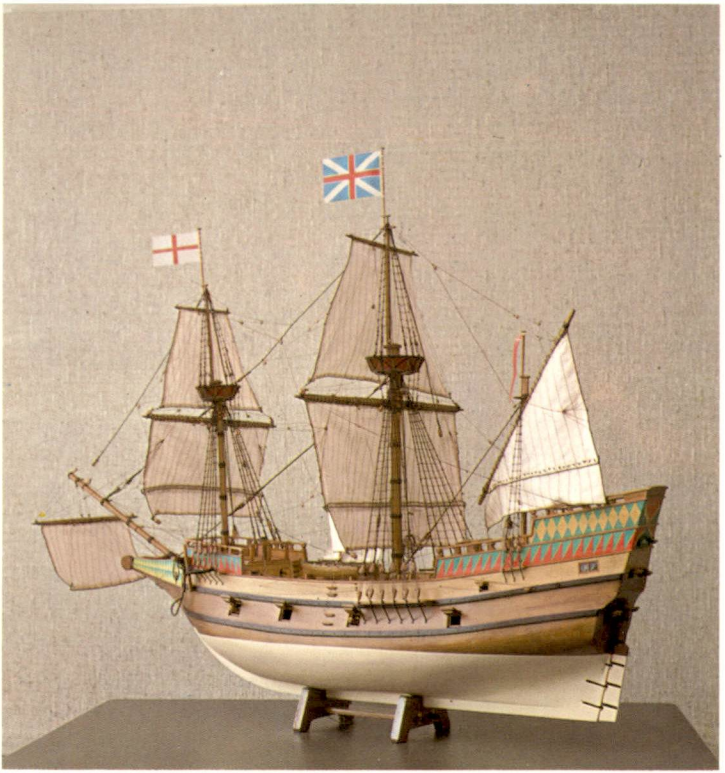
Growth in jobs funded direct from government

1900	129
1910	269
1940	436
1960	1.751
1980	3.720
1985	3.551
1986	3.582
1987	3.488

The University's total annual budget is approximately Dfl. 430 million, 25 million of which is for the purpose of investments in buildings and land. The volume of research, expressed in Dutch guilders for personnel costs alone, is approximately Dfl. 140 million. Added to this, and representing about 230 researchers, is a figure of Dfl. 15 million, which is paid for by ZWO (Dutch Organization for Academic Research).

Growth in the size of contract research





mayflower

Model built by H.V. Groeneveld, Papendrecht, 1971.

Pilgrim Fathers Documents Centre
Boisotkade 2a, 2311 PZ Leiden.

8309



1078



IN MEMORY OF

JOHN ROBINSON

PASTOR OF THE ENGLISH CHURCH IN LEYDEN
1609 1625

HIS BROADLY TOLERANT MIND
GUIDED AND DEVELOPED THE RELIGIOUS LIFE OF

THE PILGRIMS OF THE MAYFLOWER

OF HIM THESE WALLS ENSHRINE ALL THAT WAS MORTAL
HIS UNDYING SPIRIT
STILL DOMINATES THE CONSCIENCES OF A MIGHTY NATION
IN THE LAND BEYOND THE SEAS

THIS TABLET WAS ERECTED BY THE GENERAL SOCIETY OF MAYFLOWER
DESCENDANTS IN THE UNITED STATES OF AMERICA A. D. 1928

LEIDEN,
Pieterskerk.

13450

Uitgave: Stichting Vrienden van de Pieterskerk.
Foto: Lies Jonges.

jos-pé
arnhem
085 - 45 32 51*

686



New England with New Plymouth and Cape Cod. From the map by Jan and Willem Blaeu (Amsterdam, ca. 1650)

New England with New Plymouth and Cape Cod.
From the map by Jan and Willem Blaeu
(Amsterdam, ca. 1650).

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