The invisible immigrants:
Dutch migrants in South Australia

An Arts Internship project for the Migration Museum

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Abstract

In 2012, the Migration Museum will feature a showcase devoted to the Dutch Club which will continue the ongoing theme *The ties that bind community groups*. To this end, this report provides background information about Dutch migrants in South Australia with a focus on Dutch migration and Dutch clubs and organisations. There were few Netherlands-born residents of South Australia prior to WWII. The large but compact group that arrived in South Australia after WWII represents the bulk of Dutch migrants in South Australia. These migrants were encouraged to emigrate by their government and also by the Australian government who saw them as ideal migrants. While the Dutch seem proud of their ability to integrate, the existence of Dutch clubs indicates a desire for some to mix with and celebrate their ‘Dutchness’. The number of Dutch clubs in South Australia has dropped dramatically in the past two decades and the membership of Dutch clubs is also in sharp decline. In contrast to this is the new and growing DutchSA group which uses social networking technology. However, the movement away from traditional clubs is a national trend affecting all types of clubs and organisations. The ‘invisibility’ of the Dutch can be explained by their willingness to speak English, their habit of living within the general community, the fact that most Dutch people do not look or dress differently from the general white Australian population and the inward focus of their clubs. The Dutch came to Australia with a willingness to assimilate and the clubs they formed here were for their own purposes rather than as outward displays of their culture. It can be concluded that the Dutch are invisible because they choose to be.
### List of abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>DSWC</td>
<td>Dutch Social and Welfare Club.</td>
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<td>LGA</td>
<td>Local Government Association.</td>
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<td>NAA</td>
<td>National Archives of Australia.</td>
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<td>NAASA</td>
<td>Netherlands Australian Aged Services Association Inc.</td>
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<td>NEI</td>
<td>Netherlands East Indies (AKA Dutch East Indies).</td>
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<td>NESWA</td>
<td>Netherlands Ex-Servicemen and Women’s Association.</td>
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<td>SLSA</td>
<td>State Library of South Australia.</td>
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<tr>
<td>VOC</td>
<td><em>Vereenigde Oost-Indische Compagnie</em> or Dutch East India Company.</td>
</tr>
</tbody>
</table>
Contents

Introduction ................................................................................................................................. 6
Early contact ................................................................................................................................. 9
Dutch migration ............................................................................................................................ 10
Language and media .................................................................................................................... 17
Food ........................................................................................................................................... 19
Dutch clubs and organisations .................................................................................................... 20
Recommendations and conclusion ............................................................................................. 31
Bibliography ............................................................................................................................... 32
Appendix A: Netherlands-born population by LGA (2006) ...................................................... 35
Appendix B: Photographs ........................................................................................................... 36
Appendix C: Suggested items for museum display ................................................................. 44
Appendix D: Words to song *Dutch flag you are my glory* ...................................................... 46
Appendix E: List of Dutch clubs and organisations ................................................................. 47
Appendix F: List of Dutch pavers at Migration Museum .......................................................... 48
Appendix G: Questionnaire ........................................................................................................ 50
Appendix H: Dutch contributions to South Australia ............................................................... 54
Introduction

‘God made the world but the Dutch made Holland’ is an old saying referring to the way the Dutch shaped their nation by reclaiming land. It is with this same sense of determination that the Dutch applied themselves to the task of assimilating into the Australian way of life. So successful were they that they seem to have disappeared despite, at one stage, being South Australia’s third largest non-English-speaking migrant group. The Dutch became our ‘invisible immigrants’.

This report has been prepared to provide the Migration Museum with background research for an upcoming display. A showcase in the museum, currently devoted to the Italian Molinara Club and entitled ‘The ties that bind community groups’, will be turned over to a display about the Dutch Club in early 2012. Consequently, curators requested information about Dutch migration patterns, the formation of Dutch clubs in South Australia and, in particular, a history of the Dutch Club. An invitation was extended to engage in discussion about the degree to which Dutch migrants have been able to maintain their culture and also about the future of community clubs in South Australia. Additionally, this report offers recommendations on artefacts that may be used in the Dutch Club display.

With a lack of push factors, the Netherlands does not have a strong history of emigration and there was no significant movement of Dutch people until after WWII.1 At that time Dutch citizens began emigrating in response to economic and population pressures with encouragement from the Netherlands government.

Dutch migration into Australia is comprehensively discussed in the seminal text by James Jupp The Australian People.2 In addition, Nonja Peters has produced The Dutch Down Under which discusses the socio-economic and cultural impact of Dutch migrants.3 In the post-war period, Australia was looking to increase its population and, in that time of the White Australia and assimilation policies, the Dutch were seen as ‘very desirable migrants’.4 The various migration agreements signed between Australia and the Netherlands have been detailed by Overberg.5 Australia accepted some 125,000 Dutch nationals in the post-war period.6

After WWII some 10,000 refugees arrived from the NEI and Westerbeek-Veld’s thesis on this ‘diaspora of decolonisation’ documents this important movement of people and explains their unique set of circumstances.7

3 Nonja Peters; The Dutch Down Under 1606-2006, University of Western Australia Press (2006).
4 Arthur A. Calwell; Dutch migration from the Netherlands to Australia, Cabinet Submission 318, Agendum 5381, 13 December 1946.
5 Henk Overberg in James Jupp The Australian People, p.259.
Surprisingly, South Australia’s first Dutch settler arrived even before the colony existed. However, there were few Dutch-born residents of South Australia until the large influx of post-war migrants. By June 1961 South Australia boasted a Netherlands-born population of 12,539.

The Dutch had the highest return rate of all migrants to Australia. Interviews with migrants indicate that they felt the Australian government had been misleading by portraying Australia as the ‘land of golden opportunity’ and many more would have returned to Holland if finances allowed.

Jennifer Gibson’s 1967 thesis on the settlement patterns of Dutch and Greek migrants in Adelaide determined that the Dutch tended not to settle in groups but spread out within the general community.

The rapid uptake of English among Dutch migrants has been addressed by Clyne who determined that this can be explained by their cultural similarity to the wider Australian population. In addition, Clyne has noted that the Dutch themselves saw assimilation as important and this is reflected in their use of language. Further, Wiseman’s 1970 study of Adelaide high school students, showed distinct differences between those with Dutch parents and those with Polish or Italian parents.

A major task of this report is to present a history of Dutch clubs and organisations in South Australia, about which there is no recent research. Two theses from the 1980s by O’Sullivan and Berrevoets gave valuable snapshots of clubs at that time and provided a springboard for this report. Many clubs served South Australia’s Dutch community in the 1980s. Andrew Leigh’s recent text on the decline of social capital was valuable in showing that the marked decline seen in the number of Dutch clubs in South Australia is merely a reflection of a national trend.

Excluded literature included sources written in Dutch and those dealing with topics just beyond the scope of this project such as second-generation migrants.

There are significant gaps in the topic of Dutch migrants in South Australia about which there is no recent research. No studies have yet been conducted on South Australia’s rural Dutch

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9 Basil E. Dennis; *Ethnic development in South Australia*, Adelaide, Good Neighbour Council of South Australia Inc. (1974) p.121.
12 Jennifer R. Gibson; *The residential pattern and mobility of Dutch and Greek migrants in the Adelaide metropolitan area*, University of Adelaide thesis (1967).
14 Clyne in *The Dutch Down Under*, p.343.
16 O’Sullivan; Berrevoets.
17 Andrew Leigh; *Disconnected*, University of New South Wales Press Ltd. (2010).
who took rural employment as part of a government initiative.\footnote{National Archives of Australia; Migrant Farm Labour Placement Drive, NAA Series AP31/1 (1952-1955).} Indonesian Dutch and second-generation Dutch in South Australia have largely been neglected in the literature.

The methodology employed in this report demanded a ‘hands-on’ approach. In addition to usual sources, a short questionnaire was distributed to gain an understanding of Dutch attitudes to social and cultural aspects of migration (see Appendix G). To document the history of Dutch clubs and organisations, club newsletters and archives were consulted. Many meetings were held with migrants in their homes, with recent migrants, with the Consul, a radio interview, one oral history interview and regular visits to the Dutch Club at Greenfields. While such methods are seen by some as questionable, the nature of the topic along with the dearth of available research demanded this approach and the information obtained proved to be extremely valuable. Indeed, much of the content of this document has not been documented elsewhere.
Early contact

The Dutch have been associated with Australia since at least 1606 when Willem Janszoon landed on the western coast of Cape York becoming the first recorded European to set foot upon the continent. Bold expeditions by Dutch seafarers resulted in the mapping of much of Australia’s coastline making the existence and scale of the great south land known to Europe. In 1616, the off-course Dirk Hartog happened upon the west coast of Australia making landfall on an island that was later to take his name. In 1642, Abel Tasman sighted Tasmania naming it Van Diemen’s Land and in 1644 he named the Australian continent Nova Hollandia (New Holland). Today, we can see evidence of such early Dutch exploration in many geographical names.

The earliest settlers?

While far from proven, there is some evidence for a very early Dutch colony in northern Australia. An 1834 British newspaper report, along with a harbour master’s report from 1851, claim that 300 Dutch people had settled in the north around 1664. However these claims remain an intriguing mystery.

In 1717, Jean Pierre Purry, a Swiss-born employee of VOC, put forward detailed plans for a Dutch settlement in the far west of South Australia. The region had been mapped by Dutch explorers in 1627 and named Nuyts Land. A 1744 map of Australia includes a note repeating Purry’s belief that the area enjoyed the ‘best climate in the world’. Purry believed in his own misguided scientific theories and even hoped that the southern land offered ‘perhaps a larger number of gold and silver mines than Chile, Peru, or Mexico’. However his plans were rejected by the VOC. The Dutch, though, seemed to have had little interest in colonising the continent and left it for the French and British to contest.

It is thought that more than 200 Europeans survived Dutch shipwrecks along the coast of Western Australia and there is speculation that Dutch survivors lived with Aborigines. If proven, these accidental settlers will take their place in the history books as the first permanent European residents of Australia.

20 John Harris; Navigantium atque itinerantium bibliotheca, or, A complete collection of voyages and travels : consisting of above six hundred of the most authentic writers, London (1764).
Dutch migration

Emigration from the Netherlands

The Netherlands does not have a strong history of emigration. While there were distinct periods of emigration in the 1800s, these movements are considered modest compared to other European countries. Blauw notes that, historically, the Netherlands has been more of an immigration than an emigration country with Jews, Huguenots and Hungarian refugees being welcomed. In the century from 1820 only 380,000 citizens emigrated from the Netherlands. The United States was by far the most popular destination for emigrants but interest was also shown in Canada, Argentina, Suriname, South Africa and Germany. However, there was no significant movement of people away from the Netherlands until after WWII when Dutch citizens sought escape from war-torn Europe. Issues such as post-war population pressures along with a shortage of employment opportunities led to the Netherlands losing five per cent of its population to other nations.

In the 140 years prior to WWII, the population of the Netherlands increased dramatically. While the world population during this time increased by a factor of 2.4, the Netherlands increased its population by a factor of a remarkable 4.4. In the nineteenth century, the Netherlands enjoyed sustained very high fertility rates and very low death rates. Wintle posits that access to adequate supplies of quality food along with growing prosperity contributed to overall Dutch wellbeing. Therefore, it can be seen that there were no major push factors forcing the Dutch to emigrate.

Migration into Australia

Prior to WWII, few Dutch nationals migrated to Australia and those who did tended to be individuals or family groups. Census records reveal an Australian Dutch-born population of 594 in 1901, 745 in 1911 and just 1,391 in 1921.

In response to population pressures and the Great Depression of the 1930s, the Netherlands government took formal steps to encourage emigration. The Netherlands established an Emigration Act in 1936 to assist those affected by the economic depression. The Australian government was very interested in increasing the country’s population, particularly in agricultural areas, and in

23 Wintle; p.35.
25 Wintle; p.34.
26 Wintle; p.35.
28 Wintle; p.7.
29 Wintle; p.342.
30 Wintle; p.342.
31 Overberg in James Jupp The Australian People, p.259.
1939 a Dutch emigration official visited Adelaide as part of his survey of Australian primary industry conditions with a view to encouraging Dutch farmers to settle in rural Australia. After negotiations between the Netherlands Emigration Foundation and the Commonwealth, a bilateral agreement was signed in 1939. While no Dutch citizens emigrated under this scheme due to the disruption of WWII, it paved the way for post-war emigration and negotiations were revived after the war. In December 1946 an agreement was signed between the Commonwealth Government and the Netherlands Emigration Foundation (sponsored by the Netherlands government) to allow for admission of Dutch settlers into Australia. In December 1948, the Volendam became the first ship to sail from Rotterdam with assisted passage migrants. On board the Volendam were 50 Australian women who were returning to Australia with their Dutch husbands whom they had met and married in Australia during the war. A lack of available shipping meant that few Dutch migrants arrived in the early years of this agreement. In addition, between 1947 and 1948 twenty Dutch migrants arrived in Australia under the Empire and Allied Ex-Servicemen’s Scheme which provided financial assistance to Dutch servicemen who had served in Australia. To further facilitate migration between the two countries, The Netherlands Australia Migration Agreement was established in February 1951. Many of the post-war migrants arrived on board the ship Johan Van Oldenbarnevelt which made 44 voyages to Melbourne between 1950 and 1958.

Australia was second only to Canada in giving post-war Dutch emigrants a home with some 125,000 Dutch nationals arriving between 1947 and 1961. In the period July 1949 to June 1959, the Netherlands ranked fourth-highest in a list of countries of birth of settler arrivals to Australia but by 1970 the Netherlands had disappeared from the top ten list. However, the longer period July 1949 to June 2000 places settlers from the Netherlands in eighth place overall with a total intake of 161,298 migrants.

References:
33 Arthur A. Calwell; Dutch migration from the Netherlands to Australia, Cabinet Submission 318, Agendum 5381, 13 December 1946.
35 The Mail; 11 Dec 1948, p.4.
36 The Mail; 11 Dec 1948, p.4.
37 Official Year Book of the Commonwealth of Australia; No. 38 (1951) p.578.
38 Official Year Book of the Commonwealth of Australia; No. 38 (1951) p.578.
43 Immigration: Federation to century’s end, p.25.
The most recent census (2006) shows a Dutch-born population of 78,922 in Australia. The Dutch now comprise 2.6 per cent of all overseas-born people in Australia. In addition, the 2006 census shows that 310,082 Australians claimed Dutch ancestry.

**The Netherlands East Indies – a special case**

Until Indonesia achieved independence, the close proximity of the NEI made the Netherlands Australia’s closest European neighbour. During WWII and the decolonisation of the NEI in the years after the war, some 330,000 Dutch nationals returned to the Netherlands while approximately 50,000 moved elsewhere. 10,000 came to Australia of which around 1,000 were war refugees. Census records are lacking in detail to track these migrants until the 1986 census which recorded 5,051 Dutch Indonesians in Australia. During WWII the NEI administration was relocated to Queensland. Never before or since has Australia hosted a foreign government in exile. Newspapers reported that in November 1945 50 Dutch nationals arrived in Adelaide to recover from their three years’ internment by the Japanese in Java and more arrived in December and in early 1946. However, with the White Australia policy influencing migration decisions, Dutch Indonesians were not always warmly welcomed especially considering that many had Asian ancestry after more than 300 years of Dutch control of Indonesia. In addition, there was considerable sympathy in Australia for the newly formed Republic of Indonesia, especially from the trade unions, which fuelled some anti-Dutch sentiment. While the diaspora of decolonisation that was the NEI group is beyond the scope of this report, it is important to acknowledge this significant movement of people.

**Migration into South Australia**

The first Dutch settler in South Australia arrived even before the colony existed. An old Dutch sailor by the name of Jacob Seaman arrived at Western River on Kangaroo Island in 1832 and made his living through sealing and agriculture. One early newspaper item claims that he arrived on Kangaroo Island in 1827. Seaman remained on Kangaroo Island until his death ‘from old age and a hurt in the shoulder’ in 1846 and the ruins of his hut can still be found at Point Morrison.

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44 National Archives of Australia; Fact sheet 156.
46 Westerbeek-Veld; p.88.
47 Westerbeek-Veld; p.88.
48 Westerbeek-Veld; p.99.
50 Stephen Brady and Hans Sondaal in The Dutch Down Under, p.ix.
51 The Advertiser; 26 November 1945, p.6 and 6 December 1945, p.9.
52 Westerbeek-Veld; p.100.
53 Nunn; p.74.
54 The Southern Australian; 24 September 1844, p.308.
In the late nineteenth century, Dutch priests were recruited by the Bishop of Adelaide to serve the growing population of Catholics in South Australia. Three priests arrived in Adelaide in late 1863 with one of them ministering here for around forty years.  

While the Netherlands employed consuls in Adelaide from at least 1856, this was due to the large number of visiting Dutch ships rather than to deal with matters concerning the Dutch population. Census records indicate a very small Dutch-born population in South Australia during the nineteenth century. In 1881 South Australia could claim only 76 Dutch residents rising to just 82 in 1891. By Federation, a mere 127 Netherlands-born people resided in the state. Even allowing for the likely fallibility of colonial census data, these numbers must be considered insignificant. However, the economic and population pressures in the Netherlands following WWII along with Australia’s desperate need for workers prompted immigration agreements between the two countries and Dutch migrants came in great numbers. By June 1961 there were 12,539 Netherlands-born residents of South Australia making the Dutch the third-largest group of non-English-speaking migrants behind the Italians and the Germans. The arrival of Dutch migrants quickly slowed by the 1980s and, as a consequence, the Adelaide office of the Netherlands Government Emigration Service closed its doors on 1 March 1984. Today, South Australia’s Dutch-born population represents roughly 10 per cent of all Dutch in Australia. The most recent census (2006) showed a Dutch-born South Australian population of 7,789 and 26,084 claimed Dutch ancestry.

Rural and regional South Australia

In 1951 Australia’s Minister for Immigration, Harold Holt, took steps to satisfy the demand for rural labour by encouraging farmers to employ migrants on their properties. With plans for an increasing intake of migrants, Holt proposed using Europeans or Americans to make up the shortfall of agricultural workers. However the South Australian State Secretary of the Australian Primary Producers’ Union expressed concern that farmers might only be able to offer seasonal work and added that a shortage of materials and accommodation might render the scheme unworkable. Nevertheless, the government pursued its plans and in 1952 the Department of Labour and National Service mailed

56 Elisabeth Anderson; Three Dutch priests in South Australia (2006) online at http://www.daaag.org/who-s-who/religion/elly-anderson
57 South Australian Register; 21 November 1856, p.3.
58 South Australian Census records 1881, 1891.
59 Dennis; p.121.
60 The Dutch Community; No.76, April 1984, p.27.
62 The Advertiser; 31 October 1951, p.3.
63 The Advertiser; 31 October 1951, p.3.
64 The Advertiser; 2 November 1951, p.2.
forms to farmers urging them to employ migrants. The form explained that ‘These migrants, drawn from the farming communities of Italy and Holland, are obliged to remain in employment approved by the CES for two years.’ Consequently, many Dutch migrants found themselves in South Australia’s rural areas in the 1950s and this is evidenced by the existence of country Dutch clubs in Whyalla and Mount Gambier. The 2006 census showed the largest Dutch-born populations in rural South Australia are in the LGAs of Mount Barker (185), Mount Gambier (162), Whyalla (141) and Wattle Range (100). Rural Dutch migrants remains a topic yet to be properly studied.

Return migration

While accurate figures are difficult to obtain for return migration, anecdotal evidence suggests that it was common practice. We do know that the Dutch had the highest return rate of all migrants to Australia. One migrant reflected a common feeling: “I can tell you if there had been a road...”

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65 National Archives of Australia; Migrant Farm Labour Placement Drive, NAA Series AP31/1 (1952-1955).
66 National Archives of Australia; Migrant Farm Labour Placement Drive, NAA Series AP31/1 (1952-1955).
67 National Archives of Australia; Fact sheet 156.
between Australia and Europe ... they would all have been walking back with their suitcases.”

Those who returned to the Netherlands complained of issues in Australia relating to language, housing, low job status, lack of friendships with Australians and the lack of familiar items such as foods. In addition, it was felt by Dutch settlers that the government had been dishonest in their portrayal of Australia as the ‘land of golden opportunity’ while omitting anything negative. One migrant who stayed at Woodside Camp said, “We saw several propaganda films of the huts we were in, of the dining room and they all had big tables all with white tablecloths. Bowls of fruit everywhere and nice table settings with glasses for wine or water or whatever. But when we got there, there was nothing like it. There were no white dressed tables. There were no bowls of fruit. It was just bare tables with chairs.” When economic conditions began to improve in the Netherlands in the 1950s and 1960s, many homesick Dutch migrants returned to Europe. A Netherlands government study in the early 1980s showed that about one-third of all Dutch emigrants returned to the Netherlands within ten years.

Modern migrants

Today, Dutch migrants are typically highly mobile professionals or academics and most Dutch migrants arrive on independent skills visas. Such visas are difficult to obtain and represent a sharp contrast with conditions in the post-war period when specific arrangements existed between Australia and the Netherlands making migration a much easier process. Today Dutch migrants differ from those who came during the 1950s who were typically from the average to lower income groups and were usually skilled or semi-skilled. In 1970, the Dutch occupied just 6 per cent of the professional occupations in Australia which was much less than the average Australian (9.5 per cent) or British-born migrants (9.1 per cent).

Settlement patterns

In contrast to many ethnic groups, the Dutch did not settle in tight-knit groups but scattered throughout Australia and can be found in almost all LGAs. Jennifer Gibson’s 1967 study which compared the settlement patterns of Greek and Dutch migrants in Adelaide found the latter much less likely to settle near other migrants from the Netherlands. She also found that ‘the Dutch

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68 Ernst Mullaart; oral history recording with author on 17 October 2011, SLSA OH 983/1.
69 Berrevoets; pp.96-97.
70 Berrevoets; p.97.
71 Mullaart interview.
72 Berrevoets; p.97.
73 Blauw; p.181.
75 O’Sullivan; p.11.
77 Overberg in James Jupp The Australian People, p.260.
78 Gibson; p.26.
male is generally in his late thirties or early forties, brings a wife and several children, and is looking for somewhere to establish a comfortable home free from population pressure’. While there is a general tendency for migrants to settle near their arrival point, Rose found that the Dutch who came to Australia, along with Italians, preferred rural areas. Rose’s 1958 study found that the Dutch distributed themselves in country towns in a similar proportion to that of the general Australian population. However, this observation might have less to do with preference than with the Migrant Farm Labour Placement Drive which targeted Dutch and Italian migrants in the 1950s. Berrevoets concluded that South Australian Dutch did not organise themselves into groups based on religion or socio-economic status, as many Dutch migrants in Victoria and New South Wales had done, but rather on personal friendships.

The ideal migrant

The Dutch have historically been seen as very quick to assimilate into new societies. In 1951, a Canberra newspaper editorial claimed that ‘German and Dutch immigrants offer the most suitable types for assimilation’. Certainly the Dutch were preferred over southern European migrants with the same article claiming that ‘The intention to admit 15,000 Italians during the year may be viewed with less enthusiasm, but careful selection may avoid some of the defects of Italian immigration in the past’. In 1946, Australia’s Immigration Minister Arthur Calwell called the Dutch ‘very desirable migrants’. In 1952, the secretary of the Mitcham sub-branch of the SA Fathers’ Association, resolved at a conference to object to southern European migrants urging that only British, Dutch, and Scandinavian migrants be admitted. A clear preference was shown for Dutch migrants by the post-war Australian government. In the period from 1947 to 1971, 61.5 per cent of Dutch migrants were recipients of Australian government financial assistance while just 19 per cent of Italian migrants received similar assistance. Rose has asserted that the Dutch were probably the least disliked of all non-British migrants. Clyne noted that the Dutch were ‘model immigrants’ who ‘did not stand out, they adjusted quickly’. This adjustment was no doubt helped by the Netherlands government which actively encouraged its emigrants to lose their ‘Dutchness’.

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81 Rose; p.522.
82 National Archives of Australia; Migrant Farm Labour Placement Drive, NAA Series AP31/1 (1952-1955).
83 Berrevoets, p.92.
84 Canberra Times; 24 January 1951, p.4.
85 Canberra Times; 24 January 1951, p.4.
86 Arthur A. Calwell; Dutch migration from the Netherlands to Australia, Cabinet Submission 318, Agendum 5381, 13 December 1946.
87 The Mail; 29 March 1952, p.4.
89 Rose; p.525.
90 Clyne in The Dutch Down Under; p.342.
The Dutch language is of particular interest to linguists due to the apparent speed and ease with which Netherlands-born migrants adopt English. The language shift analysis by Michael Clyne based on Australian 1996 data revealed that the Dutch had by far the highest rate of English uptake of any first-generation migrants. In the 2006 Census, the number of people reporting using Dutch at home in Australia was 36,184 giving Dutch a ranking of 22 on the list of overseas languages used. In the 2006 census 3,147 South Australians reported using Dutch at home.

While English was readily accepted, the lack of Dutch language taught in schools was noticed. In the youth pages of the Hollands Club Nieuws of December 1967, the young editor lamented the fact that Dutch was not a subject at high schools yet Italian was available to many. Wiseman’s 1969/70 study of South Australian secondary school students showed that three-quarters of the students with Dutch parents spoke only English at home with their parents, in sharp contrast to students with Italian parents, the majority of whom spoke only Italian with their parents. In contrast to the children of Polish and Italian migrants, the students with Dutch parents reported no involvement in ethnic groups nor any attendance at Dutch language classes. However, this does not mean that Dutch migrants shunned their language. Indeed, Wiseman’s research showed that the parents of his target group retained Dutch to a high degree while developing a good command of English.

While secondary schools in Sydney, Melbourne and Adelaide currently offer Dutch as a subject, the numbers of students choosing the language is extremely low. Between 1998 and 2009 there were just 11 students in South Australia with a result in a Stage 2 Dutch language subject and none at all in 2010. No Australian university now offers Dutch as a degree subject. However, one questionnaire respondent reported being in the process of setting up a Dutch-language playgroup in Adelaide.

Church services in the Dutch language were frequently offered in the 1950s and 1960s but are becoming rare these days. The Reformed Church and the Roman Catholic Church have abandoned Dutch language services and the Uniting Church (Hervormd) Dutch services are ‘small and dwindling’.

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92 Clyne; Dynamics of Language Contact, p.25.
93 The People of South Australia: statistics from the 2006 Census; pp.19, 29.
94 The People of South Australia: statistics from the 2006 Census; p.84.
95 Hollands Club Nieuws; December 1967, Youth Page, p.13.
96 Wiseman; pp.129, 135.
97 Wiseman; p.115.
98 Wiseman; pp.79-80
99 Clyne in The Dutch Down Under; p.342-343.
100 SACE Annual Reports online at http://www.sace.sa.edu.au/about/key-information/annual-report
101 Clyne in The Dutch Down Under; p.343.
102 Clyne in The Dutch Down Under; p.343.
It cannot be overlooked that the Dutch language is more similar to English than some other European languages. Michael Clyne concluded that the quick uptake of English among Dutch migrants can be explained by their cultural similarity while a cultural dissimilarity is seen between the Dutch and other migrant groups.\footnote{Clyne in The Dutch Down Under, p.348.} He also noted the importance the Dutch themselves placed on assimilation.\footnote{Clyne in The Dutch Down Under, p.348.} However, while the uptake of English is perceived as evidence of assimilation and adjustment, O’Sullivan and Berrevoets each warned that this did not necessarily mean that the Dutch adapted easily concluding that the Dutch endured the same hardships as any other migrant group.\footnote{O’Sullivan; p.iii. Berrevoets; p.18.}

**Dutch radio and television**

Despite the capacity of the Dutch to adopt English, there is still a desire among some migrants to be exposed to their native language and Dutch radio and television programs remain popular allowing for language maintenance. The Netherlands Broadcasting Organisation (NBO) started in 1975 although it was functioning as part of 5KA since 1964 making it the oldest non-English radio service in Australia.\footnote{Berrevoets; p.83-84.} The weekly two-hour Dutch radio program *Contact* was hosted by Paul Kokke.\footnote{O’Sullivan; p.43.} By the 1980s NBO was broadcasting 7.5 hours of Dutch radio per week.\footnote{Berrevoets; p.83.} NBO now operates in Adelaide as one of the 46 committees forming Ethnic Broadcasters Inc., operators of radio station 5EBI 103.1 FM.\footnote{pers. comm. Henk de Weerd, 7 September 2011.} 5EBI offers eight hours of Dutch language programming per week.\footnote{5EBI website http://www.5ebi.com.au/} Radio station 5EFM, servicing Strathalbyn, Yankalilla, Victor Harbor and the South Coast, offers a Dutch program every Tuesday evening.\footnote{5EFM website http://www.5efm.org.au/program.htm} Also on Tuesday nights is *Time with the Dutch* on Adelaide community radio station 5PBA.\footnote{5PBA website http://www.users.on.net/~pbafm2/} In addition, Australia’s Special Broadcasting Service (SBS) offers daily Dutch-language television broadcasts and radio programs.\footnote{SBS website http://www.sbs.com.au/aboutus/our-story/}
Publications

Publications aimed at Dutch Australian readers also exist. Apart from the newsletters mentioned in relation to the clubs, others include the short-lived *Het Duyfken*, *De Schakel* and *Je Maintiendrai*.114 *Holland Focus* is a bi-monthly colour magazine, published since May/June 2006, for Dutch and Flemish Australians and New Zealanders with articles in both English and Dutch.115 Of the 10,000 copies of the *Holland Focus* printed, about 15 per cent goes to South Australia.116 The *Dutch Australian Weekly* was founded in 1951, became the *Dutch Weekly* in 1993, and is still in publication.117

The questionnaire revealed that 92.5 per cent of respondents (37) speak Dutch ‘often’ or ‘sometimes’. So it can be seen that while census data and academic research support the perception that migrants from the Netherlands rapidly adopt English, the Dutch do not seem ready to give up their language entirely as evidenced by the existence of Dutch language television and radio programs and publications.

Food

The question about food on the questionnaire received a strong response with 72.5 per cent (29) of respondents claiming to enjoy Dutch food regularly. Some respondents offered long lists of favourite food items such as *speculaas*, *drop*, salted herrings, *poffertjes*, *stamppot*, *appelstroop* and *kroketten*. While few Dutch-themed restaurants have existed in Australia, the popularity of Dutch food is evidenced by the existence of at least three Australian-based online Dutch food suppliers and the Dutch Food & Supplies Shop at Brighton. In addition, the Dutch Club serves Dutch meals from their kitchen and sells Dutch food from a small store in the clubrooms. Despite effectively integrating into South Australian life, the Dutch are still attracted to their familiar foods.

114 O’Sullivan; Appendix A, p.51.
115 *Holland Focus* website http://www.hollandfocus.com/
116 pers. comm. Iet Fuijschot, editor of *Holland Focus*, 7 September 2011.
Dutch clubs and organisations

Overview

During the 1960s and 1970s, South Australia hosted a surprisingly large number of Dutch clubs, societies and associations, sometimes with overlapping aims and somewhat confusing alliances. By 1985, South Australia had at least 27 Dutch clubs and organisations including two country associations at Mount Gambier and Whyalla.118 Confusingly, two separate clubs were known as the ‘Dutch Club’ at different times. There was considerable competition among the clubs and the major players – Netherlands Society, Neerlandia and the Dutch Social and Welfare Club – each claimed to be the biggest Dutch club in South Australia at various times. When the Netherlands Society was in its final years, their catchcry became ‘we are the oldest Dutch club in South Australia’.119 Attempts were made to create umbrella organisations such as the short-lived United Netherlands Associations and Clubs in South Australia which was active in mid-1978 but quickly disappeared from the records. The Federation of Netherlands Organisations in South Australia Inc., which began in 1979, boasted some 23 foundation members and seemed to enjoy some limited success in bringing the various clubs together but by 1987 was no longer in existence.120 Berrevoets found that Dutch clubs and organisations in South Australia were not formed on the basis of religion or other world views but rather on the basis of personal relationships.121 Further, the clubs responded to the geographical distribution of the Dutch in South Australia and were often regionally bound.122 The clubs, observed Berrevoets, were inwardly oriented and designed for the needs of the members rather than outward displays of their heritage and culture.123 This inward focus served to make the Dutch invisible to the wider community.

The Oranje Club

The earliest Dutch club in South Australia seems to have been the Oranje Club which was opened by the Lady Mayoress, Mrs. Hawker, on 30 March 1942.124 The club was established by Lady Mawson at Gilbert Place, Adelaide, for evacuees from the NEI.125 Lady Mawson had been born in London to Dutch parents so it was natural that she would seek to assist Dutch refugees during WWII. It became a gathering place for the NEI diaspora as well as a place visited by Dutch servicemen. However, little is now known of this institution and the last mention of the Oranje Club in newspapers appears to be in late 1943.126

118 O’Sullivan; p.52.
119 Hollands Club Nieuws; June 1983.
121 Berrevoets; p.99.
122 Berrevoets; p.100.
123 Berrevoets; p.99.
124 The Advertiser; 31 March 1942, p.3.
125 The Advertiser; 31 March 1942, p.3.
126 The Advertiser; 18 November 1943, p.3.
Neerlandia

The South Australian Society Neerlandia became incorporated in 1969. Neerlandia was closely aligned with The Netherlands Publishing Group which published a monthly newsletter called Nederlands Maandblad which, in 1972, went to around 1,000 families in South Australia. In February 1978, Neerlandia claimed to be the state’s largest Dutch club with over 1,000 members though it seemed to function more as a publishing house than a club. However, due to pressing financial problems through declining membership, Neerlandia vacated their premises ‘Neerlandia House’ in Wright Street at the end of 1979 and by late 1980 were in the process of winding up the association. Funds from the collapse of Neerlandia were donated to Warrina Homes in early 1981 to provide an aged care unit. The Neerlandia Welfare Fund Inc., which began in 1970, continued on for some years after its parent body’s demise.

Tong Tong

Tong Tong South Australia Inc. (The Dutch Indonesian Association of South Australia) was started by Peter Ammerlaan who had been evacuated from the NEI and had lost everything when Indonesia claimed independence. Tong Tong was registered as a business in April 1975 and became incorporated in October 1976. In part, their objects were ‘To promote or assist in promoting and maintaining good relations between its members, with particular reference to its language and culture, and the people of the Netherlands, Indonesia and Australia.’ Maandblad was a monthly newsletter published by Tong Tong. Tong Tong actively promoted language classes through Kuned Inc. (their association for the promotion of the Dutch culture and language) as well as offering movie nights, socials and the Dutch colonial feast rijsttafel (‘rice table’) for their members. A tong tong is a wooden musical instrument that is beaten with a stick to produce a rhythm. The association folded sometime after the death of its founder in December 1980.

The Netherlands Society in South Australia

Following a discussion among a group of Dutch migrants on the Dutch Queen’s birthday in 1948, the Netherlands Society in South Australia evolved in 1950, first holding meetings in participants’ homes. Later, they met in the basement of the Freemason’s hall on North Terrace.

127 Tong Tong archives; SLSA, SRG 446, Series 1-2.
128 Letter from The Netherlands Publishing Group of South Australia Inc. dated 5 June 1972, SLSA.
129 The Mail; 7 February 1978.
130 Letter from Neerlandia to Eaton & Associations, Barristers & Solicitors, dated 15 October 1980, SLSA.
131 Tong Tong archives; SLSA, SRG 446 Series 1-2.
132 Berrevoets; p.83.
133 pers. comm. Frans Ammerlaan, 8 September 2011.
134 Tong Tong archives; SLSA, SRG 598.
135 Tong Tong Constitution.
136 Tong Tong archives; SLSA, SRG 598, memo dated 13 Sept 1984.
137 Tong Tong archives; SLSA, SRG 598.
138 O’Sullivan; p.42.
139 Hollands Club Nieuws; March/April/May/June 1982.
The society became incorporated in July 1962. Their first newsletter, *Je Maintiendrai*, was published from May 1962 until March 1963 and was entirely in Dutch. From August 1963 the club published a monthly newsletter, *Hollands Club Nieuws*. In January 1963 the club moved to 76 Sturt Street but the next year the Netherlands Society enjoyed a grand opening of new premises at Holland House, 13 Hutt Street, on 4 July 1964. However the club sought its own home and a building in Light Square was purchased in early 1975. The newsletter of November 1974 boasted about the society’s newly-acquired clubrooms, saying, ‘The magnificent building with two storeys, three shops, a private laneway and a view of one of Adelaide’s beautiful parks, is a tremendous asset for our Society.’ Settlement on 28 February 1975 required a $20,000 deposit, which was raised through a scheme whereby club members purchased debentures, and the society found itself burdened with a large mortgage on the property. When the club’s first interest payment of over $25,000 came due in late 1976, the society was unable to meet their obligations and this was to set the tone for the remaining years of the society’s life.

Financial troubles aside, the Netherlands Society provided Dutch South Australians with many events such as balls, dinner dances, Miss Tulip contests, Holland Festivals and the Dutch Kermis which was an outdoor celebration in Light Square. Over two days in April 1976, the society’s first Holland Festival was held at Wayville Showgrounds.

There was much excitement in Adelaide’s Dutch community when Crown Princess Beatrix and her husband Prince Claus made a quick stopover at Adelaide Airport while travelling between Perth and Canberra on 29 May 1978. A large group of Dutch migrants, including many society members, hoped to catch a glimpse of the royal couple with ‘elderly women leaping on to chairs

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140 Certificate of incorporation on change of name, Reg. No. 2432T, dated 5 February 1986.
141 Netherlands Society archives; SLSA.
142 Minutes of *Hollands Club Nieuws* held on 10 June 1964 at Mynhart’s Coffee Lounge.
143 *Hollands Club Nieuws*; August 1964, p.1.
144 *Hollands Club Nieuws*; November 1974.
145 *Hollands Club Nieuws*; November 1974.
146 *Hollands Club Nieuws*; September 1976.
in a single bound, children being heaved on to parental shoulders and noses being thrust to the glass’.148 As the aircraft door opened, the people dressed in red-white-blue and orange cheered and sang ‘oranje boven’.149 After being welcomed by the Dutch Consul, the royals greeted the appreciative crowd and made their departure after a mere 45 minute stopover.150

In late 1977 the South Australian Housing Trust made a large parcel of land available to the Netherlands Society for the purposes of an aged care facility.151 Dutch Village Inc. was established soon after and approvals and grants were secured from various bodies for the proposed facility at Amsterdam Road, Hackham.152 However, despite much hype and the preparation of architectural plans, the retirement village did not come to fruition.

With unpaid mortgage payments threatening the foreclosure of the club building, a company was formed by the society’s president and others in early 1979 to purchase the building and lease it back to the society.153 However, financial problems continued to plague the club. The Society’s Holland Festival of 1981 was a washout both in terms of the weather and financially.154 The newsletter of July 1981 described the society as ‘critically ill’.155 Hetty Verolme, who had been president of the Netherlands Society since 1973, resigned in April 1982.156 By 1983 the newsletters were becoming thinner and less frequent and the final newsletter, which was published in July 1984 (more than a year after their previous newsletter), showed a club that had no club rooms and one that was struggling for survival.157 By this stage, the rival Dutch Social and Welfare Club had moved into their new purpose-built premises on Salisbury Highway and the battle for Dutch club supremacy had been decided.

No discussion of the Netherlands Society would be complete without mentioning their famous street organ called De Klok. It was built in the early 1920s by Carl Frei and entertained people in Amsterdam before travelling around the world as part of KLMs marketing campaign.158 Donations from members of the Netherlands Society along with a grant from the Netherlands Consul for SA allowed the president to travel to Europe to purchase the instrument.159 The 56-key hand-operated organ was declared a historical instrument by

151 *Hollands Club Nieuws*; November 1977.
154 *Hollands Club Nieuws*; Feb/March 1981 and May and June 1983.
155 *Hollands Club Nieuws*; July 1981.
156 *Hollands Club Nieuws*; March/April/May/June.
158 pers. comm. Craig Robson, 18 October 2011.
The Art Gallery of South Australia and had a National Trust rating. The organ was used regularly to entertain at various events and became an easily recognisable icon of the Dutch in South Australia. At the 1979 Australia Day celebrations, De Klok made an appearance where the Minister for Community Development, John Bannon, ‘managed to play without a flaw the Jordan Waltz which delighted the many onlookers and who promptly gave him a warm applause.’ The last we hear of De Klok in the society’s records is in late 1982 when it was booked for a festival in Port Adelaide. Sometime later, Verolme and De Klok left the state. The organ was purchased from Mrs Verolme in 1992 in Perth by its current owner, Craig Robson, of Sydney who has kept it in working order.

The Dutch Social and Welfare Club (The Dutch Club)

Due to the controversial activities of the Netherlands Society in South Australia, the Dutch Social and Welfare Club formed as a breakaway group in early 1978. It had been a difficult split with embarrassing newspaper reports, legal action and a six-week-long sit-in at the clubrooms. Ultimately 62 members left to form their own club with Luke Drieman as president. In light of the unpleasant Light Square experiences, the club’s newsletter of late 1979 voiced their hopes for a united Dutch community in Adelaide: ‘Let it be: One community, One Club, One building!’ The club’s motto: ‘Nata in proelio – Crete in pace’ (‘Born in battle – grow in peace’) was a testament to its beginnings and aspirations. In October 1978 the Dutch Social and Welfare Club became incorporated. The official name of the Dutch Club is The Dutch Community (Dutch Social and Welfare Club) Incorporated.

However, there were difficulties to overcome during the club’s early years with the club needing three rental properties before settling into their current home. The club used a hall at Torrens Road, Croydon, for a short time before moving to a theatre at Prospect in October 1978. Then in May 1983 they moved to premises at South Road, Hilton, where they continued with their plans to build their own home.

In October 1979, Leyden’s Relief was celebrated in their Prospect premises. The theatre was decorated with a realistic fireplace, a herring cart, copper wall plaques, tiles, jugs, and a spinning wheel which took participants back to the sixteenth-century city of Leyden which was saved from a lengthy siege in 1574. One club member made many costumes while volunteers peeled and

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160 *The Advertiser*; 28 Dec 1977, p.3.
161 *Hollands Club Nieuws*; February 1979.
163 pers. comm. Craig Robson, 18 October 2011.
164 *The Dutch Community*; No.21, 1 November 1979, p.11.
165 *The Dutch Community*; No.38, 1 March 1981, p.12.
167 *The Dutch Community*; 12 November 1978, p.4.
168 *The Dutch Community*; No.66, 1 June 1983, p.12.
169 *The Dutch Community*; No.21, 1 November 1979, pp.12-13.
cut some 175 kilograms of potatoes, carrots and onions for the historic meal of brisket, herring and white bread which was reminiscent of the food first offered to the newly-liberated hungry citizens of Leyden.\textsuperscript{170} Leyden’s Relief was celebrated for the next two decades.

On Saturday 6 December 1980 a St. Nicolaas ball at the St. Clair Youth Centre, organised by the Federation of Dutch Organisations, was enjoyed by around 1,000 people with the tickets selling out weeks before the event.\textsuperscript{171} The next day, approximately 350 children enjoyed their St. Nicolaas party at Elder Park with St. Nicolaas arriving on Popeye, Black Peters on horseback, pipe bands and marching girls.\textsuperscript{172} The club newsletter boasted that, ‘All in all, St. Nicolaas did not exactly go by unnoticed in Adelaide’.\textsuperscript{173}

By May 1981, club membership had grown to almost 200 with four or five new members joining every week and by March 1984 they had almost 500 members.\textsuperscript{174}

The club’s current premises were constructed in 1984 at 21 Greenfields Drive, Greenfields. While the steelwork for the large building was constructed professionally, everything else was built through the hard work of the members who contributed their skills and time.\textsuperscript{175} ‘We did it with love,’ said Thea Borgers.\textsuperscript{176} As the construction progressed, a flag was flown from the building’s highest point, as is the custom in the Netherlands, and the gathered crowd sang ‘Hollands Vlag Je Bent Mijn Glorie’ (‘Dutch Flag, You Are My Glory’) and the national anthem was played.

In 1985, after eight years of fundraising and planning, the Dutch Club moved into its new home. The president, Tony de Bruin, wrote, ‘We are justly proud and grateful, to see this building as a symbol for the faith in the future of all the Dutch people in Adelaide.’\textsuperscript{177} The official opening was celebrated much later on 7 March 1987. In 1988 the club sold a portion of their land allowing the club to be debt-free.\textsuperscript{178}

\begin{thebibliography}{99}
\bibitem{170} \textit{The Dutch Community}; No.21, 1 November 1979, pp.12-13.
\bibitem{171} \textit{The Dutch Community}; No.36, 1 January 1981, p.12.
\bibitem{172} \textit{The Dutch Community}; No.36, 1 January 1981, p.12.
\bibitem{173} \textit{The Dutch Community}; No.36, 1 January 1981, p.12.
\bibitem{174} \textit{The Dutch Community}; No.40, 1 May 1981, p.11; No.75, March 1984, p.28.
\bibitem{175} pers. comm. Thea Borgers, 24 August 2011.
\bibitem{176} pers. comm. Thea Borgers, 24 August 2011.
\bibitem{177} \textit{The Dutch Community}; No.94, October 1985, p.24.
\bibitem{178} \textit{The Dutch Community}; July 1988, p.10.
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The DSWC played a key role during a visit by Queen Beatrix and Prince Claus during their tour of Australia as part of the Bicentenary celebrations in 1988. The royal couple visited Port Adelaide where four Dutch Navy ships had arrived a few days prior. The entourage boarded the *Jan van Brakel* and the *Kortenaer* to greet four hundred expatriates. Ernie Mullaart recalled that it was a big event for the Dutch, “especially the older Dutch people – the ones who were still homesick and missed the old fatherland.” In the evening, a nine-piece band from the frigate *Jan van Brakel* entertained at the Dutch Club having already performed around Adelaide in the days prior. “We had twice as many people in the hall that we could comfortably seat or hold. It was a great night.” said Mr. Mullaart.

From a high of more than 800 in the late 1980s, the current Dutch Club membership stands at 160 with a committee of eight. Having a Dutch ancestry is not necessary for membership but, in fact, most members do have Dutch roots. It is estimated that there are fewer than ten members without Dutch heritage. Weekly events such as the *Klaverjas* cards group and the *Uit en Thuis* group for the aged each attract around 40 participants while the monthly Family Days attract around 80. The Hollandia ladies group meets on Tuesday mornings. The major annual Dutch Festival, held on April 30 to celebrate the birthday of Queen Beatrix, attracts some 3,000 people from the wider community.

Like many other community clubs, the Dutch Club is suffering from an ageing membership and a shortage of volunteers. While the Dutch Club today exists through a combination of dedicated volunteers and careful financial planning, it is not flourishing and the club’s future looks bleak. Indeed, its long-term survival will require some radical changes and the current committee seem acutely aware of this. However, it must be noted that the Dutch Club is not unique and is suffering from the same declining membership as many other clubs around Australia. For now, the committee is focused on providing services and meeting the needs of its members.

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179 *The Advertiser*; 31 October 1988, p.3.
180 *State visit to South Australia by Her Majesty Queen Beatrix and His Royal Highness Prince Claus of the Netherlands*; programme, Saturday 29 October 1988, Govt. Printer Adelaide (1988).
181 Mullaart interview.
182 *The Dutch Community*; October 1988, p.4 and November 1988, p.15.
183 Mullaart interview.
DutchSA

DutchSA is quite a different community from the Dutch Club with a generally younger group of members. According to its website, DutchSA is ‘an initiative of the Australian Netherlands Chamber of Commerce (ANCOC) and provides an informal platform for those who wish to relate on a professional or social level with Dutchies in South Australia.’

DutchSA offers an informal style of community with its online presence and casual monthly get-togethers at the Belgian Beer Café (JongerenBorrel) as well as social events such as golf days. This reflects the movement away from the formal strictures of a traditional club where agendas, meetings, committees and volunteers are the norm. ‘Networking’ is a word often used to describe DutchSA’s approach and members of DutchSA seem not to desire or need a fixed meeting point such as a clubhouse. Of the current 217 members, 44 per cent are female.

Members of DutchSA are typically professionals or academics and the membership of DutchSA is steadily growing. Despite the generational differences between the Dutch Club and DutchSA, it is worth noting some similarities such as the celebration of Dutch festivities such as Sinterklaas. In addition, members of both organisations enjoy celebrating World Cup Soccer when a sea of orange can be seen at any gathering of ‘Dutchies’. Indeed, some 80 per cent (32) of the questionnaire respondents reported celebrating Dutch holidays or festivals.

Netherlands Australian Aged Services Association Inc.

A 1980 Dutch Club newsletter indicated the importance given to the aged, saying, ‘We want to assist our aged Dutch people in another way than with an old age pension. We want to help them out with all the things they value, be it a Dutch library, Dutch films, Dutch Socials.’ The Netherlands Australian Aged Services Association Inc. was established in September 1989 as a non-religious, non-profit organisation offering residential and community aged care services. NAASA operates Rembrandt Court which is a 57 room residential aged care facility at Oaklands Park providing care to the general community as well as culturally sensitive care to elderly Dutch migrants. NAASA’s vision is ‘To make a positive difference to the physical, emotional, mental and spiritual well-being of older/disabled people of Dutch speaking descent.’ While the number of Netherlands-born Australians is falling, the percentage of these migrants falling into the ‘aged’ category is growing rapidly securing NAASA’s relevance into the future.

187 The Dutch Community; No.30, 1 July 1980, p.13.
The Netherlands was a very close ally of Australia during WWII and Dutch forces were instrumental in defending Australia. In 2006 Australia’s Governor General referred to the Dutch as “our Fourth Ally”. The Pacific War was fought with assistance of Dutch ships. Dutch civil and military aircraft were also based in Australia and the Royal Netherlands Indies Army fought the Japanese from Malaysia to Timor alongside Australian troops. Despite this close military relationship, Dutch servicemen and women suffered the embarrassment of being denied membership of the RSL. Indeed, Dutch Allied Ex-Service people did not qualify for a service pension until 1979 after lobbying by NESWA. NESWA had its roots in two NSW groups which joined forces in 1969, eventually establishing branches around Australia. NESWA once boasted an Australia-wide membership of around 2,000 but by 2006 this had dropped to 600 full members and 100 associate members. The South Australian branch formed in October 1983 with 25 people attending the first meeting. In 1995, a group of NESWA members flew to the Netherlands to commemorate the fiftieth anniversary of the liberation of the Netherlands. As well as social events, members participate in the Anzac Day marches, Remembrance Day commemorations at the monument at the DSWC and the May 4 Dutch Remembrance at the DSWC. The South Australian NESWA committee meets each month at the DSWC. NESWA SA currently has fifteen...
full members and eight associate members and is rapidly diminishing. The only two branches of NESWA now with members are New South Wales and South Australia.\textsuperscript{200} \emph{Saluut} is NESWA's bi-monthly newsletter.

\textbf{Carnival Club The Raddraaiers}

The Raddraaiers is a carnival club which started on 15 November 1975 and promotes the ancient Dutch carnival (\textit{Vastenavond}) which has its roots in the Catholic areas of Limburg and North Brabant.\textsuperscript{201} The club was originally closely linked with The Netherlands Society. On 16 December 1985 the Raddraaiers took over the name of the failing The Netherlands Society in South Australia meaning that the society was absorbed into the Raddraaiers.\textsuperscript{202} The name ‘Raddraaier’ literally means ‘wheel turners’ in Dutch and came from the \textit{De Klok} street organ which requires users to turn a big wheel to make the music. Raddraaiers host a Carnival Ball twice a year at the DSWC with an attendance of 80-100 people. Currently the Raddraaiers have 40 members, 11 of whom perform.\textsuperscript{203} With an ageing and diminishing membership, its future is bleak and an amalgamation with the Dutch Club may be necessary in coming years.

\textbf{Catholic Dutch Male Choir}

The Catholic Dutch Male Choir (Adelaide Celeilia Singers) was formed in 1952 when weekly practices were held in the city. The choir sang at monthly Dutch masses at the Prospect Rosary Church followed by socials at the Rosary school. For a time the Dutch masses and socials

\textsuperscript{200} pers. comm. John van Dulken, 14 September 2011.
\textsuperscript{201} \textit{Hollands Club News}; June 1980.
\textsuperscript{202} Certificate of incorporation on change of name, Reg.No. 2432T, dated 5 February 1986.
\textsuperscript{203} pers. comm. Gerry Niesen, 29 October 2011.
moved to the Queen of Angels Church at Thebarton, then later to the Resurrection Church at Unley. In the 1990s the choir was based at St. John Bosco’s Church at Brooklyn Park. As well as singing regularly at church services, the choir sang at weddings, funerals and Christmas carol concerts, once even appearing at the Festival Centre in 1972 for a Good Neighbour function. One of the choir’s final performances was at the Dutch Club in 2008 when around seven members sang Christmas carols.\textsuperscript{204} From a high of about 25, there are now only three choir members still living.\textsuperscript{205}

\textbf{Other groups}

The current Sturt Lions Football Club has its roots in the Orange Soccer Club which was started in 1954 by Dutch migrants and this is reflected in the club’s logo which features a Dutch lion and the colour orange. The Orange Soccer Club amalgamated with two other club completing the mix that is the current Sturt Lions.\textsuperscript{206}

In 1962 the Sports Club Holland was established at Mount Gambier and a soccer team was formed playing for the first time in the 1963 season. The club is now known as the Gambier Centrals Soccer Club.\textsuperscript{207}

The Greenfields Klompen Dansers entertain at aged care facilities and celebrations such as the Christmas Pageant and Australia Day. The Biljart Club ‘Perfect’ is a billiards club which meets on Wednesday nights.

\textbf{Decline of Dutch clubs}

The decline we see in Dutch clubs in South Australia is seen in other clubs around Australia. The generational change is evident in the movement away from the traditional Dutch Club model to the modern informal DutchSA style. However, a sharp decline can be seen in participation rates of community organisations in general for the past half century. Andrew Leigh has noted that 33 per cent of Australians were active members of organisations in 1967 with this dropping to just 18 per cent in 2004.\textsuperscript{208} Leigh also notes that the number of organisations in existence has dropped by around one-half since the 1970s despite an increasing population.\textsuperscript{209} This trend is impacting all types of clubs including sporting and service clubs. Therefore, the decline of Dutch clubs and club membership is not a fault of the organisations themselves but rather is a reflection of a national trend.

\textsuperscript{204} pers. comm. Jos Hensing, 19 October 2011.
\textsuperscript{205} pers. comm. Joop Berkelmans, 21 October 2011.
\textsuperscript{207} Gambier Centrals Soccer Club website http://www.gambiercentrals.bigpondhosting.com/History_ClubHistoryPage1.html
\textsuperscript{208} Andrew Leigh; \textit{Disconnected}, p.13.
\textsuperscript{209} Andrew Leigh; \textit{Disconnected}, based on the Directory of Australian Associations, p.14.
Recommendations and conclusion

Recommendations

As a central focus for the Migration Museum display, it is recommended that the scale-model windmill at the Dutch Club be used (see Appendix C). Alternatively, the St Nicholas and Black Peter costumes used in the 1989 *Clogs and Windmills* display at the Migration Museum could be reused (HT 93.119H-J, HT 93.120A-G). A photograph of the construction of the current Dutch Club at Greenfields showing a flag being raised (see Appendix B) could be shown with the words to the song ‘Dutch flag, you are my glory’ (see Appendix D) which was sung on this occasion. Newspaper excerpts of the two visits by Queen Beatrix in 1978 (then Crown Princess) and 1988 could be displayed. Useful photographs include the famous *De Klok* street organ and the migrant ship *Johan Van Oldenbarnevelt*. Given the interest shown in the ‘food’ question on the questionnaire, a display of popular items of Dutch food is recommended. South Australia’s earliest Dutch settler, who arrived in 1832, might make an interesting focal point for pre-war migration.

Conclusion

History reveals many examples of early contact between Australia and the Netherlands although few Dutch settlers arrived until WWII when large numbers arrived after specific agreements were made between the two nations. Like other ethnic groups, the Dutch formed clubs and organisations in South Australia and these clubs flourished in the 1960s, 1970s and 1980s. However, the membership of the Dutch clubs in South Australia has always comprised a small percentage of total Dutch residents. Apart from the Dutch Club’s yearly Dutch Festival, the clubs that exist today show no interest in displaying their ‘Dutchness’ to the wider community, preferring to keep to themselves. Within these clubs, however, the members enjoy Dutch food, play Dutch games, speak Dutch and celebrate Dutch festivals. While the new DutchSA group has a focus on networking, this group also enjoys many elements of Dutch culture. Our Dutch migrants have, at least on the surface, assimilated extremely well and they seem proud of their ability to move easily between the two cultures. The ‘invisibility’ of the Dutch can be explained by their willingness to speak English, their habit of settling into the general community, the fact that most Dutch people do not look or dress differently from the general white Australian population and their clubs are inwardly focused. It can be concluded that the Dutch are invisible because they choose to be.
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Appendix B: Photographs

**5EBI radio circa 1975.**
Pictured are Peter Ammerlaan on the left and Paul Kokke on the right. Photograph supplied by Frans Ammerlaan.

**1965 Hollands Club Nieuws, Sept, p.1.**
Wilhelmina van Hennik prepares to compete in the Miss Glenelg 1965 quest.

**1966 Hollands Club Nieuws, Nov., p.17.**
Kees Dongelmans at his bakery at 548 Lower North East Road, Campbelltown.

**1964 Hollands Club Nieuws, Sept, p.12.**
Saturday evening in Holland House.

**1967 Hollands Club Nieuws, May, p.6.**
Louise Tromp, Cobi van Leeuwen and Marijke Tromp. A folk dance group prepares for the 1968 Adelaide Festival of Arts.
1964 Netherlands Society in South Australia
A trip to the Barossa Valley. Photograph supplied by Ernie Mullaart.

Photograph supplied by the Dutch Club.

Photograph supplied by the Dutch Club.

1984: De Koffie Wagen (yellow van).
Bertus Haas delivered the homemade biscuits.
Photograph supplied by the Dutch Club.

1984: Raising the flag on the Dutch Club building.
Photograph supplied by the Dutch Club.

Photograph supplied by the Dutch Club.
The Invisible Immigrants: Dutch migrants in South Australia

The Dutch Community, December 1983.

The Dutch Community, November 1983.

The Dutch Club building at Greenfields. Photograph supplied by the Dutch Club.

The Dutch Club committee. Photograph supplied by the Dutch Club.
The Invisible Immigrants: Dutch migrants in South Australia

Dutch Treat perform for the children.
Photograph supplied by the Dutch Club.

Sinterklaas celebration at the Dutch Club.
Photograph supplied by the Dutch Club.

At right: Kees Velzeboer as Sinterklaas.
Photograph supplied by the Dutch Club.
4 May 2009: NESWA members at the Dutch Club on (Dutch) Remembrance Day.
Photograph supplied by John van Dulken.

Radraaiers Carnival Club.
Photograph supplied by John van Dulken.

Playing sjoelen (table shuffleboard) at the Dutch Club, September 2011.
Photograph taken by Sandy Horne.

DutchSA soccer celebrations.
Photograph supplied by Jan Bijlsma of DutchSA.

DutchSA Sinterklaas celebrations.
Photograph supplied by Jan Bijlsma of DutchSA.

DutchSA dinner.
Photograph supplied by Jan Bijlsma of DutchSA.
De Klok street organ.
Scan of postcard supplied by Hennie McLeod.

Some members of the Catholic Dutch Male Choir, 29 August 1961.
Photograph supplied by Jos Hensing.

Catholic Dutch Male Choir, 12 September 1972.
Photograph supplied by Jos Hensing.
The Invisible Immigrants: Dutch migrants in South Australia

Holland Festival, 1979.
Photograph supplied by Gerry Niesen.

Holland Festival, 1979.
Photograph supplied by Gerry Niesen.

The Netherlands Society in South Australia, c1975. President Hetty Verolme on left.
Photograph supplied by Gerry Niesen.

The Carnival Club The Raddraaiers, 1980s.
Photograph supplied by Gerry Niesen.
Appendix C: Suggested items for museum display

Windmill at the Dutch Club.
Permission for use will be required from the Dutch Club committee.

Eight-page Holland Festival programme from 1976.
Property of John De Rooy (member of the Dutch Club) who has indicated that he is happy to loan it to the Migration Museum for display.
Plate from a migrant hostel, a Delftware tile and a Dutch coffee-grinder.
Property of Roland Lever who offered these descriptions:

**Coffee Grinder** – one of the last callous instances of child labour in the New World, I was forced against my will to grind coffee in this worn-out old kitchen appliance to appease my parents’ uncontrollable desire for fresh coffee after dinner. I was also forced to make the coffee in an Italian espresso pot, and serve it graciously. I wished the blunt-bladed grinder would mysteriously disappear one day, but, as you can see, it never did – and it continues to haunt my life even now.

**Commonwealth of Australia small dinner plate** – While incarcerated in the Glenelg Alien Detention Centre in 1957, I was cruelly struck down by a form of Hepatitis. Being contagious, I was robbed of by fundamental human right to eat institutional stodge in the communal dining room. My loving and well-intentioned parents, at risk of their lives, smuggled my dinner to me in my sick bed on this very plate. As you can see, out of consideration to the health of our fellow inmates, we remained reluctant to return the item.
Appendix D: Words to song *Dutch flag, you are my glory*

Songtekst: Duo Karst - “Hollands vlag, je bent mijn glorie”
Hollands vlag, je bent mijn glorie
Hollands vlag, je bent mijn lust
‘k Roep van louter vreugd ‘Victorie’
Als ik je zie aan vreemde kust
‘k Roep van louter vreugd ‘Victorie’
Als ik je zie aan vreemde kust
Op de zee en aan de wal
Hollands vlag gaat bovenal
Op de zee en aan de wal
Hollands vlag gaat bovenal

Als je haar in vreemde baaien
Mijlen ver van eigen strand
Zwierig van de mast ziet waaien
Als een groet van ‘t vaderland
Zwierig van de mast ziet waaien
Als een groet van ‘t vaderland
Voel j’een vreemd verheugenis
Voel j’eerst recht hoe mooi zij is
Voel j’een vreemd verheugenis
Voel j’eerst recht hoe mooi zij is...

Teksten muziek: G.W. Lovendaal/J.P. J. Wierts, Bew.: J. Karst-Dubbelboer/Karst H. Rene

ENGLISH TRANSLATION:
Dutch flag, you are my glory
Dutch flag, you are my glory
Dutch flag, you’re my delight
I shout of sheer joy ‘Victory’
When I see you on a foreign shore
I shout of sheer joy ‘Victory’
If I see you on a foreign shore
At sea and on land
Dutch flag goes above all
At sea and on land
Dutch flag goes above all

When you see her at foreign bays
Far from your own coast
Gracefully from the mast she will blow
As a greeting of “Fatherland”
Gracefully from the mast she will blow
As a greeting of “Fatherland”
When you feel a strange happiness
You first realise how beautiful she is.
When you feel a strange happiness
You first realise how beautiful she is.

© Copyright
Author: GW Lovendaal
Composer: JPJ Wierts
Publisher:?
# Appendix E: List of Dutch clubs and organisations

## 1983 list of Dutch clubs

1. Adelaide Celelia Singers  
2. The Dutch Folk Ensemble  
3. The Music Group  
4. Dutch Folk Dance Group  
5. Dutch/Australian Ten Pin Bowling Club  
6. Dames Club Hollandia  
7. Ladies Club ‘Ons genoegen’  
8. Damesclub ‘De Wreindenkring’  
9. Biljart Group ‘Perfect’  
10. Biljart Group ‘The Triangle’  
11. Klaverjas (mixed group) DSWC  
12. Klaverjas Club GVA  
13. Holland Club, Elizabeth  
14. Kuned  
15. Netherlands Society  
16. Tong Tong  
17. Ex-Servicemen and Women’s Association  
18. The Bikkers Club  
19. Country Club: Mount Gambier  
20. Country Club: Whyalla  
21. SA Society Nederlandia  
22. The Federation of Netherlands Organisations in South Australia Inc.  
24. NARFA (Netherlands Australian Relief Fund Adelaide)  
25. Netherlands Credit Union  
26. Karnavalgroup ‘Jolly Jokers’  
27. Dutch Social and Welfare Club

## 2011 list of Dutch clubs

1. Dutch Social and Welfare Club  
2. DutchSA  
3. Netherlands Australian Aged Services Association Inc.  
4. Netherlands Ex-Servicemen and Women’s Association  
5. Carnival Club The Raddraaiers  
6. Greenfields Klompen Dansers  
7. Biljart Club ‘Perfect’

Source: O’Sullivan, Appendix C, p.52.
## Appendix F: List of Dutch pavers at the Migration Museum

**DUTCH MIGRANTS ENSCRIBED ON SETTLEMENT SQUARE PAVERS AS AT 19 AUGUST 2011:**

<table>
<thead>
<tr>
<th>Family Name</th>
<th>Individual Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eylander</td>
<td>Family</td>
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<td>Van Dijk</td>
<td>C &amp; CH</td>
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<td>Dopheide</td>
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<td>Johannes Hubertus Andreas</td>
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<tr>
<td>Huybregts</td>
<td>Cornelis Petrus</td>
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<td>Otten</td>
<td>G C &amp; J H &amp; Family</td>
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<td>Abraham</td>
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<td>Nicolaas</td>
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<tr>
<td>Van der Werff</td>
<td>Arie &amp; Alie</td>
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<tr>
<td>Vanloon</td>
<td>Herman &amp; Ria</td>
</tr>
<tr>
<td>Bentink</td>
<td>H J W &amp; A</td>
</tr>
<tr>
<td>Donker</td>
<td>Hendrik</td>
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<td>Augustinus Adrianus</td>
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<tr>
<td>De Heus</td>
<td>Jacobus Johannes (Co)</td>
</tr>
<tr>
<td>Stechwey</td>
<td>Family</td>
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<td>Van der Wel</td>
<td>Johan (Surabaya) Indonesia</td>
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<tr>
<td>Sprakman</td>
<td>Helena &amp; Roelof</td>
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<td>John &amp; Tine</td>
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<td>Kerkemeyer</td>
<td>Jan</td>
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<td>Egbert, Egbertina &amp; Family</td>
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<td>Ordelman</td>
<td>Frits</td>
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<td>Wesselingh</td>
<td>Cess</td>
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<td>Van der Jeugd</td>
<td>Lucas Martinus Franciscus</td>
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<td>Leo</td>
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<td>Bert, Leentje, Leny</td>
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<td>Leendert</td>
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<td>Hermson</td>
<td>Frits</td>
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<td>Huybregts</td>
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<tr>
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<tr>
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<td>(nee Van Bruggen), Lijntje</td>
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<tr>
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<td>Jan</td>
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<td>Dirk</td>
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<td>Jan &amp; Annie</td>
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<tr>
<td>Boin</td>
<td>Jan Hendrik Anton</td>
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<tr>
<td>Pol</td>
<td>Jacob</td>
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<tr>
<td>Van der Jeugd</td>
<td>Gerard</td>
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<td>Krempel</td>
<td>Bernie</td>
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<td>Kolenberg</td>
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<td>Overduin</td>
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<tr>
<td>Tanzer</td>
<td>Eddy &amp; Helen &amp; Family</td>
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<td>Anthonius</td>
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<td>Pol</td>
<td>Gerharda</td>
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<tr>
<td>Tromp</td>
<td>Jacob</td>
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<tr>
<td>Kuiper</td>
<td>Albert &amp; Francina</td>
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<tr>
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<td>Tromp</td>
<td>(nee Boer), Pietermina</td>
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<td>Nelly</td>
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<td>Pols</td>
<td>Willem</td>
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<td>Simone</td>
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<tr>
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<td>Hermannus Teunis</td>
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<td>Elisa</td>
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<td>Antonius Theodorus Johanus</td>
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<td>Martha Gerada</td>
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<tr>
<td>Huybregts</td>
<td>Johanna</td>
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<td>Kromwijk</td>
<td>Martha Gerada</td>
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</tbody>
</table>

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The Invisible Immigrants: Dutch migrants in South Australia - 48
Appendix G: Questionnaire

QUESTIONNAIRE
The purpose of this questionnaire is to gather data for research into Dutch-born residents of South Australia for the Migration Museum, Kintore Avenue, Adelaide.

No identifying information will be published unless we have your permission.

This information is being collected by University of Adelaide student Sandy Horne as part of her undergraduate studies. Your assistance in this project is greatly appreciated.

1. What is your full name? 

2. What is your preferred name? 

3. What is your date and place of birth? 

4. What year did you come to Australia? 
   (b) By ship or by plane? 
   (c) Name of ship or airline 

5. What were your main reasons for leaving the Netherlands? 

6. Did you stay in a migrant hostel when you first arrived in Australia? Yes No 
   (b) If yes, which one(s)? 

7. Do you consider yourself Dutch Australian Dutch/Australian 
   ... or something else? 

8. Where do you live in South Australia? (give suburb or town) 

9. How frequently do you speak Dutch? 
   Often Sometimes Only at home Rarely Never 

10. What is your religion? 

11. Since coming to Australia, have you ever visited the Netherlands? 
   No Once Two or three times Many times 

12. Do you celebrate any Dutch holidays or festivals? Yes No 
   (b) If yes, which one(s)? 

PAGE 1 OF 2
13. Do you enjoy playing any Dutch games (such as Klaverjas)?
   (b) If yes, which game(s)?

14. Do you regularly eat any Dutch foods?
   (b) If yes, what food(s)?

15. Have you ever been a member of the Dutch Club
   (the Dutch Social and Welfare Club at Greenfields)?
   (b) Are you a current member of the Dutch Club?

16. Have you ever been, or are you currently, a member of any other Dutch club or organisation in South Australia?
   (e.g. Netherlands Ex-Servicemen and Women Association, DutchSA, Holland Club Elizabeth, Dutch Folk Ensemble.)
   (b) If yes, what group(s)?

17. Do you meet with other Dutch people regularly on an informal basis?

18. How strongly do you feel the need to socialise with other Dutch people?
   Very strongly  Strongly  Not very strongly  A little  Not at all

How can we contact you? (Address or phone or email, whichever you prefer.)

Is there anything you would like to add?

Please return this form to Sandy Horne
If electronic, email to sandra.horne@student.adelaide.edu.au
If paper, mail to 4 Pandora Court, Modbury Heights 5092.
If you have any questions, please phone (08) 8396 1572 or mobile 0437 996 348.
Summary of questionnaire responses

(40 respondents)

Q3: Date of birth
1919;
1922; 1925; 1927; 1929;
1934; 1937; 1938;
1940 x 2; 1942 x 2; 1944 x 2; 1945; 1946; 1949;
1950 x 2; 1951 x 2; 1959;
1964; 1965; 1968 x 2; 1969;
1970; 1971; 1972; 1976; 1978 x 2; 1979;
1980 x 2; 1981; 1989;
Two people did not answer this question.

Q4: What year did you come to Australia?
1953 x 2; 1954 x 2; 1956; 1957; 1958 x 2; 1959 x 3;
1960; 1962; 1965; 1967; 1968; 1969;
1974; 1975; 1978 x 2;
1982; 1984
1999;
2002; 2003 x 3; 2005; 2006 x 2; 2007; 2008; 2009;
2011 x 4.

Part b: By plane 26  By ship 14

Q5: What were your main reasons for leaving the Netherlands?
Came as a child  8
Seeking job  3
To take up a job  6
Better lifestyle  3
Relationships (following a spouse; relatives already in Australia)  11
Climate  5
Adventure  3
Space  6
Security  2
Political reasons (taxes; worry about another war;
dissatisfaction with Neth. Govt.) 2
Other – Better life for children. Fell in love with the Adelaide Hills. Itchy feet.
More freedom and positive culture.
(Note: many people gave multiple answers to this question.)

Q6: Did you stay in a migrant hostel when you first arrived in Australia?
Yes 13  No 27
Hostels listed were: Woodside; Glenelg; Finsbury; Elizabeth (perhaps meaning
DSTO or Smithfield); Skyville (Sydney); Bonegilla/Geelong/Grand Junction Road.

Q7: Do you consider yourself …
Dutch 11  Australian 2  Dutch/Australian 24 or something else 3
– world citizen with a Dutch background
– European with Dutch passport
– Australian but born in Holland

Q8: Where do you live in South Australia?
Myrtle Bank x 2; Crafers West x 2; Port Augusta; West Beach; Echunga;
Seacliff Park; Old Reynella; Cowandilla; Salisbury East; Parafield Gardens; Nairne;
Elizabeth x 3; Ridgehaven; Tea Tree Gully x 2; Peterhead; Salisbury Downs x 2;
Munno Para; Mawson Lakes; Seacombe Gardens; Alberton; Norwood; Rostrevor;
Kensington Park; Colonel Light Gardens; Vista; Felixstow; Bridgewater;
Port Noarlunga; Sturt x 2; Grange; Para Hills; Bellevue Heights.
One person did not answer this question.
Q9: How frequently do you speak Dutch?
   Often 21  Sometimes 16  Only at home 5  Rarely 2  Never 0
   Some respondents gave multiple answers.

Q10: What is your religion?
   N/A / Non / Nil / None / Atheist 20
   Did not answer 13
   Roman Catholic 2
   Protestant 1
   Uniting Church 1
   Baptist 1
   Orthodox 1
   Christian 1

Q11: Since coming to Australia, have you ever visited the Netherlands?
   No 11  Once 5  Two or three times 7  Many times 17
   Of those who said ‘no’ all but 3 were recent arrivals (since 2003).
   Those who arrived recently probably haven’t had the opportunity to return yet.

Q12: Do you celebrate any Dutch holidays or festivals?
   Yes 32  No 8
   Those listed included: Sinterklaas, Koninginnedag (Queen’s Day), soccer, kerst,
   5th May, Brabant Day, Raddraaier Carnival, Dutch Festivals, Remembrance Day.

Q13: Do you enjoy playing any Dutch games?
   Yes 14  No 26
   Those listed included: Sjoelen, klaverjas, Trik Trak (Backgammon), Dutch billiards,
   sjoel bakken, dammen, Rummikub.

Q14: Do you regularly eat any Dutch foods?
   Yes 29  No 11
   Those listed included: Pindakaas, Speculaas, applestroop, kroketten, haring, boerenkool,
   drop, borrelnootjes, hagelslag, vruchtenhagel, chocoladevlokken, beschuit, appelmoes, nasi,
   stamppot, roggebrood, kaas, pepermunt, zoute drop, zuurkool, erwtensoep, boerenkool,
   kook, kale, sauerkraut, pea and ham soup, carrot soup, simmer meat, salted herrings,
   frites with frites sauce, brown bean soup, gevulde koek, advocaat, poffertjes, rode kool met,
   oliebollen, erwtensoep, boterkoek, bami goreng.

Q15: Have you ever been a member of the Dutch Club?
   Yes 19  No 21
   Are you a current member of the Dutch Club?
   Yes 17  No 23

Q16: Have you ever been, or are you currently, a member of any other Dutch club or organisation
   in South Australia?
   Yes 27  No 13
   Those listed included: DutchSA, NESWA, Australia Netherlands Chamber of Commerce,
   Dutch Folk Ensemble, NBO, Greenfield Klompen Dancers, Holland Club Elizabeth,

Q17: Do you meet with other Dutch people regularly on an informal basis?
   Yes 28  No 12

Q18: How strongly do you feel the need to socialise with other Dutch people?
   Very strongly 6  Strongly 7  Not very strongly 20  A little 6  Not at all 1
Appendix H: Dutch contributions to South Australia

- In 1947, Philips Electrical Industries, a subsidiary of the giant Royal Philips Electronics of the Netherlands, took over a wartime munitions factory at Hendon to produce components for the telecommunications industry.

- Dutch companies were responsible for the dredging of Whyalla’s harbour and the development of Port Stanvac.

- Unilever and Royal Dutch Shell are two other significant companies to have made their presence felt in South Australia.

- Those with Dutch heritage have represented both major political parties in South Australia. The Labor Party’s Gerry Kandelaars recently became a member of the South Australian Legislative Council saying that he owed a great debt to his parents ‘who left the Netherlands 60 years ago when their homeland faced the arduous task of recovering from the war’. Other South Australian politicians with Dutch backgrounds include John Klunder of the Labor Party who held House of Assembly seats from 1977 to 1979 and from 1982 to 1993 and the Liberal Member for the far north seat of Stuart, Dan van Holst Pellekaan, whose father came to Australia from the Netherlands prior to WWII. The Legislative Council’s Michelle Lensink represents the Liberal Party and in her maiden speech she spoke of her parents: ‘They are a stoic pair who have drummed into their kids the need to work at things and stick them through. As children, they lived in occupied territories during the Second World War and learned to make do with less.’

- Amsterdam-born Jewish minister Abraham Tobias Boas arrived at Semaphore in 1870 and was instrumental in the establishment of a synagogue in Rundle Street just one year later. Throughout his life, Boas contributed to many cultural, philanthropic and social organisations making his mark by opening several schools and synagogues. He achieved the status of rabbi in 1921 and died in 1923.

- Engineer, metallurgist and industrialist Guillaume Daniel Delprat was born in Delft in 1856 and accepted the job of assistant general manager of BHP in 1898. He travelled to Adelaide to accept the position and soon took the role of general manager making enormous changes to the company resulting in increased profitability. One of his five daughters would marry Sir Douglas Mawson.
• **Frans Ammerlaan** and his family were evacuated out of the Netherlands East Indies to the Netherlands in 1945 after surviving the terrible conditions of a concentration camp in Batavia which claimed the life of his eldest sister. He arrived in Adelaide in late 1953. His father, Peter Ammerlaan, had been an active member of the Adelaide Dutch community establishing the Tong Tong organisation. Frans Ammerlaan became a foundation member of the Migrant Information Service and the Migrant Resource Centre and he was also the founding president of the Federation of Netherlands Organisations in South Australia Inc. He established the SA School of Journalism and the SA School of Drama. In 1990 he and his family established the Vocational Language Learning Centres (Aust) in Adelaide, Melbourne and Sydney and he continues this work to this day.

• Dutch-born **Eldert Hoebee** has his own catering business but, in addition, has been a Councillor and Alderman for the City of Mitcham, president of the Rotary Club of Mitcham and the president of Restaurant and Catering SA for three years. Hoebee arrived in Australia as a child and recognises his Dutch heritage and language ‘strongly and proudly’ using the corporate logo from the city of his birth in his everyday correspondence.

• Dutch-born acclaimed film director **Rolf de Heer** has made Adelaide his home and the base for his company Vertigo Productions.

• Comedian **Roy (Mo) Rene**, the son of a Dutch Jew, was born in Adelaide in 1891.

• Prominent Herald Sun columnist **Andrew Bolt** was raised in South Australia by his Dutch migrant parents, Mundert Huibert (Mike) and Margaretha (Margaret), who migrated in 1958.

• Tall Dutch migrant **John Pannenburg** played over 100 League games for West Adelaide Football Club in the 1960s and achieved state selection in 1967 and 1969.