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MADURO

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3rd International Maduro - Delvalle Reunion: programme

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Programme

3rd International Maduro – Delvalle

Reunion

28 April – 1 May 2002

Carlton President Hotel

Maarsse

Netherlands

Schedule 3rd International Maduro-Delvalle Reunion 2002

April 27 (Saturday)		Arrival of participants
April 28 (Sunday)	9:30 am	Visit Beth Haim cemetery in Ouderkerk a/d Amstel
	13:00 pm	Misjogology or familytalks by Sita Likuski (Maduro) and René van Wijngaarden (Delvalle-Van Daelen).
	18:00 pm	Reception-apéritif
	19:00 pm	Welcome Dinner
April 29 (Monday)	9:00 am	Departure by coach to Amsterdam
	10:00 am	Arrival Vincent van Gogh Museum (Gogh-Gauguin exhibit)
	12:00 am	Individual groups headed by Marcia Goudsmit and Sandra Maduro <u>Both groups arrange their own lunch</u> Marcia visits the Port. Isr. Synagogue incl. the Ets Haim Library and the Jew. Hist. Museum. Sandra will take you on a walking tour to see historical and typical Amsterdam locations, buildings.
	18:00 pm	Boarding the boats 't Smidje and Wilhelmus for the Candlelight Dinner (location in front of the Central Sation opposite St. Nicolaas Church)
	21:00 pm	Departure by coach to hotel Carlton President
April 30 (Tuesday)	8:45 am	Departure by coach to Floriade
	9:30 am	Arrival at Floriade flower exhibition
	12:30 pm	Dutch 'koffietafel' lunch at Floriade
	13.30 pm	Departure by coach to Zaanse Schans, followed by tour through North Holland. If time allows we will visit Marken and/or Hoorn
	18:00 pm	Buffet in L'oise de la Digue in Hoorn
	22:00 pm	Departure to Carlton President
May 1 (Wednesday)	9:00 am	Departure by coach to The Hague
	10:00 am	Arrival at Madurodam
	13:00 pm	Lunch in Hotel New York in Rotterdam
	15:30 pm	Visit Delftware factory 'Porceleijne fles'
	19:00 pm	President Carlton reception apéritif
	20:00 pm	Farewell dinner with live music

Etten-Leur, 27 April 2002

Cousins,

Where have you been, we have been waiting for you so many years, welcome back!

On behalf of the Dutch members of the Maduro and/or Delvalle family who helped organizing this 3rd reunion, I wish to welcome all and trust you will enjoy your stay in The Netherlands where your ancestors already lived in the 17th century before they emigrated to other countries.

A great number of relatives who participate in this reunion have traveled from far away countries: the USA, Canada, Germany, England, Israel, Panama, Curaçao and Holland. This has put a great challenge and responsibility on our shoulders to compose an interesting and attractive program to you all.

During these 4 days you will be able to learn about our country and us and we hope it will not disappoint you.

It goes without saying that your presence is the condition *sine qua non* for the success of this family reunion but also your participation will contribute to it likewise and we are convinced you will realize this.

Morris Maduro, the initiator of these reunions, unfortunately was not able to attend here and now. He wrote a few thoughts to you on the next pages and I am sure he will be present again at our next reunion, which might take place in Panama.

We all wish you a pleasant time

René van Wijngaarden

Dear Maduro and Delvalle cousins:

Your Third Reunion host and organizer, Rene van Wijngaarden, has asked me to write a few thoughts to include in the programme for that reunion, and I'll happily oblige.

I do so because this Third Reunion is an object of great pride for all of us. We began the Maduro Net in 1997, and, therefore, the time of your Amsterdam Reunion will essentially also be the 5th anniversary of our Maduro-Delvalle Net. The immense size of our Net, now numbering some 300 of us, is a far cry from the handful that we had at the beginning of our Net "journey". We grew very fast, a testimony to the strong family bonds our family has always maintained. Undoubtedly, the Net has served to keep all of us in contact, though we may live in Aruba, Curaçao, Panama, Brazil, Costa Rica, Honduras, Nicaragua, The United States, Canada, Holland and other sites. Rene's work in coordinating the Delvalle Net and linking it to the Maduro one, is also a milestone for us all. If we estimate that each of our "listed members" has an average of 2-3 family members living at home, it means that almost 1000 of us are in contact.

Our first Reunion in Curaçao in February of 1999 was, of course, a watershed, as it was the first time ever that our family had met as a full family grouping, and it was an occasion for so many of us to see cousins that we had not seen in many a year...And we did this in our more recent ancestral home of Curaçao, which made it even more meaningful. Our Second Reunion, in Miami, in March of 2001, gave many of our USA cousins a chance to meet, and was held immediately after the 350th Anniversary of the Mikvé Israel Synagogue celebrations in Curaçao. Now our family members meet at another key historic location - Amsterdam, the site in which our ancestral family sought refuge after leaving the horror of the Inquisitions in Spain and Portugal in the late 15th and early 16th centuries. Here we found succor, and set down our roots among a welcoming and brave people that were -and are- the Dutch.

The timing of this Third Gathering is meaningful, of course, as the world recently suffered the frightening and deadly gouging of international terrorism; and Israel, the first ancestral home of so many Maduros and Delvalles, is at war once again; and its people and survival are, also once again, seriously threatened. Hence, it will be meaningful to use this Third Gathering, not only as a time to celebrate the joy and comfort of being close to our relatives, but also to reflect on the sobering events in the world and in the Middle East...to realize that after 4000 years of bondage, slaughter, pogroms, homelessness, discrimination and genocide, the sheer survival of the Jewish people is still very precarious indeed...and that with few bright exceptions, we stand alone...but stand we do.

This Third Gathering could not have taken place without the able leadership of this year's host, Rene van Wijngaarden and his kind wife Els, who have organized a sterling program. We all owe them a special vote of thanks. I wish to extend special thanks as well to Sita Likuski without whose regular and expert genealogical work, maintenance of our Net list, and co-ordination of the Maduro Net, we would not have the fine organization that we have today.

Many warm abrazos, from

Morris Maduro

History of the Maduro Family
Curacao Reunion Feb 1999
By Erita Fidanque Levy

My mother, known as "Aunt Inez" to some of you, used to tell me that in St. Thomas, in the old days, there were Maduros who lived "on top of the hill" where the Synagogue is located, and there were Maduros who lived at the "bottom of the hill." I'm sure you get the picture ... but what I never learned was: which of the Maduros we knew (and there were many) came from the top and which ones were down below!

As you know, people were much more polite in her day than we are ... and so she never named them! Well, as some of you have already found out, the Maduro story doesn't really start in St. Thomas. From what we know it started in TRANCOSO, PORTUGAL, where we learned that Antonio (Rodriguez Maduro) known as Roiz, and his wife, Leonor, lived and died circa 1612. There is the great possibility that they had, in fact, moved there from some region in Spain. After consulting with Sita, who consulted with Morris, reading Isaac Emmanuel's marriage records and some of the late Jossy Levy Maduro's history of the family, I have come to realize that every Maduro we know about is descended from Antonio and Leonor. So the great ones, and the not-so-great, the good ones and the bad, the rich and the poor, the leaders and the followers all have the same heritage (mas o menos) and I think we should all consider ourselves equal.

What follows is a little background history so you will know and understand how and why it is that we find ourselves together on this wonderful occasion.

Now the time has come to talk about this name, LEVY MADURO, Where did it come from and does it have a meaning? Generally, Jews who had converted as early as the 10th and through the 13th century, in Spain, had already taken new names. This continued through the time of the Spanish Inquisition. In Portugal, after the forced conversion in 1496, native Portuguese Jews and the Spanish Jews who had escaped by crossing the border took new names. They were permitted to take any name from the Catholic community. Here are a few of those names:

ALVARES..BRANDAO..CARDOSO..GOMES..HENRIQUES..MONSANTO...
OSORIO..PECHIOTTO..PEIREIRA..ALVARES..CORREA..

These are names many of us carry even today. Some took the names of aristocratic Christians such as LOPES SUASSO ... NUNES BELMONTE ... HIMENES. Some even took names with specific Christian connotation like ESPIRITO SANTO or SALVADOR ... Some took names of places. Now the interesting part is that when the Conversos moved on to Western Europe they often took back their original Jewish name OR in many cases, combined the two such as:

ACOHEN BELMONTE...ATTIAS BUENO De MESQUITA ... JESSURUN CARDOZO ... LEVI MONSANTO...SENIOR CORONEL.

One evening not so long ago, I took my magnifying glass and searched the map of Spain and Portugal, convinced that I would find a city, a mountain, ... some place called MADURO. I failed, although I found MORON DE LA FRONTERA ... MARCHENA... CASAR DE CACERAS ... LEON... and a town in Portugal named MOGADURA. Well, it's a possibility but a bit far-fetched, I think you'll agree. I've received copies of conversations some of you have had on the Internet but so far, I believe that some ancestor in a moment of great stress just picked the name, as we say, out of a hat, or, in this case, off a tree!

I think that in order to understand some of the extensive movement from one city to another, and one country to another we need to know something about the status of Jews in the Iberian Peninsula. As early as 1390, the Jews of Spain suffered a series of attacks by the clergy. Some were forced to convert and some converted by choice, among them, many who rose to prominence in the courts of the various regions of Spain.

In 1477, Ferdinand (whose great-grandmother was Jewish) and Isabella petitioned the Pope for the right to establish an Inquisition. The idea was to punish those who were practicing their Judaism while calling themselves Catholic.

Once that began the rulers passed an Edict ordering ALL Jews to convert or leave the Kingdom. That was 1492. Within four months every Jew had left. The majority crossed the border and went to Portugal. Some went to Italy, and some to the Turkish Empire.

Not many years later, King Juan of Portugal issued a proclamation ordering a mass conversion in Lisbon 30,000 Jews became new Christians.. Now, many took advantage of the law which had prohibited Jews to LEAVE the country to actually leave, as Christians!

The Portuguese Inquisition began in 1536; it became much more ruthless than the Spanish with the "AUTO DA-FE" becoming the punishment of choice for the crime JUDAISING. One person, called to the court and under torture, would expose others, even those no longer in the country. Together these Inquisitions lasted three centuries. I have given only the bare bones of the Inquisitions. Needless to say it was all about power and politics, a study in itself. Nevertheless, the movement of our ancestors from one region to another and from one country to another is based in great part to these events, as we shall see.

Antonio (Rodriguez Maduro) known as Roiz, and his wife Leonor lived in Trancoso, Portugal. One son of our Antonio and Leonor was Diogo Roiz Maduro who married Clara Lopez. The third generation ancestor was Antonio Roiz (o Maduro) who married Isabel Fernandez. They had the misfortune of living in Coimbra, Portugal, a seat of the Inquisition. Antonio, in the words of a document, was burned by public Auto Da Fe. Somehow, his wife escaped to St. Jean de Luz, France, with their children. St. Jean de Luz is near Biarritz in France, a considerable distance from Coimbra. If only we knew how that was managed!

One of their children, born in 1600, was Clara who changed her name to Rachel when she arrived in Holland. At age 19, she married Moseh Levy who adopted the name Maduro and they became Jews, once again. BEHOLD, THE LEVY MADURO FAMILY. The mystery has not been cleared up but it is a fact.

So here we have Rachel and Moseh Levy Maduro living in Amsterdam. Although we only know about two sons, Salomon and David, I would venture to guess that those are the two who survived since Salomon was born ten years after his parents' marriage.

Salomon married Hana de Crasto in 1648 in Amsterdam and they are responsible for that huge tree we now have and one which I will NOT explain. Sita is the keeper of that information. The question of why the conversos settled in Amsterdam is in part answered by the fact that the Dutch had created the first Protestant Republic in Northern Europe after a bitter conflict with Spain. Amsterdam was becoming a major seaport and the government was eager to welcome foreigners who could help to create a great city. To quote F.J. Kroninburg, "before us is the striking encounter between a Holland in the process of striving ahead and the exiled Sephardim... which led to a spiritual impregnation of both people. The Dutch thirsted for culture, the Sephardim brought erudition, artistic sense and skill and the colorful Mediterranean art of living."

By 1615, the Jewish community was legally recognized. They were permitted to live anywhere, to observe the Sabbath and to operate their own printing presses. The authority to control the conduct of the community became the task of leaders in the community. The MA'AMAD was the ruling council. The synagogue was highly organized with the Parnassim in charge of all community activities.

Cecil Roth wrote, " ... Amsterdam in the 1750s was a center of attraction to conversos, an island of Iberian culture." The Dutch West India Company, meanwhile, acted for the Government in establishing colonies in the New World. In 1634, they seized Curacao from the Spanish. On that adventure, after a voyage that lasted two months, they landed in Curacao. The interpreter who spoke Spanish, (of course) was Samuel Cohen...the first Jew to land in Curacao. The first effort to start a Jewish colony failed. Juan de Yllan was not able to recruit enough people under his contract with the Company. In 1659 in another effort, under Issac da Costa with a grant from the Company, did succeed. He headed a group of seventy adults and children. These colonists are considered the founders of this community. It seems that the Parnassim in Amsterdam encouraged these settlers and, in fact, offered them loans. Perhaps one of the reasons is that many of the Jewish leaders in Amsterdam were themselves interested in the ventures of the Dutch West India Company.

The Jewish pioneers arrived with high hopes. The Company had promised them freedom of religion, and, in fact they had brought with them a Sefer Torah on loan from Amsterdam. Although the first group had tried to establish a synagogue and named it MIKVEH ISRAEL, it is really this group who are considered the founders of the present congregation.

Among the group were men who were leaders in the Amsterdam synagogue and so they proceeded to establish the Hascamoth, the rules and regulations which would control the behavior of the community. To demonstrate how far-reaching these rules were, consider the following: "Those creating disturbances in the synagogue shall be severely punished ... Arguing or holding forth on the street of the synagogue district is prohibited ... Members having a dispute shall be obliged to submit to arbitration by the Mahamad ... It is absolutely forbidden to establish another synagogue ... Anyone writing verses, sonnets or satires injurious to another shall pay a fine. If he persists, he shall be excommunicated." That's the tip of the iceberg!

Just fifteen years later the first Levy Maduro arrived in Curacao. He was Mosseh, the son of Salomon and Hana. It is possible that he came with two brothers or that they followed soon after. The early settlers were developers of agriculture and owners of plantations, raising cattle and working the land for food and fruit. It was a harsh life due to frequent droughts, and so little by little they moved on to more settled methods of earning a living through trade and shipping.

The synagogue hierarchy and structure continued to regulate their lives. Relations with the Company and the Government were mostly cordial. I'm sure that we will learn more about that history as we tour the Island. The Levy Maduro family, meanwhile, continued to grow, as you can see on our chart, to the point where, I believe, there was not one family residing here who did not have a Levy Maduro on his or her family tree!

To the Jewish settlers on other islands and on the east coast of the United States, this community was known as "The Mother Community." It was the oldest and the most prosperous. Aid was given to help co-religionists from St. Eustatius to New York ... from Caracas to Rhode Island... from Kingston to Philadelphia. In addition, records show close connections, arranging marriages and close business ties. The phrase, "ES DOS NOSSOS" (He is one of us) used in Portugal among the anusim was a pledge of mutual trust. Now centuries later this trust bound together the Jewish settlers in the new world.

I certainly do not want to insult any of our hosts here ... but it seems that in the 17th and on into the 19th century there were quite a few "bitter conflicts" in the community. Conflicts that divided the congregants and even families. In addition, the early part of the 19th century saw a financial decline due, in part, to severe hurricanes, drought and epidemic.

Many heads of families who had lived here for centuries moved on to St. Thomas, then a thriving seaport. Among them was Hazzan Samuel L. Maduro Jr. In time many branches of the family moved to Venezuela, Costa Rica, Panama, Germany, France and England. Of course, many stayed right here.

This gathering is unique in many ways. To me, the most remarkable fact is that most of you are here because you met in Cyberspace, and you have found common bonds talking to each other on the Net. For those of us who use letters (remember letters?) to communicate and those who fairly recently realized that the telephone is not too expensive, Email is a miracle. However we should remember that if you want to leave records for the future ... save your disks and/or remember to print!

Recently someone challenged me by asking why I spend so much time learning about genealogy, the past. He said, "I never look back, I'm only interested in the present." If I were to ask you the same question I'm sure I would get many different answers...For me, it is NOT because I like to speak about a few outstanding ancestors... It is NOT because I think Spanish-Portuguese Jews are better than those from another background...It IS because I grew up with a very strong sense of continuity in a small Jewish community where parents, grandparents and even great-grandparents, aunts, uncles and cousins were the stability of my life... It IS because I have learned as the years pass that in a very mysterious way, so many of their personal attributes have become a part of me. It IS because that I believe that in me, there is some spark of life that connects me to all those who came before me... It IS because I find the search and the knowledge FASCINATING.

Beth Haim

Sunday 28 April 2002, in the morning, we will visit the historic Portuguese Israelitic cemetery in Ouderkerk aan de Amstel. Not all of you have shown interest to join so we ordered a small bus which takes a maximum of 34 persons. The excursion can have a maximum of 40 (2 groups of about 20) and when needed private cars will drive there too. Participants depart at 9.30 AM and while group 1 have their guided tour group 2 is taking a walk in the small town of Ouderkerk and have coffee together. Group 2 will have their guided tour at 11.00 AM.

Several members of our family are buried here and found their last resting place. Hans Rodrigues Pereira will guide us and tell interesting background stories about this world famous cemetery. In the 19th century one of our cousins Mr. Jacob Fidanque was caretaker of this cemetery. Sita Likuski will be able to tell you more about it.

Four hundred years ago, Amsterdam nurtured a growing Portuguese Jewish community within its city walls. Both the city and the community were on the threshold of their Golden Century. Where there is life, there are burials. In 1614, the Portuguese Jewish community bought a small piece of land for this purpose at the confluence of the Holendrecht and the Amstel. It was called "Beth Haim," the house of life. In Beth Haim, the "Portuguese" Jews committed more than twenty-seven thousand of their loved ones to the earth. Rich and poor, famous and destitute, they were all buried together. Ever since, they have ensured that the memories were kept intact. For almost three and a half centuries, Beth Haim was maintained, planted, cared for, and nurtured through contributions from the community. Then the Second World War wrought its destruction. Only a few families of this once thriving Portuguese Jewish community in Amsterdam have survived. The house of life has become the land of silence.

Books about the Beth Haim Cemetery:

The Beth Haim of Ouderkerk

Illustrated book about the cemetery. Het Beth Haim van OUDERKERK, by Louis Alvares Vega. Published by Pirola, Schoorl. Available from Beth Haim.. Price D.fl. 27.50 plus postage

Selected Gravestones – Keur van Grafstenen

A photographic reprint of the original 1883 edition with an English translation, an introductory article on De Castro's research, descriptions of six additional gravestones and a selected bibliography.

David Henriques de Castro, author of the famous "Keur van grafstenen", is celebrated in a centenary exhibition at the Jewish Historical Museum in Amsterdam, focusing on the man both as a collector and as a researcher of Sephardic tombstones. His monumental work on the Portuguese Jewish Cemetery at Ouderkerk aan de Amstel, published by Brill (Leiden) in 1883, is photographically reproduced in this re-edition of his classic survey of the 17th- and 18th-century tombstones that mark the graves of the leading figures of Amsterdam's Sephardic community, together with:

- an English translation of de Castro's historical commentary, including descriptions of six additional tombstones
- additional photographs, more than a century old, similarly revealing details which can now no longer be seen
- an introductory article on de Castro's research by Jullie-Marthe Cohen of the Jewish Historical Museum
- a selected bibliography on the Portuguese Jewish Cemetery at Ouderkerk aan de Amstel and other affiliated Sephardic burial grounds, by F.J.Hoogewoud of the Bibliotheca Rosenthaliana and Dr. Falk Wiesemann of the Heinrich Heine University of Dusseldorf.

Keur van grafstenen (Selected Gravestones) is published in a limited, numbered edition by the Stichting tot Instandhouding en Onderhoud van Historische Joodse Begraafplaatsen in Nederland. This unique volume, with 224 pages and numerous photographs.

Keur van grafstenen will be available from the shop at the Portuguese Synagogue, Mr. Visserplein 3, Amsterdam and at the Jewish Historical Museum, Jonas Daniel Meijerplein 2-4, Amsterdam.

The cemetery is now nearing the end of an extensive restoration and you will understand 'money' again is the key factor and the bottleneck.



"I care about Beth Haim" is a rescue campaign by the Castrofonds, known in full as the David Henriques de Castrofonds. It was named after the man who ensured, a hundred years ago, at his own expense, that attention was focused on a hundred of the most important tombs, and that they were preserved for posterity.

Because "all those who have awoken from His people of Israel may be included in the circle of kindness and forgiveness, and thus be the will of the highest. Amen."

The Castrofonds was established "with the aim of preserving the memory of the famous men of the Portuguese Jewish community in Amsterdam for posterity."

Contact Information

"I care about Beth Haim"

David Henriques de Castrofonds Foundation

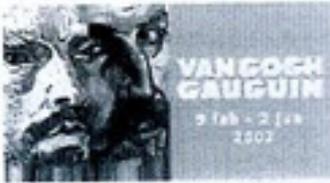
Kerkstraat 7, 1191 JB Ouderkerk a/d Amstel.

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Amsterdam

In the morning we will visit the combined exhibition of Van Gogh and Gauguin in the Van Gogh Museum. Bus leaves Carlton President at 9.00AM and we plan to arrive in the Museum at 10. Do not leave anything behind in the bus you might need this day for the driver drops us off and will not return before 9 PM tonight. The Van Gogh & Gauguin exhibition at Amsterdam's Van Gogh Museum has attracted over 175,000 visitors since it opened on 9 February 2002.

Content exhibition

The exhibition examines the personal and artistic development of both artists and focuses in particular on their mutual influence during their short period of collaboration in Arles in 1888. Masterpieces by both artists have been brought together from all over the world to tell the story of their association and the final parting of their ways. Although their intense and dramatic relationship has long held an almost legendary status in the history of modern art, the story has never been told in the form of an exhibition before now.



SUNFLOWERS

A decoration for the Yellow House

Van Gogh painted many flower still lifes during his stay in Paris (1886-88). He felt that this subject lent itself well for experiments with contrasting colours, such as blue and yellow. He made the first studies of cut sunflowers in the summer of 1887. A year later, while living in Arles, Van Gogh once again returned to the theme of sunflowers. He wrote his brother Theo about his plan to decorate his atelier with sunflower still lifes in which 'bright or broken chrome yellows stand out sharply against various blue backgrounds.' In August 1888, Van Gogh began painting bouquets of sunflowers in a vase. These paintings formed a series intended for the walls of his studio in the Yellow House. This was his way of preparing the house for the arrival of Gauguin, even though he was uncertain at that point whether his friend would indeed come to Arles. What he did know was that Gauguin had been struck by his earlier studies of sunflowers going to seed in Paris: Gauguin owned two of them, in return for which he had given Van Gogh one of his own paintings from Martinique. Van Gogh therefore thought it would be a good idea to create a decorative series for his guest consisting of twelve paintings of sunflowers. Later he changed his plans and spoke of six sunflower still lifes for the room in which Gauguin would stay. In the end Van Gogh painted four.

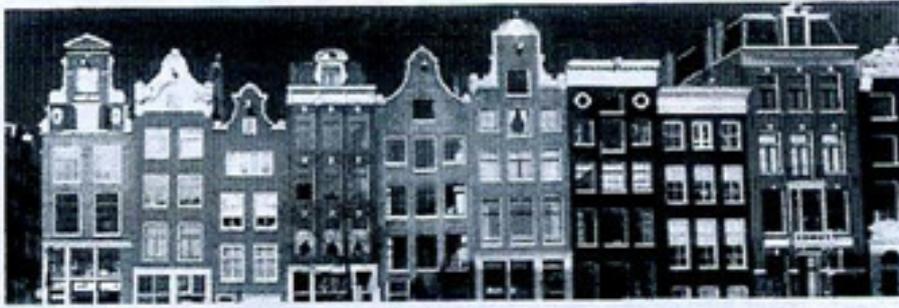
If all runs according to plan we will finish the Van Gogh exhibit at noon and the group will be separated into 2. **Marcia Goudsmit** heads group 1. This group will do a Jewish oriented tour. **Sandra Maduro** will be leading the other group 2 and is assisted by two of her friends who will join her group and tell and show you more about old Amsterdam.

N.B: Both Marcia and Sandra will arrange to have lunch with their group somewhere in Amsterdam. We have not arranged this centrally for obvious reasons. Please note that the costs of the lunch and tramcar have not been included in your payment.

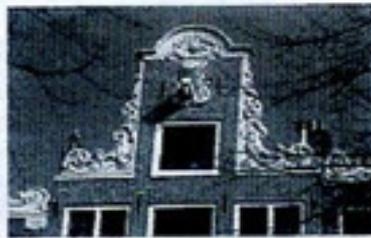
At 18.00 PM both groups will all assemble for a combined boat tour in the Amsterdam canals. On board we will be having an Indonesian dinner. The boats are not big enough to accommodate us all in one boat so we have to split up into 2 groups again who will embark **T-Smidtje and Wilhelmus**. Please see to it that the groups are evenly spread.

NB: Boat and food is paid for, but drinks are not included. We did not know a way to organise this in a fair way so our suggestion is to appoint democratically a trustworthy bookkeeper per company at a table who is in charge of the drinks. May we ask him or her to collect the money and hand this over to René van Wijngaarden who is in charge of finance. We are convinced this will work and in this way we have avoided raising the budget in an improper way. At this time of day our bus driver will be there to drive us home to Maarssen where we have time to digest our impressions of today.

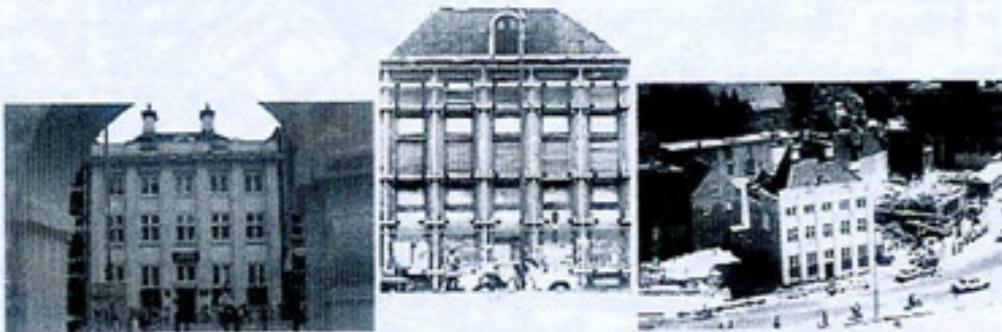
On their walking tour through Amsterdam
Sandra de Maduro's Group # 2 probably will see lots of these

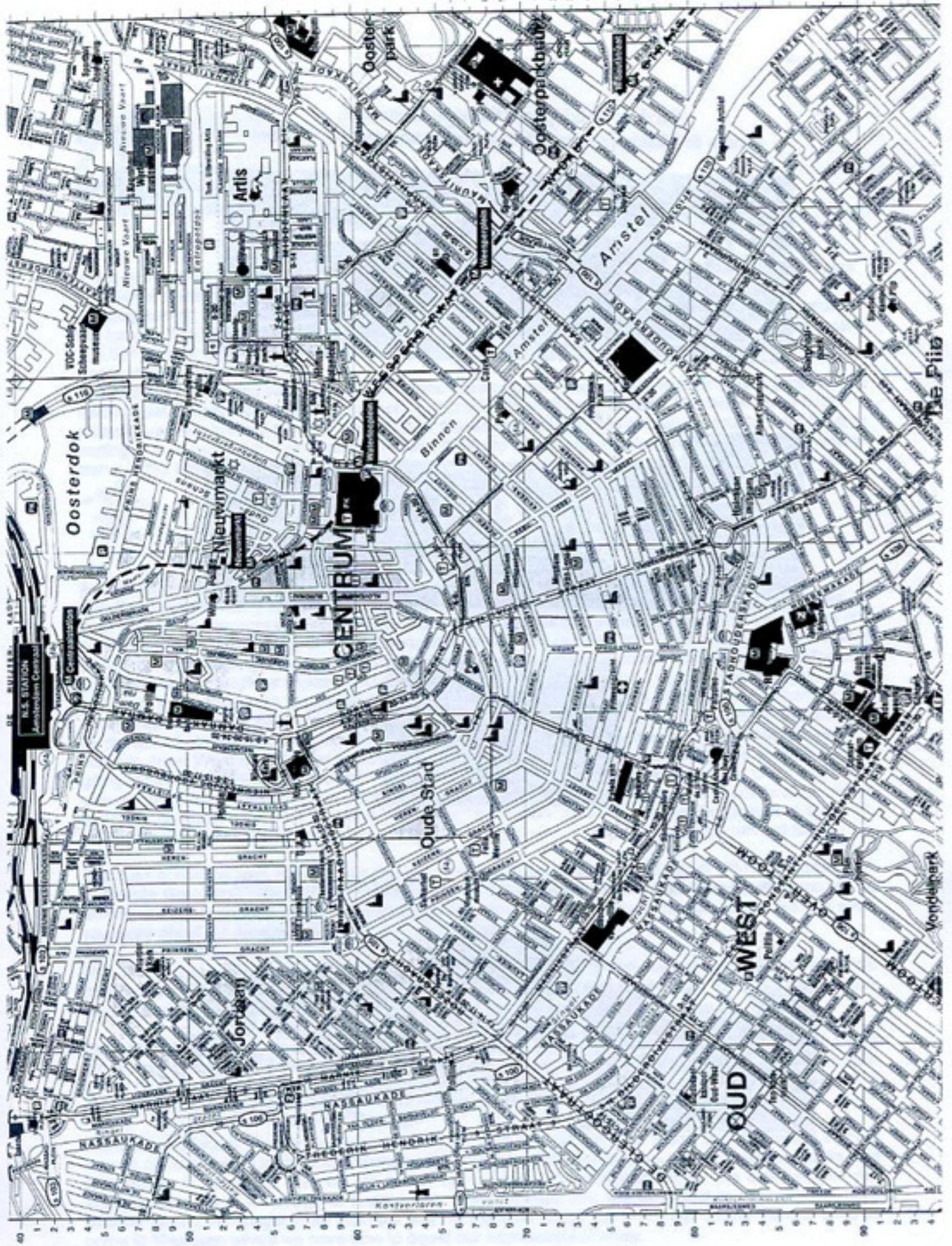


and



and perhaps Sint Antoniesbreestraat 69, Huis De Pinto (±1680)





Floriade- Feel the art of Nature
April 6 through October 20, 2002
Vijfhuizen



Today it's a public holiday as we celebrate Queen Beatrix' birthday. Did you know that actually it's Juliana's birthday. As an act of appreciation to her mother Beatrix decided to continue celebrating her mothers birthday as Koninginnedag and we obey! You will see a lot of Orange during our trip for this is the name of our Royals as well, referring to a small place in southern France they had links with. In general our people is very royal minded and recently I heard an explanation which I do like to hand over to you and take it for what it's worth. We liked to integrate and assimilate in Holland as far and quick as could be, for after all we were immigrants, and is there a better way to 'prove' your loyalty than supporting the ruling monarchs! That makes sense does not it.

We hope to arrive at the Floriade at 9.30 am when they open the door for us. Believe me you are going to like this major event and regret we cannot stay longer. We lunch ensemble at 12.30 at the Floriade, all paid for, and leave to Zaanse Schans at 13.30.

Below you will find some descriptions taken from the Internet.

Floriade 2002 is the most beautiful garden in Holland. This world horticultural exhibition is held once every ten years. Floriade 2002 is the fifth edition, which makes it an extra festive event! You can visit the Floriade from April 6 through October 20, 2002. Floriade 2002 expects to attract 3 million people from all over the world. You are very welcome to be one of these people.

Existing natural elements

Garden and landscape architect Niek Roozen designed the Floriade 2002 master plan. He has skilfully incorporated existing natural elements, such as the Genie Dike, a part of Amsterdam's old defences, and the 20-year-old Haarlemmermeerse Bos. The glass roof in the section of the park near the roof is a spectacular attraction. If you want to see a pyramid you no longer have to travel to Egypt; there is one right here in the Haarlemmermeer. It took 500,000 cubic meters of sand to build this Big Spotters' Hill.

The hill offers superb views over all sections of the park and the surrounding countryside. Frequently changing spectacular displays set against a permanent background of green and flowering plants are to be found in one immense hall. Here you can find the greenhouses for all produce under glass. The other exhibition pavilions, shops, restaurants and pavement cafes ensure a relaxed atmosphere. On top of this 30-meter-high observation hill stands a work of art by Auke de Vries.

Sections

The Floriade Park consists of three sections, near the Roof, by the Hill and on the Lake. Each section has its own character and atmosphere. In addition, each section interprets the main theme of Floriade 2002 - 'feel the art of nature' in its very own way. The section near the Roof is located on the northern side of the park and connects with the northern entrance. An opening through the Genie Dike leads to the second section, by the Hill, to the southwest of near the Roof. Further south still lies the third section, on the Lake. This section covers the northern part of the Haarlemmermeerse Bos, which was established well over twenty years ago.

Bad weather therefore need not deter you from visiting the Floriade.

The Haarlemmermeersebos (Haarlem woods) houses the market garden and ornamental sections.

Bulbs, flowers, perennials, ferns, roses, trees and fruits attract the visitor's attention. The lake offers many recreational activities including a chance to paddle. A restaurant on the lake edge will overlook about 25 international exhibits.



De Zaanse Schans



Yes now you can see all the mills you always wanted to see and even dreamt of when you had a few drinks too much the night before. The 'Zaanse Schans' is a characteristic living and working area on the River Zaan, with wooden houses and windmills dating from the seventeenth and eighteenth century. In museums, workshops and windmills you can experience something of how the Zaan-siders lived and worked. The vast area of Zaanse Schans has many different types of mills and small musea (clocks, pewter etc.). Some ask for a small entrance fee some are free. It's a bit commercial but you get a quick overview of what!

Built about 1820. Original installation Albert Heijns



Marken

THE IJSSELMEER COAST

Once upon a time the IJsselmeer was the Zuiderzee and its waters were connected directly to all the seas of the world. This was the heyday of the places on this coast. Above all the Dutch East India Company at the time of the Golden Century brought to West Frisian towns like Hoorn, Medemblik (see towns) and Enkhuizen a wealth that can still be discerned. The southern part of the IJsselmeer coast, Waterland, has a different character with the fishing village of Volendam and the island of Marken. By the construction of the Afsluitdijk the Zuiderzee became the IJsselmeer, which now offers water-sports enthusiasts and other water lovers modern facilities against a background of the past.

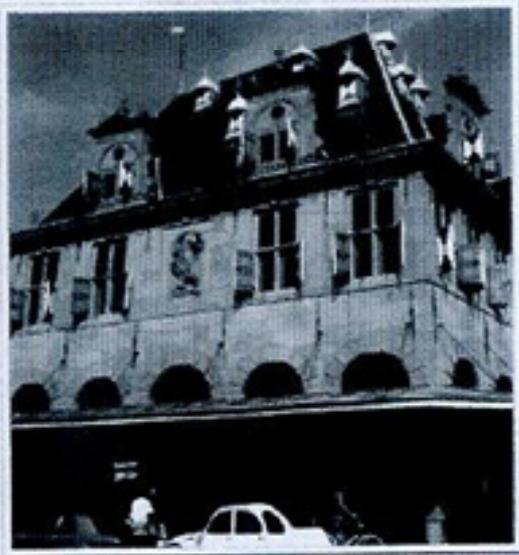
Between the Gouwe and the IJsselmeer lies the former island of Marken, where an island atmosphere still reigns, although it is now connected to the mainland by a dyke. The green houses stand on piles and wharves in narrow streets. On special occasions such as weddings and funerals the colourful Marken traditional costumes are still worn. The Museum portrays life on Marken then and now. The island's woodcarving is famous and is demonstrated at the clog maker's.

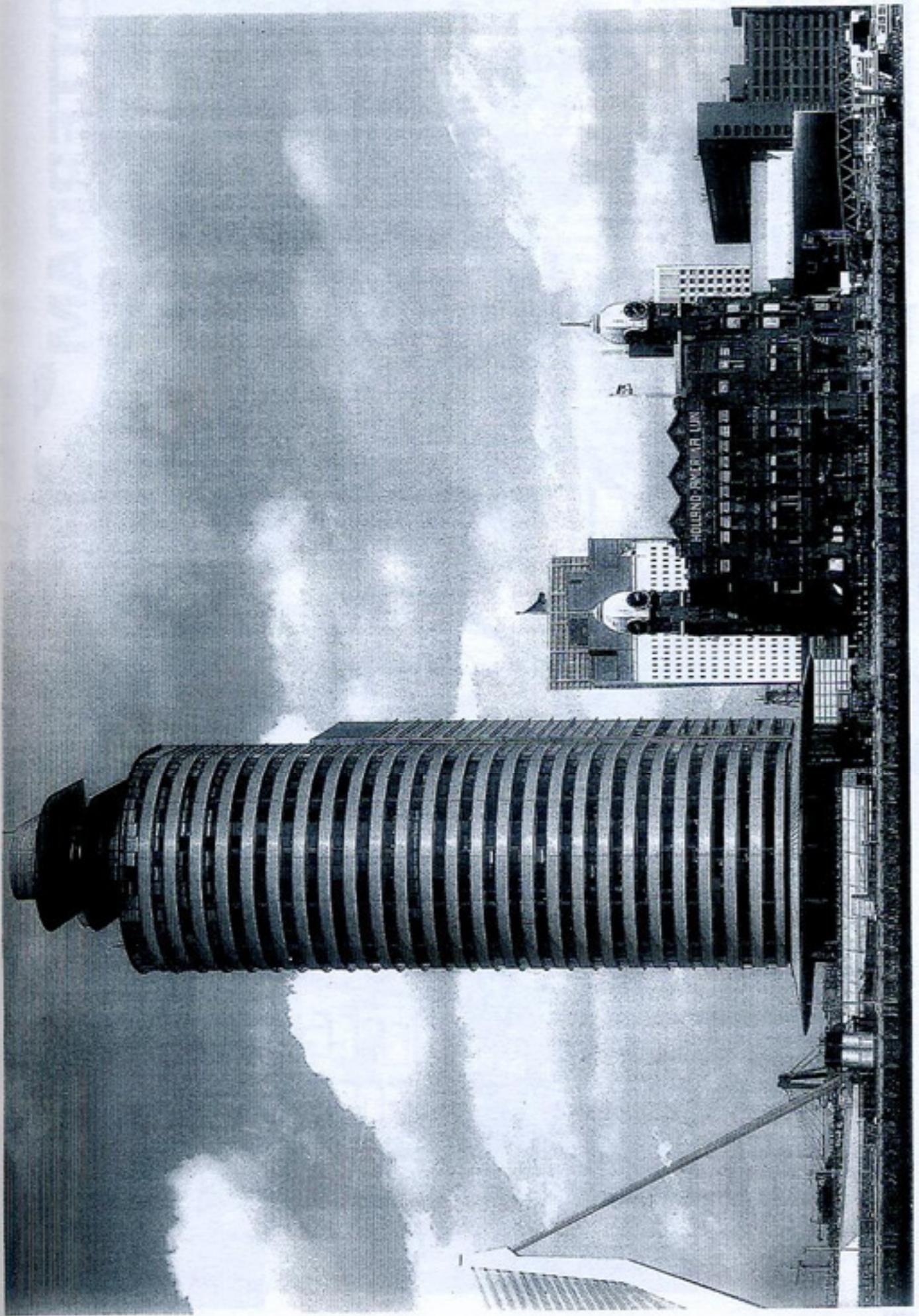
Hoorn

This town on the IJsselmeer offers a combination of old and new. Monumental facades tell of the history of this former Dutch East India Company town. The street plan has to a large extent remained intact and historical buildings have been retained in their old forms. The town has at least 300 monuments.

Around the harbour there is something of everything to be found; an old lock, cheese warehouses and fully equipped modern marinas. The 'Wooden Head' landing stage, now frequently used by the historic 'brown fleet' of wooden boats, and the Hoofdtoren tower date from the 17th century. Around the harbour there are various pavement cafes, restaurants and benches for watching what is going on.

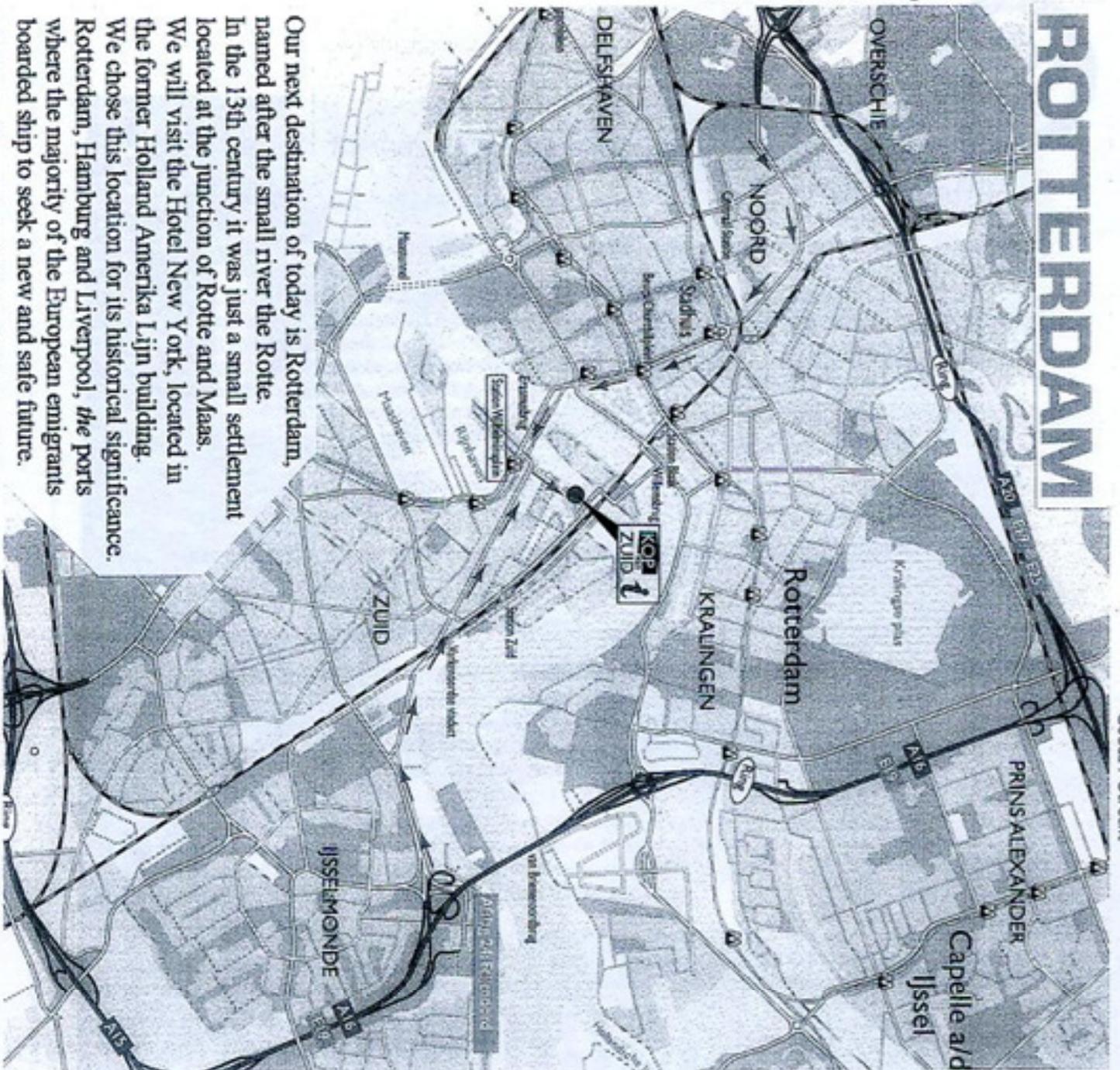
Hoorn is also a museum town. There are four different museums within walking distance of one another. The Museum of the Twentieth Century is established in an old cheese warehouse and makes it possible to take a journey through time, while the Westfries Museum provides a picture of the history of the town and the region. Close to the harbour stands the small Toy Museum. Hoorn is the departure point of the Museum Steam Tram, which runs to and from Medemblik.





Kop van Zuid. Stad van morgen

ROTTERDAM



Gouda / Utrecht

Bergen op Zoom

Our next destination of today is Rotterdam, named after the small river the Rotte. In the 13th century it was just a small settlement located at the junction of Rotte and Maas. We will visit the Hotel New York, located in the former Holland Amerika Lijn building. We chose this location for its historical significance. Rotterdam, Hamburg and Liverpool, the ports where the majority of the European emigrants boarded ship to seek a new and safe future.



Photo of so-called Landverhuizers hotel at Wilhelmina pier. Before embarking emigrants had to wait days for getting the formalities arranged. This hotel was one of many. The hotel was owned later by HAL as well.

HOTEL NEW YORK

ROTTERDAM

THE HISTORY OF THE SITE, THE BUILDING, THE H.A.L. AND EMIGRATION
Rotterdam has played its part since the beginning of an often 'sad' migrant history. Many Europeans left for America from this harbour town, in an effort to escape religious persecution and/or poverty: as early as 1602, a group

of English people left for America from the Delftshaven—formally a part of Delft, now one of the oldest parts of Rotterdam—after having fled to the Netherlands in 1609 as a result of their religious convictions. This crossing by the Pilgrim Fathers marked the beginning of emigration from this city on the Maas. It would be nice to think that the wind vane on one of the towers of the hotel, the ship, represents the schooner *Speedwell*, on which they departed. In actual fact, it is the ship '*De Halve Maen*', with which Henry Hudson left Amsterdam in 1609 to seek passage to the East Indies via the North-East on behalf of the Oost Indische Compagnie. But instead, Hudson discovered Manhattan and sailed up the river which was later named after him. In 1614, New Amsterdam was founded, later to become known as New



York. '*De Halve Maen*' is also seen on the familiar Holland-Amerika Lijn emblem, with in the background the silhouette of the Nieuw Amsterdam II.

In 1869, Antoine Plate F. ENZ from Rotterdam wrote an article in which he argued the necessity of introducing a direct steam service to America. Together with Jhr. Otto Reuchlin, he founded Plate Reuchlin & Co. and built the first ship '*Rotterdam*' in 1872.

In 1873, the N.V. Nederlandsch Amerikaansche Stoomvaart Maatschappij NASM was established (see also the monument in front of the hotel), which became officially known as the Holland-Amerika Lijn in 1896.

With the founding of the NASM and the construction of the Nieuwe Waterweg in 1835, Rotterdam was able to assume a prominent

'Promised Land': America! America!, freedom of opportunity, freedom of thought, freedom to worship God in their own way.

In the last quarter of the nineteenth century, 1,300 journeys were made:

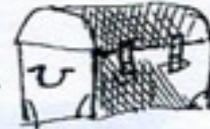
90,000 saloon passengers and 400,000 third class passengers made the crossing.

The 1960s marked the beginning of a permanent decline in passenger transport, as competition offered by civil aviation became too strong. By the end of that decade, most ships had been sold to countries abroad, or were converted to cruise vessels. On 8 November 1971, the

place in migrant transport.

The NASM ships maintained a regular shipping link from that time, albeit with ups and downs, the primary destination being: **NEW YORK!** (1873 to 1973).

In the years 1880-1925, reaching a peak between 1901-1914 (although a peak in migrant history usually signifies a low point in world history), East European migrants, usually Jews, would board ship in Rotterdam in huge numbers. Again, their motivation for moving to America was often an unhappy one. They took not only their shabby bundles, packages and other possessions, but also their common shared dreams. This kept them going during the long and often arduous journey as 'steerage' (between decks passenger) to the



Nieuw Amsterdam II left Rotterdam to make its final crossing, marking the definitive end to a piece of Rotterdam shipping history covering over 100 years. In 1977, the head office of the HAL moved to Seattle, on the west coast of America.

The Holland-Amerika Lijn had become the Holland-America Line. In 1984, the New York office was closed, and on May 1 of that same year, the head office on the Wilhelminakade was put up for sale.



Addresses and phonenumber

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3rd International Maduro-Delvalle Reunion
Netherlands 2002

Donald Baraf	USA
Marlena Baraf Maduro	USA
David Delvalle	Germany
Karin Delvalle Beck	Germany
Pam Blackstone (del Valle)	Canada
Lucia Brandon	USA
Bert Steinberg	USA
Stuart McKamey	USA
Belgica McKamey	USA
Camille McKamey	USA
Neil McKamey	USA
Fanny McKamey	USA
Cecilia Cohen	Israel
Roberto Brandon	USA
Marianne Brandon	USA
Stephen Brooks	USA
Eve Brooks Eisenmann	USA
Eduardo Colina	USA
Judy Colina	USA
Ena Dankmeijer-Maduro	Curaçao
Rose Marie de Paula	Curaçao
Hugo de Castro	USA
Isabel de Castro Shapiro	USA
Daniel Delvalle	Germany
Liz Delvalle Heuermann	Germany
Simon Delvalle	Germany
Nadya Moron de Marchena	Curaçao
Eunice Delvalle	Curaçao
Sandy de Marchena	USA
Mark de Castro	USA
Ricardo Delvalle	Panama
Maria Dolores Delvalle	Panama
Raul Delvalle	Panama
Sara Delvalle Navas	Panama
Raul Arturo Delvalle	Panama
Victoria Delvalle Arosemena	Panama
David Eisenmann	Panama
Ana Raquel Delvalle de Eisenmann	Panama
Denys Gribbin	UK
Patricia Gribbin	UK
Anita Henriquez Leonard	Panama
Edward Henriquez	Panama
Ricardo "Dicky" Henriquez	USA
Barbara Henriquez Matalon	USA
Jose Antonio Hernandez	Panama
Ann Shirley Hernandez-Maduro	Panama
Jaime Adames Jovane	Panama
Maria Isabel Hernandez-Maduro	Panama
Rie Katan - van Daelen	Holland
Jochebed Katan	Holland

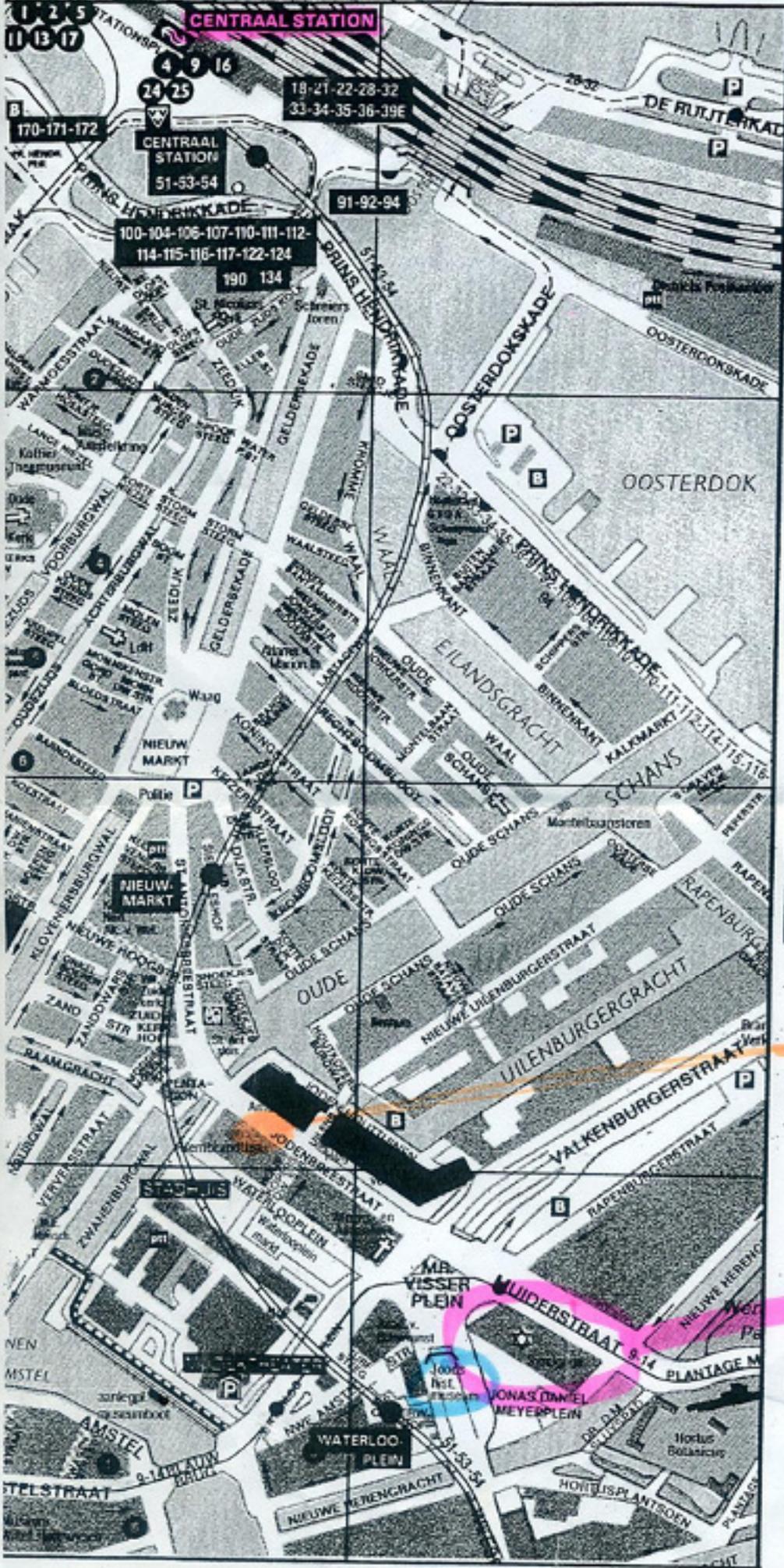
Robert "Bob" Likuski	USA
Sita Likuski Levy	USA
Elsita Luckmann-Maduro	Curaçao
Emanuel Lyons	Panama
Emma Raquel Lyons Delvalle	Panama
Gloria Cochez Maduro	USA
Salah Harharah	Holland
Sandra Harharah Maduro	Holland
Virginia Matteson	USA
Michaeline Githens	USA
Alice Brandon Meltzer	USA
Robert Propster	USA
Diane Propster	USA
Betty Schoening Levy	USA
Ricardo Schoening	USA
Dorothy Tydings	USA
Larry Tydings	USA
Rene van Wijngaarden	Holland
Els van Wijngaarden	Holland
Ribca van Wijngaarden	Holland
Hester van Wijngaarden	Holland
Max Kraakman	Holland
Ben van Wijngaarden	Holland
Marjan van Wijngaarden	Holland
Barry Wassermann	Panama
Lyanne Wassermann-Lindo	Panama
Julie Ann Milling-Maduro	Panama
Erna Harlaar Asman	Holland
Joop Harlaar	Holland
Noah Harharah	Holland
Ruth Maduro	Holland
Willy Gout	Holland
Roberto Maduro	Panama
Peggy Serphos	Holland
Marcia Goudsmit-Serphos	Holland
Philip Goudsmit	Holland
Roberto Halman	Panama
Helen Soesman Freundlich	Israël
Jos van Opstal	Holland
Marianne van Opstal	Holland
Dennis van Opstal	Holland
Ted Roodt	Holland
Michel van Schaik	Holland
Jaime de Sola	Curaçao
Madeleine de Sola-Luckmann	Curaçao
Marijke Lorje	Holland

3

9

CENTRUM 25

reminder - please wear your pin



SINNERS
IN THE HOODS

A

B

9
14
C

holland experience - lunch

- 1 Sinners In Heaven
 - 2 The Last Waterhole
 - 3 Sexy Land
 - 4 Erotic Museum
 - 5 *Synagoge*
 - 6 Sex Palace
 - 7 Cul De Sac
 - 8 Casa Rosso/ Bananenbar
 - 9 Amstel Diamonds
 - 10 Alfama
- Museum*

3

14

Waterpeddenconcurrent