



THE DUTCH PATRICIAN
REPUBLIC, A FORERUNNER OF
THE IDEAL OF KONG SAENG,
KONG YONG, KONG UI

HOLLAND'S GOLDEN CENTURY & GOD'S PROVIDENCE

IN THIS PRESENTATION

- Introduction
- When Netherlands were teaching happiness
- The Golden Age: the Painting era
- Religion, politics, and economy in the Golden Age
- *Rangaku*, Holland's influence on Japan
- Problems in the Golden Age, decline
- Netherlands, the playing nation

INTRODUCTION

The *Centre for the Study of the Golden Age** aims at:

Rethinking the Dutch Republic between 1550 and 1750,

its key role in the economy, politics and culture

of Europe and the world

**Amsterdams Centrum voor de Studie van de Gouden Eeuw*

THIS POWERPOINT: DRAFT OF A UNIFICATIONIST
PERSPECTIVE ON THIS PERIOD

KEY WORDS

Calvinism

Daily life, Open society, Patricians,
Republic,

Colonization, Prosperity, Trade

Happiness, Play, soft power

GOD'S PROVIDENCE IN THE NETHERLANDS

In the history of Western Europe, we find that the center of power changed many times, from Rome to the Carolingian court, to the cities of Renaissance Italy. Spain and Portugal then became the leading powers of Europe, followed briefly by France and the **Netherlands**, and then England. In the modern era, the leadership of the West has been divided between America and the Soviet Union. (*Eschatology*, 2.3 p. 85)

The flames of the Reformation grew strong and soon spread to Switzerland under the leadership of Huldrych Zwingli (1484-1531), to France as led by Jean Calvin (1509-1564), and into such nations as England and the **Netherlands**. (*Preparation 2* 1.2 p. 353)

Let us examine how Abel-type democracy was established in England and the United States. In England, James I (r. 1603-1625) strengthened absolute monarchy and the state church while persecuting Puritans and other dissenting Christians, many of whom fled to other European nations or to the American continent in search of religious freedom. His son Charles I (r. 1625-1649) was met with rebellion by the Presbyterians of Scotland, who rallied around the National Covenant in 1640. The Puritans, who formed the core membership of the English Parliament, then launched the Puritan Revolution under the leadership of Oliver Cromwell in 1642. Later, after Charles II (r. 1660-1685) restored absolute monarchy and strengthened the Anglican church against all other Christians, and his son James II (r. 1685-1688) declared himself a Catholic, Protestant leaders invited William of Orange (r. 1688-1702), his son-in-law, who was at that time Stadtholder of the Netherlands, to intervene. In 1688, William landed in England with his troops to defend religious freedom and civil rights. Upon his enthronement, William approved the Declaration of Rights offered to him by the Parliament, which recognized the Parliament's independent rights. This became foundational for the English constitutional monarchy. Since the revolution of 1688 was accomplished without bloodshed, it came to be known as the Glorious Revolution. (*Preparation 2*, 3.1.2, p. 360)

Human geography



Netherlands

Top of former
Lotharingia

Heir of the
Carolingian Dream



Gate of Rhenan Europe

Beacon of Rhenan
culture



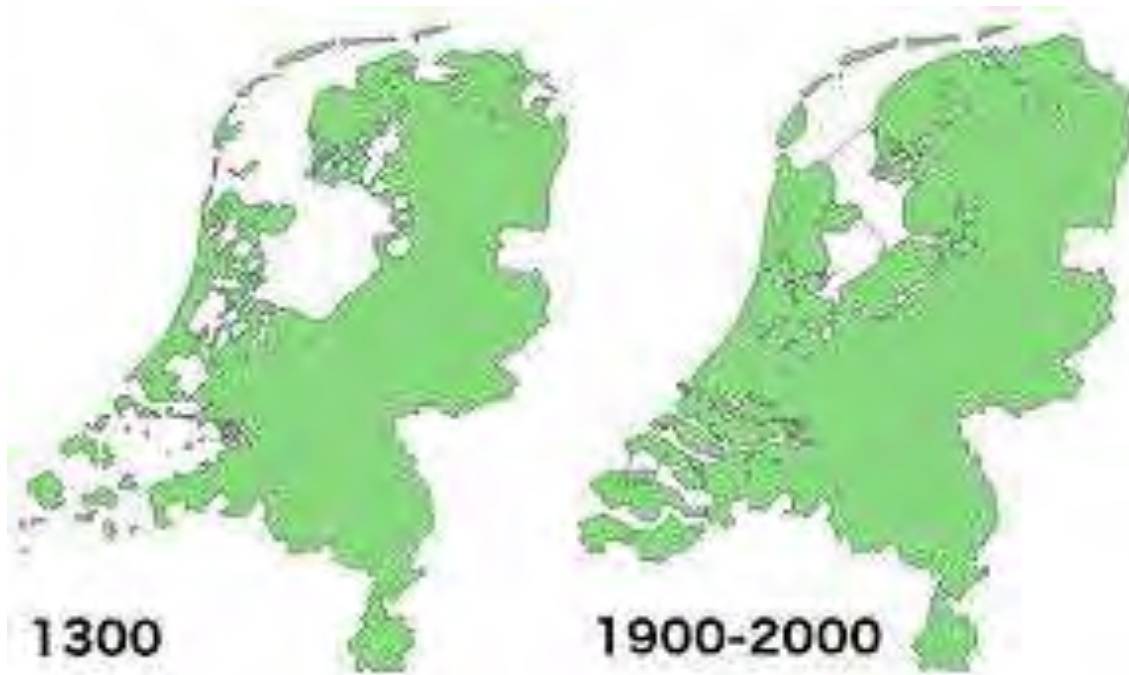
Hub of the Blue Banana

Cervical vertebrae of the
backbone of Europe



Rotterdam : estuary of the Rhine and Maas River, facing England

The flow of history and the work of men played the main role



Land reclamation in The Netherlands through Poldering (20% bigger than originally)

God created the world, but the Dutch created The Netherlands

**WHEN NETHERLANDS
WERE TEACHING
HAPPINESS**

*Nederlandse Spreekwoorden;
Flemish Proverbs,
The Blue Cloak or
The Topsy Turvy World*

In the Golden Age, the Dutch people studied hard, worked a lot, traveled much. Most of all, they started to teach a proverbial happiness, a new idea in Europe.

Pieter Bruegel the Elder, 1559

What were the ingredients of the Dutch art of living and Happiness?



Misfortune

Wrong deeds

Wrong desires, thoughts

Human beings

Right desires, thoughts

Right deeds

Love



Don'ts



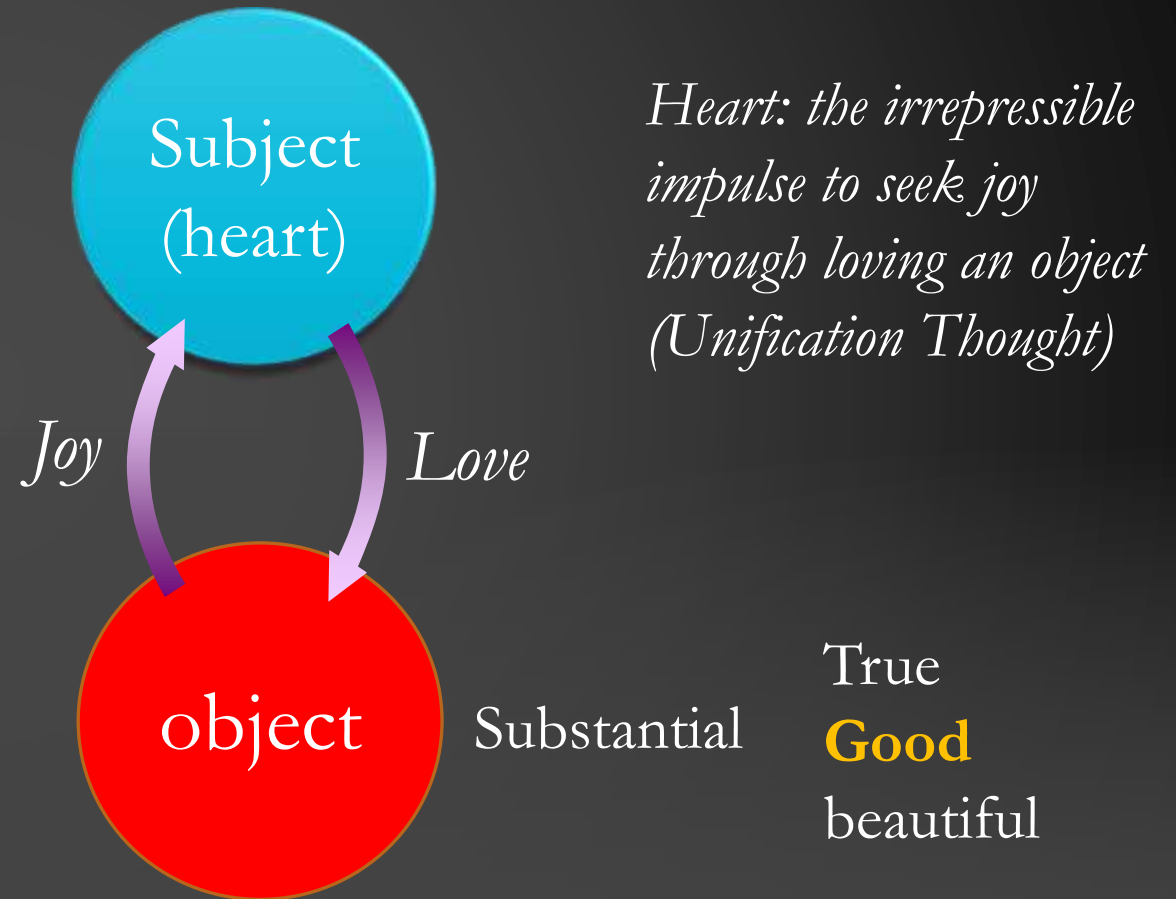
Dos

SPINOZA'S REVOLUTIONARY JOY-ORIENTED ETHICS

The Ethics of **Joy**

Spinoza on the
Empowered Life

Andrew Youpa



*Heart: the irrepressible
impulse to seek joy
through loving an object
(Unification Thought)*

*Joy is the transition of man from a less to a
greater perfection. (Baruch Spinoza)*

Marriage is a long conversation.
Friedrich Nietzsche



It seems they are not interested in showing off their wealth or prosperity, but they seem to celebrate their pure marital companionship. Casteleyn seems to be interrupted at his work by his wife, but she seems to be welcomed by him. Their hands are joined as a symbol of marital fidelity, and she is smiling at her husband who seems to be casually greeting the viewer to introduce his wife as his companion

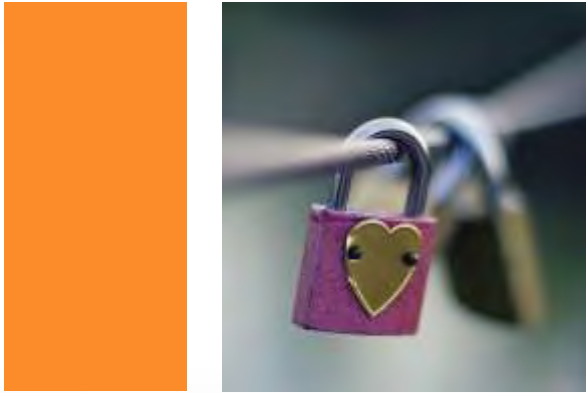


*A happy marriage is a long conversation
which always seems too short.*

André Maurois



VISION OF HUMAN LOVE IN THE GOLDEN CENTURY



Agape

Philia (lasting love in marriage)

Eros



She likes to touch the ring on the hand that touches her breast

Jacob Cats' Houwelick (Marriage) is published in 1625. 50,000 copies were printed. "At the core of the marriage bond is affection, tender-hearted sentiment, love." Cats wrote for young men in search of the ideal partner. Based on the Calvinist ethics, he advocated the divine guidance for a good choice and the mutual love (companionship) in marriage

Rapid urbanization

Decrease of extended family

Increase of nuclear family

Quest of ideal family

Love, affection, care, play

In search of ideal home

Beautifully decorated interiors

- *I have come to think there is something inherently appealing to the human morals or ideals toward family life, beyond any cultural differences, underneath seventeenth century Dutch art.*
- *the relationship between husbands and wives and between parents and children became more intimate and warmer; the family spent more time together at home and enjoyed many family activities and celebrations.*
- *The wedding festivities in seventeenth century Holland were extravagant and even a middle-class wedding lasted many days with many guests enjoying music, dancing, and the reading of poems written for the special occasion. (Eriko Taira)*

Dutch Interiors and the biblicisation of daily life

Godliness, cleanliness, healthiness.

The house should be clean, healthy and decent, but excess in good, drinks, wealth is detrimental to earthly life and eternal life. Netherlands developed a strong culture of family life in a clean house, in a safe city. The home life is considered a key of citizenship and patriotism.

The essence of Dutch paintings of interiors is to suggest that the holy person is the common man and not need to be a saint in extraordinary circumstances. The house is a daily chapel, well decorated, with mirrors to show our daily progress toward some form of goodness and happiness. (1)

Man lives outside, the woman reigns inside, at home. Harmony, tenderness and companionship were strongly emphasized by Calvinists, as a way to remain God centered and prosperous. Some historians suggest that the attention to the child came much earlier in Netherlands than in France and England (similar to Switzerland).

Brandenburg culture: Lutheranism + music (Bach)

Dutch golden century: Calvinism + images (normally, Protestantism bans representations and forms (paintings, sculptures). But the Dutch golden century is characterized by “family protestant icons”



Fresh air

Painting

Water &
broom

(1) Dutch interiors may be also interpreted in the wider social context, namely the ‘biblicisation’ of everyday life (PIOTR OCZKO)

Role of Patrician doll's houses



The family is the microcosm of the nation, the dollhouse is a house in miniature, to exhibit the social but also moral status. The dollhouse is a testament of the family values that will survive the life on earth. The message is that what we leave behind is love and lineage, more than a house, furniture and memorabilia.



**THE GOLDEN AGE:
THE PAINTING ERA**

- A wide cultural and intellectual market production
- Instead of hoarding : contribute to the works of Art
- Decisive role of immigration in the cultural boom
- The cursed painter & the folk craftsman : romantic figures from the past



Joost van den Vondel (1587-1679)



Frans Hals (1588-1626)



Constantin Huygens (1596-1687)

Dutch specificity in the baroque Europe



Het Stadhuis op de Dam,
omstreeks 1670, naar
Gerrit Berckheyde

New pictorial themes : Landscape, Genre Painting & Still Life



Jacob van
Ruisdael
(1628-1682),
*Landschap
met waterval*



Jan Steen
(1626-1679),
*The dancing
couple*

A new kind of realism



- Descriptive paintings > < narrative paintings (in Italy) = « **Suspense of Time** »
- Made exact faces and objects
- Taste for anecdote caught on the spot
- Details and specialisation of the artists
- Didactic dimension : teaching & entertainment

Pieter Claesz Stilleven, *Met een brandende kaars*, 1627

A mysterious dutch touch



Rembrandt, *The Nightwatch*, 1642

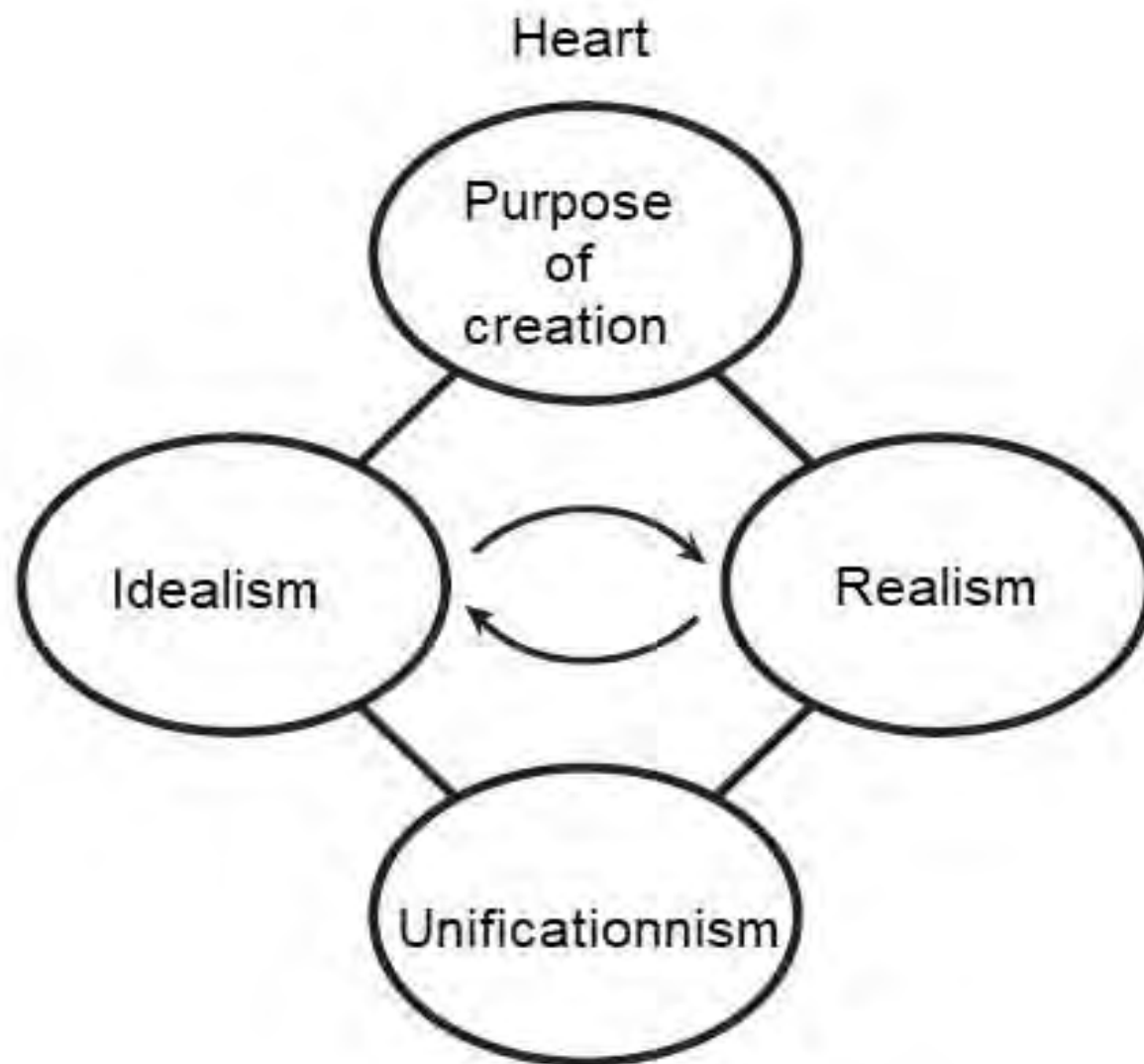


Johannes Vermeer, *Woman Holding a Balance*,
(1662-1663)



Johannes Vermeer, *The art of painting*, (~1666)

Comparison with the artistic style of Unificationism



A scientific avant-garde



The famous Elsevier tree printer's mark, in a 1653 book



Hendrick van der Burgh, *A graduation ceremony at Leiden University*, (~1650)

Major contributions to the universal knowledge



Grotius (1583-1645)



Antoni van Leeuwenhoek (1632-1723)



Jan Leeghwater (1575-1650)

Two main figures of Rationalism in philosophy



René Descartes (1596-1650)



Baruch Spinoza (1632-1677)

**RELIGION, POLITICS
AND ECONOMY IN THE
GOLDEN AGE**

Defining the good way
of life in Unificationism

Heaven belongs to all

Common (supra) ism
Worldview

公義

공의

Godism

Headwing

Cheonilguk

共榮

공영

共生

공생

The Earth belongs to all

Common goods
(Economy)

Humanity belongs to all

Common good
Politics, governance

The ideals of Kong Saeng, Kong Yong, Kong Ui, Parallels 7.2.7

The Calvinist-Humanist pragmatic nation

Commonism
Worldview

公義

공의

Holland
Golden's
century

共榮

공영

共生

공생

The Republic of
Patricians

Common good
Politics, governance

The nation of
entrepreneurs and
artists

The most prosperous
nation, based on
production, trade,
transformation, a
maritime empire,
banks, risk taking



Gankyil

The Wheel of Joy

Universality

Vertical/horizontality +/-

De Stijl

Importance of Number 3

Sense of the collective

Light, human beings, objects



Sam Tae Guk



De Stijl



Auctoritas

Calvinist preachers, scholars, scientists, researchers, visionaries
The century of Grotius, Spinoza, Huygens, Comenius, Descartes

**Amsterdam = new
Athens, new Jerusalem**

**A society
of
teachers**

**Golden's
century**

**A
society
of
parents**

**A society
of
owners**

Owners and
masters

Efficiency
Mastership

Dominatio

Patricians

Safety,
homelife
Good health,
care, welfare

Potestas

The Dutch miracle

- After the failure of the Holy Roman Empire (unity between the Catholic Popes and the German Emperor), God worked mostly through the Protestant Reformation and the Humanistic Renaissance, in order to bring about religious freedom, democracy, and prosperity.
- Most nations needed political revolutions to destroy the Old Regime and break the feudal order.
- The case of Holland is different. The Republic tried an experiment where the best of the Reformation and the best of Renaissance could work together in harmony. The motto of this experience was *Concordia res parvae crescent* (“Small things flourish by concord”, Sallustus). In this rather peaceful cultural revolution, small steps were preferred to giant leaps.
- The aristocrats and the Clergy were not “punished”, but an elite of Patricians established a new type of governance, in a predominantly urban society. The main source of income became trade and a fair taxation. The rule of law was established and the embryo of a self-governing middle-class appeared. Netherlands was the first important nation in Europe to build a real civil society.



Small things flourish
by concord

BIRTH OF THE
FIRST OPEN
SOCIETY
(KARL POPPER)
MOBILIZING
SOFT POWER
AND USING
INFLUENCE

- The shelter of Europeans
- The Mecca of Humanism (art, philosophy, science)
- The campus of Europe (Leyde university, many scholars, scientists)
- The printing shop of Europe (Elzevir)
- The flower shop of Europe (still today)
- The navy of Europe (VOC), and harbour of the world
- The spice shop of Europe (pepper, other spices)

WHERE?

- The republic was a confederation of seven provinces, which had their own governments and were very independent, and a number of so-called Generality Lands. The latter were governed directly by the States General, the federal government. The States General were seated in The Hague and consisted of representatives of each of the seven provinces. The provinces of the republic were, in official feudal order:

- Duchy of Guelders
- County of Holland
- County of Zeeland
- Lordship of Utrecht
- Lordship of Overijssel
- Lordship of Frisia
- Lordship of Groningen



WHEN?

The **Republic of the Seven United Netherlands**,
Republiek der Zeven Verenigde Provinciën = a federal republic

1

Dutch Revolt

5

8

8



Triumph and end of the Dutch miracle

Rampjaar

1

6

2

0

1

6

7

2

Golden Century
Art and culture

1

5

8

8

1

7

0

2

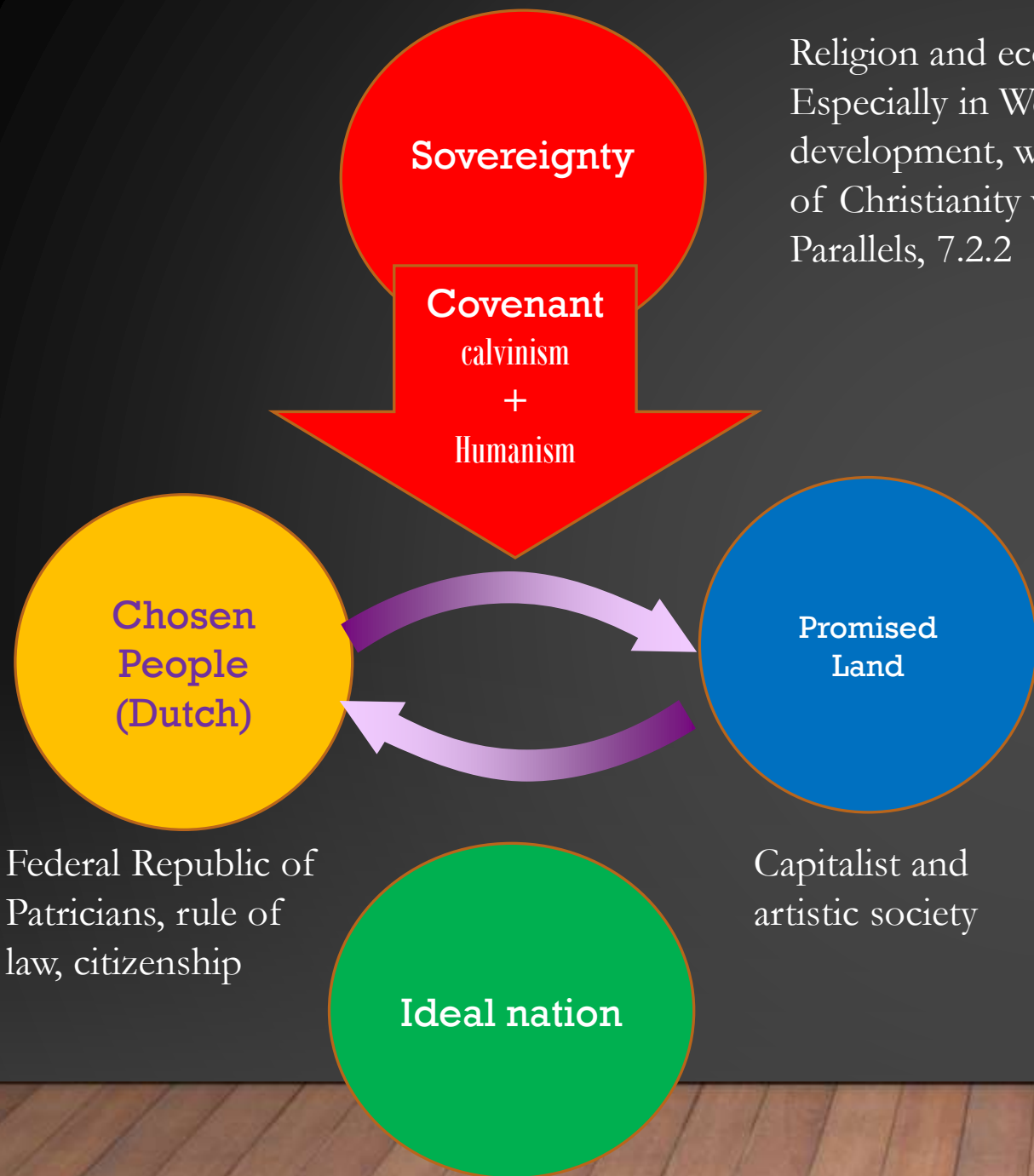
1

7

9

5

Batavian Revolution



Religion and economy are integrated with our life in the society through politics. Especially in Western Europe, politics have sought to connect economic development, which has closely followed the progress of science, with the path of Christianity which has often lacked a clear sense of the providential direction. Parallels, 7.2.2

There is a Calvinist idea that God elected the United Provinces through His predestination. This is the divine covenant (*vaste verbond*) between God and His people.

He gave a promised land, a safe haven, which is constantly saved from the waters and preserved from disaster through dikes, hard work, solidarity. Some Calvinists insisted on the covenant between God high above and His children down below (*Nederkinderen*).

The Netherlands are at the lowest possible level, but may become the Netherlands Garden (*Nederlandse Tuin*) with wealth, abundance, beauty and prosperity.

For Simon Schama, the Holland question was, “how to create a moral order in an earthly paradise”

Calvinists and humanists agreed that prosperity would remain as long as the ethical principles would be preserved.

Nederkinderen Israëls



William the Silent

In office = 15 July 1544 – 10 July 1584

Seen as the new Moses.

- Some historians have talked about the national ideology of Nederkinderen Israëls, the New Children of Israel. Dutch saw themselves as the spiritual successors of the chosen Jewish nation
- Analogies in the Republic:
 - overthrowing the Spanish rule was seen as the counterpart of the biblical Exodus,
 - William the Silent = new Moses.
 - Enemies of the Republic = Amalekites
 - Colonial expansion = the rightful conquer of the promised Canaan,
 - The preachers would compare the sinners to Philistines and Sodomites and make them responsible for the new Flood, obviously soon to happen. In the didactic and theological writings Dutch women were advised to look up to patriotic Esther, brave Judith or virtuous Susanna. Moreover, Calvinistic iconoclasm perfectly corresponded with the condemnable worship of golden calves and false deities. The narratives from the Old Testament served as a constant point of reference, political and confessional propaganda, and social models.

The republican form of government was not democratic in the modern sense; in the 16th, 17th and 18th centuries, the "regents" or *regenten* formed the ruling class of the Dutch Republic, the leaders of the Dutch cities or the heads of organisations (e.g. "regent of an orphanage"). Since the late Middle Ages Dutch cities had been run by the richer merchant families. Although not formally a hereditary "class", they were de facto "patricians", comparable in some sense to that ancient Roman class. At first the lower-class citizens in the guilds and *schutterijen* could unite to form a certain counterbalance to the regenten, but in the course of the 16th, 17th and 18th century the administration of the cities and towns became oligarchical in character, and it became harder and harder to enter their caste. From the latter part of the 17th century the regent families were able to reserve government offices to themselves via quasi-formal contractual arrangements. Most offices were filled by co-option for life. Thus the regent class tended to perpetuate itself into a closed class. However, in practice they had to take into account the opinions of the man on the street, otherwise they ran the risk of being dislodged by political upheavals, like the Orangist revolutions of 1672 and 1747 and the Patriot revolt.



Great Assembly of 1651 by Dirck van Delen showing the interior of the Ridderzaal at the time.

THE BALANCE BETWEEN HOLLAND'S HEGEMONY AND A CONSENSUS CULTURE

Holland built the Republic and its institutions on the basis of sovereign provincial rights. However, only Holland could fully utilize them. It employed the lesser provinces, as they were reconquered, to bolster her defenses and economic resources. This framework was largely built and imposed by Holland, sometimes over the objections of the other provinces. Principle decisions, however, were seldom, if ever, taken over the objections of Holland. In the same way, Holland, in the interests of harmony, would not try, once the other provinces were reconstituted and rejoined to the Union, to take a decision over the strenuous objections of the other provinces, but would try to build a majority consensus on major decisions. Within these constraints, a persuasive Councilor Pensionary of Holland and/or a Stadholder/Prince of Orange could move the provinces to a consensus.

The States-General conducted foreign relations, declared war and peace, administered the army and navy, and levied tariffs. In short, it exclusively concerned itself with all those affairs that concerned the outward and common concerns of the Republic. It had negligible power internally, which was jealously guarded by the provincial States.

One of the most important tasks of the States-General was the appointment of the commander of the Republic's armies, the Captain General of the Union. The appointment was for life.

THE EMBRYO OF A SOCIAL CONTRACT A NATION OF CITIES AND CITIZENS

- The County of Holland was the wealthiest and most urbanized region in the world.
- In 1650 the urban population of the Dutch Republic as a percentage of total population was 31.7 percent, while that of the Spanish Netherlands was 20.8 percent, of Portugal 16.6 percent, and of Italy 14 percent.-In 1675 the urban population density of Holland alone was 61 percent, that of the rest of the Dutch Republic 27 percent.
- It is in this environment that Dutch patricians could fully express their genius and creative capacities. We can see the same spirit later on the East Coast of the USA, especially the area of New York, New Jersey, Massachusetts. In many ways, the Dutch republic pioneered a model of governance of the people, by the people, for the people (and for happiness), which later became institutionalized in the American culture. The Calvinist root of America is Dutch, rather than really English.

THE ECONOMIC MODEL OF THE DUTCH REPUBLIC

HOMO BATAVUS, CIVIS MUNDI (ERASMUS)

- A tiny and fragile homeland, the whole world as stage of human activity.
- An economy of men, by men and for men. The human capital is far more important than “natural resources”. Brain drain: The Dutch Republic attracted all the grey matter of Europe. The whole nation was involved in Research and Development
- Capitalism, based on local production (limited) but mostly transformation (lace, porcelaine, cheese, flowers) and foreign trade. Development of a urban, safe, highly mechanized civilization (windmills, dikes, boats)
- Dutch pragmatism, empiricism: whatever works
- Precise accountance, checks and balances, transparency, thrift, hard work, moderation
- The first national bank
- Amsterdam’s stock exchange
- Patricians as a class of entrepreneurs
- Foreign trade between the South of Europe (Spain, Portugal) and the North of Europe (Baltic sea), and then with the whole world (Americas, Africa, Asia, Oceania)
- Wealth is not an end in itself, but should serve the advancement of human beings in the daily life, culture, education, art, creativity.

RANGAKU
EAST MEETS WEST



Holland and Japan in the
Golden Century

Huis 'Ien Bosch in Nagasaki, Japan



蘭学

RAN-GAKU, NETHERLAND'S STUDIES

Holland Holanda **ORANDA**

NL

Portugees

Japanese





THERE ARRIVED A STRANGE

“HAIRY CHINESE” 毛唐, “SOUTHERN BARBARIAN” 南蛮



Φϕ



国立国会図書館



**1600 – 1868 VOC POST, DEJIMA IN NAGASAKI,
JAPAN**

STORY OF JAN KOCK BROMHOF,
KAPITEIN VOC JAPAN POST
(1817-1823)





STUDY

“TAFEL ANATOMIA”
(ONTLEEDKUNDIGE TAFELN) WAS
TRANSLATED INTO JAPANESE BY
JAPANESE TRANSLATORS AND
DOCTORS.



Sugita Genpaku



Maeno Ryotaku

LOOKING SO EXOTIC,
WORTH SIGHT-SEEING.
HOKUSAI KATSUSHIKA (1760-
1849)





Thank you,
Oranda!



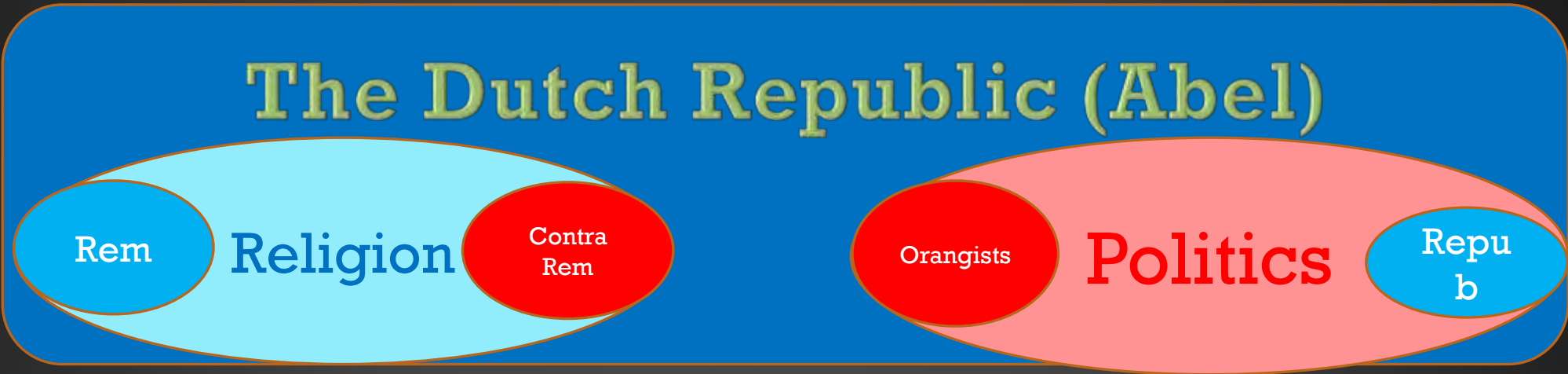
Volkenkunde Museum
Leiden 2016



Causes of decline

CAIN-ABEL PROBLEM WITHIN/
WITHOUT

England



Southern Lowlands (Cain)

France

Madison judgment on the Dutch confederacy "Imbecility in the government; discord among the provinces; foreign influence and indignities; a precarious existence in peace, and peculiar calamities from war."

**Netherlands,
the playing
nation, and the
building of
Cheon Il Guk**

Happiness as a new idea in Europe started discretely and steadfastly in the Netherlands.

Far from being excessively serious, Netherlands became the playful nation of Europe



A Game of Tric Trac

The Netherlands: Europe's playground

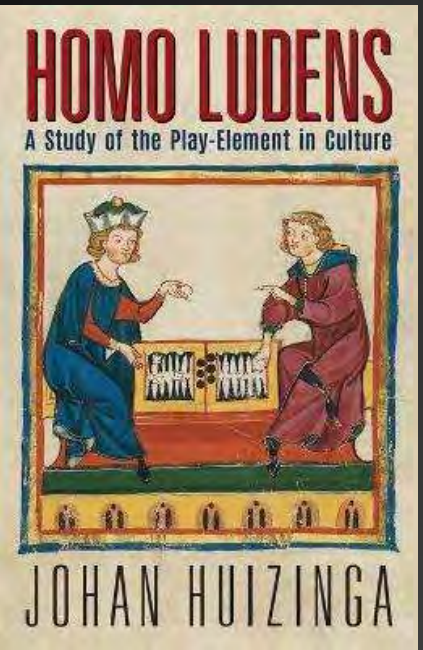
Playfulness is a recurring theme in the Dutch culture. There seems to be a particular gamesome gene in our culture, starting all the way back with Erasmus. **Hans Luyckx**



- Johan Huizinga defined man as *Homo Ludens* (playing man). A historian, anthropologist and cultural theorist (1872-1945), he elaborates his theories on the 'spelende mens' and the playful nature of humankind. There is a natural impulse to think, create and play. According to Huizinga, all human beings are interested in games and playing. Everybody likes to play. In Huizinga's definition, playing can be any voluntary activity that takes place under set conditions and results in excitement and joy. To be able to play, people need a space where they feel secure and embedded. It could be any kind of space, whether it be an arena or a podium, a pool table or a temple.
- In the 17th century, Dutch people sought justification through faith in God and through good deeds on earth. They tried to practice God's words by playing their role well in the daily life. Everyone could see through the window, because your life was exhibited. As Dutch did that, the whole nation became one powerful team with a tiny homeland and a huge empire where the sun never set.
- This led them to see their whole existence as some sort of play in the presence of God, on the world stage. And in this play, there is much learning, much doing and traveling, much counting, cleaning, praising, painting. The whole life is to be represented realistically, as the quest of an ideal. And this has to be done with an adventurous spirit under the coaching of a good God.



Johan Huizinga
1872-1945



YOUR FEEDBACK

Did you
gain new
insights?

What was
most
interesting
for you?

Where do
you
disagree?

Did you
notice some
errors?

What are
your
suggestions
to improve?

How can we
use this
material for
outreach?

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