



Beatrix of Holland:

As Americans meet the heir to the Dutch throne this week, they'll find her a serious-minded young woman who represents the "new look" in European royalty

by JOHN HOCHMANN

WHEN PRINCESS BEATRIX of the Netherlands steps ashore this week at New York's Battery Park, she will be following an old Dutch custom begun by Hendrick Hudson and continued by Peter Stuyvesant. In fact, the 21-year-old heir to the Netherlands' throne is visiting the U.S. to help celebrate the 350th anniversary of Hudson's exploration of the river.

To Americans whose notions of princesses are based either on Monaco's Grace or England's Margaret, Beatrix will come as a surprise. Though attractive in the full-blown Dutch manner and as fun-loving as any young girl, Beatrix is perhaps the best example of that 20th-century phenomenon, the working-girl princess. Since she came of age last January, Beatrix has filled more and more public engagements. She is obviously devoted to her countrymen, and the feeling is mutual.

The ease, self-assurance and good humor Beatrix shows on public occasions—and in private—are natural and unaffected. She demonstrated her maturity three years ago when the Dutch throne was shaken by a crisis that almost resulted in her mother's abdication. Queen Juliana's youngest child, Marijke, now 12, had been born with extremely poor vision and responded only slightly to medical treatment. Finally, Juliana invited Greet Hoffmans, a faith healer, to treat the little princess whose sight was then said to have improved. Grateful, Juliana gave all credit to the faith healer and, according to reports, began seeking her advice on political matters.

The Dutch public's reaction to this news was the same as to a broken dike—alarm, and made demands that things be set right, for the Queen was thought to be violating constitutional limits. Rumors abounded that she would abdicate in favor of her daughter Beatrix, then 18 and legally old enough to reign. Eventually Juliana dismissed Miss Hoffmans, but during the height of this speculation Beatrix arrived in Rome on a school holiday and found herself as much a tourist attraction as the Colosseum. The Dutch Embassy advised Beatrix to retreat to a villa in the

suburbs, but she had a better strategy. Inviting the Italian press to her hotel suite, she posed for fifteen minutes while shutters clicked. "Time is up, gentlemen," she then called, adding with a smile, "You now have your photos, please may I have my holiday?"

Possibly one explanation for Beatrix's poise is that in the Dutch royal family of Orange-Nassau women have been doing a man-sized job since her grandmother Wilhelmina ascended the throne in 1898. After a 50-year reign she abdicated to become Princess of the Netherlands and her daughter Juliana succeeded as Queen.

BEATRIX is the eldest of four sisters and there has been no male heir since 1851. Though the Dutch love their royal ladies, the birth of a prince would touch off the celebration of the century.

But Beatrix won't be stamped into a royal marriage. She points out that while she has three sisters the succession is safe and, besides, women of the family are notorious for their longevity. Unlike other European princesses, Beatrix has managed to keep her private life private, and despite gossip columnists who link her with possible suitors—including England's young Duke of Kent—so far Beatrix's major emotional commitment is to her job.

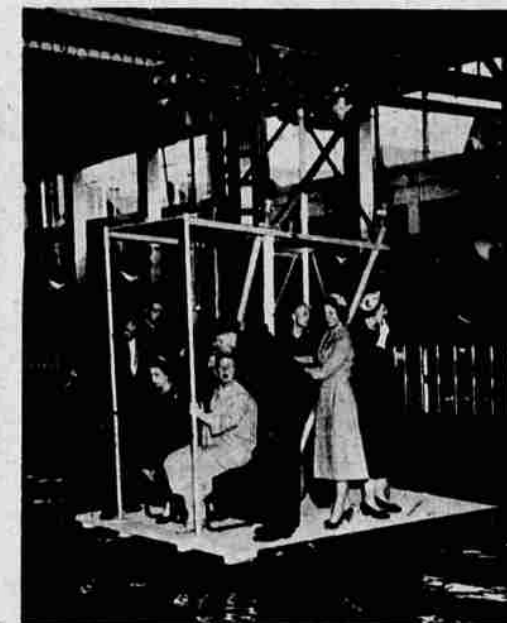
This is a job she has trained for ever since it became apparent that she would inherit the throne. Her education has combined serious study and mixing with her future subjects. Her parents, rather than isolate her among tutors, sent Beatrix to a small public school near the palace.

After high school, Beatrix enrolled at the University of Leyden, majoring in political science and parliamentary government. She made it clear she would accept no privileges because of her rank, and is genuinely earning her doctorate. "I hope I may not be the last Queen of Holland," she once told a friend, "but if I am, at least I am determined to be a good one," perhaps unconsciously echoing the words of Victoria when told she had become Queen of England: "I will be good."

no playgirl, this Princess



Riding unusual conveyances is part of Beatrix's job. Above, she waits to go aloft in helicopter, and at right, joins her mother, Queen Elizabeth and party on a traveling crane over model of a harbor project.



Princess Beatrix inherits her love of sports from her parents. Like her father an enthusiastic rider, she clears the bars with ease at a jumping contest. Almost every winter Beatrix and her mother ski at St. Anton in the Austrian Alps, where she usually tries her skill on rough slopes.



Like most royalty, Beatrix spends much time making public appearances. At left she and Prince Philip of England wave to crowds during Queen Elizabeth's state visit to Holland, and at right she congratulates captain of South African team at international women's hockey meet.



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Being a sincere Christian, you might reply: "I just know it is." But that wouldn't be proof. It would not be very convincing to the unbeliever. And what would a skeptic say if you told him you have the assurance of the Holy Spirit? He might well ask why so many Christians who claim this do not agree on the meaning of the Scriptures.

What real evidence could you produce? What facts could you present? Where could you find a logical convincing answer?

Christ, of course, wrote nothing, excepting on one occasion—and then only in dust. All the original manuscripts of the Bible have vanished. The Bible itself does not claim to be the Inspired and complete word of God. Our Lord did not say that His teachings would be found in a book. On what authority, then, can we be sure about the Bible?

The answer is, of course, that the only living authority is the Catholic Church... the Church whose traditions, beginning with Peter, bear reliable witness down the pathway of time from Christ to this very moment. The Bible cannot prove by its own text that it is inspired. But the Catholic Church can prove this.

Out of the first century, the Church can call up such witnesses as Polycarp (80 A. D.), whose appointment as Bishop of Smyrna came personally from John the Apostle, or Ignatius of Antioch, who died about 107 A. D. It can present the testimony of such second-century writers as Clement of Alexandria, Irenaeus, Tertullian and Origen; and from the third and fourth centuries Cyprian and

Ambrose and Eusebius and Cyril, and many others.

All these bear witness to the vital importance of the Apostolic tradition. All testify that the Scriptures were entrusted to the Church... that the Church is their preserver and interpreter... that they must, as Clement said, be interpreted "according to the Church's rule." Writing in the second century about Polycarp, who lived in the first, Irenaeus said: "The things which he had learned from the Apostles he uniformly taught and delivered to the Church, and these things alone are true."

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