

On the Waterfront



NEWSLETTER NO. 3
OF THE FRIENDS
OF THE IISH

2001



Introduction

FRONT PAGE:
TRUNKS FROM
THE WERTHEIM
ARCHIVES IN
THE TEMPO-
RARY STORE-
ROOM.
PHOTOGRAPH
BY AKIKO
TOBU, 1999

In 2000 the Friends of the IISH was established. Published half a year ago, the first issue of this newsletter contained the proceedings of the first two meetings of the Friends, held on 16 June and 12 December 2000. At the time we announced that the Friends of the IISH Newsletter would appear twice a year. As you will see for yourself in this third issue, our young Friends are doing very well, although we certainly welcome new members. In the previous issue we reported on the first donations allocated to the IISH. The present issue features selected illustrations from the magnificent Ottoman magazines purchased with part of these donations.

Members of the Friends of the IISH pay annual dues of two hundred or one thousand guilders or join with a lifetime donation of three thousand guilders or more. From 1 January 2002, these amounts will be € 100, 500 and 1,500. In return, members are invited to semi-annual sessions featuring presentations of IISH acquisitions and guest speakers. These guest speakers deliver lectures on their field of research, which does not necessarily concern the IISH collection. The presentation and lecture are followed by a reception. In addition to these semi-annual gatherings, all Friends receive a forty-percent discount on IISH publications. Friends paying dues of one thousand guilders or more are also entitled to choose Institute publications from a broad selection offered at no charge.

The board consults the Friends about allocation of the dues and delivers an annual financial report in conjunction with the IISH administration.

The IISH was founded by master collector Nicolaas Posthumus (1880-1960) in the 1930s. For the past decade, two of the institutes established by this "history entrepreneur" have operated from the same premises: the NEHA (Netherlands Economic History Archive) since 1914 and the International Institute of Social History (IISH), which is now over sixty-five years old. Both institutes are still collecting, although the "subsidiary" IISH has grown far larger than the "parent" NEHA.

(Detailed information about the IISH appears in: Maria Hunink De papieren van de revolutie. Het Internationaal Instituut voor Sociale Geschiedenis 1935-1947, Amsterdam 1986, and in: Jan Lucassen Tracing the past. Collections and research in social and economic history; The International Institute of Social History, The Netherlands Economic History Archive and related institutions, Amsterdam 1989; in addition, Mies Campfens reviews archives in De Nederlandse archieven van het Internationaal Instituut voor Sociale Geschiedenis te Amsterdam, Amsterdam 1989 (1984), and Jaap Haag and Atie van der Horst have compiled the Guide to the International Archives and Collections at the IISH, Amsterdam, Amsterdam 1999). For all information concerning the Friends, contact Mieke Ijzermans at the IISH (mij@iisg.nl).

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Third friends' day: 14 June 2001

PRESENTATION OF THE ACQUISITIONS

During the past half year the IISH has acquired eighty archive collections, including 35 new ones and 45 accruals. The NEHA obtained several new collections and supplements as well. In addition, various other major library donations and acquisitions arrived.

So we had plenty of items to present. In addition to personal preferences and a sample of periods and regions, the selection highlighted workers' culture, labour migrations and labour relationships. The following paragraphs review the selection from ten collections.

"TIME PASSES QUICKLY"

Mutual insurance provisions elicit substantial interest, especially at the Institute's Research Department; in recent years several worthwhile studies have been published on the subject via the NEHA and the IISH, such as by Sandra Bos "*Uyt liefde tot malcander*". *Onderlinge hulpverlening binnen de Noord-Nederlandse gilden in internationaal perspectief* ["*Love thy neighbour*". *Mutual aid within the guilds of the Northern Netherlands in an international context*], and by Joost van Genabeek *Met vereende kracht risico's verzacht. De plaats van onderlinge hulp binnen de negentiende-eeuwse particuliere regelingen van sociale zekerheid* [*Joining forces to reduce risks. The role of mutual aid in nineteenth-century private social security provisions*]. Jacques van Gerwen and Marco van Leeuwen edited the large anthology *Studies over zekerheidsarrangementen. Risico's, risicobestrijding en verzekeringen in Nederland vanaf de Middeleeuwen* [*Studies about security provisions. Risks, risk prevention*

and insurance since the Middle Ages] and jointly wrote the four-volume work *Zoeken naar zekerheid. Risico's, preventie, verzekeringen en andere zekerheidsregelingen in Nederland, 1500-2000* [*The search for security. Risks, prevention, insurance and other security provisions in the Netherlands, 1500-2000*], which is the culmination of research efforts in this field for the time being. All these studies reveal that insurance provisions for master craftsmen and sometimes even for their journeymen existed as far back as the Middle Ages. The number of such "boxes" rose especially rapidly during the eighteenth century. Ideas that social security began with national legislation at the end of the nineteenth century are unfounded.

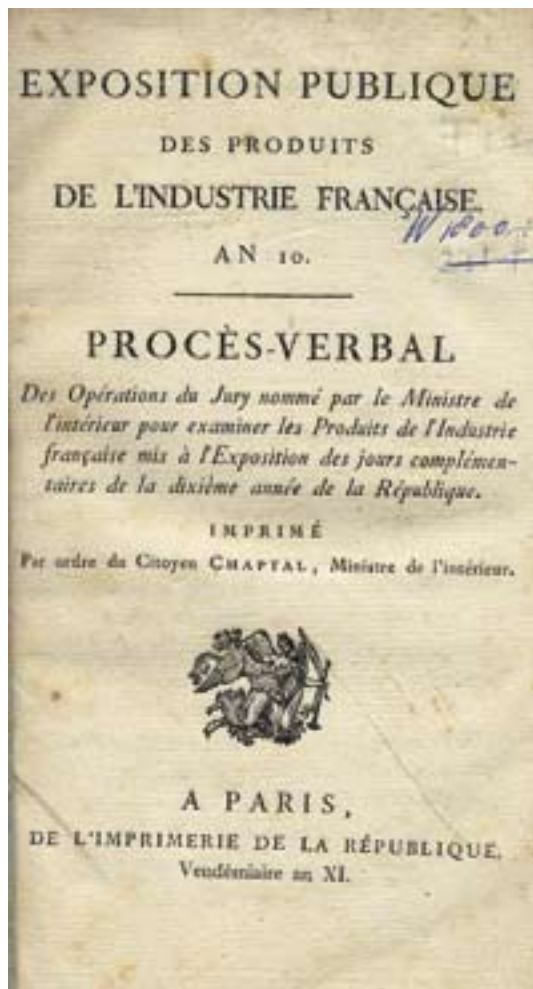
The NEHA Special Collections Department welcomed the donation of several incomplete archives of mutual insurances. Because virtually no administrative data or records of mutual funds remain, the donation from the Neder-

landse Genealogische Vereniging [Dutch genealogical society] in Weesp of the documents concerning a half dozen boxes was very welcome. The fact that the IISH had refused these same items from Professor J.H. Wansink, Esq., of the Verzekeringeninstituut [insurance institute] in Rotterdam reflects the change in views over the past decade.

The most important and oldest of the collections is the Vrijwillige Algemeene Begraffenisbus "Mijn glas loopt ras" [Voluntary general burial box "Time passes quickly"], which was founded in Haarlem in 1752 as the "Vrijwillige Algemeene Bos tot Begraffenissen en Onderstand aan Hoogbejaarden, voor Haarlemmers zonder confessie" [Voluntary general box for burials and support for elderly, non-denominational Haarlem residents]. The ideal of insurance for the elderly soon proved too ambitious, and the box later expanded its coverage outside the town as well. The documents acquired begin in 1779, with a few dues booklets submitted and some board documents presented. Additional research should yield a social breakdown of those who contributed to the box. Various remarks indicate that most of the members were

MEMBERS OF
MUTUAL IN-
SURANCE
FUNDS RE-
CEIVED BOOK-
LETS FOR
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MENTS. SOME-
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INDICATED BY
STAMPS FEAT-
URING SYM-
BOLS, AS IN A
BOOKLET FROM
1888 OF THE
HAARLEM BOX
"TIME PASSES
QUICKLY."
NEHA SPECIAL
COLLECTIONS
589





THE GUIDE
ACCOMPANY-
ING THE
THIRD EXHI-
BITION WHICH
WAS HELD IN
PARIS IN 1801.
EHB COLLEC-
TION

master craftsmen and their spouses, but that there was a “crowd of commoners” as well, according to a complaint from 1762. The board was remarkably interested in verse, also for festive occasions. Cancellations would be composed in rhyme (1809/10): “Ick ben noch te affywich, noch te veghe / Maar ick maacke mynen balghe leghe./ Met Rhabarber, cum annexis/ Dus en kan ick niet coomen/ ick ben Ulieder dienaar vroom/ Jan Alexis.” [While I am neither dead nor dying, / I am emptying my bowels, /with rhubarb, as well/ So I cannot come/ Your humble servant/ Jan Alexis].

☞ National industry exhibitions as precursors to the World Fairs, 1802-1854
Although master craftsmen still considerably outnumbered industrial workers in the nineteenth century, contemporaries regarded their century nonetheless as the era of the Industrial Revolution.

Pride in the achievements in this field gave rise to a new phenomenon: national industrial exhibitions, which were in turn the precursors to the international or world fair. The first one was the inspiring London World Fair: in May 1851 Queen Victoria opened the Great Exhibition of the Works of Industry of All Nations at the Crystal Palace built in Hyde Park for that purpose. The Times described the opening as “the first morning since the creation of the world that all peoples have assembled from all parts of the world and done a common act.” On the first day over 25,000 people came, and by the time the event closed in October, over six million had visited the Palace (about 20 percent of the British population). Throughout the preparations, the project had consistently met with scepticism and disinterest. The London World Fair is generally viewed as the first of a series that is still in progress; the most recent one took place in Hanover in 2000.

The world fairs featured an overview of what was economically and culturally modern and innovative at the time. While some chauvinism is inevitable, the vast EHB collection on the subject is a veritable treasure trove for economic historians. On the 1851 exhibition alone, the list of publications that appeared between 1851 and 1855 covers several pages. The Economic History Library has long had an extensive catalogued collection of jury reports, country presentations, reports by visitors, catalogues and the like. Although few opportunities are available for expanding the collection - most of the missing publications are now very costly - we hope to add to the collection. We are especially interested in the early period and the precursors to the first world fair. Co Seegers managed to obtain several important antiquarian additions for the EHB from this era. This complex of early industrial exhibitions certainly merits additional review.

The series of world fairs that began in 1851 obviously had some precursors. Since the Napoleonic

Era, France had a virtually uninterrupted tradition of national and selectively international industrial exhibitions. The first one, which was organized in 1798, was already a big success. In the decades that followed exhibitions were held in 1801, 1802 (540 participants), 1806, 1819 and 1823 (1,642 participants). The scope was limited, however, mainly for fear of the British economic hegemony. The primary purpose of the exhibitions was to show domestic products to consumers and investors. The 1851 exhibition was the first genuine world fair.

Although the Dutch entry to the world fair of 1851 did not reflect the state of the art and did little to inform the world of the country's industrial status, its shortcomings were certainly not attributable to inexperience. At the time the Netherlands already had an extended tradition of largely national exhibitions. The first one was held in 1808, organized by the Nederlandsche Maatschappij van Nijverheid [Dutch industrial society] and was clearly inspired by the French exhibitions of 1798, 1800 and 1801. In the years following the period under French occupation, exhibitions were held in Ghent (1820), Haarlem (1825) and Brussels (1830). After the secession of the South, however, Belgium took over the national exhibitions, as exemplified by the one in Mechelen in 1849.

The following works were presented:

Exposition publique des produits de l'industrie Française (Paris, 1802)
Baron Louis Costaz (Ed.) *Rapport du jury central de l'exposition de 1819 sur les produits de l'industrie française* (Paris, 1819)

Antoine-Marie, Héron de Villefosse *Rapport fait au jury central de l'exposition de l'industrie Française de l'année 1823, sur les objets relatifs à la métallurgie, et augmenté de quelques annotations* (Paris, 1823)
Catalogue des produits de l'industrie Malinoise à l'exposition de 1849 (Mechelen, 1849)

Sharp/ Granville *The Gilbert Prize Essay on the adoption of recent discoveries and inventions in science*



ID CARD ISSUED IN MONTEVIDEO, URUGUAY IN AUGUST 1930 TO THE ITALIAN ANARCHIST LUIGI FABBRI (1877-1935), WHERE HE LIVED IN EXILE FROM 1929 UNTIL HIS DEATH IN 1935. IISH, FABBRI ARCHIVE

and art to the purpose of practical banking (London, 1854).

Luigi (1877-1935) and Luce (1908-2000) Fabbri Back in 1975 the IISH acquired a large part of the Luigi Fabbri collection, followed in 1995 by a major portion of his daughter Luce's archive. In January 2001 our specialist for the Latin countries Kees Rodenburg packed up the rest of the archive of both Luigi and Luce under the granddaughter's supervision and sent it to the IISH. Several items were presented. In addition to correspondence, Luigi and Luce's archive comprises manuscripts, countless old photographs

and assorted material concerning Malatesta.

From Montevideo, Uruguay, Luce and his daughter maintained a vast network with like-minded individuals in Italy and elsewhere.

Luigi Fabbri was born in Ancona, Italy, studied under the anarchist Malatesta and fled to Paris shortly after Mussolini seized

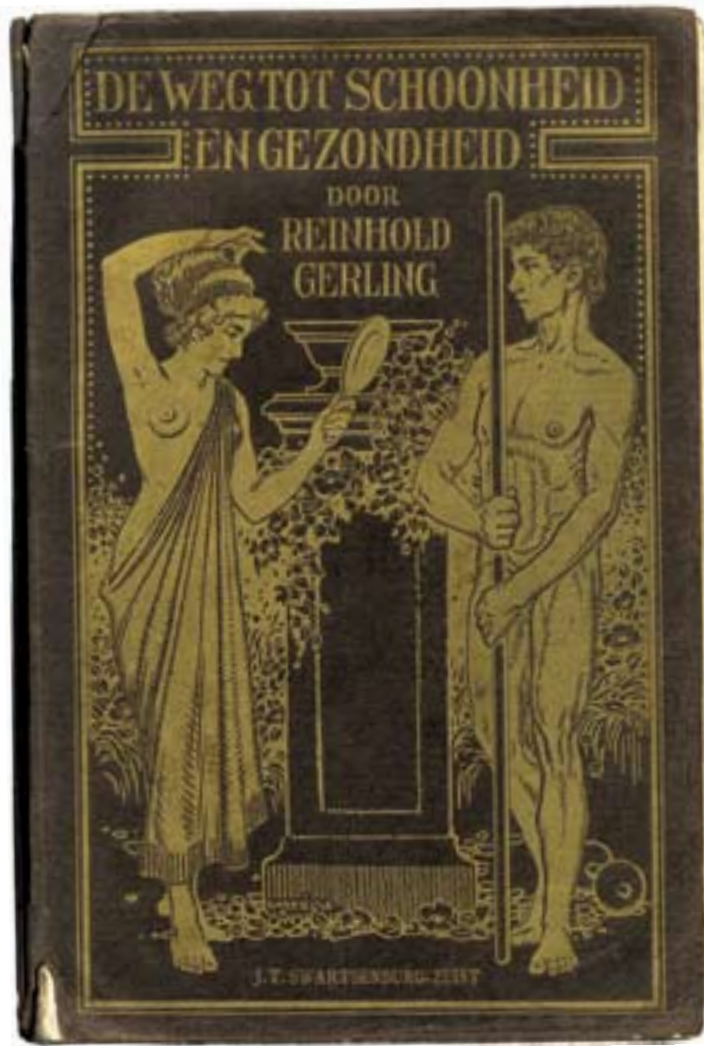
power in 1926. At the urging of his friend Abad de Santillan he left Paris for Montevideo in 1929, where he lived until his death in 1935. In Uruguay Luigi was the executive editor of the journal *Studi Sociali* (of which all issues are present at the IISH).

His daughter Luce carried on with her father's work after his

LUIGI FABBRI'S ADDRESS BOOK AT THE END OF HIS LIFE REVEALS HOW EXTENSIVE HIS INTERNATIONAL NETWORK WAS, EVEN WHEN HE LIVED IN MONTEVIDEO. AT THE TOP LEFT IS THE ADDRESS OF THE IISH (WHICH HAD RECENTLY BEEN ESTABLISHED), WITH MAX NETTLAU AS ONE OF THE EARLIEST STAFF MEMBERS; TO THE RIGHT IS ALBERT EINSTEIN'S ADDRESS. IISH, FABBRI ARCHIVE



INTERNATIONAAL INSTITUUT VOOR SOCIALE GESCHIEDENIS
INTERNATIONAL INSTITUTE OF SOCIAL HISTORY



DE WEG TOT SCHOONHEID EN GEZONDHEID [THE QUEST FOR BEAUTY AND HEALTH], BY REINHOLD GERLING (1923), ONE OF THE BOOKS FROM THE LENDING LIBRARY OF THE NEDERLANDSCHE VEGETARIËRSBOND (NVB). IISH LIBRARY

death. During the Spanish Civil War, she publicized the revolution of the Spanish anarchists widely. After the war she corresponded extensively with kindred spirits all over the world - even in Japan. In addition to her anarchist activities, Luce was a professor of Italian language and literature at the University of Montevideo. She died in Argentina on 19 August 2000.

☞ The lending library of the Nederlandsche Vegetariërsbond [Dutch society of vegetarians] (NVB)

A few months ago an inventory of the larger library collections

awaiting cataloguing uncovered an interesting part of our book and journal holdings. This will soon become publicly accessible via the catalogue. We will now present and describe a few opportunities for future users.

As is often the case with old collections that persistently evade the cataloguing department, the date that the lending library of the Nederlandsche Vegetariërsbond arrived at the IISH is unclear. We have a typed but undated list, probably from the 1960s, where an IISH staff member has listed the missing items according to the printed catalogues enclosed. The library arrived here at the Institute in 1973.

At the end of the nineteenth century, vegetarian ideas found their way to the Netherlands from Germany. Following the example of the English inventor of the popular Allison bread, an organization was established here as well

in 1894: the Nederlandsche Vegetariërs Bond. Esquire Ortt from Groningen became the driving force behind the organization. Originally an engineer at the Department of Public Works, he quickly turned into a full-time idealist as a Tolstoyan or a Christian-anarchist and, consequently, as a vegetarian as well. In those days vegetarians were often naturalists or Esperantists and supported women's emancipation or were adherents of mysticism, Buddhism, theosophy or free Christianity. All possible combinations occurred. This movement was also popular in certain circles of the labour movement. The most important person in this context is Ferdinand Domela Nieuwenhuis, followed by Daniël de Clercq (1854-1931), on whom the Institute has also had an archive since around 1960 or earlier (including two folders on vegetarianism and the NVB).

The first edition of the printed NVB catalogues presented (which list about six hundred monographs) indicate that Felix Ortt was its librarian in Soest in August 1940. Books on the following subjects were well represented: vegetarianism, vegetarian cookbooks and recipe books (the *Kookboek voor moderne voeding zonder vleesch naar de voedingsleer van Dr. Med. M. Bircher-Benner te Zürich* [Cookbook for modern food without meat according to the nutritional tenets of Dr. Med. M. Bircher-Benner of Zurich] from 1930 was exhibited), the alcohol issue in connection with vegetarianism, general nutrition and special nutrition articles, health doctrine and natural medicine. (Our selection included a later edition of Ferdinand Müller's *Große Illustrierte Kräuterbuch* [Great illustrated book of herbs] originally published in 1860 and the second edition of F. Wolf and IJ. Hettema's *De natuur als arts. Handboek voor de natuurgeneeswijze* [Nature as a physician. Handbook for the natural cure] from 1937). Also: physical exercises (a lovely cover of the Dutch translation of Reinhold Gerling's *De weg tot schoonheid en gezondheid* [The way toward beauty and health], which

refers to Vater Jahn and addresses "all classes"), social economics, land ownership reform, vegetarian settlements and humanitarian, literary and philosophical works (including a copy assigned to Felix Ortt) and parenting and children's health.

In December 1941 the first supplement sheet introduced the Sexual Hygiene section - featuring 120 titles. These came from the chapter in The Hague of the "Rein Leven" [pure living] movement. In December 1942 another small addition followed. The subsequent fate of the library is unknown, until the discovery that over seventy titles were missing upon its arrival at the IISH. At the time, the library probably comprised over five hundred volumes. Most likely, Ortt - who after all was pushing eighty at the end of the war - was unable to add significantly to the existing collection. Other information suggests that these types of subjects had lost much of their appeal to the post-war left. Only in the final quarter of the twentieth century did the interest resume, especially among the left.

Third Workers' Olympics, Antwerp 1937

Sports were another facet of labour culture that thrived during the twentieth century. Ortt's lending library reflects significant efforts in this respect, although it contrasts true physical beauty and exercise on the one hand with competition sports on the other hand. Although Ortt and those working with him believed that competition sports entailed more drawbacks than advantages, organized labour believed otherwise. During the Interbellum, the Socialist Workers' Sports International, which was founded in

1913, organized its own workers' Olympics as an alternative to the "capitalist" Olympic Games: the first in Frankfurt in 1925, the second in Vienna in 1931 and the third in Antwerp in 1937.

The Leeuwarden municipal archive recently surprised the Institute with a small but nonetheless fascinating donation concerning the Third Workers' Olympics of Antwerp, which took place from 25 July until 1 August 1937. The programme relates that on 1 August 1937 fifteen countries were represented, alternated by countless workers' marching bands (another aspect of labour culture). In addition to most countries in Western Europe (nine altogether,

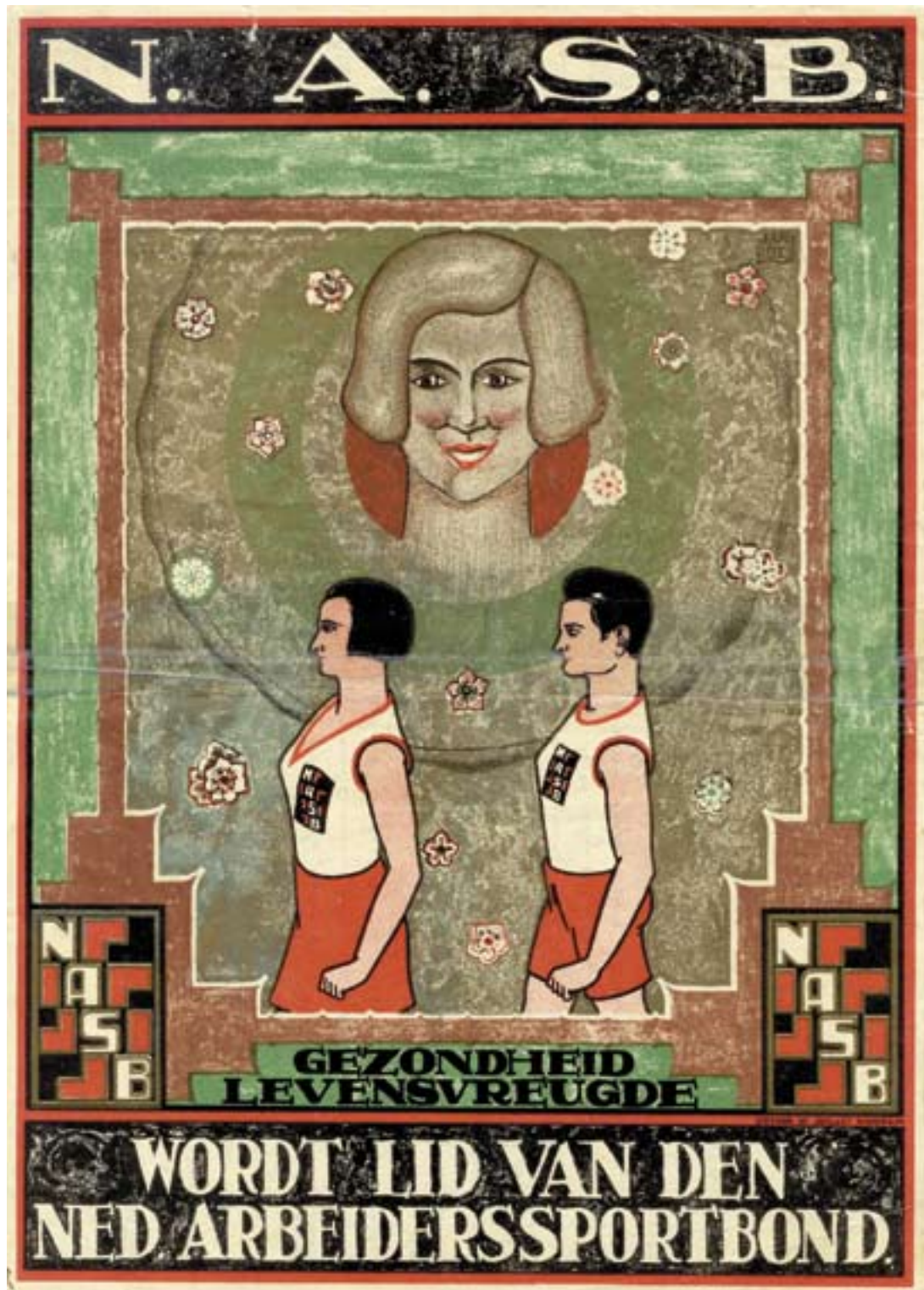
obviously without Germany and Italy; Spain did participate), that day's procession included Hungary, Poland, the Soviet Union and Czechoslovakia (divided into the two teams of Prague and Aussig, which undoubtedly referred to the Sudeten Germans) from Central and Eastern Europe, as well as the United States and Palestine.

Nonetheless, the event had retained a socialist touch, as pamphlets were distributed against the dictatorship in Poland, along with invitations to the Peace Museum. Participants were urged to send a resolution to the Polish embassies to protest the fascist terror in that country, which had already brought about the arrest of 180,000



KOOKBOEK VOOR MODERNE
VOEDING ZONDER VLEESCH NAAR
DE VOEDINGSLEER VAN DR. MED.
M. BIRCHER-BENNER TE ZÜRICH
[COOKBOOK FOR MODERN FOOD
WITHOUT MEAT ACCORDING TO
THE NUTRITIONAL TENETS OF
DR. MED. M. BIRCHER-BENNER
OF ZÜRICH] FROM 1930, ALSO
FROM THE NVB LIBRARY.

POSTER
OF THE
NEDERLANDSE
ARBEIDERS
SPORTBOND
[DUTCH
WORKERS'
SPORTS
LEAGUE]
(NASB),
DESIGNED
BY JAN ROT
(1892-1982)
AND PRINTED
AT STEEN-
DRUKKERIJ DE
JONG & CO.,
HILVERSUM.
26.5 X 19.5
CM. THIS
LEAGUE ALSO
PARTICIPATED
IN THE THIRD
WORKERS'
OLYMPICS IN
ANTWERP IN
1937.
IISH
COLLECTION
(BG H13/230)



of the regime's opponents and was considered as serious as the dictatorship in Germany. The demands included "Abolition of the concentration camps," "Liberation of imprisoned anti-fascists" and "End the pogroms and all anti-Semitic propaganda." Another flier urged people to visit the "World's First Peace Museum," founded by the pacifist Ernst Friedrich in Berlin in

1923 and "destroyed by Hitler in 1933" and now present at the Third Workers' Olympics in Antwerp.

☞ Prafulla K. Chakrabarti, 1946 - ca. 1990

The substantial rise in the Institute's interest in Asia has expanded our horizons to entirely different - with respect to the classical flow of emigration from the Old

to the New World - but at least equally massive migration flows. In Western historiography all the turmoil surrounding the mass migration in Europe before, during and after World War II easily causes us to overlook what happened elsewhere in the world at the time, especially in Asia. The disastrous trek back and forth between India and Pakistan follow-

ing the independence of British India in 1947 is a case in point.

The Indian scholar Prafulla Chakrabarti focused his research on the mass displacements in Bengal between Bangla Desh and the Indian state of West Bengal. Willem van Schendel received a major research collection from him on the subject, especially about relief efforts in West Bengal from the early 1950s. Chakrabarti took meticulous notes from local newspapers and from the archives of the United Central Refugee Council (UCRC) in Calcutta from 1946 onward. These notes concerned the fate of the approximately five million displaced persons in Bengal alone in 1947 and the following years and the one million who arrived in the period 1964-1966, as well as the countless ones after them. He obviously collected relevant publications as well, especially sociological research reports about refugee camps. His reports on his frequent interviews are similarly important.

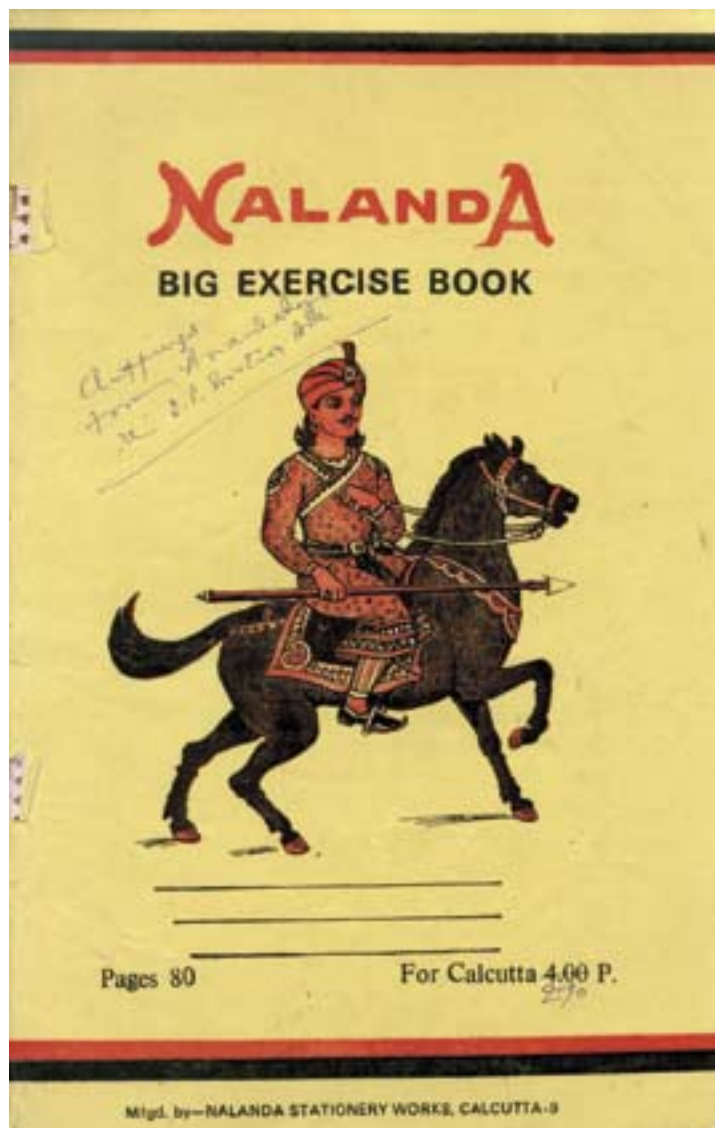
Chakrabarti believes that this immense mass migration started with the Noakhali riots in 1946, i.e. before the actual Partition. His primary interest is the role of the Indian Communist Party (the PCI), which was headed by P.C. Joshi (whose papers are kept at the New Delhi University Library) at the time. Because of this party's support for Nehru, it did not play a significant role in the dramatic course of events, according to Chakrabarti. Moreover, the political radicalism – which he identified with the Hindu refugees in the camps – stood little chance and was in fact repressed. He reviewed the efforts by the Congress Party and the CPI to control grass-roots politics and considered whether the residents in the camps should be distributed throughout India, as the government wanted, or whether they should remain concentrated in Bengal. The items presented from this collection, which is of major importance for Willem van Schendel's research here at the Institute and at the University of Amsterdam, com-

prised several notebooks and publications, including an extremely detailed report from 1989 about the situation in several camps featuring maps, names and characteristics of families still living there over forty years after their expulsion.

☞ Nepal (1908-1978) and Nibedita (*1916) Nag
Another acquisition from Bengal, also arranged by Willem van Schendel, is a special collection that belonged to the couple Nepal and Nibedita Nag, both Communists from the movement's origins in Dhaka, which is now Bangladesh. Shahriyar Kabir, our man in Dhaka, recorded a three-hour interview with Nibedita. In addition to several photographs, we received the notes taken by Nepal (who in

addition to being a communist figured prominently in the trade unions) on his visit to Moscow in 1960, where a congress of 81 communist parties convened. This was before the definitive rift between China and Albania on the one hand and the Soviet Union and nearly all other communist nations on the other hand. Still, the tension between the two superpowers was unmistakable. Nepal's notes (in English) are important, as full congress proceedings were never published. The IISH has only a 63-page pamphlet in Russian and a 41-page pamphlet in English.

Nepal's thick notebook opens with the response from the Chinese delegation leader Teng Hsiao Ping to the Russian reproach, voiced in part by Suslov and Khrushchev. A significant share



ONE OF THE MANY NOTEBOOKS OF PRAFULLA K. CHAKRABARTI (1946 - CA. 1990) FROM CALCUTTA, CONTAINING HIS NOTES ABOUT THE MASSIVE FLOODS OF REFUGEES INSTIGATED BY THE SPLIT OF INDIA AND PAKISTAN. IISH CHAKRABARTI ARCHIVE



THE COMMUNIST ACTIVIST NIBEDITA NAG, BORN IN 1916, WITH SHAHRIAR KABIR, THE IISH REPRESENTATIVE IN DHAKA (BANGLADESH), WHO ACQUIRED THE ARCHIVE THAT BELONGED TO HER AND HER HUSBAND NEPAL NAG (1908-1978) AND INTERVIEWED HER EXTENSIVELY A FEW YEARS AGO.

IISH COLLECTION

of the discussion concerned “the character of the epoch.” The Chinese and the Albanians argued that the time had come for a worldwide revolution, and that the cause needed to be promoted. They rejected the stated view that the transition from state monopoly capitalism into people’s capitalism had eroded Western capitalism. The Soviets, however, asserted that the current situation favoured communism. Decolonization, in particular, had almost automatically placed the majority of the world population in the socialist camp. Various speeches contained references to Fidel Castro’s recent coup in Cuba. The Colombian delegate, for example, reported that “Amongst the young men of our country a feeling [is] prevailing that Cuba has proved that there is no necessity of C.P. in our country. We are fighting against this revisionist tendency.” These words seem to substantiate

SELECTION FROM THE LETTERS RECEIVED BY HELENO SAÑA, BORN IN 1930. AS A PROFESSOR AT THE UNIVERSITY OF DARMSTADT, HE CORRESPONDED EXTENSIVELY WITH SPANISH EXILES, ESPECIALLY IN LATIN AMERICA. AFTER FRANCO’S DEATH HE RESUMED CONTACT WITH SPAIN AS WELL.

IISH SAÑA ARCHIVE

the position of the Chinese and the Albanians rather than that of the Russians.

☞ Heleno Saña (*1930)

A small but most interesting archive of Heleno Saña’s correspondence from the 1970s and 80s was donated to us via Kees Rodenburg. It contains letters, mostly from Spanish and Latin American exiles (living in Europe, the United States and Latin America) known for their publications and/or political activities.

Heleno Saña was born in Barcelona in 1930 in a libertarian environment. In 1959 he moved to West Germany, where he started out as a Spanish professor in Darmstadt. He later became known for his countless publications about anarchist subjects, especially the Spanish Civil War. He maintained a very special correspondence with the Spanish/Argentine anarchist Diego Abad de Santillan (pseudonym of Sinesio García Hernández, 1897-1983), of whom part of the archive has been at the IISH since 1983. The same holds true for his correspondence with the Spanish anarchist and publicist Federica Montseny, who established her reputation primarily through her participation in the Republican government during the Spanish Civil War and her publications, especially her booklets issued in the series *La Novela Ideal* [*The new ideal*].

☞ Hans Janmaat and his activities in the Centruumpartij (1980-1984) and the Centrumdemocraten (1984-1998)

The collections presented above reflect the ideological breadth of labour movements. But more is involved. Consider the massive labour support for fascism and National Socialism. The second subsection, about socialism, is also very revealing and cannot simply be dismissed as a line that does not fit the bill. Conversely, the ideological divisions between left and right are less rigid than we tend to believe, as the discussion of vegetarianism and related movements - ut supra - quickly demonstrated.

Both for this reason and because of the traditional leftist resistance to the right, the Institute has long been interested in the relationship between labour movements and the right. The Institute has several collections dealing with this subject and spanning several dozen metres according to a recent estimate. Sometimes this is because somebody starts out on the left and then switches to the right, like Erich Wichman, whom we addressed at the first gathering (On the Waterfront, 1/2, 2000/2001, p. 4). More often, however, it is because leftist movements gather material about the right. The IISH regularly receives extremist right-wing propaganda material from the Anne Frank Foundation. Organization archives from those circles are rarer. The Nederlandsch Arbeids Front [Dutch labour front] (NAF), which was the unity trade union movement under the Nazi occupation, is rather unique.

At the Institute, we were therefore delighted when Meindert Fennema from the University of Amsterdam enabled us to obtain the archive of Janmaat and his two main creations, namely the two extremist right-wing parties that were both represented in the Dutch parliament: the Centrumpartij (1980-1984) and the Centrumdemocraten (1984-1998). Fennema, who was at the far left at the time, met Janmaat while the two were political science students. When Janmaat evolved from a member of the KVP into a supporter of DS'70 and subsequently into a leader of the ultra-right wing, Fennema interviewed him for his research on these movements. This is probably why Janmaat presented his political legacy to Fennema, who entrusted it to the IISH.

In addition to documents from meetings and propaganda materials (of which a selection is presented), the letters received are particularly interesting. Although the parties had very few members (membership is believed to have peaked at 750 in 1993), their message exuded considerable appeal, especially on the subject of xenophobia. Letters attest to a strong

interest among workers in such parties. An internal survey of the CD (which is unfortunately undated) indicates that the writers were probably not former members of the Labour Party but people unaffiliated with any party who were nevertheless deeply concerned with politics. We have selected two items of correspondence that demonstrate the research opportunities. The first, dated "9 grass-month [i.e. April] 1993," is from a seventy-year old, complaining that things are as bad today as during the "Stalin Era in the Soviet Union" and "the years '40-'45 [and especially] my period in hiding July '43 - May '45." The author reminisces about the days of "the great Willem Drees" (the Dutch socialist leader and prime minister in the 1950s) and compares the past with the present as follows:

1940-1945: many foreigners in our country think before you speak media controlled by pro-foreign elements Dutch threatened by organizations like the (pro-Nazi) NSB, the SD, etc.	Present: Ditto Ditto Ditto Ditto Ditto Dutch threatened by organizations like the (Dutch Labour Party) PvdA, the (anti-racism organization) LBR and the like
Pro-foreign elements were wrong	Pro-foreign elements considered right
Anti-foreign elements were right	Anti-foreign elements considered fascist

This Janmaat supporter signed his letter as "a former member of: SDAP, PvdA, Humanistisch Verbond, NVSH. Presently a member of: VARA, Industriebond FNV, Humanitas (for the moment)" - all socialist or progressive movements!

The second letter selected is from a member, employed at the urban sanitation department



"YOU STILL HAVE A CHOICE [MILL] OR [MOSK] SUPPORT THE CD! BEFORE IT IS TOO LATE." ELECTION PROPAGANDA FROM THE 1990S OF THE DUTCH EXTREMIST RIGHT-WING CENTRUM DEMOCRATEN, REPRESENTED IN THE DUTCH PARLIAMENT FROM 1984 TO 1998. AT THE TOP OF THIS PARTY'S AGENDA WAS THE IMMIGRANT ISSUE, SYMBOLIZED HERE BY THE CONTRAST BETWEEN THE TYPICALLY DUTCH WINDMILL AND A MOSQUE. ONE WONDERS WHETHER THE DESIGNER WAS AWARE THAT THE "MOSQUE" DEPICTED WAS THE TAJ MAHAL MAUSOLEUM (MOST DUTCH MUSLIM IMMIGRANTS ORIGINATE FROM TURKEY AND MOROCCO, RATHER THAN FROM INDIA). IISH JANMAAT ARCHIVE

of the City of 's-Hertogenbosch, who, at the time of his writing in 1991, had one year left until early retirement. He has spoken out against foreigners at work since 1981. His present gripe concerns the arrival of a new co-worker, a Moroccan jobshopper. This individual has been appointed "without consulting or contacting my." The author of this letter protested but "unsuccessfully" and faces disciplinary measures for discrimination (Article 1 of the constitution). He lists his objections: "I have refused to share premises with this character. The person was unemployed for 17 years. Besides, I want nothing whatsoever

to do with marokkins Turks and other coloured folk. Since I don't like them and won't have them forced on me. About these blokes who have been unemployed for 17 years as workers from abroad, I have said they are Soshal Criminals. In this conversation I also said that south moluccans are the same as Hitler's ss. They also served a foreign power." The party was responsible for providing him with council.

These types of archives are particularly well-suited for research on xenophobia and racism at work. The national elections also made the progressive FNV industrial union aware of the danger within its own circle. This sense was manifested by its urging to members not to vote for an extremist party - and by the tendency of the affiliated unions to revoke the membership of overt right-wing extremists. The awareness was justified, as a study by the University of Amsterdam revealed that 56,000 FNV members (i.e. 2.8 percent) voted for the CD, while another 3 percent declined to state which party it supported. Accordingly, the researchers concluded that at least one fifth of the CD electorate consisted of FNV members. The two correspondence items presented illustrate this.

☞ Bernd Ewald (Bela) Althans, ca. 1960-2000

The Institute acquired the archive of a prominent right-wing extremist from Germany in addition to the one from the Netherlands. Bernd Ewald (Bela) Althans, born in 1966, quickly fell in with right-wing extremist movements, such as the Deutsche Freiheitsbewegung der Bismarck-Deutsche of the former ss Major Otto Rehmer. In 1983 he joined the neo-Nazi organization Aktion National Sozialisten (ANS), headed by Michael Kühnen, and became increasingly interested in revisionist writers and publishers who denied the Holocaust, such as Ernst Zündel, Fred A. Leuchter and David Irving. Only after his break with Nazism and three and a half years in prison

(1995-1998) for incitement and his prior denial of the Holocaust, did he present his materials to the Dutch journalist Frans Dekkers, who entrusted the many boxes to the IISH.

Although the vast collection dating back to the 1960s and 70s has yet to be inventoried, we selected already a few items. Our choice was based first of all on the frequent international contacts of these large and small groups of right-wing extremists. It is indisputably a world-encompassing network of people who often write and visit each other. The photo albums of Althans presented attest to this: South African farmers, North American militia men, former Nazis all over the world (many in South America), Franco supporters, Croatian Ustashtis, Greek fascists, etc. Some of these groups aim to prove that they are the true socialists, e.g. through the edition (also presented) of Gerhard Quelle's "Eine notwendige Antwort: Sozialismus ist rechts" ["A necessary answer: socialism is rightist"] (Duisburg, undated, 16 pp.).

This material shows once again that these groups have no shortage of cash. They consistently use state-of-the-art communication devices. We presented LP records of German marching songs from the 1960s, audio tapes from the 1970s and video tapes from the 1980s and 90s. They have now moved on to the latest medium of mass communication: the Internet. Further inventory of this collection and the additions expected will yield many surprises.

LECTURE BY FRANK
BOVENKERK ABOUT
EXTREMIST RIGHT-WING
ARCHIVES, FOLLOWING THE
LATEST TWO ACQUISITIONS
STATED ABOVE.

Frank Bovenkerk is a criminology professor at the Willem Pompe Institute for Criminal Law and Criminology of Utrecht University. He publishes regularly about historical and criminology-relat-

ed themes. From a leftist-socialist background, his father (a historian and scholar of Dutch) was an editor, anarcho-syndicalist and member of the Dutch socialist-pacifist party PSP, in addition to teaching at a secondary school.

Frank Bovenkerk reviewed the Janmaat archive, noting that the letters there convey what was on people's minds at the time, and what they were apparently unable to tell the authorities. This sentiment arises in part from politically correct feelings or guilt among those institutions. He received the same kinds of letters when he was involved in a discrimination study. He answered many of those letters but - to his regret - discarded many as well. He is now conducting research on crime and ethnicity, which he stresses in his lecture with regard to the Janmaat archive.

He views criminology as a hodgepodge of legal, sociological, historical, medical and cultural-anthropological approaches and disciplines; sometimes he questions whether it is a field of scholarship in its own right. Bovenkerk (who studied anthropology) now addresses the problems in the context of cultural anthropology. Research on the combination of ethnic minorities and crime is the central line of approach in his argument.

The position of crime on the political agenda has led the public to criminalize behaviour and thus represent the class interest of the ruling power; as he expressed Marx's and Engels' views. The view that crime is a form of protest was expressed before the war by the moderate Dutch Marxist sociologist/criminologist W.A. Bonger (1876-1940; he committed suicide in May 1940). In his opinion, capitalism instigates crime, as well as alcoholism and other deviant behaviour. At the time, there was a heated debate regarding predisposition versus background as the source of crime (i.e. Lombroso versus the French school).

In *Ras en Misdad [Race and Crime]* (1939), Bonger unilaterally rejected explanations for crime based on race. Races do exist,

and the corresponding psychologies and races have certain characteristics. Still, they do not explain crime.

Nevertheless, such explanations return time after time: according to a recent text by a fellow professor, Moroccans (whom he equates with Berbers, a “tribe of shepherds”) have a “chemical imbalance” that predisposes them to violence and crime. Others believe that these insights have explanatory value as well. The cultural practice of inbreeding, which the Berbers have carried over to the Netherlands, is the cause of the large share of problem children. This, too, is advanced as an explanation for the high crime rate.

In the United States much research has been conducted on marginalized groups with criminal behaviour. The risk groups were traced for their own protection and that of society in the view of the researchers and received prescriptions for miracle pills. The medication proved so dangerous, however, that the practice was quickly discontinued. At the time, Bonger attributed crime to social conditions rather than to the quality of the people. He associated fraudulent conduct among Jews, for example, with their overrepresentation in trade, rather than with their identity as Jews. After World War II, the Netherlands absorbed a lot of immigrants. Many texts written since that period note elevated crime rates among the second generation. These observations were refuted - at the time also by Bovenkerk - as being generally distorted. The problem was attributed to their overrepresentation in the lower classes, which made it a class issue rather than an ethnic one. Measure of urbanization and age criteria were demographic arguments and indicated that assessments were consistently based on factors other than ethnic background. Since immigrants not pertaining to the risk groups (e.g. Germans, Americans and Japanese) were not included in the studies, we know very little about them. Having said this, there is also a data problem. Why is our re-



search so selective? Is it wrong to consider ethnic issues? One of the problems is the dearth of reliable data on the subject, because the authorities choose not to record certain figures. The Dutch Central Bureau of Statistics, for example, stopped publishing statistics on minority crime rates in 1974. This complicates evaluating such crime effectively. Without these records, according to the speaker, the police force has carte blanche, especially thanks to the HKS (a general reference system that lists place of birth). This enables the police to compile their own statistics, which then indicate that certain population groups have a very high or a low propensity to-

IN 2000 THE FRIENDS ENABLED THE INSTITUTE TO PURCHASE A COLLECTION OF RARE TURKISH PERIODICALS FROM THE PERIOD 1873-1996. SOME HAD BEAUTIFUL COLOUR ILLUSTRATIONS, SUCH AS THIS WOMEN'S MAGAZINE MAHASIN, FEATURING A YOUNG TURKISH LADY IN EUROPEAN DRESS WITH THE BOSPORUS IN THE BACKGROUND (ISSUE NR. 9: AUGUST 1909). IISH LIBRARY

ward crime. But this impression is inaccurate.

In 1997 the government found that registering a criminal's nationality was illegal. The practice was compared with the records



COVER OF
THE JANUARY
1908 ISSUE OF
THE WOMEN'S
JOURNAL
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of the Jews, which facilitated their destruction. In his historical research on the persecution of the Jews, Bovenkerk searched the Amsterdam municipal archives based on Odette Vlessing's research. Vlessing had informed him that the Nazi measures had rendered many Jews destitute (dismissal from their jobs, medical expenses, children orphaned following the deportation of their

parents, etc.); they received welfare benefits from the municipal authorities. The separate register for the Jews made it possible to calculate how much they cost the city. The final total was just under five million guilders. In 1942 Mayor Voûte, a member of the NSB [the party for Nazi sympathizers], informed *Beaufragte für die Stadt Amsterdam* Böhmker of these figures and requested

that the amount be taken from the Lippmann Rosenthal bank, which held the property stolen from the Jews, rather than from the city coffers. Vlessing relates this incident to substantiate her position that even in a country with no tradition of anti-Semitism, such as the Netherlands, an entire category of the population was easily written off, as happened as soon as Jews and non-Jews ceased to have common interests.

Bovenkerk reviewed the files containing motive for and answer to the cynical process described above. He cautiously concluded that sparing registration practices were not unreasonable - which he had previously deemed anachronistic with references to the persecution of the Jews at hand. He expressed similar objections to Peter Lakeman's recent study on Dutch immigration since the 1960s, *Binnen zonder kloppen* [Entering without knocking], which calculates how much immigrants "have cost us." His underlying purpose remains unclear, as does the nature of what is being measured. The contradiction between "we" and "they" characterizes the discourse of social exclusion.

A lively debate with the audience followed.

REPORT OF THE
GENERAL MEETING

Jan Lucassen reviewed the increase in membership thus far. There are now 66 members, with some dues still outstanding. While this trend is satisfying, he encouraged members to continue looking for new Friends as well. Perhaps *On the Waterfront* (of which the first double issue was presented for the first time) could serve the recruitment drive; additional copies are available on request.

Mieke IJzermans selected 160 individuals and institutions from the file of the *Tijdschrift voor Sociale Geschiedenis* [Journal of social history]. Her efforts yielded six positive reactions. She has done the same with the *Maatschappij der*

Nederlandse Letterkunde [Dutch literary society] and is awaiting the results.

Jan Lucassen reported ongoing improvements to the website, which makes becoming a Friend of the IISH faster and easier.

Questions were raised about the membership dues of at least two hundred guilders. Jan Lucassen emphasized that the amounts are intended to benefit the Institute; ample other opportunities are available for establishing ties with the IISH. He recommended leaving the rates unchanged, if only because lower dues would entail identical administrative expenses. Bert Altena's suggestion that the dues for Friends be collected through monthly deductions - as already happens with his membership - will be included in the information kits.

The provisional financial accounts were discussed briefly. Because the definitive report will be issued at the end of this year, the subject will be addressed at a subsequent meeting and will therefore appear in the next issue of *On the Waterfront*.

Allocation of the 2001 revenues to the Institute will be discussed with the members at the next meeting as well. Additional information will be provided on this issue, as well as about the allocation of the "large donations."

In October there will be a meeting in Moscow to discuss research made possible by the Friends' large donation of NLG 700,000 (cf. *On the Waterfront* 1/2, p. 15). This led to a question about the "lost archives" of the IISH in Russia. The director stated briefly that the IISH continues its efforts to reclaim the archives (an issue that will also be raised during Queen Beatrix's upcoming visit there), but that the originals have already been recorded on microfilm held at the IISH; the data are already available. In return for supplying the archives, the Russians want the microfilms, compensation for fifty years of storage expenses and the transportation costs. The IISH is particularly reluctant to pay the storage expenses.



Ger Verrips mentions the search for an appropriate speaker about the Gulag archipelago for the next meeting, in connection with the small archive acquired about Sjalamov (and the success of *Berichten uit Kolyma* [Dispatches from Kolyma] published in Dutch by the Bezige Bij). A special issue of *Raster* is devoted to Sjalamov, and the Dutch Slavist invited to deliver a lecture is expected to accept.

Finally, Mieke IJzermans recalls that the IISH has a Memorial collection and a collection of "return" stories, most by literary authors. The material could be a good resource for an exhibition about Sjalamov and the Gulag at the next gathering. The brief meeting ended on this note.

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FEATURING A
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de uitgeverij



Hans de Beer

VOEDING, GEZONDHEID EN ARBEID IN NEDERLAND TIJDENS DE NEGENTIENDE EEUW **Een bijdrage aan de antropometrische geschiedschrijving**

(ISBN 90 5260 016 3, 245 PAGINA'S, GEÏLLUSTREERD, FL. 49,90 / € 22,65)

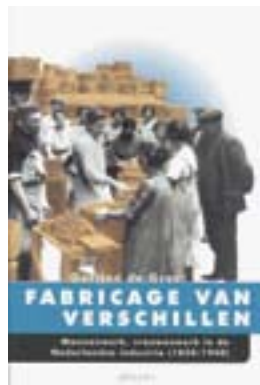
In dit boek wordt beargumenteerd dat economische groei pas in de tweede helft van de negentiende eeuw gepaard gaat met verbeteringen op het gebied van voeding en gezondheid. In een reeks van casestudies wordt de invloed van voeding en gezondheid op de fysieke arbeidsproductiviteit onderzocht.

Hanna van Solinge & Marlene de Vries (redactie)

DE JODEN IN NEDERLAND ANNO 2000 **Demografisch profiel en binding aan het jodendom**

(ISBN 90 5260 001 5, 274 PAGINA'S, GEBONDEN, FL. 55,09 / € 25,00)

Hoeveel joden zijn er in Nederland, hoe is deze bevolkingsgroep samengesteld, waar wonen ze, wat is hun achtergrond, hoe ziet de demografische toekomst van de joden in Nederland er uit, in welke mate en op welke wijze voelen Nederlandse en in Nederland woonachtige buitenlandse joden zich verbonden met het jodendom?



Gertjan de Groot

FABRICAGE VAN VERSCHILLEN **Mannenwerk, vrouwenwerk in de Nederlandse industrie (1850-1940)**

(ISBN 90 5260 011 2, 584 PAGINA'S, GEÏLLUSTREERD, FL. 60,60 / € 27,50)

Fabricage van verschillen behandelt de seksesegregatie in het industriële arbeidsproces in Nederland tussen 1850 en 1940. Telkens weer blijkt dat banen van vrouwen slechter worden betaald, over het algemeen een lagere maatschappelijke status hebben en minder carrière-mogelijkheden bieden dan de banen van mannen. Het boek laat zien dat verschillen tussen mannen- en vrouwenwerk als zodanig niet bestonden, maar in de praktijk van de werkplek een bepaalde betekenis kregen.

Henk Flap & Marnix Croes (redactie)

WAT TOEVAL LEEK TE ZIJN, MAAR NIET WAS **De organisatie van de jodenvervolgung in Nederland**

(ISBN 90 5589 200 9, 207 PAGINA'S, FL. 42,40 / € 19,25)

Hoe kan het dat bijna driekwart van de Nederlandse joden gedeporteerd is en vermoord in de concentratiekampen, terwijl de Nederlandse bevolking niet bijzonder antisemitisch en ook niet bijzonder pro-Duits was? Waarom heeft de jodenvervolgung in Nederland zoveel meer slachtoffers gekost dan in de andere West-Europese landen?



Rob van der Laarse, Arnold Melching & Willem Labrie (redactie)

DE HANG NAAR ZUIVERHEID **De cultuur van het moderne Europa**

(ISBN 90 5589 129 0, 333 PAGINA'S, FL. 47,50 / € 21,55)

De hang naar zuiverheid manifesteerde zich niet in één bepaalde partij of richting, maar als een brede culturele onderstroom, die tegengestelde, elkaar op leven en dood bestrijdende stromingen bediende. De auteurs buigen zich over Wagner, Rousseau, Céline en Pasteur, Lombroso, Von Krafft-Ebing en Weininger, Nordau, Hiller, Lanz von Leibenfels en Jünger. Zij hebben hiermee een krachtig instrument gedefinieerd om de geschiedenis van het moderne Europa opnieuw in te delen.

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