

Summaries / Zusammenfassungen

Historisch Jaarboek Groningen 2019

Eggerik Phebens (1556-1615), the man and his chronicle (p. 8-25) - *Zweder von Martels*

This article is about the life and work of Eggerik Phebens (1556-1615), who was born in a strict Reformed family in Midwolda in the Oldambt, southeast of the city of Groningen. After his law studies in Marburg and elsewhere in Germany, he returned to Groningen in 1583, where the Catholics were in power, and followers of the Reformed Church were excluded from official functions in the city. On the other hand, after the Reformed had gained power in 1594, he played an important role until his death. In the difficult years before 1594, he wrote a chronicle about the war for the sake of religion and freedom against Spanish domination from 1565 until 1594 in Friesland and Groningen.

Phebens chose this subject, because the war was the nastiest ever conducted. He paid much attention to the suffering of the (rural) population, and concluded that money had soon become the pivot of the war, which therefore lasted much longer than necessary. After the pacification of Ghent in 1578, he welcomed the peace of religion, which granted freedom of religion to everyone. But in 1594, after almost fourteen years of Catholic domination, he propagated the idea of the unity of the Church (the Reformed Church!) and State. He expressed this concisely with authoritative quotes from Aristotle and Lactantius, borrowed from Lipsius' *Politica* (1589), in which the unity of the Church and State was defended. From this point of view, Phebens strongly promoted the foundation of an academy in Groningen, which became reality a year before his death.

Groningen involvement in the history of slavery * (p. 26-45) - *Barbara Henkes*

In this article I explore the involvement of the institutions and people of Groningen in the history of slavery in order to integrate this knowledge into a local and regional historiography. The starting point is a research project led by Margriet Fokken and myself that resulted in *Sporen van het slavernijverleden in Groningen. Gids voor Stad en Ommeland (Traces of the slavery past in Groningen. Guide for the City and Region)* (Groningen: Passage, 2016), in addition to contributions to the national website www.mappingslavery.nl.

The establishment of a Groningen department of the West India Company (WIC) made the city and region of Groningen an influential factor in this colonial venture. We looked for various forms of involvement in this overseas trade, which left its mark on Groningen society after the abolition of slavery in 1863. For example, Groningen has many old tobacco factories and coffee roasters that refer to the trade in colonial goods. Thanks to the forced labor of enslaved, it was a profitable enterprise that was later continued in Groningen companies such as Niemeijer or TikTak. With the income from the colonial trade, Groningen administrators, captains of slave ships, governors in the colonies, and owners of plantations (and thus enslaved) could settle in beautiful buildings - which we can still admire today. Their heritage often contains references to colonial practices, as we can see in the collection of the Groningen museum and other museums. As it happened, some Dutch on their return to Groningen brought their black "servants" or their children of enslaved mothers. They made the city and region of Groningen slightly more colourful before the 20th century, although it took until the second half of the 20th century before the Dutch colonial past lead to

a more prominent presence of Groningers of colour. That makes it all the more exciting and necessary to immerse ourselves in the intertwining of regional history with Groningen histories from overseas.

Groningers in de Hall of Fame. Een inkijkje in de tentoonstelling Strijd! 100 jaar Vrouwenkiesrecht in het Groninger Museum (p. 46-57) - Mineke Bosch

The Groningen Museum celebrated the Dutch centenary of votes for women with an exhibition *Struggle! 100 years of Women's Suffrage* (20 April – 15 September 2019). Groningen as the site of this national exhibition makes sense when we realise that (the province and the city of) Groningen was known for its radical movements in the second half of the nineteenth century. That clearly also applies for historical feminism that flourished in this environment. Already in 1870 professor of law Bernhard Tellegen published a pamphlet *The future of women*, clearly inspired by John Stuart Mill's *On the subjection of Women* the translation of which he had actively supported. But also the education of women improved with a girls school for secondary education and the foundation of a teacher training college for women. It has therefore been suggested that the Groningen born Aletta Jacobs, who became the first female student in the Netherlands as well as the first female physician, and later a long time suffrage leader was a product of this 'radical north'. The Groningen Museum owes a precious collection of objects from Aletta Jacobs's legacy to her connection with Groningen, which made for a good start of the exhibition. Besides Aletta Jacobs, there were many more women and some prominent men from Groningen who played an active role in the women's suffrage movement. One year after the foundation of the national Association of Women's Suffrage a Groningen branch was organized. The main body of the contribution to *het Historisch Jaarboek Groningen* consists of a roll-call of the Groningen representatives in the Hall of Fame in the exhibition *Strijd!* with an emphasis of their role in the Dutch women's suffrage movement.

Dominee tussen dogma en Doorbraak. Hervormde predikanten van Hogeland en Oldambt over het socialisme (1900-1950) (p. 58-75) - Annejet Fransen

Groningen's country clergymen in the period between the two World Wars were caught between rich, liberal farm owners and their often socialist workers. If and how Dutch Reformed clergy addressed the issues of poverty, workers' rights and socialism tells us about their own position, that was determined by their personal theological and political colours and the people who appointed them. The Dutch and specifically the Groningen tradition of *collatierecht* made it difficult for some of them to write about social injustice: non-orthodox vicars who would otherwise be willing to consider the workers' plight were appointed by the influential farmers and dared not speak out against them. Preachers of a more orthodox persuasion, on the other side, were more likely to frown upon socialism as a non- or anti-Christian doctrine. Surprisingly though, their independence of the farmers and the unlikelihood that they would be accused of socialism meant some of them dared write about social injustice in quite strong terms. Over the course of the Interbellum, however, positions of power started to shift. Socialism became less revolutionary and more embedded in society. Extreme poverty begged for a solution, while pastors could mean less for the people afflicted by it because they increasingly left the church. Concerns about secularisation and internal divisions in the Dutch Reformed Church began to dominate the conversation, leading eventually to a new

interpretation of what it meant to be Church in the community and, consequently, a new church order in 1951.

'Functy Groningen'. How the sixties evolved in the city and province of Groningen (76-95) - Marko Otten

In Magic City Amsterdam a typical sixties youth culture was established by the 'Provo movement'. The provos, mostly former anti atom bomb protesters, deployed pranks and publicity tools to gain attention for many political issues: environment, free white bicycles to replace cars, student rights, anti-authoritarianism, women's lib. In comparison Groningen looked grey and sleepy. Yet youth culture in the northern city developed in its own way. Here a rock and roll scene was initiated around 1960 by a young poet Kees van der Hoef. He and his friends moved towards beat music. Their long hair and shabby appearance induced adult citizens to call them 'troglodytes'. Their literary magazine Troglodyte (1963) heavily criticized existing bourgeois morals. In 1965 the troglodytes launched a periodical Luca. Articles in Luca's twelve issues were either poetic in nature or followed up on the issues promoted by the Amsterdam provos. The editors set up Tour '66, a stage for beat bands and a centre for expositions and happenings. Inspired by Thom Jaspers (Gouda 1940), an 'infamous traffic magician', Luca merged with an antimilitaristic group to create a new magazine called Scandal. From here a wakeup call successfully resounded all over town. Jaspers' initiatives had a great impact on the development of youth culture in Groningen in the late sixties. An important pacifistic happening got completely out of hand sending Jaspers off to prison on a four-month sentence. Nevertheless, he softened the youngsters' attitude towards police and authorities and was met with a likewise lenient opponent, Mr. Mulder, commander of the local police force. 'Fun City Groningen' became more than a new slogan paving the road for the hippie movement to settle down in clubs like Provadya?.

Meanwhile absent from the sixties were the diligent Groningen students. Only way past 1970 they awoke to the typical students' demands of the time.

Gas extraction, subsidence and compensation in Groningen, 1959-1984 (p. 96-115) - Erwin H. Karel †

Gas extraction in the Dutch province of Groningen has had enormous consequences for the Groningen soil. There are still constantly tremors and earthquakes. However, before these arrived, there was another negative effect: subsidence.

When gas extraction from the enormous Groningen field began in 1963 with a concession to the Nederlandsche Aardolie Maatschappij (NAM), the concession-granting national government neglected possible negative consequences such as subsidence and higher (ground)water levels. There was no reserve fund for future damage.

Around 1970 it appeared that subsidence really occurred: in the foreseeable future a large 'dish' would evolve in the Groningen soil. According to the NAM however, the local differences in height would be so minimal that any damage to buildings could be excluded; the only damage would be the damage to water management, which could be solved with the construction of new dikes, quays and pumping stations. But the NAM refused beforehand to pay the hundreds of millions of guilders that these would cost, arguing that subsidence could also be caused by shrinking peat layers in the underground.

In the 70's, subsidence became visible in, for example, locks. Regional water authorities showed growing concern and negotiations started. The NAM tried to delay the

case as much as possible. According to her a direct link between gas extraction and subsidence had yet to be proven and also there would be less subsidence than predicted. The NAM nor the government wanted a damage fund. The most affected parties – the province and the water boards – did want such a fund for their waterworks. Parties also differed on points as the influence of the NAM on compensations and the guarantees of the NAM for the post-NAM period. The NAM only accepted liability for a limited subsidence and for a limited amount of money

Negotiations between NAM on the one hand and the province and the water authorities on the other lasted for years. Only in 1983 they reached a final agreement. There came, among other things, a guarantee fund with a maximum of 650 million guilders (price level 1980) and mediation in the event of conflicts. The government eventually reached a separate agreement with the NAM for damage to its own water works. Individuals with damage to their buildings didn't get anything.

Priest in synagogue. Herman Verbeek (1936-2013) (p. 116-133) - *Stefan van der Poel*

Herman Verbeek, a Roman-Catholic priest, has been the chair of the 'Stichting Folkingestraat Synagoge' (Foundation Folkingestraat Synagogue) in the city of Groningen for twenty years (1977-1997). That a priest played such a prominent role within the synagogue of Groningen is indeed remarkable. Verbeek himself was aware of his odd position: 'A synagogue and a catholic priest: these are in a way two different worlds with all their startling controversies'. What motivated him to devote so much time and effort to the conservation and continuation of this synagogue in Groningen? In answering this question not only the changes within the Catholic Church during the Second Vatican Council (1962-1965) and the changes within the memory culture of World War II will be discussed, but even more so Verbeek's personal qualities, characteristics and needs. After his experiences at the seminary this involvement with the synagogue meant a new acquaintance with Jewish life that, like many other progressive Catholics at the time, interested him immensely. Besides that, the conservation and renovation of the building, the renewal of its interior and its new role in public life were a rewarding aim in Verbeek's life. He met many new friends and while organising exhibitions he got inspired by the life and work of different artists. Some of these artists (Marc Chagall and Hendrik Nicolaas Werkman in particular) made a lifelong impression. Furthermore, working for the synagogue gave him the feeling of being part of a true community again.