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**Proceedings of the CAANS-ACAEN meeting
in Fredericton, N.B., 28-29 May, 2011**

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From the editor

Inge Genee

This first on-line issue of the *Canadian Journal of Netherlandic Studies / Revue canadienne d'études néerlandaises* contains the Proceedings of the CAANS-ACAEN meeting held in Fredericton on May 28-29 2011. Four of the papers presented there were submitted for publication and can be found in these pages. Other presentations included: Will van den Hoonaard (University of New Brunswick): 'Silent ethnicity: The Dutch of New Brunswick'; Mr. T.J.P. van Os van den Abeelen (Vice-president Amsterdamse rechtbank): 'Immigratie en integratie in Nederland in de jaren 2005-2010'; Gerry van Kessel (Gatineau QC): 'Immigrant integration in Canada: Past success and future challenges'; Alexander Zweers (University of Waterloo): 'Harry Mulisch's *De verteller* [The Narrator]. A novel too complex to give a paper about. An attempt.'

Alexander Zweers' paper should have been the fifth article in this issue. Sasha had assured me it was almost ready to go, when he passed away suddenly on 29 October 2011. Instead of his article on Harry Mulisch' *De verteller*, therefore, we pay tribute to Sander's scholarly life in the form of an obituary and bibliography compiled by his long-time friends and colleagues Gus Dierick and Basil Kingstone.

The issue closes with two review articles which were submitted independently.

As you will notice, several things have changed for CJNS/RCÉN. First is the distribution format: starting with this issue, the journal will be published on-line rather than in print. Behind this decision are a number of factors. Foremost is the need to cut cost in a time of decreasing and unstable financial resources. Another important factor was our wish to increase readership and accessibility of our work by making it available on-line. Over the past few years we have already worked at putting all our back issues on-line, and this is the next phase in that process.

Along with the change in distribution format comes a change in the look of the journal. Pages are formatted differently to make them easier to read on a computer screen. We are working on other applications too. An advantage of on-line publishing is that it is much easier to include high quality colour illustrations with our articles, which we hope enhances the readers' experience.

Finally, the journal is under new editorship. I have taken over the role of Editor-in-Chief from Basil Kingstone, who has been a member of the editorial board since 1983 and has stood at the helm of CJNS since 1989. I hope I will

succeed in managing the responsibility in a way that does justice to Basil's achievements. He remains active behind the scenes as the Editor Emeritus. In the fall of 2011 the editorial board was reinforced with two new members: Tanja Collet-Najem (University of Windsor) and Hendrika Beaulieu (University of Lethbridge). We are very grateful to them for their willingness to serve and look forward to working with them. With the passing of Alexander Zweers we lost a valuable, experienced, long-term member of the editorial board. It will be difficult to replace him.

This issue was produced with in-kind support from the University of Lethbridge Journal Incubator (<http://www.uleth.ca/lib/incubator/>), a joint initiative of the University of Lethbridge School of Graduate Studies and University of Lethbridge Library. Its director is Daniel Paul O'Donnell. The managing editors were Gillian Ayers and Heather Hobma.

Financial support was provided by the Nederlandse Taalunie, and by Dr. Cecil Houston, Executive Dean of Arts and Human Sciences, University of Windsor.

De la Rédaction

Inge Genee

Ce numéro de la *Canadian Journal of Netherlandic Studies / Revue canadienne d'études néerlandaises* est le premier publié en ligne. Il contient les Actes de la réunion de l'ACAEN tenue à Fredericton les 28 et 29 mai 2011. Quatre des communications présentées alors nous ont été soumises et paraissent ici. Parmi les autres ont figuré 'Silent ethnicity : the Dutch of New Brunswick' de Will van den Hoonard de l'Université du Nouveau-Brunswick; 'Immigratie en integratie in Nederland in de jaren 2005-2010' de T.J.P. van Os van den Abeelen, vice-président du *rechtbank* d'Amsterdam; 'Immigrant integration in Canada : past success and future challenges' de Gerry van Kessel (Gatineau, Qc); et 'Harry Mulisch's *De verteller* [The narrator], a novel too complex to give a paper about. An attempt' d'Alexander Zweers.

Cette dernière communication devait être le cinquième article du présent numéro. Sasha m'avait même assuré que c'était presque prêt, mais hélas, sa mort soudaine est intervenue, le 29 octobre 2011. Nous offrons donc, au lieu de son article, un hommage à sa vie de chercheur, sous la forme d'une notice nécrologique et d'une bibliographie, rédigées par ses amis et collègues de longue date, Gus Dierick et Basil Kingstone.

Le numéro se termine par deux comptes rendus, qui nous ont été soumis séparément.

Vous remarquerez que la Revue a changé de plus d'une façon. D'abord le mode de distribution : à partir du présent numéro, elle paraîtra en ligne seulement. Plusieurs facteurs ont amené cette évolution, surtout le besoin qu'il y avait de réduire nos coûts à une époque de ressources financières diminuées et précaires, mais aussi le désir d'augmenter l'accessibilité et le nombre de lectrices et lecteurs des travaux que nous publions. C'est la prochaine étape après la mise en ligne de tous nos numéros parus précédemment, tâche que nous avons déjà complétée.

Ensuite, la Revue a changé d'apparence. Les pages sont formatées de manière différente pour en faciliter la lecture à l'écran. Nous préparons d'autres applications encore. Un des avantages de la publication en ligne est la possibilité d'accompagner nos articles d'illustrations en couleur de haute qualité. Nous espérons que cela rehaussera l'expérience des lecteurs.

Troisièmement, le personnel de la rédaction a été rénové. Je succède comme rédactrice en chef à Basil Kingstone, qui est membre du conseil de

rédaction depuis 1983 et est devenu rédacteur en chef en 1989. Je m'efforcerai de diriger la Revue d'une manière qui rende justice à ce qu'il m'a légué. De toute façon il reste dans les coulisses comme rédacteur émérite. D'autre part, deux collègues se sont jointes au conseil : Tanja Collet-Najem de l'Université de Windsor et Hendrika Beaulieu de l'Université de Lethbridge. Nous leur savons gré d'avoir bien voulu servir la Revue, et nous prévoyons une collaboration fructueuse avec elles. La mort de Sasha Zweers prive le conseil d'un membre précieux et chevronné que nous remplacerons difficilement.

Ce numéro a été produit avec l'inestimable aide pratique du Journal Incubator de l'Université de Lethbridge (<http://www.uleth.ca/lib/incubator/>), organisme conjoint de la School of Graduate Studies et de la bibliothèque de cette université, dirigé par Daniel Paul O'Donnell. Gillian Ayers et Heather Hobma ont fourni une assistance technique précieuse. Nous les remercions tous vivement de leur collaboration.

Nous tenons à remercier de leurs subventions généreuses la Nederlandse Taalunie, et le docteur Cecil Houston, Doyen exécutif de la Faculté des Arts et sciences humaines à l'Université de Windsor.

Van de redactie

Inge Genee

Voor u ligt het eerste geheel on-line gepubliceerde nummer van *Canadian Journal of Netherlandic Studies / Revue canadienne d'études néerlandaises*; het bevat de Verhandelingen van de CAANS-ACAEN bijeenkomst die plaatsvond in Fredericton, NB op 28 en 29 mei 2011. U vindt hier vier van de presentaties die daar werden voorgedragen en die later door hun auteurs in artikel vorm werden aangeboden. De andere presentaties waren: Will van den Hoonard (University of New Brunswick): 'Silent ethnicity: The Dutch of New Brunswick'; Mr. T.J.P. van Os van den Abeelen (Vice-president Amsterdamse rechtbank): 'Immigratie en integratie in Nederland in de jaren 2005-2010'; Gerry van Kessel (Gatineau QC): 'Immigrant integration in Canada: Past success and future challenges'; Alexander Zweers (University of Waterloo): 'Harry Mulisch's *De verteller* [The Narrator]. A novel too complex to give a paper about. An attempt.'

Als vijfde artikel in dit nummer was de bijdrage van Alexander Zweers gepland. Sasha had juist nog laten weten dat we het snel konden verwachten, toen hij, voor ons onverwacht, overleed op 29 oktober 2011. In plaats van zijn artikel over Harry Mulisch' *De verteller* vindt u daarom een in memoriam en bibliografie samengesteld door Sander's goede vrienden en collega's Gus Dierick en Basil Kingstone.

Dit nummer sluit af met twee boekbesprekingen die onafhankelijk werden aangeboden.

Zoals u kunt zien is er een aantal dingen veranderd in CJNS/RCÉN. Het eerste is de distributiewijze: met ingang van dit nummer wordt het tijdschrift niet langer in druk maar uitsluitend on-line gepubliceerd. Er is een aantal redenen voor deze beslissing te geven. De belangrijkste is de noodzaak om kosten te beperken in een tijd van teruglopende en steeds meer onzekere financiële middelen. Een bijkomende factor was onze wens om het aantal lezers te laten toenemen en de toegankelijkheid van CJNS/RCÉN te stimuleren door de gehele publicatie meteen via het internet beschikbaar te maken. Gedurende de laatste twee jaar hebben we onze back issues al op deze manier beschikbaar gemaakt, en dit is de volgende fase in that proces.

Met de nieuwe distributiewijze gaat een verandering gepaard in het uiterlijk van het tijdschrift. De bladspiegel is opnieuw vormgegeven om de pagina's beter leesbaar te maken op een computerscherm. Er wordt gewerkt aan andere toepassingen. Een ander voordeel van on-line publiceren is dat het gemakkelijker

is om meer kleurenfoto's en illustraties op te nemen, die naar we hopen het lezen van de artikelen zullen veraangemen.

Ten slotte heeft het tijdschrift een nieuwe redactie. Ik heb de rol van Hoofdredacteur overgenomen van Basil Kingstone, die lid was van de redactie vanaf 1983 en die sinds 1989 aan het hoofd van CJNS/RCEN heeft gestaan. Ik hoop dat ik erin zal slagen de verantwoordelijkheid voor de redactie op me te nemen op een manier die recht doet aan wat Basil in meer dan 20 jaar heeft bereikt. Basil blijft achter de schermen actief als Honorair Redacteur. In het najaar van 2011 werd de redactie versterkt met twee nieuwe leden: Tanja Collet-Najem (University of Windsor) en Hendrika Beaulieu (University of Lethbridge). Wij zijn hen beide dankbaar voor hun bereidheid om tijd en energie te investeren als redactieleden en verheugen ons op een vruchtbare samenwerking. Met het overlijden van Alexander Zweers verloren wij een zeer gewaardeerd, ervaren, en langdurig lid van de redactie. Het zal niet eenvoudig zijn een goede vervanger voor hem te vinden.

Dit nummer is tot stand gekomen met assistentie van de University of Lethbridge Journal Incubator (<http://www.uleth.ca/lib/incubator/>), een gezamenlijk initiatief van de University of Lethbridge School of Graduate Studies en de University of Lethbridge Library onder directie van Daniel P. O'Donnell. De redactie-assistenten waren Gillian Ayers en Heather Hobma.

Financiële ondersteuning werd verstrekt door de Nederlandse Taalunie en door Dr. Cecil Houston, Executive Dean of Arts and Human Sciences, University of Windsor.

**In memoriam Alexander Frederik (Sasha, Sander) Zweers
(11 June 1931 – 29 October 2011)**

Gus Dierick



On November 2, 2011, CAANS learned of the passing away of Alexander Frederik Zweers, affectively known by all as Sander or Sasha.

Sander was born in Amsterdam in 1931 and studied Russian there at the University of Amsterdam. He obtained his PhD in 1971 from the University of Groningen with a dissertation on Tolstoy's *Boyhood, Childhood, Youth*.

He came to Canada in 1962 and was a lecturer at the University of British Columbia until 1967, when he moved to Waterloo, Ontario as Assistant Professor in the Germanic and Slavic Languages and Literature Department, eventually becoming first Associate Professor (1973) and then Professor (1997).

Sander's main interest in Russian was with the great 19th century Realists, Tolstoy, Dostoyevsky, Turgenev, later also Ivan Bunin, on whom he published a book and a number of articles. His research projects took him several times to Russia, where he also participated in a number of conferences and exchange programs.

Sander's interest in Dutch literature came relatively late. His work on Russian realist literature probably inspired him to look at some of the Dutch counterparts to his Russian heroes. His first published article was on Herman Heijermans; there followed articles on Marcellus Emants, Frederik van Eeden and Louis Couperus. His was often a comparative approach, linking the two literatures together: Henriette Roland-Holst and Leo Tolstoy, Tolstoy and Stijn Streuvels, Tolstoy and Couperus, Ivan Turgenev and Marcellus Emants.

In recent years he turned his attention to 20th-century authors such as Bert Voeten, J. Bernlef, Boudewijn Büch and Jacoba van Velde, as well as the detective novel and the art of acting. Active to the end, he gave a presentation to CAANS on Harry Mulisch, just at the last CAANS conference in Fredericton in June. His last paper on Russian literature was presented on April 28th during a special session of his Department's Annual Conference, to coincide with the Department's 50th anniversary celebrations. It was a paper on Tolstoy and, as a colleague indicated to me, was 'characteristic, a spirited and in parts dramatic paper.'

CAANS members will recognize Sasha's typical delivery in this remark. In contrast to many a less fortunate presenter, he was able, thanks in part to his full baritone, to deliver his papers in a lively manner, impeccably articulated and spiced with drama. But beyond the manner of presentation, the many papers he gave during the annual CAANS conferences will be remembered as being informative, often surprising in their linkages and always well documented.

In addition to his scholarly work, Sander was an extremely active and productive administrative member of CAANS. For many years Sander was the member at large for the Waterloo Chapter, where he organized a very successful conference on the Second World War in 1989. Nationally, he was a founding member of CAANS, its President from 1991 to 1993, and a long-standing member of the Editorial Board of the *Canadian Journal of Netherlandic Studies* from 1984 until his passing. He led a full life and we at CAANS had the pleasure of sharing in it with him.

In 1980 Sander and Remkes Kooistra founded Dutch at the University of Waterloo, which is still thriving with healthy enrolments in Fall and Winter

semesters each year. It is one of the few surviving Dutch programs on the University level in Canada.

Sander had *two* great interests: literature and music. He came from a distinguished musical family; his grandfather, Bernard Zweers, was one of the three most prominent composers of his day, along with Johan Wagenaar and Alphons Diepenbrock. Some CAANS members may remember hearing Sander present a paper on Bernard Zweers' Third Symphony, *From My Fatherland*. He was also a member of the Kitchener-Waterloo Philharmonic Choir (under the direction of Howard Dyck). For his long service he was presented with a Volunteer Service Award from the Ministry of Citizenship, Culture, Tourism and Recreation in 1993 – an award of which he was justifiably proud.

I had the opportunity to have many conversations and exchanges of e-mails with Sasha in the last few years. Sometimes these concerned literature, often Dutch language use (he was a stickler for detail). I did not always agree with him (he saw himself as a guardian of 'proper' Dutch, and was averse to neologisms and casual contemporary Dutch). Many times we also exchanged views about music, and we went to a few concerts in Toronto together.

It is gratifying for me to know that the last concert he was able to attend featured one of his favourite orchestras and conductors (the Kirov Orchestra of St. Petersburg under Valery Gergiev).

Sasha will be missed by all who had the privilege to know him.

Hopefully, other, younger colleagues will carry on his work in the same generous and lively spirit.

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Compiled by Basil Kingstone

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- CAANS Conference, Windsor, 1979: 'Dutch Language Instruction at the University of Waterloo.'
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- CAANS Conference, University of New Brunswick, Fredericton, 1977: 'Leo Tolstoy's Role in Henriëtte Roland Holst's Quest for Brotherhood and Love.'
- Learned Societies Conference, University of Alberta, Edmonton, 1975: 'The Function of the Theme of Death in the Works of Ivan Bunin.'
- Learned Societies Conference, McGill University, Montreal, 1972: 'The Narrator's Position in Dostoevski's *Netochka Nezvanova* and *Malen'kij Geroj*.'
- Ontario Modern Language Teachers Association, Windsor, 1970: 'Tolstoy and Bunin and their Approach to the Theme of Death.'
- Sixth International Conference of Slavists, Prague, 1968: 'The Secret around Dostoevskij.'
- Learned Societies Conference, University of Calgary, 1968: 'Is there only one Anna Karenina?'
- Learned Societies Conference, Carleton University, Ottawa, 1967: 'Childhoods in Russian Literature (A Study of Literary Devices).'

Becoming Canadian: Further Thoughts

Michiel Horn

In June 1993 I read a paper with the title “Becoming Canadian: A Migrant’s Journey”¹ to the annual meeting of CAANS, held at Carleton University. It did not appear in print, but four years later the University of Toronto Press published *Becoming Canadian: Memoirs of an Invisible Immigrant*, in which I tried to make sense of my personal passage from being Dutch to being Canadian.²

Recently Mary Eggermont-Molenaar suggested to me that some sort of update might be appropriate. The question she posed was something like this: has my assessment of the process of becoming Canadian changed, that is, the process of immigration and the integration and assimilation of immigrants into Canadian life? The topic seemed a bit unusual for a conference on Netherlandic Studies, but what I have to say about Canada may have relevance to the current state of affairs in the Netherlands.

As I thought about Mary’s question, the issue of ethnicity in a country of immigrants inevitably posed itself. What or who is a Canadian?

The simplest answer is that a Canadian is someone who has Canadian citizenship and a Canadian passport. As a legal definition this is fine, but it doesn’t satisfy everybody. The question is complicated by the existence of dual nationality. Either voluntarily or involuntarily, many who acquire Canadian citizenship retain the nationality of their countries of birth (I do) or that of their parents. Some of them live abroad, often in their countries of birth. There are also those who have been born here but have become expatriates, living abroad

¹ Michiel Horn, “Becoming Canadian: A Migrant’s Journey,” unpublished paper, CAANS Conference, Carleton University, Ottawa, June 1993.

² *Becoming Canadian: Memoirs of an Invisible Immigrant* (Toronto: University of Toronto Press, 1997).

for long stretches of time without abandoning their Canadian citizenship. This may expose them to questions about their loyalty to Canada, as Michael Ignatieff learned after he returned from the United States and entered politics. Canada has a populist streak; cosmopolitanism is not everywhere regarded as a positive quality.

At the time of the 2006 Lebanon War a good deal of critical comment focused on people, born in Lebanon and once again living there, who sought the assistance of the Canadian government because they held Canadian passports. Garth Turner, then the Conservative M.P. for Halton, west of Toronto, who seems to have coined the expression “passports of convenience”, asked: “When someone lives here for a few winters and becomes a Canadian citizen for the rest of their lives, do they have rights and privileges that Canadian taxpayers need to fulfill ... or should you have to live in Canada three years out of every ten to maintain your citizenship?”³ Judy Sgro, Liberal M.P. for the Toronto riding of York West and Minister of Immigration from 2003 to 2005, said: “I’ve always questioned dual citizenship – and I’m the former minister.”⁴

According to an article that appeared in *The Economist* in 2006, “a growing number of immigrants choose to keep their former citizenship. Of the 5.5m Canadians born abroad, 560,000 declared in the most recent census that they hold passports from another country. This feeds the belief that some are using Canada as a safety-net.” As the British handover of Hong Kong to China (1997) approached, the article stated, many Hong Kong Chinese emigrated to Canada, gained citizenship after a three-year residency, and then returned. “Today some 200,000 people in Hong Kong hold Canadian citizenship.”⁵

The concern about this issue is, in my view, related to another belief. In some Canadian circles, the assumption seems to be that immigrants (and expatriates?) are not quite the equal of people who were born here and have lived here all their lives. That notion has a long history. The children of immigrants may themselves not like other immigrants. People do not need to have been here long to begin objecting to newcomers, often on the grounds of ethnicity and religion, but also, and not least important, because of the economic competition they represent. Even immigrants from England, who generally integrated very easily into Canadian society, were occasionally subject to this kind of sentiment. According to George Woodcock, “popular resentment

³ “Dual Citizenship Faces Review,” *National Post*, September 21, 2006.

⁴ *Ibid.*

⁵ “I’m a Lumberjack, and You’re not,” *The Economist*, August 3, 2006.

against the English (as indeed against immigrants generally) was most acute during periods of economic crisis.”⁶

A concept of a British North American, later a Canadian, type arose from the process of sequential immigration, as well as an attitude of nativism that favoured those who were born here over most immigrants. Let me say at once that in English-speaking Canada the concept and attitude effectively excluded the aboriginals as well as the French-speaking settlers along the St. Lawrence, the original *Canadiens*, and the Acadians in New Brunswick. Central to the nativist image of Canada were two things. One was that Canada was a northern country, home to a hardy people capable of surviving a difficult environment and making the most of it.⁷ The other was that the country was part of the British Empire, and that its inhabitants were and ought to be British. “A British subject I was born – a British subject I will die,” Prime Minister John A. Macdonald stated during the 1891 election campaign⁸ – the words are carved into his gravestone. Until well into the twentieth century most English Canadians would have agreed.

Whether English, Scottish, Welsh or even Irish, members of the founding groups greatly valued their Britishness. The northernmost of these groups, the Scots, arguably had the greatest influence on English Canada. Almost as important to the nativist view was Protestantism, both in its Anglican and its non-conforming manifestations. Scottish Catholics, many of whom settled on the island of Cape Breton, were long marginal to the Canadian self-image. Irish Catholics, who were regarded with condescension, suspicion and even hostility when they arrived in large numbers from the 1820s into the 1850s, accommodated themselves to their new country by asserting their loyalty to the Crown and to British traditions, or were assimilated into the Catholic French-speaking community, or moved on to the United States.

When, late in the nineteenth century, a growing wave of immigration reached Canada from continental Europe, the newcomers were expected to assimilate into British North American society, though there were doubts that all of them were capable of this. The suitability of immigrants was inferred from their origins. Those who came from the “preferred countries” in northwestern Europe (Scandinavia, Germany, the Low Countries, northern France), or from those countries via the United States, were prized; immigrants from southern or eastern Europe not so much. Still, peasants from central and eastern Europe may

⁶ George Woodcock, with Patrick Dunae, “English,” *The Canadian Encyclopedia*. <http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=a1ARTA0002621>.

⁷ Carl Berger, “The True North Strong and Free,” in Peter Russell, ed., *Nationalism in Canada* (Toronto: McGraw-Hill, 1966), 3-26.

⁸ James Marsh, “Election 1891: A Question of Loyalty.” <http://www.thecanadianencyclopedia.com/featured/election-1891-a-question-of-loyalty>.

have outranked urban slum dwellers from the British Isles. Sir Clifford Sifton, Minister of the Interior from 1896 to 1905, famously or notoriously said: “I think that a stalwart peasant in a sheepskin coat, born on the soil, whose forefathers have been farmers for ten generations, with a stout wife and a half-dozen children, is good quality.”⁹

Not everyone agreed. Many of these immigrants were Slavs, Galicians or Ruthenians, as Ukrainians were called, from the Austro-Hungarian Empire. Nativists saw them as being of inferior stock and referred to them as “Bohunks” or “Hunkies”.¹⁰ Southern Europeans were held in no higher regard. Most numerous among them were the Italians, who into the Second World War were not infrequently described as “Dagoes” or “Wops”.

During the two decades ending with the outbreak of war in 1914, immigrants from continental Europe (as well as from Britain and the United States) entered Canada in numbers not seen before or since. One pressing task was to ensure that they were integrated into Canada and, so far as this was deemed possible, became “real” Canadians. The task concerned people like J.S. Woodsworth, a Methodist clergyman and social worker active in Winnipeg before the war (later a prominent socialist politician) and author of *Strangers Within Our Gates* (1909)¹¹, and J.T.M. Anderson, an educator in Saskatchewan (and Conservative premier of the province from 1929 to 1934). In 1918 Anderson published *The Education of the New Canadian*¹², a project that was identified in the book’s subtitle as “Canada’s greatest educational problem.” Only the public schools could Canadianize the children of the newcomers, he asserted, the adults being too much set in their ways to become genuinely Canadian.

To Anderson, language was the key to educating young people in Canadian ways. They had to learn to speak English and be grounded in “British virtues” such as honesty, sobriety, industry, perseverance, and loyalty to the Crown. The working assumptions were, first, that, like the English language, these virtues were part of being Canadian, and, second, that newcomers did not

⁹ <http://www.cic.gc.ca/english/resources/publications/legacy/chap-2a.asp>.

¹⁰ The term seems to have been derived from Bohemians, inhabitants of what is now the Czech Republic, and Hungarians, who before the 1914-18 war were often not differentiated from Slovaks and Ruthenians, peoples within the Hungarian part of the Austro-Hungarian Empire. But someone who taught in Saskatchewan during the 1930s once informed me: “Your Bohunk is your foreigner in general.” He then amended this by saying that the Dutch, although foreigners, were not Bohunks: “You are blond and blue-eyed [sic!].”

¹¹ J.S. Woodsworth, *Strangers Within Our Gates, or, Coming Canadians* (Toronto: Stephenson, 1909).

¹² J.T.M. Anderson, *The Education of the New-Canadian: A Treatise on Canada’s Greatest Educational Problem* (Toronto and London: J.M. Dent & Sons, 1918).

already possess them, or at least not in sufficient measure, and therefore had to acquire them, a process in which the public schools would play a central role.

The Great War, as it came to be called, raised questions about the loyalty of recent immigrants from Germany and the Austro-Hungarian Empire, some thousands of whom were interned. Renewed immigration from central, eastern and southern Europe in the 1920s, promoted by the railways, caused a backlash evident both in the rise of the Ku Klux Klan in Saskatchewan and in an anti-immigration campaign spearheaded by the Rt. Rev. George Exton Lloyd, Anglican bishop of Rupert's Land. Lloyd's open letter to Canada's newspapers, written in 1928 and attacking immigration from the "non-preferred countries", appeared in the Toronto *Globe* under the heading: "White Australia, Mongrel Canada?"¹³

Nativism loomed large in the free-speech controversy that agitated Torontonians from 1929 to 1931, as the Toronto Police Commission sought to ban public meetings in Queen's Park because they were believed to provide a platform from which Communist agitators could challenge British values.¹⁴ A parallel attempt to ban public meetings at which languages other than English were spoken had anti-Semitic overtones, since the language specifically objected to was Yiddish. Nativist and anti-Semitic sentiment also led the government to limit the number of Jewish refugees from the Soviet Union in the 1920s, on the grounds that they were not farmers. At the same time, however, the government also restricted the admission of German-speaking Mennonite refugees from the USSR, even though they *were* farmers.¹⁵ The restrictive policy sharpened in the 1930s, when immigration was severely limited on economic grounds, and Jewish refugees from Nazism had great difficulty getting into Canada.¹⁶

If central, eastern and southern Europeans aroused negative feelings, these were mild compared with the attitudes displayed towards Asians. The Chinese workers who arrived in their thousands in the early 1880s to construct the British Columbia segments of the Canadian Pacific Railway, were despised and discriminated against until the Chinese Immigration (Exclusion) Act of 1923 effectively ended immigration from China for almost thirty years. Immigrants from Japan and South Asia, who began arriving in the 1890s, were also despised and, like the Chinese, were in no way regarded as potentially Canadian, although

¹³ *The Globe*, April 8, 1928.

¹⁴ Michiel Horn, "Keeping Canada 'Canadian': Anti-Communism and Canadianism in Toronto, 1928-29," *Canada: An Historical Magazine* 3 (September 1975): 34-48.

¹⁵ Gerald E. Dirks, *Canada's Refugee Policy: Indifference or Opportunism* (Montreal and London: McGill-Queen's University Press, 1977), 39-40.

¹⁶ Irving M. Abella and Harold Troper, *None Is Too Many: Canada and the Jews of Europe, 1933-1948* (Toronto: Lester & Orpen Dennys, 1982).

they were permitted to serve in the Canadian Expeditionary Force during the Great War. They remained outsiders for decades, and during the Second World War settlers of Japanese stock fell victim to one of the greatest human-rights abuses in Canadian history, as they were removed from the West Coast and interned in camps in British Columbia's interior.¹⁷

How long did the idea survive that the ideal Canadian, or at least English Canadian, was British? Certainly into the 1950s, although this may have differed from place to place. In Victoria, B.C., where my parents settled in 1952, a Canadian was white, spoke English without a perceptible foreign accent, and sang "O Canada" and "God Save the Queen" with equal conviction. There were few children of continental European background in the two schools I attended, and virtually none born outside Canada other than Britain and the United States. There *were* several children of Chinese and South Asian background, but although they spoke flawless English – they were the grand-children or great-grand-children of immigrants – they were mostly called Chinese or Sikh rather than Canadian.

Was it otherwise elsewhere in the country? It must have been in places like Toronto, Winnipeg, or Edmonton, home to more non-British immigrants than Victoria was at that time. But shifts in opinion may not have been obvious. About twenty years ago, when I was doing research in the McGill University Archives for the book I was preparing on the history of academic freedom in Canada, I came across a letter that gave me pause and some amusement. In 1952, the same year my family went ashore in Victoria, one Louis Kon wrote to McGill's Principal F. Cyril James that, ever since his arrival in Canada in 1908, he had been seeking "not a geographical but a fully rounded definition of a Canadian, but in vain. In my early Canadian days I was told that to be a true Canadian one must have a blue serge suit, a pair of brogues, and learn to sing Britannia Rules the Waves; to own a [building] lot ..., preferably a corner one, build on it not a home but a house to be sold quickly at a good profit, and never to forget that a white man speaks the English language."¹⁸ Although Kon surely had his tongue at least halfway in cheek, he may nevertheless have been serious in asking James whether he could supply a better definition.

Cyril James did not reply, but his career validated to a considerable extent what Kon had written. Born in England, he had gone to the United States for his graduate studies and had stayed to teach at the University of

¹⁷ For a comprehensive study of the treatment of people of Chinese and Japanese origin in Canada, see: Peter Ward, *White Canada Forever: Popular Attitudes and Public Policy towards Orientals in British Columbia*, 3rd edition (Montreal: McGill-Queen's University Press, 2002).

¹⁸ McGill University Archives, RG 2, Principal's Office, c.149, file 5086, Louis Kon to F. Cyril James, January 30, 1952.

Pennsylvania's Wharton School. McGill had recruited him in the spring of 1939 to be director of the School of Commerce. When Principal Lewis Douglas, an American, resigned that summer because he believed that, with war approaching, McGill would be better served by having a Briton at its head, James's English background and British citizenship facilitated his appointment to succeed Douglas.¹⁹

A passage from John Marlyn's novel *Under the Ribs of Death* (1957) comes to mind. Born in Hungary in 1912, Marlyn came to Canada as an infant and grew up in Winnipeg, as does the novel's protagonist, Sandor Hunyadi. At one point he says to his father: "Pa, the only people who count are the English. Their fathers got all the best jobs. They're the only ones nobody ever calls foreigners. Nobody ever makes fun of their names or calls them 'bologny-eaters' or laughs at the way they dress or talk. Nobody," he concluded bitterly, "'cause when you're English it's the same as bein' Canadian."²⁰ (English in this context equates with British, the confusion being a common one.) Sandor changes his name to Alex Hunter. (Cyril James obviously did not need to change *his* name.)

The action of *Under the Ribs of Death* takes place in the inter-war years. Sandor's remark was ceasing to be relevant in large parts of Canada at the time of the novel's publication. It was still relevant in Victoria, however, described with some hyperbole as "a little bit of olde England." I remember the enormous commotion that centered on the coronation of Queen Elizabeth II on June 2, 1953, and the comment made by my Central Junior High School home-room teacher, Sybil Reay. We should hope and pray, she said, that this was the only coronation we would witness in our lifetimes, because that would mean Queen Elizabeth would have a very long reign indeed. Although I thought that was a bit unfair to us children, it did not occur to me to suggest that she might retire at an appropriate age, as Queen Wilhelmina of the Netherlands had done in 1948. As a recently-confirmed Anglican I knew that, being the anointed head of the Church of England, the British monarch has to die in the job. (In the Netherlands we had been nominally Lutheran, but the small Lutheran congregation in Victoria was mostly of German origin. Our parents wanted no part of that and joined the Anglican Church instead: English and highly respectable.)

Another sign that the old order had not yet died manifested itself in 1956. When Britain, France, and Israel attacked Egypt in late October, in the wake of Egypt's nationalization of the Suez Canal, the government led by Louis St Laurent soon expressed disapproval of the action and worked with the United

¹⁹ Stanley Frost, *The Man in the Ivory Tower: F. Cyril James of McGill* (Montreal: McGill-Queen's University Press, 1991), 56-9.

²⁰ John Marlyn, *Under the Ribs of Death* (Toronto: McClelland & Stewart, 1957), 18.

States to bring peace to the region.²¹ In Victoria, and not there alone, the failure of the Canadian government to side with Britain prompted criticism. It probably contributed to the loss of the federal constituency, held by the Liberals since a 1937 by-election, to the Progressive Conservatives in the 1957 general election.

And yet, “the times they were a-changin’,” even in Victoria. They certainly were in the Toronto I came to for graduate studies in 1963. A key reason was the massive post-war wave of immigrants from Europe, many of whom settled in the Ontario capital. Neither in number nor in proportion was this inflow as great as the immigration during the fifteen years leading to the First World War, but, coming on top of that earlier wave, the postwar arrivals soon made their influence felt. Another key reason was that a sizable proportion of this group consisted of professionals, managers, intellectuals, and artists, who had a higher level of education than was the case with the earlier inflow, many of whom were farmers and labourers, and who settled disproportionately in cities like Toronto.

The 1960s were a crucial decade in altering the way Canadians saw themselves, although the origins of change were present well before then. Pride in Canadian accomplishments during the Second World War, closer relations with the United States at the expense of those with Great Britain, prompting the pursuit of a different policy from Britain during the Suez Crisis, the increasing self-confidence of the post-war immigrants to Canada, and changing attitudes that made racism and hostility to immigrants less respectable: all of these played a role. The Canada described and analyzed by John Porter in his book *The Vertical Mosaic* had already been overtaken by changing reality when it was published in 1965.²² Immigrants and the children of immigrants were increasingly penetrating into the upper ranks of business, the professions, and academe. A country whose elites had been dominated by people (overwhelmingly men) of British stock was undergoing major change.

One key event had taken place in 1957, when Douglas Jung, running as a Progressive Conservative, won the seat of Vancouver Centre in the House of Commons. People of Chinese origin had gained the franchise only in 1947! That same year the grade eleven students of Victoria High School chose Howard Lim to be student council president for 1957-58, something that would have been unthinkable even a decade earlier.

No event was more important, however, than Quebec’s so-called Quiet Revolution, initiated by the 1960 defeat of the Union nationale by a provincial Liberal party committed to reform. English Canadians, most of whom had

²¹ See: John Melady, *Pearson’s Prize: Canada and the Suez Crisis* (Toronto: Dundurn, 2006).

²² John Porter, *The Vertical Mosaic: An Analysis of Social Class and Power in Canada* (Toronto: University of Toronto Press, 1965).

habitually ignored Quebec and its concerns (except when wartime conscription was the issue), became aware that some of Quebec's reformers were sovereigntists or separatists, committed to a radical change in the relations between their province and the rest of Canada, as a means of improving the social and economic status of the Québécois.

This threat prompted a good deal of anguished debate, while it alerted English Canadians to the fact that, whether they liked it or not (and some disliked it a lot), there were at least two main ways of being Canadian. It led the government of Lester B. Pearson, which entered office in Ottawa in 1963, to appoint the Royal Commission on Bilingualism and Biculturalism. It was active for the remainder of the decade. Although it primarily addressed the cultural dualism of Canada, it also examined the role and contribution of ethnic groups other than those of British and French stock. Among the outcomes were the Official Languages Act of 1969 and the announcement of the implementation of a policy of "Multiculturalism within a Bilingual Framework" in 1971. Multiculturalism received recognition in the Canadian Charter of Rights and Freedoms, adopted in 1982, and the Canadian Multiculturalism Act of 1988, the initiative of a Progressive Conservative government led by Brian Mulroney. The pluriform nature of Canada thereby gained official recognition.

Multiculturalism in Canada reflected the new reality: except in those areas of the country where few or no non-white immigrants have settled, the traditional Canadian type is all but dead, even if he died reluctantly. An example: my colleague Gail Cuthbert Brandt, who grew up in Ingersoll in southwestern Ontario, once told me of the prejudice that existed against Dutch Calvinist farmers in her area fifty years ago. They were resented for starting their own schools, which made the public schools less viable, and for making a success of farms that up to that point had often been marginal. This was not held to their credit, Gail reported. Instead it was seen by the older British farmers as the result of an unseemly commitment to labour. "White people can't work that hard," was the spiteful comment.

I suspect that such attitudes have now disappeared or at least gone underground. It is no longer possible to equate the Canadian with the British (or French) type without revealing oneself to be a racist. English is the dominant language in most of Canada, but it is spoken with many accents, and many continue to speak the first language they learned, which is now much more likely to be Chinese, Punjabi or Tagalog than any European language. The 2001 and 2006 censuses revealed that Canada was becoming more multilingual, and it seems likely that the 2011 census will further confirm this trend.

Canadians reported more than 100 languages in completing the 2001 census question on mother tongue. The list includes languages long associated with

immigration to Canada: German, Italian, Ukrainian, Dutch, Polish, and so on. However, between 1996 and 2001, language groups from Asia and the Middle East again recorded the largest gains. These language groups include Chinese, Punjabi, Arabic, Urdu, Tagalog and Tamil. But there are also many others ... In 2001, almost 5,335,000 individuals, about one out of every six people, were allophones, that is, they reported having a mother tongue other than English or French. This was an increase of 12.5% from 1996, three times the growth rate of 4.0% for the population as a whole.²³

The 2006 census revealed that the allophone population of Canada had risen to 20 percent of the total.²⁴

What does this say about the Canadian identity and about the process of becoming Canadian? It means that things are in flux. Some find this fluidity disconcerting, others welcome it. Anglo-Canadians know and mostly accept that if they or the country are still in some sense British, it is so mainly in a symbolic sense, with the monarchy as a charming atavism. Our parliamentary system is British in origin, of course, as is our legal system and (unfortunately) our electoral system. Perhaps we can say the country is post-British.

In any case, there is no complete agreement about what Canada has become and is becoming, or, *pace* my colleague Jack Granatstein,²⁵ about what it means to be Canadian. Beyond the legal simple legal definition cited at the top of this article, it really is impossible to be precise. Perhaps a Canadian is simply anyone who identifies her- or himself as such.

Millions now lack any strong connection with or even knowledge of Canada's British (or French) past and can hardly be expected to understand its relevance, even if they dimly recognize its role in keeping Canada out of the United States. Yet their offspring will identify themselves as Canadian. They just won't all do it in the same way. There have always been different ways of being Canadian; recently the definitions have been expanding.

Is this a good thing? More than a decade before the 2006 Lebanon crisis, the Trinidad-born writer Neil Bissoondath created a stir with his attack on multiculturalism, which, he claimed, led some immigrants to treat Canada "as they would a public washroom – that is, as merely a place to run to in an emergency ..." The policy, he added, encouraged immigrants to treat Canada in this way because, in his words, "it emphasizes the importance of holding on to

²³ <http://www12.statcan.ca/english/census01/products/analytic/companion/lang/canada.cfm>.

²⁴ <http://www12.statcan.ca/census-recensement/2006/rt-td/lng-eng.cfm>.

²⁵ J.L. Granatstein, *Who Killed Canadian History?* (Toronto: HarperCollins, 1996).

the former homeland with its insistence that *There* is more important than *Here* ...²⁶

Bissoondath's commitment to the idea of unhyphenated Canadianism reflects a wish to be treated as a citizen of the country he calls home and a conviction that national loyalties should not be divided. But for those born abroad, how can they not be? Look into your hearts, you who were born abroad, and tell me you have no love for or lingering sense of loyalty to your country of birth.

The policy of multiculturalism recognizes that this is a country of immigrants in which immigrants have often been less than welcome, especially if they failed to conform closely to the "preferred" northern and western European type. It attempts, not always successfully, to assure recent arrivals that they are welcome without having to forget where they came from. Criticism of the policy seems to have abated recently, though it would be wrong to assume from this that nativism and racism are completely dead. And the search for a Canadian identity will probably continue, even though I think it is evident that there are many such identities.

And what about the issues of dual citizenship and the divided allegiance it implied that agitated some of our legislators five years ago? It has abated. *The Economist* noted in 2006 that dealing with the issue of dual citizenship was likely to prove problematic:

Unless he handles his review carefully, [Prime Minister] Harper risks alienating actual and potential immigrants. Those already in Canada are concentrated in big cities, where his Conservatives fared poorly in January's general election. Mr Harper wants their votes to turn his minority government into a majority one. Potential immigrants are being wooed to ease growing labour shortages, particularly in the west. That is one reason why Canada admits around 240,000 immigrants a year, most of whom eventually become citizens. Would the highly skilled come if it meant severing their connections to home?²⁷

The issue remained in the news for a while. After the 2008 federal election, then Liberal leader Stéphane Dion said he would renounce the French citizenship he held through his mother after his loyalty was questioned by Prime

²⁶ Neil Bissoondath, "A Question of Belonging," *The Globe and Mail*, January 28, 1993. His book *Selling Illusions: The Cult of Multiculturalism in Canada* appeared in 1994; a revised edition was published by Penguin in 2002.

²⁷ "I'm a Lumberjack, and You're not," *The Economist*, August 3, 2006.

Minister Stephen Harper and NDP Member of Parliament Pat Martin.²⁸ When Dion vacated the leadership soon afterwards, his loyalty ceased to be an issue.

An Ipsos-Reid poll taken in June 2007 suggested that almost 40 percent of Canadians opposed dual citizenship. In the 18-34 group the percentage dropped to 25, suggesting that there is growing tolerance of the phenomenon.²⁹ A government review of the issue, undertaken after the 2006 crisis in Lebanon, led to legislation, passed by Parliament in the spring of 2009, that dealt with the rights of Canadian citizens abroad to pass their citizenship on to children. It did nothing about the rights of Canadians living abroad – recently described by one writer as something to be treated as “a national treasure”³⁰ – or about the right to hold another citizenship enjoyed by Canadians living here.

Undoubtedly the government was wise not to act on these matters. The federal Conservative Party decided between 2006 and 2011 that it was politically more promising to court ethnic groups than to question their allegiance to Canada when they retained links to their countries of origin. There were no further suggestions that members of ethnic groups, whether in possession of one citizenship or two, were somehow less Canadian than others. It is possible that some members of the party felt uncomfortable with the relentless pursuit of the so-called “ethnic vote” that was spearheaded by Jason Kenney. Even if they did, however, they must nevertheless feel gratified by its results in the 2011 election, when a number of seats in the Greater Toronto area in which fairly recent immigrants are numerous passed into Conservative hands.

Finally, it is surely a reason to feel gratified that even the relatively high unemployment of the last few years has not prompted the formation of a political vehicle designed to exploit the distress and uncertainty that unemployment has created by blaming it on immigration. There has been some concern about the potential inroads of Islamic radicalism, especially among the young, epitomized by the conspiracy to commit violence for which 18 Toronto area youths were arrested on June 3, 2006. But the response has, on the whole, been measured and sensible.

Here the contrast with the Netherlands is startling. Just last week I read the historian Tony Judt’s last book, a insightful collection of short essays with the title *The Memory Chalet*, and came across this sentence: “In France and the Netherlands, artificially stimulated ‘national debates’ on identity are a flimsy

²⁸ Juliet O’Neill, “Dual Citizenship Review Worries Some MP’s,” *CanWest News Service*, December 22, 2006. <http://www2.canada.com/shareit/soundoff/story.html?id=a36d3a50-4889-4516-acb9-8ddc0db00b1f>.

²⁹ “Nearly 40 per cent of Canadians against dual citizenship: poll,” *CBC News Canada*, June 30, 2007. <http://www.cbc.ca/news/canada/story/2007/06/30/citizenship-poll.html>.

³⁰ Jennifer Welsh, “Our Overlooked Diaspora,” *Literary Review of Canada*, March 2011.

cover for political exploitation of anti-immigrant sentiment – and a blatant ploy to deflect economic anxiety onto minority targets.”³¹ The reference is to an anti-immigrant hostility that has prompted the creation of political parties which appeal to anti-immigrant and especially anti-Muslim sentiment. Immigration from Turkey and Morocco has met with considerable opposition in parts of the Netherlands. Since 2004 it has provided the soil in which Geert Wilders’s PVV (*Partij voor de Vrijheid*: ‘Party for Freedom’) has taken root and flourished. I am not qualified to offer a full assessment of the PVV, but I am appalled that some 16 percent of Netherlanders voted in 2010 for an openly racist political party whose platform and policy seem calculated to complicate rather than facilitate the integration of immigrants in general, and Muslims in particular, into Dutch society.

What should worry us is the increasing marginalization of some groups, the poor, the un- and under-employed, and above all the young and unemployed, whether they live in Canada, the Netherlands, or any other country. In these categories, it seems, immigrants are over-represented. Too often they have become *les exclus*, the excluded, people who feel they do not belong. Their talents may well be wasted, and the young among them may be particularly prone to anti-social behaviour, ranging from hooliganism all the way to terrorist actions. Is it too much to say that being (or becoming) Canadian (or Dutch) means, among other things, being able to do useful and rewarding things? If so, then too many people are on the outside, looking in.

Finally, to return to Mary’s question: yes, my views have changed somewhat. For example, fifteen years ago I did not clearly recognize the change in Canadians’ self image that resulted from the Quiet Revolution in Quebec. And with the passage of additional time it seems clearer to me that immigration and immigrants are generally seen in a more positive light in Canada than they were, say, 50 years ago, to say nothing of 80 or 100 years ago. I find this encouraging, and I hope that other peoples, including Netherlanders, may learn from it.³²

³¹ Tony Judt, *The Memory Chalet* (New York: Penguin, 2010), 201.

³² This is a revised and expanded version of a paper presented to the annual meeting of the Canadian Association for the Advancement of Netherlandic Studies, Fredericton, N.B., May 28, 2011.

De 'curieuze' taalverwervende levensloop van de Schots/Leidse student en Zuid-Afrikaanse professor, William Rollo (1892-1960)

Mary Eggermont-Molenaar

William Rollo (1892-1960) werd geboren en studeerde Klassieke Talen in Glasgow.¹ In 1915 werd hij een krijgsgevangene in Duitsland waarna hij in 1918 bij Prof. Dr. C. C. Uhlenbeck (1866-1951) te Leiden ging studeren. Daar promoveerde hij in 1925 op een Baskisch dialect om na 1926 hoogleraar Klassieke Talen aan de Universiteit van Kaapstad te worden. Tijdens zijn leven maakte Rollo zich eveneens het Frans, Russisch, Hindoestaans, Nederlands, Spaans, Zuid-Afrikaans en Japans eigen. Waar en hoe deed hij dit en in het bijzonder, hoe produceerde hij zijn proefschrift en hoe werd dit ontvangen?

Klassieke Talen in Glasgow

Rollo's vader was Rector van de *St. James the Lesser*-kerk in Glasgow. Zijn ouders, reeds in het rijke bezit van vijf dochters, werden in 1892 verblijd met zoon William, die als Willie door het leven zou gaan. Van jongs af aan moest Willie van zijn vader de krantenkoppen van de *Glasgow Herald* in het Latijn en Grieks vertalen. Waarschijnlijk was het daarom bijna vanzelfsprekend dat hij, na de middelbare school, *Whitehill Higher Grade School*, te Glasgow te hebben doorlopen, Klassieke Talen ging studeren. In april 1915 studeerde hij cum laude af waarna hij, net als ongeveer 690.000 andere Schotten, vrijwillig dienst nam.

¹ Dit artikel is gebaseerd op een voordracht gehouden tijdens de CAANS/ACAEN-conferentie te Fredericton, New Brunswick op 29 mei 2011.

Hij werd luitenant bij de *Highland Light Infantry, 9e Schotse Divisie*,² *Tweede Battalion*. Dit maakte dat hij in September 1915 in Noord-Frankrijk, in de Slag om Loos, terecht kwam waar tussen 25 september en 8 oktober ongeveer 50.000 mensen hun leven verloren.

In één verhaal erover staat dat de Schotse divisies werden voorafgegaan door een doedelzakspeler die al gauw werd neergeschoten. In rijen van duizend man marcheerde men door, het granaatvuur van de Duitsers negerend. De Duitsers schreven erover dat ze niet eens hadden hoeven richten en vanuit hun positie een uitstekend zicht op het front hadden. Het was zo te lezen maar een kwestie van neermaaien geweest.³

Frans, Russisch en Hindoestaans in Duitsland

Rollo werd door zijn legereenheid voor dood op het slagveld achtergelaten, door de Duitsers opgepikt en, net als 2 ½ miljoen anderen, krijgsgevangen gehouden in een van de 300 uit de grond gestampte krijgsgevangenkampen. Volgens William Rollo Jr., nu een tachtig-plusser te Kaapstad, zat zijn vader in Duitsland evenwel in een kasteel gevangen, was hij tweemaal gevluht en werd hij uiteindelijk in Nederland bij de familie 't Hooft geïnterneerd (Eggermont 2009c: 309).

Gerard (1917: 187) schrijft dat de gevluhte officieren in een van de forten van Kurstrin, ten noordoosten van Berlijn, zaten. Er zaten evenwel ook officieren in Beeskow, in een oud 16e eeuwse bisschopskasteel, ten zuidoosten van Berlijn.⁴ Waar hij zat hebben we nog niet kunnen achterhalen. Volgens Willie Rollo's eigen verhaal (geciteerd in Eggermont-Molenaar 2009c: 336) had hij zijn periode als krijgsgevangene benut met Russisch, Frans en Hindoestaans van zijn medekrijgsgevangenen te leren.

Nederlands in Leiden en Den Haag

Na twee mislukte vluchtpogingen werd Rollo, volgens zijn zoon bij zijn derde vluchtpoging, in Nederland geïnterneerd. Maar na afloop van de oorlog ging Rollo niet naar Glasgow terug (Eggermont-Molenaar 2009c: 309) – volgens de

² De 9th (*Scottish*) *Division* bestond uit vrijwilligers die door Lord Kitchener waren gerecrueteerd om tijdens de Eerste Wereldoorlog op het Westerse front te dienen. Zie <http://www.1914-1918.net/9div.htm> (laatst bekeken in december 2011).

³ Zie Warner (1976: 13); <http://militaryhistory.about.com/od/worldwari/p/World-War-I-Battle-Of-Loos.htm>; John Davis (9 november 2008) op: <http://www.lifespurpose.net/Chap11/JohnDavis.html> (laatst bekeken in December 2011).

⁴ Zie <http://themanchesters.org/forum/index.php?topic=746.0;wap2>. (laatst bekeken in december 2011).

Roodt (2000: 374ff) waren er meer Britse krijgsgevangen die niet terugkeerden. Misschien was hij niet gelukkig met het optreden van zijn legereenheid en ook woonden zijn ouders daar niet meer. Sinds 1913 was zijn vader docent en sinds 1915 hoogleraar Hebreeuws en Godgeleerdheid aan het Trinity College in Toronto. In plaats van terug te gaan naar Glasgow liep Rollo vanaf 1918 college Vergelijkende Taalwetenschap bij Professor C. C. Uhlenbeck (1864-1951) in Leiden. Zijn internering in Nederland en daarna zijn verblijf bij de Nederlandse familie 't Hooft, Uhlenbecks colleges en contacten met medestudenten zullen Rollo hebben geholpen zich de Nederlandse taal snel eigen te maken.

In 1920 deed hij zijn doctoraal waarna hij bij Uhlenbeck aan een doctors-titel ging werken. Tegelijkertijd doceerde hij Latijn en Grieks aan het gymnasium Haganum in Den Haag. Volgens familieverhalen wilde Rollo in die tijd eens een boek uit de bibliotheek lenen, maar het was al uitgeleend.⁵ Hij kreeg het adres van degene die het had geleend, ging erheen: een mooi meisje deed open. Het werd een geval van liefde op het eerste gezicht en in december 1922 trouwde Willie met C. Louisa van den Broeke (1896-1989), studente Klassieke Talen en dochter van een militair.

Aanloop tot Baskisch en Spaans

In de zomer van datzelfde jaar, in 1922, ging Rollo's leermeester Uhlenbeck naar Baskenland waar hij die zomer op een congres in Guernica een voordracht hield. Uhlenbeck had oorspronkelijk zelf op een Baskisch onderwerp willen promoveren. Al helemaal op de eerste trede van de universitaire ladder had hij gehoord dat die taal overeenkomsten zou vertonen met Indiaanse talen (Bakker 2009: 79). Bij gebrek aan geld, materiaal en contacten was dat echter niet voor hem weggelegd. Op 17 oktober 1892 schreef Uhlenbeck aan de baskoloog Van Eys (1825-1914) dat promoveren op Baskisch wel te curieus geweest zou zijn.

Uhlenbeck was zijn interesse in de Baskische taal evenwel niet kwijtgeraakt, getuige vergelijkingen in zijn proefschrift (1888: 24-25) van woorden, niet alleen van Indo-Germaanse en Slavische woorden onderling, maar ook met Baskisch. Bovendien nam hij achterin zijn proefschrift zeven stellingen over die taal op. Daarnaast valt te wijzen op Uhlenbecks vele artikelen over de Baskische taal (Bakker en Hinrichs 2009: 2005) alswel op zijn uitgebreide correspondentie met baskologen als E. S. Dodgson (1857-1922), W. J. van Eys (1825-1914), G. Lacombe (1871-1950), H.A.M. Schuchardt (1842-1927) en J. de Urquijo (1871-1950) (Eggermont-Molenaar 2009a: 31,32 en 2009b: 208-210). Het zal daarom voor Uhlenbeck een wapenfeit zijn geweest dat hij bij de oprichting van

⁵ Met dank voor deze gegevens aan Hannie de Ruiter-Peltzer en kleinzoon Martin Rollo (Kaapstad).

Euskaltzaindia (Academie voor de Baskische Taal) in 1919 als erelid werd opgenomen.⁶

Na terugkeer van zijn trip naar Baskenland zegde Uhlenbeck zijn Baskische collega de Urquijo per brief van 26 september 1922 toe een student te zullen vinden om Baskisch in Baskenland te bestuderen (Uhlenbeck 1922). Al vier maanden later, op 3 februari 1923, liet hij de Urquijo weten William Rollo, een van zijn doctoraalstudenten, daartoe bereid te hebben gevonden (Uhlenbeck 1923a).

Uhlenbeck ging in deze brief door over de vraag welk dialect daarvoor het geschikst zou zijn,⁷ het dialect van Biskaye of dat van Quipuzcoan?⁸ Uhlenbeck dacht zelf aan het dialect van Marquina (een mengdialect van Biskaais en Gipuzko). Of, vroeg hij aan de Urquijo, is er nog een ander dialect? “Dat van Alava of Haute Navarre?” Hij voegde hier aan toe dat hij het liefst het meest convenabele dialect aangeraden zou willen krijgen. Een maand later, op 23 maart 1923, liet hij de Urquijo weten dat Rollo het Baskisch al met veel ijver bestudeerde.

Veel tijd om zich voor te bereiden heeft Rollo niet gehad, ongeveer drie maanden. Uit het dagboek dat Rollo's vrouw Lou bijhield toen ze in de zomer van 1923 in Baskenland zaten (in Eggermont-Molenaar 2009c: 313-331) weten we dat ze na kennismaking met de burgemeester van Marquina door hem vijf kilometer verderop, naar een pension in het gehucht Barinaga werden gebracht waar het Baskisch nog zuiverder gesproken zou worden. Dat gehucht, Barinaga, is waar het echtpaar Rollo drie maanden verbleef, in een slaapkamer met waskom en een zitkamer met piano in het huis van de dorpsonderwijzer.

Marquina en Barinaga liggen precies tussen Biskaye en Gipuzko in. Vroeger kwamen de mensen uit die gebieden naar de markt in Marquina voor hun inkopen en/of om daar hun ruzies te beslechten. Daarom wordt het dialect van Marquina (nu als Markina gespeld) een Biskaais dialect genoemd dat ook grammaticale vormen van Gipuzko vertoont. In Barinaga eindigen veel woordvormen zoals in het dialect van Gipuzko. In zijn proefschrift van maart

⁶ Informatie Pruden Gartzia, bibliothecaris van de Bibliotheek van Euskaltzaindia, Bilbao in februari 2011.

⁷ Baskisch bestaat volgens Lodewijk Lucien Napoleon (1813-1891), neef van Bonaparte, uit ongeveer vijf dialecten (die volgens recentere geleerden veel verder onderverdeeld kunnen worden): Biskaais, Gipuzkoans, Westelijk en Oostelijk Neder-Navarrees en Noordelijk en Zuidelijk Opper-Navarrees en Souletijns. Louis Lucien publiceerde *Grammaire basque, Remarques sur plusieurs assertions concernant la langue basque* (1876) en *Observations sur le basque Fontarabie* (1878). Sinds de eind zeventiger jaren is er een gestandariseerde Baskische taal en ook een officiële taal. Daarvoor had je alleen dialecten. In Spanje (Euskal Herria) wonen 614.000 Basken; in Zuid-Frankrijk bijna 52.000 waarvan ongeveer 1/3 Baskisch spreekt.

⁸ Quipuzcoan wordt nu gespeld als Gipuzko.

1925 geeft Rollo af en toe verschillen tussen beide plaatsjes aan. Als hij voorbeelden geeft van achtervoegsels schrijft hij er vaak opmerkingen bij zoals: “in Marquina wordt KOI (fond of/dol op) niet veel gebruikt, en af en toe gebruiken ze in Barinaga KORR (tendency).” Rollo had oog voor die verschillen; uiteindelijk was hij in 1920 in de Vergelijkende Taalwetenschap afgestudeerd.

Details over Rollo’s verblijf in de zomer van 1923 zijn te vinden in het dagboek van zijn vrouw Lou (in Eggermont-Molenaar 2009c: 313-331). In de zomer van 1924 ging hij alleen nog zes weken terug en al op 16 maart 1925 promoveerde hij op *The Basque dialect of Marquina*. Spaans lijkt Rollo zich al doende, al wandelend, eigen gemaakt te hebben.

Proefschrift over een Baskisch dialect

Antwoord op de vraag hoe Rollo zijn Baskische studie aanpakte kan uit verschillende bronnen worden geput. Een primaire bron is te vinden in de introductie van zijn proefschrift dat hij op 16 maart 1925 verdedigde. Een tweede bron is het dagboek dat zijn echtgenote Lou in Baskenland bijhield. De derde is een brief, gedateerd augustus 1923, van Uhlenbeck aan George Lacombe. Een vierde is een enkel regeltje in een brief van Lou’s jongere zus Hansje aan haar verloofde Ernst Peltzer.⁹ Bron vijf zijn collegiale recensies, van Uhlenbeck en vier andere bascologen. Een zesde bron is Rollo’s repliek op de kritiek die professor Resurrección María de Azkue (1864-1951), stichter van de Baskische Academie, leverde op zijn proefschrift.

Bron 1. Rollo’s proefschrift. In de introductie van zijn proefschrift bedankt Rollo de pastoor van Barinaga, Don Jean Barquin. Hij schrijft dat ze ’s morgens samen wandelden en dan Baskisch en Spaans spraken en Baskische en Spaanse zinnen maakten. Zo gauw hij een Baskische zin bij elkaar had, probeerde hij die uit op de eerste de beste die hij tegenkwam om na te gaan of die zin zo goed was.

In dezelfde introductie legt Rollo (in het Engels) uit dat, eenmaal terug in Den Haag, hij had kunnen doorgaan met het checken van de uitspraak van de taal omdat ze een twaalf-jarig meisje, Margarita Areitio y Laca, uit Barinaga mee naar Den Haag hadden genomen:¹⁰

om van mijn vrouw het huishouden te leren doen en met mij Baskisch te praten.
Ze is in Barinaga geboren, maar heeft altijd op school gezeten in Marquina en

⁹ Met dank aan Hannie de Rooter-Peltzer die me genereus van veel familiepapieren voorzag. Hannie’s moeder was een zuster van Lou van den Broeke.

¹⁰ Vertalingen in dit artikel voor zover niet anders vermeld zijn door Mary Eggermont-Molenaar.

heeft daar een groot deel van haar tijd doorgebracht. Op deze manier kon ik de gesproken taal blijven oefenen en beluisteren om zo een beter idee van de lokale uitspraak te krijgen (Rollo 1925: ix, x).



23 december 1923. Lou Rollo-Van den Broeke en Margarita Arejtitio y Laca.
Met dank aan Hannie de Ruiter-Peltzer ©.

Getuige van deze uitspraak is een foto uit het familiealbum en handtekeningen van Willie, Lou en Margarita in het verlovingsalbum (23 december 1923) van Lou's jongere zusje Hansje. In de zomer van 1924 ging Rollo nog een aantal weken naar Marquina, waarschijnlijk weer naar de onderwijzer in Barinaga, bij welke gelegenheid hij Margarita weer bij haar ouders afleverde.

Bron 2. Het dagboek van echtgenote Lou. Eind 2009 was kleinzoon Martin Rollo, die ook in Kaapstad woont, zo vriendelijk me het dagboek van zijn grootmoeder Lou op te sturen. Hierin schrijft Lou dat haar echtgenoot 's morgens twee uur

met de pastoor werkte en dat de heren in het begin alleen Latijn met elkaar spraken. In haar entree van 21 juli schrijft ze weer dat Willie Baskisch via Latijn leert maar ook dat de burgemeester hem een Spaans-Baskisch woordenboek had geleend.

Een dag later schrijft ze dat Willie wanhopig is. Als hij iets checkte bij zeven verschillende mensen, kreeg hij zeven verschillende antwoorden. Lou schrijft van mening te zijn dat Willie zich maar het beste bij het antwoord van de pastoor kan houden. Ze schrijft ook dat Willie het zoontje van hun hospes hielp met diens hondje te wassen, al doende leerde hij een paar woorden van het jochie. Lou voegde er trots aan toe dat Willie al een kleine conversatie kon onderhouden. Toen de burgemeester kwam vragen hoe het ging, antwoordt Lou – ze had zelf een paar jaar Klassieke Talen gestudeerd maar dat vanwege haar huwelijk opgegeven – dat Willie nu hele werkwoorden fonetisch opschreef, dat het een heel werk was, maar dat het precies was wat Willie moest doen. De burgemeester zegde toe Uhlenbeck en de Urquijo te schrijven. Hij vond het *extraordinair* dat een Hollander in Marquina Baskisch aan het leren was.

Op 4 augustus schrijft Lou dat er de afgelopen week niet veel is gebeurd, dat Willie erg hard werkte met op de *verbum transitivum* and *intransitivum* en dat ze nu begonnen zijn met de *substantivum*. Ze wist waar ze over schreef, omdat ze zelf een paar jaar Klassieke Talen had gestudeerd. Vanwege haar huwelijk had ze haar studie opgegeven. Lou herhaalt dat Willie herhaaldelijk aan allerlei mensen allerlei vragen stelde, maar steeds verschillende antwoorden kreeg.

Uit andere paragrafen in haar dagboek horen we over nog andere manieren waarop Rollo de taal kon bestuderen. Als hij 's avonds piano speelde zat de pastoor er Baskische liedjes bij te zingen. 's Zondags, als de pastoor preekte, woonden de Rollo's de preek bij. Iedere avond aten ze in de dorpsherberg waar ze na de maaltijd altijd een praatje maakten met de bedlegerige vrouw van de herbergier.

Tegen het einde van hun verblijf kregen de Rollo's een briefkaart van Uhlenbeck waarop hij zijn tevredenheid betuigde over Willie's methode. Geen wonder, converseren met plaatselijke lieden, zinnen opschrijven en deze checken met lokale mensen en kinderen, en zelfs een preek bijwonen Uhlenbecks eigen methode was geweest toen hij in 1910 en '11 in Montana de Blackfoot-taal bestudeerde. Dat weten we uit het dagboek dat Uhlenbecks echtgenote in 1911 bijhield (in Eggermont-Molenaar 2005: 31-178).

Bron 3. Brief van C.C. Uhlenbeck aan George Lacombe. Op 19 augustus 1923 schreef Uhlenbeck vanuit zijn vakantieadres in Zeist, in Huize Morgenzon, aan baskoloog Georges Lacombe dat hij twee brieven had gekregen van Rollo, "die nu in Barinaga zit, op vijf kilometer afstand van Marquina. Hij werkt met de pastoor die uit Marquina komt. M. Rollo is een erg intelligente en enthousiaste

jongeman. Hij wordt vergezeld door zijn vrouw die al Spaans spreekt. M. Rollo doet zelf erg zijn best om korte conversaties met de boeren aan te gaan, met de bedoeling de woordvormen die hij van de pastoor krijgt, te controleren. Uiteindelijk zal hij ongetwijfeld het dialect van Marquina (en dat van Barinaga) vloeiend genoeg kunnen spreken. Dankzij zijn jeugd en zijn ijver!”



*Najaar 1924. Rollo met dochter Margaretha (geb. september 1924).
Met dank aan Hannie de Ruiter-Peltzer ©.*

Bron 4. Brief van schoonzus Hansje. In juli 1924 ging Rollo terug naar Marquina/Barinaga – dat weten we uit brieven van Uhlenbeck aan collega’s. Kort na zijn terugkeer in Den Haag werd hij vader van baby Margaretha (naar het Baskische meisje Margarita vernoemd?). Op 18 september 1924 schrijft zijn schoonzusje Hansje aan haar verloofde dat het luiertbroekje af was, dat ze bij Willie en Lou op bezoek was geweest, dat het er erg gezellig was geweest, dat de baby snoezig was. Over Rollo’s studie vervolgde Hansje:

Willie was laat op den avond wat in de war over een Baskische vorm, die hij niet begreep, plakte tot overmaat van ramp een tweecents postzegel op een Spaanse brief en zei toen met een grafstem, dat hij helemaal suf werd (Van den Broeke 1923).

Bron 5. Collegiale recensies. Deze welden op nadat Rollo op 16 maart 1925 om vier uur des namiddags zijn proefschrift had verdedigd. Zoals eerder gemeld schreef Uhlenbeck aan de Urquijo dat hij een student had die Baskisch wenste te studeren. Rollo maakt daarentegen in het voorwoord van zijn proefschrift duidelijk dat het Uhlenbecks idee was, dat van dat Baskisch studeren: “*It was to his suggestion that this small grammar is due and I only hope that he will find in it all he expected and that it may be the beginning of a longer and deeper study of a language in which he has always shown so much interest.*”

Het klinkt alsof Rollo zich nogal distantieert van het project. Waarschijnlijk zag hij nog steeds geen brood in voortzetting van deze studie, om welke reden hij al in 1924 naar een positie in Zuid-Afrika had gesolliciteerd. Wie die langere en diepere studie zou moeten doen, laat Rollo daarom dan ook in het midden. Zijn proefschrift, dat hij in een periode van twee jaar produceerde, kreeg evenwel, naast een berichtje in een avondblad, een aantal goede recensies.¹¹

Promotor Uhlenbeck schreef, zoals altijd in het Duits, aan collega baskoloog Hugo Schuchardt (1842-1927) dat Rollo's proefschrift een 'tüchtige' studie was. Daarnaast recenseerde hij het, zoals hij eerder deed met de proefschriften van eerdere promovendi, De Josselin de Jong (Uhlenbeck 1915: 271) en Geers (Uhlenbeck 1917: 159-60). Hieronder Uhlenbecks volledige recensie, omdat daaruit ook nog iets valt op te maken over diens eigen ideeën over het Baskisch (1926: 101-102):

Er gaat door het Baskisch taalgebied een scherpe scheidingslijn. Aan den eenen kant daarvan ligt het Vizcaisch, aan den anderen het Oost-Baskisch, waarvan het Guipuzcoaansch het westelijkste dialect is. Ongeveer op die lijn ligt Marquina, welks tongval zuiver Vizcaisch is. Enkele Guipuzcoanismen zijn door het verkeer tusschen oost en west te verklaren. Zij moeten uit betrekkelijk laten tijd dateeren, want over het geheel zijn er zoo diepgaande verschillen tusschen Vizcaisch en Guipuzcoaansch, dat wij wel moeten onderstellen, dat het Vizcaisch eenmaal niet aan het Oost-Baskisch heeft gegrensd. In dien tijd moet daartusschen Romaansch

¹¹ Op blz. 18 van het avondblad van de *Nieuwe Rotterdamsche Courant* van 28 maart 1928 maakte 'Dr. G. J. Geers,' oud-promovendus van Uhlenbeck melding van Rollo's proefschrift (Geers 1928). Geers promoveerde in 1917 bij Uhlenbeck op *The Adverbial and Prepositional Prefixes in Blackfoot*. Dank aan Korrie Korevaart voor het opsporen van dit nieuwsbericht.

of iets anders zijn gesproken. Ware het anders geweest, dan zouden wij elkaar kruisenden isoglossen, geen gemarkeerde scheidingslijn, waarnemen.

Was men er reeds algemeen van overtuigd, dat het Marquineesch tot het Vizcaisch behoort, toch had niemand in bijzonderheden het bewijs daarvan geleverd, voordat de heer Rollo met zijn dissertatie over “the Basque dialect of Marquina” voor den dag kwam. De energieke Schrijver, klassiek philoloog en phoneticus tegelijk, is erin geslaagd een deugdelijke beschrijving van het Marquineesch te geven. Toch heb ik één voorbehoud bij mijn zeer gunstige oordeel: wij missen immers in deze dialectbeschrijving een hoofdstuk over het accent, waaraan de heer Rollo toch wel eenige aandacht heeft gegeven. Ik weet, dat de Baskische accentquesties zeer moeilijk zijn en dat zelfde formuleering daarvan ons telkens en telkens ontglipt, maar juist daarom temeer zouden wij eenige phonetisch-nauwkeurige aanwijzingen dienaangaande op hoogen prijs hebben gesteld. Wij hopen, dat de heer Rollo deze leemte in een later geschrift zal aanvullen.

Bijzonder vestig ik de aandacht op de aardige teksten, die de Schrijver uit den mond der Marquineezen heeft opgeteekend. Het is mij bekend, dat Dr. Rollo nog meer tekstmateriall heeft verzameld. De publicatie daarvan zien wij met belangstelling tegemoet. Maar ook overigens verwachten wij van dezen ijverigen en nauwgezetten jongen Baskoloog nog veel goed werk.

De Amerikaanse free-lance linguist de Angulo (1926: 437) schreef:

Dit boek met zo'n honderd bladzijdes is meer dan een gewone dialectstudie zoals men van de titel zou kunnen afleiden. Het is niets meer of minder dan een grammatica van de Baskische taal zoals die wordt gesproken in Marquina, met andere woorden, het vertegenwoordigt het dialect van Guipuzcuan. De auteur heeft verscheidenen zomers in Marquina doorgebracht, heeft daar vriendelijke contacten met de mensen aangeknoopt en klaarblijkelijk de litteraire taal van grammatica's getoetst aan de daadwerkelijke spraak van de boeren. Dit is een grote verdienste [...]

Aan het eind van het boek staan vijftwintig pagina's teksten met vertalingen en nog eens vijftwintig pagina's met een alfabetische woordenlijst.

Het boek is mooi gedrukt en bijna zonder errata. In het hoofdstuk over fonologie maakt de auteur gebruik van het *Alphabet of the International Phonetic Association*, dat de verdienste heeft om erg plezierig voor het oog te zijn [...].

Lacombe (1926: 275-276) vergeleek Rollo's proefschrift met het werk van Louis Lucien Napoleon en dat van de Azkue. Maar, schreef Lacombe, die hadden beiden geen woord besteed aan de Marquina variant van het Biskaaise dialect. Dat Rollo wat kort is over de fonetiek weet Lacombe aan het ontbreken van opname-apparatuur. Wat morfologie betreft feliciteerde hij Rollo. Al met al achtte Lacombe het proefschrift een nuttige aanvulling voor de bestaande Biskaaise grammatica's.¹²

¹² Deze en de volgende drie recensies (Bleichstein, Meillet en de Azkue) werden ook opgenomen

Meillet (1926: 196) was van mening dat niets nuttiger is voor de studie van het Baskisch dan dialectstudies. Hij zag Rollo dan ook als een reddingslinguïst en bepleitte een dialectenatlas.

Bleichstein (1925: 1092) schreef dat het Spaans-Baskische dialect van Biskaye, met invloed van Gipuzkoa, in Marquina, bewoond door oude geslachten en boeren, zuiver bewaard is, beter dan in de grote steden en de havensteden. Hij prees Rollo voor zijn grondige en overzichtelijke beschrijving van een beperkt dialect.

de Azkue (1925: 563-569): Wat er volgens de Azkue mis was met het proefschrift wordt hieronder duidelijk uit Rollo's repliek op deze recensie.

Lewie (1928/31: 801-802). Deze recensie kon niet worden getraceerd.

Bron 6. Rollo's reactie op de recensie van de Azkue. Rollo moet de Azkues recensie vlak voor zijn emigratie naar Zuid-Afrika onder ogen hebben gekregen. Hieronder zijn repliek daarop, die tevens meer over zijn studiemethode bevat. Rollo (1926a: 620-623) schreef dat er geen woord of structuur in zijn proefschrift staat of hij moest deze tenminste twee of drie keer van een dorping hebben gehoord. En, schreef Rollo, er staat ook geen woord in van mijn mentor [don Barquin, de dorpspastoor] zonder dat ik dat woord zelf ook door de dorpingen had horen gebruiken.¹³ In de rest van de repliek geeft Rollo aan nooit van zins te zijn geweest om alle woorden die de dorpingen gebruikten in zijn proefschrift op te nemen en dat hij ook niet naar de oorsprong van woorden had gezocht, maar alleen had gecheckt of bepaalde woorden door de dorpingen werden gebruikt.

Omdat de Azkue in zijn recensie ook de dorpspastoor had betrokken, nam Rollo het voor de pastoor op – die had hem helemaal niet bewogen om wat dan ook op te nemen en één foutje dat De Azkue opmerkte, was er eentje van de drukker, niet van de pastoor. Tot slot gaf Rollo aan dat hij naar Marquina was gegaan om daar te horen hoe de uitspraak was, en niet hoe die volgens boeken was. Rollo vervolgt zijn repliek met antwoord op de vraag waarom hij De Azkue

bij de Baskische vertaling van Rollo's proefschrift door Jabier Kaltzakorta (2006: XXXI-XL-L).

¹³ Deze zinsnede doet denken aan wat Uhlenbeck zegt in het voorwoord van zijn *English-Blackfoot Vocabulary* van 1930: "No word was taken from Tims' dictionary that did not appear to be used by the Southern Peigans." Het klinkt of de meester van de leerling heeft geleerd bepaalde kritiek bij voorbaat te smoren.

niet noemt in zijn proefschrift: ‘ik heb het niet gebruikt omdat ik alleen Latijn en Grieks heb gebruikt en de tekens die ook in andere talen worden gebruikt.’¹⁴

Rollo eindigt met don Jean Barquin nog eens te bedanken voor diens “enthousiasme voor zijn dorp en zijn taal, zijn bereidheid me bij de dorpingen in hun huizen te introduceren en iedere groep mannen in wiens conversatie ik geïnteresseerd was; voor de delicate manier waarop hij de psychologische problemen uitlegde, die een taal zoals Baskisch heeft, voor iemand die eerder alleen maar Indo-Germaans heeft gestudeerd.”

Of deze herhaalde lofrede voor Barquin de Azkue veel deugd gedaan heeft weten we niet, denken we van niet. Wel weten we dat de Azkue Rollo in 1925 heeft voorgesteld als corresponderend lid van Euskaltzaindia (Academie voor de Baskische Taal) en dat dit voorstel unaniem werd aangenomen (Kaltzakorta 2006: XLVI).

Zuid-Afrikaans: Kaapstad 1926

Eenmaal docent in 1926 en vanaf 1935 hoogleraar Klassieke Talen aan de Universiteit van Kaapstad wist Rollo al in datzelfde jaar, 1926, een artikel in het Afrikaans te publiceren (1926c). Voor het overige besteedde hij zijn wetenschappelijke activiteiten voornamelijk aan doceren en het bevorderen van de kennis van de Romeinse geschiedenis door erover te schrijven (Stevenson 1931 Vol. II: 89). Dit bevorderen doet hij nog steeds. Ook nu, in 2011, vermeldt de *Graduate School in Humanities* van de Universiteit van Kaapstad onder *Scholarships and Prizes, Section Classics* de ‘William Rollo Prize (Eggermont-Molenaar 2009c: 339).

Tijdens de Tweede Wereldoorlog werd Rollo’s hoogleraarsbestaan brutaal verstoord omdat de Geheime Dienst van Zuid-Afrika iemand nodig had die haar agenten Japans kon leren. Omdat ze niemand konden vinden werd Rollo gevraagd om maar even Japans te leren. Na drie maanden was hij in staat om zijn kennis van de rudimenten van het Japans aan de agenten over te dragen. Hoe hij dat deed weten we niet; het is jammer dat echtgenote Lou daar volgens de familie en voor zover we weten geen dagboek over heeft bijgehouden.

In 1953 ging Rollo met emeritaat om van november van dat jaar tot december 1955 als interim-president van de nieuw gestichte universiteit van Rhodesië-Nyasaland te fungeren. In die twee jaar benoemde Rollo de eerste tien

¹⁴ Dank aan Gerda Bloemraad-Heiser (Calgary) voor de vertaling uit het Spaans. De Azkue had waarschijnlijk verwacht of gehoopt dat Rollo aan zijn publicaties uit 1891 (over Baskische werkwoorden), 1918 (een Baskisch-Spaans woordenboek) of 1923 (een studie over Baskische achtervoegsels) zou refereren.

afdelingshoofden en de eerste bibliothecaris, en werd het grondplan gelegd en met bouwen begonnen.¹⁵

Op 14 oktober 1960 stichtte de *Classical Association of South Africa* een *Eastern Cape Region*. Bij die gelegenheid sprak William Rollo, *Honoraire President van de Classical Association*, de vergadering toe: “*What the Classics still mean to us today ...*”. Vier dagen later werd hij geveeld door een hartaanval. In de lof- of lijkrede wordt Rollo een *fine scholar* en een *able teacher* genoemd (Smuts 1960: 7-31).

Hieraan kunnen we toevoegen dat Rollo eigenlijk een taalverwervende *Rolling Stone* was: met Engels als eerste taal studeerde hij in 1915 in Glasgow *cum laude* af in Latijn en Grieks. Frans, Russisch en Hindoestaans pikte hij op in de jaren 1915 tot 1918 als krijgsgevangene. In de periode 1918 tot 1926 maakte hij zich als student, docent, verliefde, verloofde, en tenslotte getrouwde jongeling het Nederlands eigen, waarnaast het Spaans in de zomers van 1923 en 1924. Vanaf februari/maart 1923 bestudeerde hij het Baskisch om in maart 1925 op een dialect ervan te promoveren. Promoveren op een Baskisch dialect werd voor Uhlenbeck indertijd ‘te curieus’ bevonden. Blijkbaar zag Uhlenbeck dat anders voor zijn ontwortelde Schotse student.

Na zijn intermezzo op het Europese vasteland werd Rollo een zeer gewaardeerde docent en pleitbezorger van de studie van Klassieke Talen in Zuid-Afrika. Daarnaast wist hij binnen de kortste keren een artikel in het Zuid-Afrikaans te publiceren en later ook nog wat Japans te doceren. Uiteindelijk, tijdens een Klassieke Talen-conferentie, zou hij als het ware in het harnas sterven. Voor hem gold wat zijn leermeester Uhlenbeck (1885: 18) al als vijftienjarige dichtte:

Wanneer bij dorre geleerdheid
Mijn éénzame stonden vervliên,
Hoe schijnt mij de taal [en geschiedenis] der klassieken
Een droomrige sproke te biên?

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¹⁵ <http://www.uz.ac.zw/admini/registry/downloads/00-Prelims1a-Historical%20.pdf>.

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Unico Wilhelm van Wassenaer (1692-1766): Aristocrat, Diplomat, Mystery Composer

Gerrit H. Gerrits

In his work *Nederland's Beschaving in de Zeventiende Eeuw*, published in 1941, the renowned Dutch historian Johan Huizinga writes that in the Dutch Republic the nobility played an insignificant role socially as well as culturally and intellectually; and that if this was true of the nobility in the province of Holland, it was even more so of the nobility in the eastern provinces of the Republic.¹ He writes of the latter in particular that as a group it was neither receptive nor productive when it came to things cultural, and that its members spent their lives on their isolated country estates (*sloten*) pursuing their primitive agrarian interests. To Huizinga the glory of the 17th century and its echo in the 18th was solely and exclusively a product of Dutch middle-class society: “*de burgerij*” (Huizinga 1941: 58, 65, 103; 1946:20; see also Roodenburg 2010: 135-136). These broad generalizations by the revered historian Huizinga – a medievalist and cultural historian who began as an Orientalist – effectively ‘buried’ the Dutch nobility as a topic of research for the next half century, and it is only during the past two decades that this situation has started to turn around. Evidence for this, for example, is the annual publication entitled *Virtus, Jaarboek voor Adelsgeschiedenis* which commenced in 1994.

Unico Wilhelm van Wassenaer, 1692-1766, aristocrat, diplomat and composer was very much everything that Huizinga claimed the Dutch nobility of the 17th and 18th centuries was not. The son of Jacob II van Wassenaer Obdam, and Adriana Sophia van Raesfelt tot Twickel, Unico Wilhelm was born at Twickel, his parents’ estate, or manor, near Delden in Overijssel, a property that was part

¹ This paper is an expanded version of a lecture presented at the CAANS-ACAEN Conference in Fredericton, N.B., May 2011.

of his mother's dowry.² The Van Raesfelts, a family that originated in the town of the same name in the lower German Rhineland, had played a prominent role in the province of Overijssel for about two centuries. Unico's mother died when he was only two years old, following which Unico and his older siblings appear to have been raised, at least for the first years following their mother's death, by Agnes van Wassenaer Obdam, a sister of the father who lived in The Hague. Agnes was a close friend of Mary Stuart, the wife of William III, the stadholder-king.³

Unico Wilhelm's paternal grandfather, Jacob I van Wassenaer Obdam, was the not so famous Dutch admiral – although that point is debatable – who, in the naval battle of Lowestoft (June 13th, 1665) in the second Anglo-Dutch war, managed to pull off the largest Dutch naval defeat in the 17th century. He died in this engagement when his flag ship, *De Eendracht*, exploded as a consequence of an enemy shell penetrating the ship's gunpowder storage room. In Van Wassenaer's defence it ought to be mentioned that his training had been a military, rather than a naval, one, and his appointment to the position of admiral had been a political decision.

Unico Wilhelm's father, Jacob II van Wassenaer Obdam, who had a law degree from Oxford, ended his career in the army of the Dutch Republic even less gloriously than had his father in the Dutch navy. At the beginning of the War of the Spanish Succession, Jacob II was given command of one of the Dutch forces. In the Battle of Ekeren – Ekeren lies just north of Antwerp – fought on June 30 of 1703, Jacob thought that all was lost when his force was trapped by a French one. Removing his general's insignia from his uniform, he deserted his own troops, but in the evening of that same day one of his subordinate officers managed to lead them to safety. Disgraced as a result of his conduct, Jacob's military career came to an abrupt end.

It was perhaps because of their father's conduct that Unico Wilhelm, and his older brother Johan Hendrik, the only two sons of Jacob II who grew to manhood, never served in the military, the normal occupation of their class, either because they chose not to do so, or because they were prevented from doing so. The two of them do not, however, seem to have experienced difficulties in seeking and obtaining a number of prominent civilian posts commensurate with their position as members of what had been for some centuries, and remained, a leading aristocratic family in the Dutch Republic.

² On the long history of Twickel see Haverkate, Brunt & Leyssius 1993.

³ For the details of Unico's life and cultural environment, including the musical one, I am most indebted to Rasch 1993a, b and Van der Klooster 1993.

Politically the Van Wassenaers were *Staatsgezind*⁴ and that probably did not harm Unico Wilhelm's and his brother's successes in landing what were, in essence, political appointments during the second *Stadholderless* period in the history of the Dutch Republic which lasted from 1702 to 1747. The Van Wassenaers claimed that their lineage was more ancient than that of the *Oranje-Nassaus* and saw no reason why they should defer to them in any way.

As members of one of the Republic's oldest and most distinguished families, Unico Wilhelm and his older brother Johan Hendrik were regularly called upon to undertake diplomatic missions on behalf of the government in The Hague. The secretary of the French embassy in The Hague observed that Unico Wilhelm could not only boast of a very distinguished birth and lineage, but that he was also a man of great talent, with a strong and spirited personality, as well as one who knew his way around high society and was comfortable in it (Aalbers 1993: 205). In other words, he was well suited to fulfil the role of diplomat. However, on more than one occasion Unico Wilhelm, as well as his brother, declined the request to undertake a diplomatic mission on behalf of the Republic, for diplomats often ended up paying much of the cost of such missions out of their own pockets in addition to which their interests at home might suffer while out of the country.

Unico Wilhelm's most important diplomatic missions came during the War of the Austrian Succession which broke out in 1740 and lasted until 1748. After some arm twisting by Grand Pensionary Van der Heim, he was persuaded to undertake a diplomatic mission to the court of Louis XV for the purpose of dissuading the French from invading the Austrian Netherlands, a perennial Dutch concern. However, this mission, which lasted from May to August of 1744, was unsuccessful.

More successful was Unico Wilhelm's diplomatic mission to the court of Clement-Augustus, the Prince-Bishop of Cologne who was simultaneously Prince-Bishop of Münster and three other prince-bishoprics in Germany. Since much of Clemens-Augustus's territory bordered on that of the Low Countries, it was important to keep him out of the French camp in the war, and in July of 1744 the Republic and England had persuaded him to sign a treaty with them against the French in return for a substantial annual subsidy. Not long after returning from Paris, Unico Wilhelm was sent to Cologne to ensure that the Prince-Bishop lived up to his treaty obligations and to prevent the French from winning him over to their side, for that is where the Prince-Bishop's natural inclinations lay. After the

⁴ This meant that the Van Wassenaers favoured an increase in the political powers of the various estates in the Dutch Republic, both at the provincial and at the national level, and a reduction in the political powers and influence of the House of Orange.

war came to an end in 1748, Unico Wilhelm does not appear to have undertaken any more diplomatic missions and by that time he was getting on in years – for the 18th century, at least.

Musically trained from an early age onward, Unico Wilhelm appears to have picked up, while abroad on missions for the Republic, some of the musical influences and inspirations that went into the composition of his six *Concerti armonici*.

When one thinks of the cultural scene in the Dutch Republic, composers are not exactly the first thing that comes to mind and they would appear to have been relatively few in number for a number of reasons. In Catholic and Lutheran countries, the church was a major employer of musicians and composers – J.S. Bach's more than 25-year association with the St. Thomas church in Leipzig is a prime example. In the Dutch Republic, the dominant Calvinist church had very mixed feelings about the use of music in church services and did not, as a consequence, exactly constitute a conservatory of music. It was still pretty much a question of "four bare walls and a sermon,"⁵ as a critic described a Calvinistic worship service in the 16th century. Furthermore, what passed for the court in the Dutch Republic, the establishment of the House of *Oranje-Nassau*, did not see the creation of a court orchestra (*hofkapel*) before the days of Stadholder William IV who was married to Anna of Hannover, daughter of George II of England. Anna, a talented musician in her own right and a student of Georg Friedrich Händel, appears to have been the driving force behind the creation of the court orchestra, first in Leeuwarden and later in The Hague, following the elevation of her husband to the position of stadholder in all of the seven provinces of the Republic (Baker-Smith 1995: 75,⁶ 124, 127, 158; Rasch 1993b: 122, 162-163, 167). However, as court orchestras went, this was a late-comer, and that fact must have contributed further to the paucity of notable musicians and composers in the Dutch Republic. For in most jurisdictions in Europe, musical entertainment was, and had been for a long time, a regular occurrence at the royal courts and the courts of the great nobles which thus provided employment for both musicians and composers. The Hungarian Count Nikolaus Esterházy, for example, was the primary patron of Joseph Haydn. After having painted a rather grim picture of the musical scene in the Dutch Republic, it would

⁵ The exact origin of the phrase "four bare walls and a sermon" has never been established, but it was most likely first coined in England.

⁶ Baker-Smith (1995: 75) writes that Anne of Hannover possessed a "fabulous music library which has disappeared without a trace." In the second half of 1750 Händel spent some time in the Dutch Republic where he gave a number of organ concerts attended by Princess Anne and her husband, Stadholder William IV (King 1991: 372-386).

appear that in the 18th century there was a greater number of Dutch composers than is generally realized at present, but most of their work now seems lost and their compositions are known only from 18th century sheet-music catalogues and auction catalogues (Rasch 1993b: 157-160).

So, in light of all of this, it came as a pleasant surprise for many classical music lovers in the Netherlands when it was revealed, in 1980, that the six *Concerti armonici*, which had been attributed to the 18th century Italian composer Giovanni Battista Pergolesi since about the middle of the 19th century, were, in reality, the work of Unico Wilhelm van Wassenaer. So the question arises how all of this came about? How did compositions by a Dutch nobleman come to be attributed to an Italian composer who died at age 26, and to whom were attributed, as late as 1942, a total of 148 compositions of which now no more than 30 are considered to be from his hand. Pergolesi's best known work, incidentally, is his *Stabat Mater*.

The six *Concerti armonici*, chamber music for four violins, were first published in The Hague in 1740. Their publisher was an Italian musician named Carlo Ricciotti who had settled in The Hague after he first arrived there with a French opera company in 1702.⁷ On the title page Ricciotti dedicated the *Concerti* to Count Willem Bentinck, son of Hans Willem Bentinck, First Earl of Portland, and his second wife, Jane Martha Temple, but the name of the composer is not mentioned. On the following page, Ricciotti elaborates on the dedication but again does not give the name of the composer, except to say that the *Concerti* are from the hand of a nobleman who holds Bentinck in the highest regard. From the very beginning, the *Concerti* enjoyed a certain popularity not only in the Dutch Republic, but in England as well. There the *Concerti* were first published by John Walsh in 1755 who promoted Ricciotti from publisher to composer of the *Concerti*. About the same time, John Johnson, a Londoner like John Walsh, also published the *Concerti* but did not name Ricciotti as their composer. However, the edition of the *Concerti* by Walsh, naming Ricciotti as their composer, won out in popularity over that by Johnson and remained for sale in London well into the 19th century.

The Polish composer Franciszek Lessel, a student of Joseph Haydn who died in 1835, was the first to first attribute the *Concerti* to Giovanni Pergolesi in a manuscript now in the Library of Congress in Washington. In this particular manuscript, Lessel first attributed the *Concerti* to Händel, but then changed the attribution to Pergolesi, one that became almost universally accepted before long and gave the *Concerti* a status and reputation which they might otherwise

⁷ For the history of the *Concerti armonici* I am primarily indebted to Dunning 1980 and Rasch 1993c.

not have enjoyed. Believing the *Concerti* to be Pergolesi's, Igor Stravinski reworked one of them for the "Tarantella" in his ballet *Pulcinella* which dates from 1919. In 1940, the *Concerti* appeared as volume seven in a publication of Pergolesi's collected works.

After Pergolesi had been widely accepted as the composer of the *Concerti armonici* for more than 150 years, the question of their origin was once again raised following World War II. In Britain musicologists unearthed old scores of the *Concerti* published by John Walsh that named Ricciotti as their composer, but this attribution failed to acquire any traction. Research by the German musicologist Hans Joachim Moser, who suggested some names in connection with the *Concerti*, also failed to bring the riddle any closer to a solution. Then in 1963 the Dutch musicologist Albert Dunning advanced the name of the 18th century Italian composer Fortunato Chelleri as the composer of the *Concerti* after having conducted a more thorough historical and musicological study of these works than anyone before him. However, only six years later he retracted his 'discovery' as possessing too little solid evidence (Dunning 1980:7-8; Rasch 1993c: 39-43). That is where matters stood until 1980 when Albert Dunning finally solved the mystery of the *Concerti*, and their origins, after having been attributed to a total of ten different composers over time before Unico Wilhelm van Wassenaer emerged as their real creator.

In December of 1979 Albert Dunning, who was then teaching in Italy, happened to meet a party of Dutch art historians in Paris, one of whom was his friend Jacques Vis. He joined the group for a coffee and good naturedly chastised the art historians for being too quick in attributing unsigned works of art to this or that artist. He continued that musicologists were much more circumspect in that regard by citing the example of the *Concerti armonici*. To Dunning's utter surprise Wouter van Leeuwen, one of the art historians, then mentioned that some years previously, while cataloguing the contents of the library of castle Twickel near Delden in Overijssel, where Unico Wilhelm was born and which he later inherited, he had come across an 18th century music manuscript that, in so far as he could remember, could have something to do with the *Concerti armonici*. Dunning wasted no time travelling to Delden and was able to establish very quickly that the manuscript in question is what amounts to the autograph of the six *Concerti armonici*. For even though there is no signature of any kind on the manuscript as such, the *Concerti* are preceded by a hand-written note in French which, translated, reads: "Partition of my concerts, published by Mr. Ricciotti, nicknamed Bacciccia. These concerts were composed at different times between 1725 and 1740." Comparison of the handwriting in which this note was written with many signed documents, as well as letters, by Unico Wilhelm van Wassenaer allowed Dunning to conclude that no one but he could have written

the *Concerti armonici*. Dunning published his quite sensational discovery in a monograph, published simultaneously in both Dutch and English, in 1980 which also contains a facsimile of the score of the *Concerti* (Rash 1993c: 43-47; Roodenburg 2010: 120-121).

To the note just quoted, Unico Wilhelm added a longer one in a smaller hand, and perhaps at a later date, in which he throws some light on the origins of the *Concerti armonici*. He writes that as he was completing them, he would take the *Concerti* to the *collegium musicum* in The Hague, of which he was a member, and the *Concerti* would then be played by this musical ensemble. In addition to himself he mentions as its members Willem and Carel Bentinck, Ricciotti, who played the first violin, and a number of other foreigners. He continues that after he had completed six *concerti*, Ricciotti requested his permission to publish them, which he refused to give. However, with the support of Willem Bentinck, Ricciotti managed to change Unico Wilhelm's mind after some time, but he made it abundantly clear that his name was not to appear anywhere on the published *Concerti*. Ricciotti even suggested that, as their publisher, he dedicate the *Concerti* to Unico Wilhelm, but that idea he rejected as well. It was finally agreed that they would be dedicated to Willem Bentinck, and Ricciotti added to that, without Unico Wilhelm's permission it would appear, that the *Concerti* were composed by the hand of a prominent figure ("*illustre mano*"). Unico Wilhelm concludes his own note in the manuscript that his *Concerti* thus ended up being published very much against his own initial inclination and intention. To which he adds that some of the *Concerti* are passable, others mediocre or of poor quality and that he might have revised the latter if he had had the time to do so before consenting to their publication (Dunning 1980: 3-6, 11-12; Rasch 1993: 15, 18-19, 43-47). Was it then on account of their musical quality, or lack thereof, that Unico Wilhelm refused to have his name attached to his own compositions? To this question we will return after we look briefly at the cultural environment in which Unico Wilhelm grew up, and especially the musical one.

Surviving account books of the Van Wassenaer family reveal that Unico Wilhelm and his siblings received music lessons from an early age on as they were growing up in The Hague, and it may be assumed that his aunt Agnes, an accomplished musician herself, had a hand in this. Between 1707 and 1709, when he was a teenager, Unico Wilhelm lived in Düsseldorf where his father served as Dutch ambassador at the court of Elector Johann Wilhelm who supported a substantial musical establishment that employed a number of Italian musicians including, for a time, the prominent composer Arcangelo Corelli. It is generally assumed that this musical environment in Düsseldorf had a major impact on Unico Wilhelm's musical formation and development. Following

his legal studies in Leiden, which he commenced in 1710, Unico Wilhelm undertook the usual Grand Tour of Europe, and the countries he visited included, most likely, England, Germany, Italy and France. His visit to England may have been at the invitation of King George I. For when the Elector George of Hanover travelled to England in the fall of 1714 to assume the English crown following the death of Queen Anne, Unico Wilhelm provided him with lodgings at Twickel, his birthplace near Delden, for one night. Grand Tours, following the completion of university studies, were traditionally undertaken to broaden one's education, and it is safe to assume that Unico Wilhelm used the opportunity to add, amongst others, to his musical knowledge and proficiency as well as to his musical library. In 1788, Unico Wilhelm's last surviving son, named Carel George, sold much of the family's library, including forty-four musical scores as we can learn from the auction catalogue that has survived of this sale. These titles, together with the surviving eighteenth-century musical publications in the library at Twickel provide some insight into the musical tastes of, and influences on, Unico Wilhelm and his family.

Around 1720 Unico Wilhelm settled down in The Hague where he held several offices but continued to spend the summers – or at least part of them – at Twickel, and it may be added that that is the name he was commonly known by, rather than by the name Van Wassenaer. Before long, Unico Wilhelm formed, with other music lovers living in The Hague, a *collegium musicum* and it was this musical ensemble, of which Ricciotti as well as Willem and Carel Bentinck were also members as we have seen, that first performed the *Concerti armonici* as they were being composed between 1725 and 1740. The *collegium musicum* may have collapsed not long thereafter, because the War of the Austrian Succession which broke out in 1740 led to a call for the elevation of William IV to the position of stadholder in all of the seven provinces of the Republic, one that was opposed by the Van Wassenaers but strongly supported by the Bentincks.⁸

And why did Unico Wilhelm object so strenuously to being named the composer when he reluctantly allowed Ricciotti to publish the *Concerti armonici*? In the 17th and 18th centuries it was simply not seemly for a member of the nobility, one who held high public offices, to be known as a composer, for composers were, in the final analysis, still regarded as trades people, although perhaps less so than they had been centuries earlier due to the impact of the Renaissance. Members of the nobility simply did not work with their hands, and musical composition was still regarded, to a large degree, as a craft and hence the preserve of the non-noble classes. It was acceptable for a member of the

⁸This paragraph and the previous one are based on Rasch 1993a, b and Van der Klooster 1993.

nobility to pursue music in all its form as a leisure activity, but not as professional pursuit which implied receiving payment for one's work. One manner in which composers sought financial reward for their work was by dedicating it to a prominent individual, hoping thereby to loosen his or her purse strings. This common practice was perhaps another reason why Unico Wilhelm wanted to avoid all suggestion that he had composed and was now having the *Concerti* published for mercenary reasons; and the best way to achieve that was not to have his name appear on the published score in any form whatsoever (Rasch 1993a: 82-84). Whether Ricciotti benefitted financially from dedicating the *Concerti* to Willem Bentinck is not known.

According to the theories of Pierre Bourdieu, Unico Wilhelm's musical activities, both as a musician and as a composer, were much more than a simple pastime, but a conscious and deliberate effort to augment his cultural and social capital (Roodenburg 2010: 121-122). Cultural accomplishments, whether it be music making or painting, or the acquisition of large libraries or collections of curiosities as was common at the time, were one way to establish and enhance one's cultural and social stature and reputation amongst one's family and friends, but the pursuit of these things, certainly amongst the aristocracy, could never take on the character – at least not overtly – of real work. All was undertaken with an air of studied indifference, and accomplishments were downplayed, as was done by Unico Wilhelm when he wrote that some of his *Concerti* were passable, and the rest mediocre or downright poor. And yet, they are of such quality that they came to be attributed to such well known composers as Händel, Corelli and Pergolesi. However, an honourable person – and the aristocracy still considered honour as its special domain – did not boast about his cultural accomplishments or make them public.

Amongst the aristocracy at least, these so-called leisure activities of a cultural nature constituted the real work, according to Bourdieu and those following in his footsteps, and cultural pursuits generally consumed more time than any other activity or occupation. An aristocrat might distinguish himself as a diplomat or as a magistrate, but only in his cultural pursuits could he truly stand out and acquire renown. And the reason for, and importance of, building up cultural, and hence social, capital in this fashion was twofold. To begin with, cultural and social capital could be translated into real capital, that is to say into the acquisition of senior civil and military positions, and cultural as well as social capital was perhaps indispensable in such instances. Secondly, it was through their cultural and social capital that individual aristocrats, and the aristocracy as a class, could distinguish themselves from those below them at a time when their political relevance and influence was generally on the wane, as well as distinguish themselves from the *nouveau riche*. In summary, amongst the

aristocracy it was not good form – in theory at least – to allow leisure or leisure activities (*otium*) to become busyness (*negotium*), but that is, in fact, what often happened, and the underlying reason was to build up cultural and social capital that could be quite indispensable in the acquisition of prominent and lucrative positions and offices.⁹

The discovery, in 1980, that Unico Wilhelm van Wassenaer, rather than Pergolesi, was the composer of the *Concerti armonici* led, not surprisingly, to a search for other compositions by him. Around 1990, the Belgian flutist Willem Brabants discovered three sonatas for recorder by Unico Wilhelm in a manuscript in the University Library at Rostock, to which can be added two minuets found in a collected work published in Amsterdam in 1718. From 18th century auction catalogues we know that Unico Wilhelm composed at least three other pieces for instrumental music, but they now appear to be lost. In the field of vocal music, he composed two motets – i.e., ecclesiastical vocal music. One of these motets was performed for Queen Maria Leczinska, the wife of Louis XV of France, in Easter Week of 1746 when Unico Wilhelm was on another diplomatic mission in Paris. Other compositions by him might still be tucked away in libraries or archives, or misattributed to some other composer (Rasch 1993a: 62-70; 1993d).

Not being a musicologist, I will note just briefly what the Dutch musicologist Kees Vlaardingerbroek writes about some of the technical aspects of the *Concerti armonici* and the various musical influences they betray. From a musicological perspective the *Concerti armonici* are, according to Vlaardingerbroek, quite eclectic in nature. The most noticeable influences are Italian, which accounts, no doubt, for the fact that they were attributed to Pergolesi, and even to Corelli. French musical influences are surprisingly few, writes Vlaardingerbroek, while in some instances the *Concerti* betray influences of older German and English musical traditions. And yet the *Concerti* are not without originality. Vlaardingerbroek even speaks of a capricious originality. He concludes with the observation that while the mystery as to the composer of the *Concerti armonici* has been solved, we are really no closer to the riddle that the *Concerti* themselves pose from a musicological perspective, and he attributes that primarily to the fact that, in the final analysis, very little is known about the musical history of the Dutch Republic in the 17th and 18th centuries (Vlaardingerbroek 1993: 261-262).

Johan Huizinga wrote that Dutch society of the 17th and 18th centuries was, at heart, *burgerlijk* in nature from top to bottom, an assertion that was repeated not many years ago by well known historians such as Arie Theodorus

⁹The last two paragraphs are based on Van Bunge 2010; Sturkenboom 2010; Roodenburg 2010.

van Deursen, Herman Pleij, Jonathan Israel and Simon Schama (Te Velde & Aerts 1998). However, in recent decades both sociologists and historians have also come to argue fairly convincingly that society of the *ancien régime* in the Dutch Republic was very much of a multicultural one: multicultural along horizontal rather than vertical lines. This has led to an upsurge in the study of the aristocracy as a class and the realization that without putting the aristocracy fully in the picture in all its varied aspects, our image of society in the Dutch Republic is incomplete, and Unico Wilhelm van Wassenaer very much proves the point.¹⁰

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¹⁰ In North America, the most readily available, and recent, compact-disc recording of the *Concerti armonici* is: Wilhelm Wassenaer, *Concerti Armonici*, performed by the Aradia Ensemble, directed by Kevin Mallon, and is published under Naxos label, Catalogue Number 8.555384.

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The Christian Reformed Church in Canada. An ex-member's look at the past sixty years

Anne van Arragon Hutten

Introduction

My research into the Christian Reformed Church (CRC) in Canada was prompted by my own departure from it. This essay is not, therefore, a comprehensive report on the denomination; it will give only a glimpse of what has been happening. As an introduction, I'll begin with a brief summary of my own church history.

I was born in the Netherlands, and baptized into the *Gereformeerde Kerk* in Zuidwolde, Drenthe. My parents took us to Canada in 1950, where we became the sixth family in the CRC at Orangeville, Ontario. Eleven months later we moved to the Acton area, which didn't yet have a CRC. A group was soon formed in Erin, where I later went to high school. Two years later, in 1953, a congregation was organized in Acton, and we became members.

My membership in the Kentville Christian Reformed Church began when I moved to Nova Scotia in 1962. Over the decades I was active in a number of the church's programs. By the end of 2009 it became clear to my family that the Kentville CRC was no longer the place for us. The two sons who worshipped there with their families left in January, 2010, and I left with them. They have become members of the local Presbyterian church. As for me, I don't feel at home there, and now attend mainly the Baptist church in my community.

My reason for detailing my own church history is that this story is not unique. In fact, CRCs all over Canada have been bleeding members to other denominations.

A brief historical background

After World War II, with immigrants flooding into Canada from Holland, “home missionaries” of the American CRC came up to gather them into congregations. In Nova Scotia, Rev. Ralph Bos visited one immigrant family that had settled quite happily into a community church. He told them in no uncertain words that they belonged in the CRC, not in a Canadian church. At a time when the Dominee still held considerable authority, they obediently drove to Kentville from then on, as one of the sons told me.

This was the pattern across much of Canada. New immigrants coming off the train from Halifax were often met by two elders of the church. The CRC worked hard to help newcomers find work or a place to live, or acted as translators. As an institution to help immigrants it was enormously useful. The newcomers had little or no knowledge of the language and customs, but they felt at home on Sunday morning, hearing the familiar liturgies in their own language, and being able to share experiences with other Dutch people.

Moving ahead to the year 1970, we see a church that was doing well. The Canadian CRC at that time had almost 70,000 members. In Kentville, mostly internal growth caused an increase from about 100 people in 1955 to around 400 in 1980.

The pastors of these churches generally had Dutch names. In the 1970 Yearbook of the denomination, I found 189 ministers whose names began with van. And that’s not counting Zondervan.

Within the Canadian congregations, a few non-Dutch names were beginning to creep in. Whereas Brandon, Manitoba, still had mostly Dutch names listed, the Edmonton churches had men by the name of Labots and DuCloux. By far the majority still had names like Ringnalda and Groenendijk.

Worship services in the Dutch language had been phased out in most congregations by the early 1970s.

It wasn’t really until the 1980s that members began drifting away in numbers. They married non-Dutch partners, moved to other denominations, or dropped out of church altogether. The Kentville congregation gave birth to a Neo-Pentecostal church first; it then helped spawn three splinter churches (a Vineyard, a Wesleyan, and an Associate Reformed Presbyterian church), as well as losing members to other local churches. Some congregations have lost members to even more conservative branches of the Reformed body, sometimes based on long-ago doctrinal difference in The Netherlands. But in many cases, I would argue that those who left the CRC had simply become more “Canadianized” than the church they left behind.

Current state of the CRC across the country

Nova Scotia

Beginning with my home province, the CRC congregation in *New Glasgow* was a traditional Dutch immigrant church, but with a well-attended Vacation Bible School program every summer. Many members lived far from the church. The church, by its location, was very much isolated from the CRC mainstream. An effort to establish a Christian school fragmented the small congregation, and by the late 1980s it closed its doors. The *Kentville* CRC has had seemingly intractable problems for a long time. Almost everyone under 65 left in 2010. The current small group of mostly seniors will not likely survive much longer. In contrast to these two, the *CRC at Halifax* is doing well. Although the numbers are never large, the congregation has done much outreach work over the years and has earned its name of All Nations. At *Milford CRC*, numbers have dropped over the past year or so, but it has been attracting people from diverse backgrounds. At *Truro*, the numbers are stable.

Ontario

In *Ontario*, *Forest CRC* closed its door in 2007 even though, as one former member told me, they “were one of the most contemporary churches in the classis”. *Forest CRC* remained Dutch to the end, with only one non-Dutch person ever marrying into the congregation. I’m told that the membership “couldn’t get a common vision at all, at the end”. The last twenty people drifted into neighbouring CRCs, or joined other denominations.

I’ve already mentioned *Acton*, Ontario. Here, *Bethel CRC* has become part of the local community. As the population of *Acton* grows, so grows the church, which is now the biggest in town. In fact, they’re currently planning an extension. Growth in the *Acton* church began with the women’s Coffee Break program, which now draws 80-90 people, and continued as services became more user-friendly for previously unchurched people. *Acton* has benefited from its excellent, easily accessible location on the main highway through town.

Brampton is home to people of many cultural backgrounds, and the CRC membership reflects that fact. Both *Immanuel CRC* and *CrossPoint CRC* have a racially diverse congregation with people from Pakistan, India, the Phillipines, Congo, Ireland, England, and even Holland. *Immanuel CRC* outgrew its building, so they now have two services. One is traditional and one is contemporary. Predictably, this has divided the congregation somewhat along generational lines. There is also a *Heritage* congregation for residents of *Holland Christian Homes*. This is the largest seniors complex for Dutch-Canadians in the country, with four apartment towers and two nursing homes.

Membership within the four CRCs in *St. Catharines* consists mostly of Dutch immigrant families. This is partly because there simply are a lot of Dutch people in the area. The churches range from the conservative Maranatha CRC, which still has no women in office, to Jubilee. Here, they've discarded pews and gone for artwork, modern music, and sometimes liturgical dance.

In *Oshawa*, a CRC offshoot called Hope Fellowship is so successful that it needs two services every Sunday morning. Over 500 people attend. About one-third of them were previously unchurched, or longterm church dropouts. Sunday morning music and liturgy are done in contemporary format, but the church incorporates time for lament and confession along with the praise and worship approach. This church has given the old traditions a new face while holding on to what has worked well in the past. Hope Fellowship is one-third non-Dutch, with people from Jamaica, the Philippines, and India among its members.

Conflict about worship styles does erupt regularly in many congregations. In the *Drayton* church, for instance, a longtime member told me "some of the younger people are leaving because of the worship wars". Someone in Wyoming said there's quite a lot of resistance to the new music.

Prairies

Winnipeg's three Christian Reformed congregations offer the same diversity of worship styles seen elsewhere, including a blend of traditional and contemporary music.

In *Edmonton*, a CRC stronghold with about 15 churches, worship styles are all over the map. One member told me that people regularly move from one church to another in an effort to find the style that best suits them. Like much of the CRC, the Edmonton churches are struggling to hold on to their young people. Most members of the Edmonton churches are Caucasian, but with a sprinkling of other ethnic backgrounds. One congregation is Korean.

British Columbia

On the west coast, the congregation at *Richmond, B.C.*, gradually faded into oblivion. The members were all Dutch immigrants. By 2008 the last thirty members closed the doors. Northern B.C. has five CRC churches with dwindling membership. Houston, Smithers, Telkwa, Prince George, and Terrace, are hurting from a devastated forestry-based economy. They've been largely unsuccessful in attracting non-Dutch members.

On Vancouver island, the aging congregation at *Victoria CRC* is declining in numbers, with 210 people. The church, mostly Dutch, has never recovered from the emergence during the 1970s of a church plant, known as *Christ Community*. The pastor at Victoria says he "would like to bring back more

theological liturgies”, which could include more use of the historical confessions. He sees a danger of throwing out the baby with the bathwater in the move to a relevant, modern approach. Christ Community, meanwhile, is doing well.

First CRC of Vancouver decided to make serious changes about fifteen years ago. Previously stagnant, they began welcoming people not traditionally associated with the CRC. At present, well over a quarter of the membership is of non-Dutch background. A strong music program has helped. The dress code is casual, as befits the west coast lifestyle.

Other Church Activities

A comprehensive study of the CRC would show that the denomination has been active in many areas of life. Perhaps foremost among these is the field of Christian education. Many graduates of CRC-led schools now hold leadership positions within the larger church. The CRC is active in promoting restorative justice, and has three ministry centres in Canada’s west that reach out to Canada’s aboriginal community. In Winnipeg, the CRC supports Hope Centre, a service for mentally challenged adults, with a full-time Director of Spiritual Care.

CRC members are involved in a variety of service projects. These range from food banks to working with single mothers. Considerable effort is spent on projects elsewhere, such as repairing homes after Hurricane Katrina in New Orleans.

There’s work being done in the field of mental health, and housing for seniors. Many of these efforts will survive even if some of the congregations do not.

Questions

Delving into the history of the CRC, I found myself with at least three questions:

1. Having been successful as a Dutch immigrant church, does the CRC still have a function outside of the immediate immigrant experience?
2. To what extent has the CRC integrated into the broader Canadian society?
3. Does the Canadian CRC have a future?

Does the CRC still meet a real need in Canada?

Sixty years ago the CRC offered not only practical help for Dutch immigrants, but also the comfort of tradition, for people who had been thrown into a completely changed environment. Sunday morning was the only time when people could find familiar music, liturgy, and language. Religious tradition was the straw to

which immigrants clung, half drowning as they were in the trauma of adapting to Canadian society.

The problem arose when aging, largely Dutch congregations across the country continued to cling to that same life raft. The world has changed radically over sixty years, and the church has needed to change with it; but those who try to make Christian faith relevant within today's world too often run into solid resistance from the older generation.

Here I must refer to a characteristic mentioned in *Uprooted*, my book on Dutch immigration (van Arragon Hutten 2001). My generation grew up accustomed to parents who were in control, and who were always right. Even married children were expected to heed their parents' wishes. This mindset has unfortunately been passed down to some of their children, who similarly are unable to connect with any other mindset or world view.

In too many congregations there has been a group, perhaps small, but vocally determined to hold on to their own standards for what they perceive as Christian behaviour. This can lead to judgemental attitudes, harsh criticism, and a non-welcoming attitude. From what I heard during my research for this essay, such conservative, unbending groups are still causing problems in various places. One pastor described it thus, "They make the change from the horse and buggy days to two or three bathrooms in the house. Everywhere but in the church."

Where change is held back by a vocal minority, it has often led to an outflow of younger members. Here it would be useful to look at new church plants that have emerged within the past decade or so. Being new, they can literally start from scratch. They're not burdened with the expectations of an older generation. Those who start church plants see the need for a new approach to worship and community. It's noteworthy that these new congregations no longer identify themselves as CRC. They're choosing names like River City, the Journey, the River, and Hope Fellowship; names that provide no clue to the group's identity. This could indicate a wish to get away from the Calvinistic heritage, or maybe a desire to get away from certain cultural expectations.

In Richmond, BC, the old way of doing things ended when the church closed. However, a revival project was already underway. A few people had been meeting in the church's fellowship room, with a pastor of their own. The Rev. Al Chu, second generation Chinese-Canadian, was able to build up this small group with his co-workers. They were ready to take over the church building when the original congregation died. In effect, a new church plant emerged from the old congregation, having shaken off the traditions of the past. Today, *The Tapestry* has around 300 members. As in the town of Richmond, members are mostly of Asian extraction, whether from Taiwan, China, Malaysia, the Philippines, or Hong

Kong. A handful of couples are of Dutch background. The goal is to have people of all ethnicities feel welcome and involved. There are now 100 children in the Sunday School, indicating there are a lot of young families. Music is contemporary, partly because no one knows how to play the existing pipe organ.

For congregations like The Tapestry that have embraced modern versions of worship and neighbours of varying skin colours, survival seems likely. Longterm success will depend on whether they can offer enough real meaning and content along with the modern trappings.

In many cases, then, we're no longer talking about a group of Dutch Calvinists doing their thing. John Calvin is no longer mentioned; the Calvinette girls' groups are now GEMS, ('Girls Everywhere Meeting the Saviour'), and the Young Calvinist Federation became Youth Unlimited. These are not mere name changes. Many congregations now downplay any talk of church doctrine. The emphasis is on having a personal relationship with Jesus Christ, and on being active in service projects. As in the rest of society, the church has modernized and updated its beliefs and practices.

What is it, then, that we see surviving into the future, and *is* this, in fact, still the Christian Reformed Church? The CRC is increasingly diverse and fragmented. In practice, it has become almost congregationalist, with every congregation doing what seems right in their own eyes. In Canadian society at large, individuality has replaced conformity, and that has clearly influenced the church.

To what extent has the CRC integrated into Canadian society?

I have identified six factors that might suggest whether the Christian Reformed church is becoming part of Canadian society. Any of these factors could be considered superficial as a yardstick of integration, but taken together, they do provide some clues.

Names

The most obvious way to answer the integration question would be to look at the names of people within the church. If everyone is of Dutch background, can we speak of a Canadian church? Using the churches at Brampton as an example, all the pastors at Emmanuel CRC and CrossPoint CRC have Dutch surnames. Three-quarters of their members do as well.

Not everyone buys the theory that names indicate Dutchness. When I posed the question to one woman she responded emphatically, "We're all Canadians!" In terms of citizenship this is probably true, but she did still have a hint of Dutch accent.

Worship styles

Another measuring stick would be the extent to which worship styles, especially the music, reflect the Canadian music scene. Churches with all contemporary music would seem to fit in. Many churches are turning to their music program as a necessary survival tool, with more emphasis at times on entertainment than on worship. Surely it would be the Canadian way, when teenagers holding microphones, pants hanging barely above the pubic bone, sway to the beat of a drum.

Women in office

A third indication of fitting into Canadian society would be the number of women holding office in the church. Since 1973, the “women in office” battle has been hard-fought, but the church is beginning to fully accept women. As in other segments of society, female pastors still find themselves relegated at times to secondary positions, with a man heading the pastoral team. Progress is apparent at Calvin Seminary, where women now form 25% of the student body.

Gay rights

There’s a fourth topic that is beginning to shake the church, and that’s the ordination of gay people to church office. Some years ago, one Toronto area church attempted to defy the church’s rules about using gay people in leadership roles, but was forced to back down. The issue has been raised in the Banner, the church’s monthly, more than once. In Canada, meanwhile, it is illegal to discriminate against people based on their sexual orientation, and Canada now permits same sex marriage. One could argue that the CRC is out of touch with Canadian values on this one.

Evolution

A fifth question concerns evolution, widely accepted as fact in western societies, but denied by the CRC. According to official church doctrine, Adam and Eve were real persons, who fell into sin after being tempted by Satan in snake form. Two professors at Calvin College (Grand Rapids, Michigan) have recently published a

paper challenging this CRC doctrine.¹ This could lead to considerable discussion within the church. On the other hand, CRC members may be relieved they can finally admit to believing in evolution.

Outreach

Perhaps the single most important factor in the CRC's integration into Canadian society would be the extent to which it welcomes and includes non-Dutch people. We see that some congregations are opening their doors to anyone willing to come. Other churches are content to provide ministry to their "own" people.

Summing up the integration of the CRC, today's church is certainly not the one of my teenage years. The immigrant church placed a heavy emphasis on solid Biblical preaching, and restricted access to the Sacraments. Children, many of them, were to be seen and not heard. A worship service in Alberta would have been much the same as one in Nova Scotia. All used the same traditional greetings and blessings, the same hymns and psalms. Worship was a solemn affair. Sermons warned against sin, including movie attendance, and birth control. Music was reverential. The word "awesome" was reserved for the Almighty. Ministers, elders and deacons were men, and the Church Order permitted no one else. Missions meant collecting money for black people in Africa. Church programs consisted of age-appropriate groups such as the Ladies Society or the Young People's Society, where members wrote essays and discussed topics like predestination. Young People's outings were closely scrutinized by church Councils, and my parents were not the only ones to disapprove of boys and girls swimming together in the same body of water.

That was sixty years ago. The more dynamic, growing congregations today seem to be those who have tossed out the denomination's hymnbooks, singing contemporary praise songs to the beat of a drum. *Everything* is awesome, especially loud and joyful music. Services are accessible to previously unchurched people. Sermons emphasize God's love and grace rather than his judgement. Children are seen *and* heard. My nine-year-old granddaughter in

¹ The September, 2010 issue of *Perspectives on Science and Christian Faith* included two articles by Dr. Daniel Harlow and Dr. John Schneider, Bible and Theology professors at Calvin College, asserting that strong evidence from both biblical studies and science creates conflicts with parts of the historic Reformed confessions and requires theological explanation. In particular, they question whether Adam and Eve actually existed, whether there was a literal Fall, and whether we need to reinterpret the doctrine of original sin as presented in the Reformed confessions (Van Farowe 2011). After considerable uproar within the CRC community, Dr. Schneider has left his position, while Dr. Harlow went on sabbatical.

Halifax recently made her public profession of faith. That's a natural consequence of a decision to allow children at communion a few years back. In most congregations, elder and deacon duties are shared by men and women. Women are increasingly taking up their share of pastoral duties. As for the music, it must be noted that the move away from organs is often due to the fact that few young people still learn how to play this instrument. Meanwhile, schools have band programs, and young church people will contribute the skills they have, rather than the ones for which older members might wish. Sixty years ago the main symbols within the church were the pulpit, representing sound Biblical preaching, along with the Communion table and baptismal font to represent the Sacraments. Today, the symbols of a successful church are a drum set and an overhead projector.

Does the CRC have a future?

Another way of phrasing this is: Can the CRC survive a historical tendency towards schism that dates back to the 1834 Afscheiding in the Netherlands, when the Gereformeerde Kerk broke away from the Nederlandse Hervormde Kerk? Repeatedly, those who held the one and only truth in their back pockets have placed their own insights ahead of the unity of the church as a whole.

I'm appalled to think that in 1944 my parent church in The Netherlands lost many members to the Artikel 31 movement. This schism, which led to the formation of the *Gereformeerde Kerken (Vrijgemaakt)*, was based on a difference of opinion about an obscure point of church order. It occurred in the middle of World War II, while Jews and Gypsies and others were being murdered wholesale, and city people were starving to death. As noted earlier, there are still plenty of reasons for disagreements today. Nor is the CRC immune against a widespread decrease in Christian religious activity. We'll look at just three denominations here.

Although almost 3 million Canadians list the *United Church* as their religion for Census purposes, the church's own website says they have 525,000 members. The over-all picture has been one of decline for a while, and many congregations have shut down in recent years.

The *Presbyterian Church* peaked at over 200,000 members in the early 1960s, but now number 113,000; that's a 45% drop.

The *Anglican Church* has lost many members, from over 1,3 million in 1960 to 641,000 in 2001. That's a more than 50% decline, and that was ten years ago. The Anglican church has suffered badly from both the residential schools scandal, and the homosexual issue.

In contrast to these mainstream denominations, the *North American CRC* has not done too badly. From 1963 on, membership numbers rose steadily to a

peak of more than 316,000 in 1992, but the following decade saw a loss of 48,000 members. Neo-Pentecostalism, also known as the charismatic movement, caused schisms in many denominations including the CRC. The membership of the North American CRC now stands at 255,340, a drop of about 20% since 1992. Looking at the Canadian segment, total memberships stood at 73,000 in 1989. Today it stands at 74,529 members. In other words, membership numbers are stable.

Church *attendance* is decreasing everywhere. Sixty years ago CRC people went to church twice a Sunday. Now, attending three out of four Sundays is considered normal. Even when membership numbers hold up, attendance does not.

In conclusion, my research indicates that the CRC in Canada has better numbers than those of most other denominations. Numerous members have left, but an influx of new people has replaced them. Despite some stagnant congregations, the CRC has become part of the local scene in many places. Considering the massive decrease in Christian practice within the entire western world, it has done well to keep its membership levels at a certain plateau.

However, I was confronted with the fact that the church is not a business. It's just not possible to judge its success using a secular yardstick. We're not dealing with stock prices here, or five-year business plans. Churches operate on a wholly different plane. Or they ought to. Yes, churches do measure success by numbers: if the church is full, it is doing well. However, I'm hearing reservations over this criterion for success. At what point does worship of God become entertainment for the masses? More than one source worried that basic Christian teaching and practice were being abandoned in the quest for good attendance numbers.

I spoke with Bert Witvoet, who plays a leading role within the Canadian CRC. He pointed out that "integration is not going to save the church". If integration means becoming just like all the other churches, just look at their rapidly dwindling numbers, he said. According to Bert, the CRC *has* integrated; you can't avoid that when you live here. All of us watch the same TV and internet productions and are exposed to the same cultural forces as the rest of the population. What will ensure a future for the CRC, according to Bert, are the old spiritual truths and practices. Here's his quote:

Spiritual depth, and faithfulness to scripture. You need to be intentional about your faith, and you need to live it. Prayer, and helping others. In the Reformed faith, believers are meant to be citizens of the world, and to take care of creation. If that is practiced and lived, there will be a vital church.

Bert adds that “Focusing on praise, being upbeat, it’s not enough. You need it, but there’s so much more to living a Christian life. There’s a time to lament, a time for confession”.

Bert was not advocating old traditions per se, and in fact belongs to a church where the liturgy is innovative and modern. Rather, he’s saying that a two-thousand-year-old faith needs to remember its basic *raison d’être*, instead of worrying about numbers.

Julia Vanderveen, who pastors First CRC in Vancouver with her husband, Trevor, agrees. She said the Vancouver church has not “compromised on their Reformed thinking”. She fully supports reaching out to the community around them, but not at the expense of discarding all sense of tradition or history. She points out that eight students at the non-denominational Regent College, who had been attending the CRC during their studies, will be going on to Calvin Seminary this fall because they love the distinctive Reformed tradition.

When I asked one pastor if he thought the CRC would survive, his response was: “Who cares?” Like Bert and Julia, he seemed to suggest that the survival of a denomination does not matter per se, so long as the faith on which it was based does survive.

In my opinion, the Christian Reformed Church needs to heed the words of Dr. James Smith, a professor at Calvin College, who addressed the heads of CRC agencies last year on the topic of “Buried Treasure”. In discussing current CRC worship practices, he uses the analogy of someone who buys a gorgeous Arts & Crafts house and then covers it with vinyl siding in an effort to go with the times. The CRC, he says, needs to recognize its historical and “unique nexus of practices, including worship, that represent the accrued wisdom of the church, led by the Spirit”. Instead, he says, “we spend too much energy trying to be like others”. In trying to shed its image as a Dutch church, he says, the CRC has discarded many of the characteristics that made it uniquely appealing.² My study of worship practices across the denomination easily confirms that Smith’s analysis is on target.

² An audio recording of Dr. Smith’s speech can be accessed via <http://network.crcna.org/content/pastors/james-smith-buried-treasure-reformed-tradition-and-future-crc> (accessed Jan. 25, 2012).

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Review
Paul van Capelleveen and Clemens de Wolf (eds):
The Ideal Book:
Private presses in the Netherlands, 1910-2010

Nijmegen: Vantilt Publishers, 2010. 256 p.
ISBN 9789460040603

Reviewed by William Rueter

The modern private press movement in the Netherlands is now a century old. Like its British counterpart it has a fascinating history, and in this extraordinary book the richness and beauty of its volumes and the dedication of its creators is revealed with sympathy and skill.

What exactly is a private press? Despite varying terminology, basically it's a printing venture reflecting an individual's desire, idealism, and sometimes obsession to personally create beautifully printed work – books and ephemera – for pleasure and satisfaction, not motivated by commercial considerations. The proprietor (usually only one or two individuals are involved) will often set up a print shop in a home, basement, garage, or studio; purchase type, paper, and equipment; handset texts in appropriate typefaces; select, possibly edit, and print texts and images; and possibly bind the resulting books. Some presses choose to print unpublished work; others (re)interpret standard literature. Books may be produced in traditional or experimental formats in quantities often limited to 100 or fewer copies. Books are often signed or numbered. Special bindings or other features may be offered within an edition. Each press is a laboratory for personal interest and individual creativity, limited only by the proprietor's finances, creative skills, and imagination.

Two essays (by Paul van Capelleveen and Marieke van Delft – placed, oddly, at the end of the book) discuss the origin of the term 'private press' and its early development in the Netherlands. The authors investigate the many variations in concept and purpose of the private press and show how complicated the term has become, but they emphasize some of the goals and issues of the private press movement: its exclusive nature, the production of quality work, the importance of good design, and the concept of privacy.

The Dutch movement may have been inspired by British private press activity, but it has its own history. The appreciation of early 'bibliophile' books (i.e., sumptuous volumes with illustrations and calligraphy produced for the wealthy) existed during the centuries of hand-copied manuscripts. The first dated Dutch printed book was produced in 1473 and emulated the manuscript tradition. Purchasers could buy books produced with the new printing

technology, choosing (when available) paper or vellum editions, rubrication of initials, and binding materials.

The early 17th century saw some books produced with hand-coloured etchings, but the matter-of-fact Dutch court was not interested in bibliophily. Some religious orders like the Brothers of the Common Life established printing presses to produce commercial work. A Leiden scholar set up a press in his home to print Arabic texts, furthering the dissemination of knowledge. Another scholar produced detailed engravings of insects on his private press and its success led to the formation of a publishing company. Anti-English and religious texts were purportedly printed in private by the Pilgrim Fathers before their departure to America.

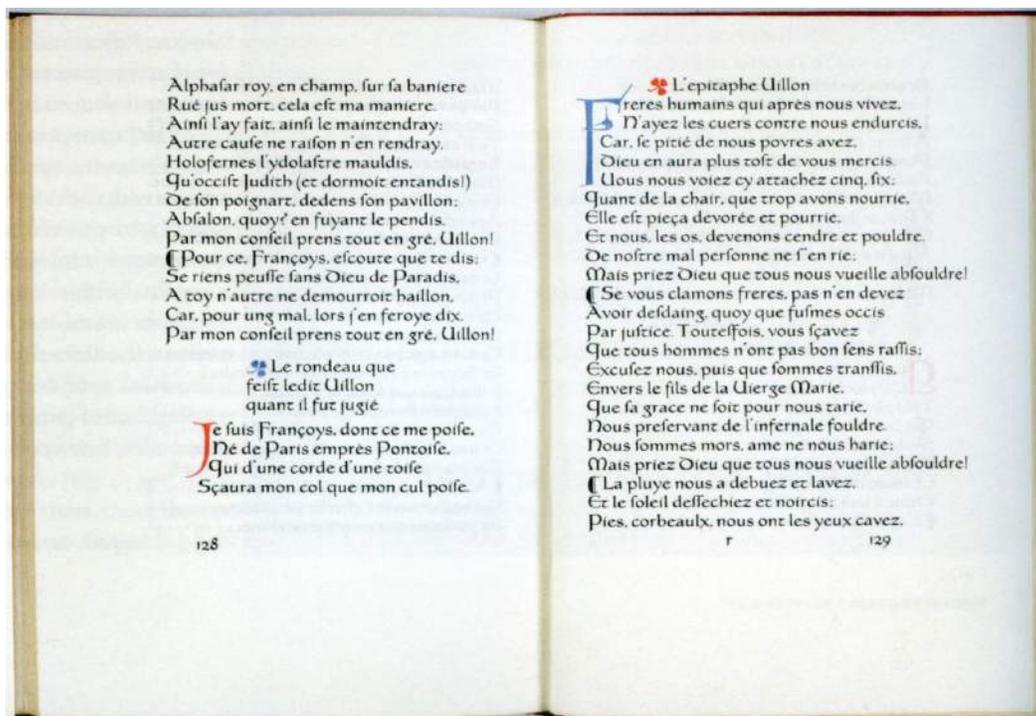


Plate 1. François Villon: *Oeuvres*. Kunera Pers, 1926.

The Ideal Book traces the limited-edition book tradition to early 19th century England, where the Roxburghe Club issued privately printed books to its members. As book collectors developed, previously unpublished and literary texts were produced (aided by the amateur press movement of the 1860s), often with unexceptional printing. The craft of printing was revived in 1891 with William Morris's Kelmscott Press. Its books were elaborately decorated and illustrated, resulting in a plethora of British and American neo-medieval imitations. T.J. Cobden-Sanderson's Doves Press, founded in 1900, was notable

for the visual austerity of its books. With their emphasis on craftsmanship, proprietary typefaces, and use of quality materials, both these British presses strongly influenced the Dutch private press movement of the early 20th century.

Paul Capelleveen also investigates the convoluted history of *De Zilverdistel*. Arguably the first modern Dutch private press venture, it was founded in 1909 or 1910 by the poet J.C. Bloem, the critic Jan Greshoff and Prof. P.N. van Eyck as a form of vanity publishing. The first book was printed by the Haarlem firm of Enschedé. Editions were small and each book was designed by the partners to a format, without utilizing the expertise of the printers involved. Each partner received a copy of a published book and one-third of any profit.

By 1912 Greshoff and Bloem dropped out of the partnership and Jan van Royen stepped in. Van Royen had contact with the major British private presses of the period, collected private press books, and had tremendous enthusiasm. His involvement changed the press's direction. He commissioned the *Zilver* private typeface from the designer S.H. de Roos, later adding the *Distel* type, specially designed by Lucien Pissarro. He set up a hand press and a well-equipped print shop on the top floor of his house in The Hague. When Van Royen's relationship with Van Eyck became strained, he changed the press name to *Kunerapers* without consultation. Under that imprint Van Royen produced five books in 20 years. Sundays were usually printing days and members of the family often helped. In 1942 Van Royen was wrongfully arrested by the Nazis and died in the Amersfoort transit camp. His press and archive are now in the *Museum van het Boek* in The Hague.

The appreciation of well-wrought books extends to the bibliophile edition: the limited-edition book produced as much for its rarity and exclusivity as its beauty. Following on the tradition of *De Zilverdistel*, the *Heuvelpers* (1926-35) was established by S.H. de Roos in his home in Hilversum. De Roos designed his *Meidoorn* typeface exclusively for his press, which was operated by his son. One of the co-founders was Menno Herzberger, an antiquarian bookseller. The books were usually printed in 125 copies on handmade paper. Like the early work of *De Zilverdistel*, Latin, German, English and French texts were chosen in part for their international marketability. Dutch works would have been less popular (though a number of Dutch private presses printed works by 'classic' Dutch writers like A. Roland Holst, Van Eyck, and Verwey). By the late 1930s, with a major change in the economic climate, fewer purchasers were interested in bibliophile books.

Other presses took a less commercial approach. *De Marnix-Pers* (1932-46) produced 18 publications before the Second World War. Working from an Amsterdam basement print shop purely for the pleasure of the craft, the press became a model for the post-war 'Sunday printers'. For the *Marnix-Pers* proprietors, their hobby became almost a drug. (Full disclosure: I know the feeling. My own private press, *The Aliquando Press*, has been active for almost a half-century

– years filled with frustration and ultimate satisfaction in personally producing the printed word.)

Several essays in *The Ideal Book* deal with the purpose and achievements of the private press vis-à-vis the commercially printed books of the pre-war period. The concern for aesthetics, good typography, and quality printing evinced by the best Dutch private presses influenced some commercial printing. Training courses, exhibitions, lectures, criticism, and journals like *Het Drukkersjaarboek* ('The Printer's Yearbook') increased the public's awareness of fine printing in the Netherlands.

The design and aesthetics of the private press and the bibliophile editions became divided into two camps: 'formal' traditional design with classical typefaces, and 'informal,' more innovative typography. S.H. de Roos was an idealist, like Cobden-Sanderson, who regarded the book as a work of art, an expression of the ideal. The great designer and exponent of formal typography, Jan van Krimpen, saw printing as a form of craftsmanship rather than art. De Roos and Van Krimpen were major influences on the development of Dutch traditional design principles in books and publishing.

The bibliophile book series (*Halcyon* and *Palladium*, among others) was similar in concept to subscription series like the American limited-edition ventures of the period: caught somewhere between the private presses and commercial publishing. Illustrations were rarely used, quality materials were employed, and the classically austere style of the Van Krimpen / De Roos school, based on tradition-based design, was in evidence everywhere. These principles were far removed from the rectilinear and Constructivist typographic styles then used in advertising and in magazines like *Wendigen* and not always easily adaptable to publishing. By the 1930s the Netherlands was producing its first major trade paperbacks and there was some experimentation with asymmetry.

The essays by Sjoerd van Fassen and Kees Thomassen deal brilliantly with the complex history and variety of clandestine and illegal publications during the Second World War – some produced more for vanity and commerce than idealism and rebellion. As the war progressed there was little legally available paper and limited quantities of worn type available. Occasional lack of electricity interfered with the full operation of the presses. Every published work needed the imprimatur of the *Kultuurkamer* – a great restriction to freedom of speech. By the end of the war more than 100 publications were produced by about 90 clandestine printers, often under unbelievably difficult circumstances. This period of Dutch private press history is so important that I wish the essays had been even longer and more detailed.

Perhaps the most extraordinary wartime printing venture was *De Blauwe Schuit* ('The Blue Barge'), presided over by the Groningen printer H. N. Werkman, whose amusing and touching stencil-print images enlivened the rather

pedestrian typography of some *Blauwe Schuit* publications. Werkman's books express energy and enthusiasm – the antithesis of Van Krimpen's classicism – and pushed experimentation in Dutch private press book design well into the 20th century. Of 40 books produced by *De Blauwe Schuit*, *Chassidische Legendes* ('Hassidic Legends') is perhaps the most outstanding: a profoundly moving testament to the power of the private press, working under duress. Werkman was executed by the Nazis just days before the liberation of Holland.

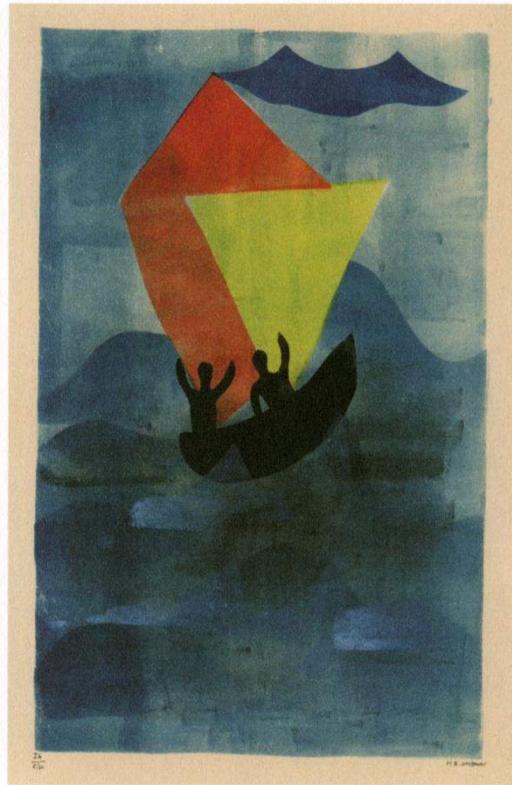


Plate 2. Martin Buber. *Chassidische legendes*. Illustration for the Journey to Jerusalem. *De Blauwe Schuit*, 1942-43.

Other presses published illegal anti-Nazi texts; presented the work of Dutch authors; and helped the Dutch Resistance. For example, *De Mansarde Pers*, established in 1943, produced poems by Gerrit Achterberg. *De Bezige Bij*, founded in 1942, printed work whose sales benefitted Jewish children in hiding. Later it became a leading post-war publisher. All these presses kept literature and freedom of speech alive in wartime Holland.

The post-war development of Dutch printing is well handled in essays on the gradual reconstruction of commercial publishing. Prosperity meant more readers, the explosion of Dutch popular books via the affordable paperback, and

the development of the profession book designer. Organizations like the *Stichting De Roos* ('The Rose Society') revived bibliophile books for the love of typography and quality book production.



Plate 3. *Plop. Pers No 14*, 2005.

In the 1960s and 1970s the demise of lead type and commercial letter-press printing made presses and equipment available and affordable to the enthusiastic amateur printer. Classic private presses like the *Tuinwijkpers* of Sem Hartz, the graphic designer at Enschedé, were an inspiration. Frans de Jong founded *Typotent*, producing unique, highly creative printing from an Amsterdam attic print shop. By 1973 his studio had become *Het Drukhuis*, giving more than 100 keen amateurs a taste of letterpress printing.

By 1975 the Dutch private press movement was energized with the founding of the *Stichting Drukwerk in de Marge* ('Society of Marginal Printers') by printers who regarded themselves as 'marginal' printers, hobbyists, and Sunday printers, and whose work places them delightfully 'on the edge'. Initially 45 participants, they made close contact amongst each other, discussing work, organizing a roller-recasting campaign, exchanging skill and materials, organizing exhibitions (including a major event in 1985 at the *Museum van het Boek*), publishing a newsletter, creating a website, and – amazingly – producing a nation-wide inventory of members' type, presses, and other printing material: a project that will virtually guarantee the preservation of letterpress printing in

Holland. All this was done with co-operation and an intense dedication to the printing craft.

It is impossible to discuss the many design approaches of contemporary Dutch private presses or the variety of their output. Some proprietors, like Bram de Does, are professionals who produce outstanding typography. Others are artists with printmaking experience and/or the knowledge of printing machinery. Some love type and are inspired by literature to attempt to reflect it with the most appropriate typeface. Others are self-taught, caught by the printing bug. Many of these categories overlap. But most printers, I think, understand the importance of using the best quality materials to present their work in the best possible light.

Some private printers collaborate in that delightful Dutch custom: the commemorative book. This might be a portfolio for the birthday of a member printer, collections of ephemera, or other work – ideal projects for members with limited supplies of type – always ensuring that each participant receives a copy. Such communal activities are only possible in a small, progressive country like the Netherlands.

This article cannot begin to mention all the major Dutch private presses operating in the past 50 years. Fortunately, several articles discuss them in detail and display some highly imaginative and experimental work. An appendix lists the names of private presses as well as co-operatives and workshops.

Distribution of private press work is always challenging. Book fairs have helped. Some antiquarian booksellers show an interest, as do specialty booksellers like *Minotaurus* in Amsterdam. The internet is proving helpful. Exhibitions and publications like *Mooi marginal* ('Pretty marginal') keep private press work in the public eye.

Printing museums and workshops also help to preserve letterpress printing (there are about 20 printing workshops throughout the Netherlands). But controversial issues remain: the changing forms of bookmaking (i.e., artists' books) and new directions in manufacture (i.e., the use of digital technology). Artists' books, in which an artist's images have more dominance than text, have always held interest, and one-of-a-kind book objects increase in appeal – and possible value – for collectors.

Private presses, in contrast, are generally more focused on presenting the author's word in its most appropriate form. Part of the delight of a private press book is its tactility: the feel of type impressed on paper; its three-dimensionality as light rakes across the surface of the page; the touch of quality paper enticing the reader. But setting up a printing shop in the 21st century to produce such pages would be prohibitively expensive, and relatively new, crisp type is hard to find. The advent of desktop publishing, in which anyone can be a designer/typesetter (with all the aesthetic dangers that this entails), allows for remarkable

design flexibility compared to the often rectilinear rigidity of the letterpress-printed page. Sophisticated computer printers are capable of good colour and high resolution work. Hybrid books (partly printed by letterpress) could be produced with the aid of a computer and a quality printer. Whatever the future of the private press, the Netherlands will continue to produce some of the most interesting and challenging books in the genre.

This brief synopsis of *the Ideal Book* cannot show the detailed research the authors have done or the deep affection they feel for their subject. The book is handsomely designed in a large format (31 x 24 cm) with well-printed, generous photos. The translation reads well, though there is some inevitable overlap, occasional inconsistencies in terminology, and a few inaccuracies. Photographs of flat book pages can be boring (the viewer is unable to enjoy the pleasure of turning actual pages), so some photos showing unexpected details of pages and bindings give a feeling of movement. A few photos use models, presumably to show the scale of the books, but their presence (and in one case, the model's teeth braces) distracts from the subject matter.

The Ideal Book is an excellent record of an exhibition organized by the *Koninklijke Bibliotheek* and *Museum Meermanno / Huis van het Boek*, shown in The Hague from November 2010 to February 2011. But it stands alone as a model of scholarship balanced with love in the service of the private press. It will be enjoyed by anyone who loves books and the making of books.

Review

Cornelius J. Jaenen:

Promoters, Planters, and Pioneers. The Course and Context of Belgian Settlement in Western Canada.

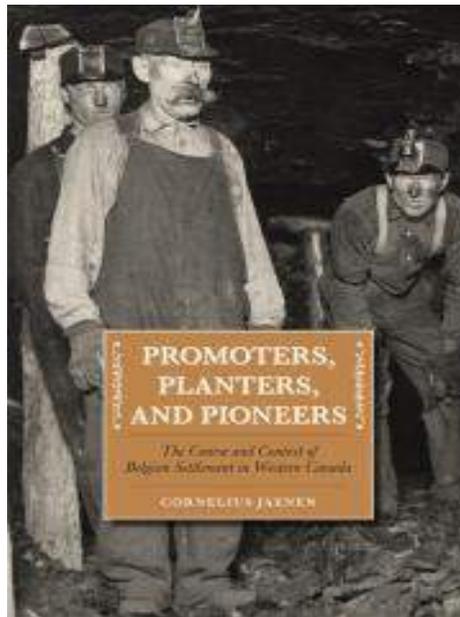
University of Calgary Press, 2011. 348 p.

ISBN 978-1-55238-495-4 / ISBN 987-1-55238-570-8

The West Series no. 4; ISSN 1922-6519

Available as Open Access e-book at <http://hdl.handle.net/1880/48650>

Reviewed by Tanja Collet



Cornelius Jaenen's *Promoters, Planters, and Pioneers. The Course and Context of Belgian Settlement in Western Canada* is a meticulously researched historical account of the Belgian immigrant experience in Western Canada. The author, emeritus professor in the Department of History at the University of Ottawa and the son of Flemish and Walloon immigrant parents whose ancestors had settled in western Canada, easily positions himself with this comprehensive study as the leading Canadian historian of the Belgian immigrant community. This scholarly work is indeed unique in that it emanates from Canadian academic circles, which have produced relatively little so far on the Belgian contributions to the Canadian social, economic, political and cultural enterprise. It distinguishes itself both by its scope and depth of analysis from other works on the topic, often

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undertaken by the descendants of Flemish and Walloon immigrants who became their communities' historians. With respect to western Canada, one such work comes to mind: James B. Wyndels' and Keith Wilson's *The Belgians in Manitoba*, published in 1976 and undertaken to mark the 75th anniversary of the founding of St. Boniface's *Le Club Belge*.

Rich in detail, *Promoters, Planters, and Pioneers. The Course and Context of Belgian Settlement in Western Canada* is based on an abundance of data gleaned by the author from a wide variety of sources, all listed in an impressive trilingual (English, French and Dutch) bibliography of nearly thirty pages long. They include: (a) Canadian and Belgian archival sources and other government publications; (b) local, community and family histories; (c) scholarly publications on Belgium and western Canada, on patterns of Belgian immigration and on Canadian immigration policies; as well as (d) a number of theses and dissertations. The book is divided in nine chapters, which trace the Belgian immigrant experience from the recruitment of immigrants in Flanders and Wallonia to their settlement as farmers, labourers or miners in the provinces of Manitoba, Saskatchewan, Alberta and British Columbia to their integration in the Canadian socioeconomic and political fabric. To complete the analysis, one chapter is dedicated to the economic and military ties that bind Belgium and Canada. It provides an overview of the extent of Belgium's commercial interests and investments in western Canada from the late nineteenth century onwards, particularly by Antwerp and Brussels investment firms, such as the Frédéric Jacobs group, in areas such as resource exploitation, mining operations and commercial agriculture. It examines furthermore a number of historical events, that led to a strong military bond between both nations, but also influenced to a considerable degree the image of Belgium in the Canadian imagination, most notably Germany's violation of Belgium's neutrality at the onset of World War I and the plight of the Belgian civilian population in this and the Second World War. Both conflicts led not surprisingly to new waves of Belgian emigration, as illustrated by the numbers in Table 4 (271).

The book describes in detail the recruitment activities of government agents, such as Désiré Tréau de Coeli, a prosperous Belgian living in Hull (Québec) at the time of his appointment, steamship and railway companies (particularly the Canadian Pacific Railway), return men, colonizing priests and land speculators. It details the reactions of the Belgian authorities to some of these activities, which were not always above par, and the government's concerns for the well-being of its citizens. At least eight fact-finding missions were carried out in western Canada by Belgian officials to assess the requirements for successful settlement by Flemish or Walloon emigrants. This careful attitude was typical of a small nation of which the government "never encouraged emigration" in spite of challenging economic conditions, but instead

enacted “regulations to protect the individuals and families who chose to venture abroad from dangerous and unsanitary travel conditions, over-zealous recruiting agents and misleading contractual arrangements” (26). Canada, on the other hand, saw Belgium as a “preferred nation” from which one could recruit hard-working, resourceful and frugal immigrants who would fairly easily integrate into Canada’s mainstream society. Indeed, as former citizens of a duo-ethnic monarchy, Belgians promoted in their new homeland “the monarchical, liberal democratic, Christian and bilingual character” (265), which dominated its society. It is worthwhile noting in this regard, that Belgian immigrants, specifically from French-speaking Wallonia, were often recruited by colonizing clergy to increase the French Catholic presence in the West. The “chain of Francophone parishes” (99), envisaged and founded by the abbé Jean Gaire and stretching from Bellegarde, Wauchope and Forget in Saskatchewan to Red Deer and Rocky Mountain House in Alberta, is a case in point.

The book provides a detailed overview of Belgian settlements in chiefly rural but also urban settings in all four of the western provinces. In Manitoba, St. Boniface and its environs became, around the turn of the 20th century, the main hub of Belgian emigration to western Canada. East St. Boniface quickly acquired the nickname of *Belgian Town*, though it never developed into a true ethnic ghetto, and it is here that the community founded a few ethnically distinctive institutions, such as *Le Club Belge* and the *Sacred Heart* Flemish parish. The immigrants’ main sectors of economic activity in all of the provinces were mainly rural agricultural (homesteading; dairy farms; market gardening; sugar beet culture; fruit growing and horse raising) but there was also some business entrepreneurship (mainly general stores, and local hotels, that in many ways replaced the Flemish and Walloon tradition of the *café* as the chief place for social gatherings). Provinces such as British Columbia and Alberta also attracted a fair amount of Belgian miners to their collieries, mostly from the Walloon provinces of southern Belgium, such as Hainaut. These immigrants distinguished themselves from their rural or urban counterparts in at least two important ways: they were engaged in left-wing social activism and were, in spite of their Catholic background, often anticlerical. In western Canada, their affinity with the socialist movement, which predated their emigration, led them to actively participate in the union movement and in socialistic collective actions such as strikes, in their sector’s fight for better work conditions. Finally, in British Columbia, Belgian capital investments and land development projects played a major role in the “initial planning and development of the Okanagan fruit-growing industry” (181). The families that settled there, however, were never numerous enough to form a cohesive community (181).

Throughout its history in western Canada, the Belgian community never developed institutional completeness, a fact that greatly facilitated the

community's integration into mainstream society. While in St. Boniface, Walloon and Flemish immigrants alike blended into the local Francophone community (64), elsewhere Flemish immigrants mainly identified with the more heterogeneous Anglophone majority and Walloon immigrants with the more homogeneous French-Canadian minority (264). The language retention patterns of both groups are consequently quite different, with only the Walloon immigrants and their descendants, who often self-identify as "Francophone Canadians of Belgian origin" (264), having succeeded in preserving their mother tongue. Flemish immigrants and their descendants, on the other hand, have largely abandoned their mother tongue but may, in spite of their prevalent use of English, still self-identify as Flemish on government forms, such as census questionnaires. Their ethnicity, as Jaenen puts it, has become "affective" (264) in nature.

The book's impressive amount of detailed information may make the reader feel overwhelmed at times. However, the many references to Belgian immigrant families and the towns, villages and hamlets in which they settled are of great value for any historian interested in Belgian immigration or the construction of the West as well as for any community member looking for information about their ancestors. Consequently, this book is an invaluable resource for scholars and community members alike.