

that discussion, and indeed one of the two general editors of that ambitious project, Arie-Jan Gelderblom, was both a contributor to the book and a participant in the conference.

Met en zonder lauwerkrans was highly praised in the public fora in the Netherlands and Flanders, both in scholarly reviews and in that larger public audience there is for literature in those countries. If there was any criticism, and if there is one to be made here, it is the sheer size of the book, meant quite literally for its physical nature: the book is in large format, it is just under 1000 pages, and is printed on heavy paper. This was briefly discussed at the international conference in September: the book is long because so many women were "found" who merited inclusion, and the paper is so heavy because the publishers considered this the quality needed for optimum reproduction of the many wonderful illustrations. While I, too, was slightly taken aback by its size when I went to purchase it, I have come to appreciate its length, its format, and the beauty of the illustrations; it is, indeed, a spectacular publication for a subject which merits it.

During the conference devoted to women's writing, the discussion of the word "monumentaal" in relation to this publication set a few teeth on edge, as apparently the word did when it was tossed about in the public reception of this book. While part of the unease may reflect a current Netherlandic aversion to monuments generally, the editors also protested; they point out that they have uncovered hundreds of previously neglected or hidden gems which would now change our understanding of Netherlandic literary history forever. Without a doubt this is true. The lives of women writers in the Netherlands and Flanders were circumscribed by their particular social and political circumstances, their writing accords with whatever literary aesthetic and its genres prevailed during their time - sometimes for better, sometimes for worse. One should not expect the women writers to be more brilliant than the men who were their contemporaries. Katharina Wilhelmina Bilderdijk-Schweikhard (to take just one example), known more commonly as Vrouw Bilderdijk, is not more

readable than her husband. But the knowledge of the writing of women completes the incomplete picture we have of Netherlandic literature, it is the other half of the coin. And so, I consider the book to be "monumentaal," a word which I use as an term of highest praise. "De Lauwerkrans" is indeed a monument to three centuries of women writing in Dutch who persevered against many odds, a monument to their lives, their possibilities, their creativity, their imaginations.

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Frans J. Schryer: *The Netherlandic presence in Ontario: pillars, class and Dutch ethnicity*. Waterloo, Ont.: Wilfrid Laurier Press, 1998. xiv + 458 pp. (maps, figures, tables). Cloth ed. \$64.95.

In the Foreword to this unusual book, a combination of history, political science and sociology, Frans Schryer writes:

My portrayal of Dutch immigrants can be compared to creating a painting or producing a film: however, it is impossible to keep the brush-strokes within a single frame, or to create a single plot... What I will present, though constantly rearranging the basic patterns, more closely resembles a revolving kaleidoscope... No doubt rough brush-strokes will miss finer details, and the picture may occasionally become blurred.

In spite of his modesty, what in fact emerges is a remarkably vivid and masterful portrait of the Dutch-Canadians as an ethnic group of great complexity. With many examples, the majority of them gleaned from hundreds of interviews, Schryer illustrates the multiple tensions among competing religious, ethnic, linguistic, regional, national and class identities. As a sociologist he has performed this extraordinarily difficult and laborious task with objectivity, yet with the insight and understanding of one who has himself emerged from the group under study. As "both insider and outsider," born and raised in the

Netherlands yet with most of his education and work experience in a non-Dutch environment, the writer approached this task with unusually fine qualifications. The author of *Ethnicity and class conflict in rural Mexico* (Princeton University Press, 1990), he is a professor of sociology at the University of Guelph. No doubt he is already familiar to many readers as a long-time active member of CAANS and at one time its national secretary. With his unique perspective and his understanding of both Dutch and Canadian society, he has succeeded to a remarkable degree in analyzing the various facets of Dutch-Canadian society and its distinctive culture.

In his research Schryer was guided by a set of conceptual tools developed by Pierre Bourdieu, a French sociologist who has written several major works on class distinctions, language and symbolic power, and education. Helpfully, Frans Schryer introduces the reader to the main points of Bourdieu's line of thinking, the ideas and techniques which influenced him so greatly when he was conducting his own research over a period of nearly a decade.

One of the author's most valuable contributions to a better understanding of Dutch-Canadians is his clear explanation of the *zuilen* or "pillars," the unique system of religious and political segregation characteristic of Dutch society. Many books and articles on this subject have been published in the Netherlands, including a well-known study in English published in The Hague in 1971, William Z. Shetter's *The pillars of society: six centuries of civilization in the Netherlands*. However, never before have the scope, nature and influence of the *zuilen* been presented so clearly and convincingly in Dutch-Canadian immigration studies. Although in more recent years the influence of pillarization in Dutch society has weakened to some degree, at the time when the greatest number of post-World War II Dutch immigrants arrived in Canada, 1947-1960, these *zuilen* were firmly in place in their homeland. The main pillars were those of Roman Catholics, strict Calvinists, mainstream Calvinists, and "non-denominational groups," the latter encompassing a number of smaller religious or

political groups. Canadian readers will be grateful for Schryer's illuminating presentation of this segregation, so taken for granted by Dutch-Canadian postwar immigrants. The chapter "Transported pillars" will be particularly useful to a reader wanting to understand Dutch-Canadian institutions.

In the chapter "Dutch-Canadian dispositions: identity and culture," Schryer also considers objectively the question, "Is there a Dutch culture in Ontario?" In this comprehensive analysis of the evidence, he concentrates on the people who immigrated to Ontario in the post-World War II years, and the "immigration culture" they created in this period. However, he also considers ethnic identity retention in the second and third generations, as the children and grandchildren of the immigrants made the transition from the pillar system of the Netherlands, as adapted to life in Ontario, to official Canadian multiculturalism.

This remarkable book deserves recognition as an exhaustive and comprehensive study of Dutch-Canadians, a model of its kind, and a work of outstanding scholarship. Though limited in its geographical coverage to a single province, its insights can illuminate the Dutch immigrant experience elsewhere in Canada. It deserves a place in all Canadian academic libraries and larger public libraries. As well, it can be highly recommended to members of CAANS for their own personal collections.

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Dutch poetry in translation: kaleidoscope from medieval times to the present, with parallel Dutch texts. Translated by Martijn Zwart in collaboration with Ethel Grene. Wilmette, Illinois: Fairfield Books, 1998.

It is always a delight for someone who is fond of Dutch literature to share his or her enthusiasm with English-speaking friends. For this reason this volume is a welcome addition to Dutch literature that has been translated into English. As the