

ideologie van de Fransen in 1795 gelijk te stellen aan die van de Duitsers in 1940 (27), onjuist is de voorstelling alsof de gezangenmakers al in 1803 naar Schimmelpenninck reden (30). Willem I is in 1813 heus nog niet tot koning uitgeroepen maar tot soevereine vorst (161). J. P. Heije kon echt nog niet de muziek maken bij 'Wij leven vrij' want hij was in 1816 pas zeven jaar (62, de componist is J. W. Wilms), minister-president Schermerhorn is ten onrechte voorzien van de voorletters van zijn naamgenoot, de anarchistische dominee N. Schermerhorn (366), ds. Cramer stierf niet in 1913 maar in 1895 als Utrechts hoogleraar (308).

Lag het werkelijk alleen aan die inderdaad elitaire kerkelijke organisatie, dat de kerkeraad bleef ruziën terwijl de bevolking groeide? De toeneming van het percentage der doopsgezinden (369) zou ik niet aan de overgang van moderne hervormden tot hun groep toeschrijven want die voegden zich net als Van Gorkom meer bij de remonstranten; het cijfer wijst op migratie van Noordhollandse en Friese plattelanders naar Amsterdam. Als inderdaad de hervormde kerk de groei van de stad procentueel tot 1900 bijhield, waar kwamen die migranten dan vandaan en wat werd er kerkelijk voor hun gedaan? De vragen van Vermooten zijn met de opmerking dat hij zo eenzijdig was, nog niet beantwoord. En intussen heeft ook Van Tijn nog enig materiaal aangedragen! Amsterdam is radicaal, polariserend: bij het beroepen van predikanten valt het op dat in tegenstelling tot bijvoorbeeld Den Haag of Utrecht de 'ethische' richting zelden aan bod kwam, die wilde ingaan op de vragen van de nieuwe wetenschappen zoals de modernen deden, maar tegelijk vasthielden aan de traditionele belijdenis.

Zo laat ook deze theologische kerkgeschiedenis vragen open, en zou toch 'gebrek aan visie' een betere titel zijn geweest dan 'de strijd voor kerkherstel'. Maar mag men dat de schrijver, die al circa 1930 deelnam aan het 'Verbond tot Kerkherstel' onder leiding van de Groningse hoogleraar Haitjema, verwijten? Haitjema publiceerde in 1964 *De nieuwere geschiedenis van Neerlands kerk der hervorming*. Diezelfde visie staat achter de vijf delen over Amsterdam. Die visie maakt ook dit vijfde deel tot een zeer persoonlijk boek, uitstekend leesbaar als een 'groot vertelboek over hervormd Amsterdam', waarbij de schrijver iedere lezer die een beetje de termen of de situaties herkent, dwingt om een standpunt in te nemen en waarin hij stapels wetenswaardigheden en verhelderende anekdotes opdist die ons doen beseffen hoe hij zich beperken moest om binnen de omvang van dit boekdeel te blijven en het herdenkingsjaar van de alteratie, 1978, te halen. En het zou de moeite waard zijn, ook de ontwikkelingen na 1878 nog eens vanuit dezelfde overtuiging beschreven te krijgen, en dan even mooi uitgegeven!

O.J. de Jong

F. J. A. Broeze, *De stad Schiedam. De Schiedamsche Scheepsrederij en de Nederlandse vaart op Oost-Indië omstreeks 1840* (Werken uitgegeven door de Linschoten-Vereeniging, LXXX, ook uitgegeven als proefschrift Leiden, ISBN 90 247 2049 4; Den Haag: Martinus Nijhoff, 1978, xviii + 350 blz., f75,-, ISBN 90 247 2025 7).

Een rehabilitatie van de Nederlandse reders uit het begin van de negentiende eeuw, dat is wel de voornaamste conclusie die de lezer na kennismaking met dit boek zal trekken. Broeze benadert de geschiedenis van de vaart op Nederlands-Indië vanuit een individuele redery: de Schiedamsche Scheepsrederij. Een dergelijke aanpak wordt door hem het meest vruchtbaar geoordeeld om de geschiedenis van een bedrijfstak in het geheel te leren kennen. Het geeft de auteur in ieder geval de gelegenheid om, zoals hij zich in zijn inleiding

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