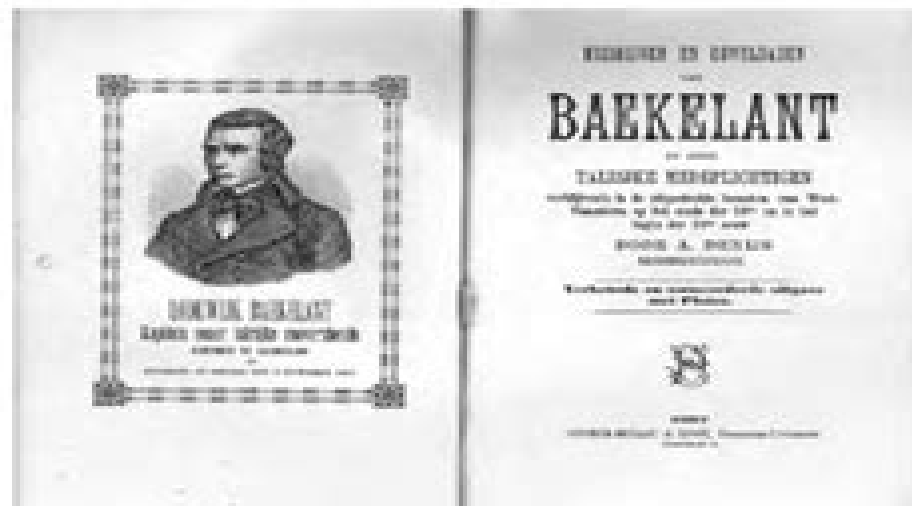


In al dan niet "officiële" vertalingen waren hier bijzonder populair: Bulwer-Lytton en zijn *Pompeji*, (The last days of Pompeii), Beecher-Stowe (De hut van Oom Tom), K. de Montépin, Dumas, Féval, d'Ennery, Souvestre en vooral Eugène Sue wiens *Wandelende Jood* en *De mysteriën van het Volk* (later *De Verborgenheden des Volks*) overvloedig worden vertaald en gedrukt.

Maar er is ook de eigen productie met Henri Conscience (1812-1883) op kop en die Conscience komt zelfs in Frankrijk veelvuldig aan de hak n.a. in *La Lecture, Journal du Jeudi, L'Ouvrier*.

Bijzonder veel gelezen is ook Pieter Geiregat (1828-1902) met zijn vele historische werken, een genre dat ook P. Cautereels (1833-1903) beoefent. Uiteraard is Conscience hem daarin te sterk, hij die overvuldig romantisme aan historie koppelt. Zeer geliefd wordt Pieter Ecrivisse met *De Treuen* (1844), *De helderijders* (1845) en *De verdronnen* (1859). En er is ook Emiel Dobbelaere met *De Geheimen van Gine* (na die van Parijs door Sue, die van Londen door Féval en in afwachting van die van Antwerpen, Brussel en Amsterdam). Ook "historische criminelen" vormen een geliefd onderwerp, die het via volksverlevering en volkslied tot vaak anonieme volksroman brengen zoals *Baekelant en zijnne cultijle medeplichtigen* of nog *Het wonderbaar leven van Cartouche*, beiden te Gent door Snoeck-Ducayn uitgegeven.

En dit soort boeken kent - gezien het succes - ontelbare plagiatissen, na-apers en kopieerders.



Baekelant en zijnne cultijle medeplichtigen, Snoeck - Ducayn Gent

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