

MISSO GENEALOGY.

D.B.U. Journal, of XXIX, Page 55.

ADDITIONS.

1. In Section XX, line 4, after date of birth of Eugenie Augusta Misso nee Andree, insert "died 6th May 1954."

2. In Section XLVIII, item 1, after date of birth of Sheila Joyce, insert the following:

"Married in St. Paul's Church, Milagiriya, 7th April 1951, Cecil George Austin de Jong, born 8th May 1925, son of Cecil Harold Ridgeway de Jong and Ina Anastasia Ohlmus. D.B.U. Journal, Vol. XXVIII, page 175).

3. In same section, item 2, after date of birth of Edward Geoffrey, insert the following:

"Married in the Chapel of the Transfiguration, St. Thomas' College, Mount Lavinia, 4th June 1955, Evelyn Constance Mabel Mack, born 25th October 1933, daughter of James Mervyn Mack and Queenie Pretoria Bartholomeusz. (D.B.U. Journal, Vol. XXXVIII, page 147.) He had by her— Neil Llewellyn Andree, born 30th March 1956."

4. In same section, item 3, after date of birth of Clifford Owen, insert the following:

"Married in the Church of St. Francis of Assisi, Mount Lavinia, 4th February 1954, Rebecca Angeline Ovida Chapman, born 19th May 1933, daughter of Matthew Lionel Chapman and Neta Doris Vanden Driesen. (D.B.U. Journal, Vol. XXV, page 60.)

D. V. A.

THE BURGHERS OF CEYLON.

A Flash-back.

The following letter, which appeared in an unidentifiable local newspaper about the year 1903, has been sent for publication by Mr Geo: E. Misso. It was discovered by him in an old Scrap-book kept by his mother.

Many a point in the letter is debatable, and not unlikely to provoke misconception. This must naturally be so since most of what was written bears the impress of ideas of those times before the Journal of the Dutch Burgher Union of Ceylon came into being as a missionary for Dutch History, and matters connected with its own Community.

Today however, even a stranger may have no difficulty in discovering who alone are entitled to a Burgher name, and who alone inherit the old Burgher traditions. Hence the issues over community and history provoked in the article can be easily brought into true perspective. It is in this light that we reproduce it. It will no doubt be read with much interest.

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The War in South Africa has kindled an interest in the Burghers of Ceylon. I propose briefly to refer to the origin, condition aims and aspirations of the community from the point of view of a member of the community addressing his own kith and kin.

It is hardly necessary now to explain that the word "Burgher" is not another English word for citizen and used with reference to the community for purposes of easy distinction. The Sinhalese and other nationalities living in the towns of Ceylon are not known as Burghers. The true origin of the name of the community is the same as the origin of the word Boer. Boer is the Dutch word for a farmer; Burgher is the Dutch word for the classes inhabiting the towns of Holland and chiefly occupied in the occupations and professions for the due carrying on or practice of which some education is required. South Africa was an agricultural country and the emigrants from Holland to that country were either farmers by profession or became such. Dutch farmers came out to Ceylon. The men who came out did so in the capacity of servants of the Dutch East India Company and their functions were such as those discharged by the Civil Servants of Ceylon of the present day. Galle was almost a more important town in Dutch times than Colombo. Here there would come first of all, the Commandeur; then the Opperkoopman (senior merchant); Onder koopman (junior merchant); Boekhouder (Accountant) &c. The Revenue branch of the service, had in its hands, the collection of the cinnamon which was a Government monopoly, hence the offices of senior and junior Government Merchants. The Dutch who came out to Ceylon were drawn from the class known as Burghers in Holland, and in fact known as such all over the civilized world. Very often the whole of the Dutch nation is