XIV.] JANUARY, 1925. [No. 3

Journal of the Dutch Burgher Union of Ceylon.

"Eendracht maakt Macht"

CONTENTS.

Contributions are invited from members on subjects calculated to be of interest to the Union. MSS. must be written on one side of the paper only and must reach the Editor at least a fortnight before the date of publication of the Journal.

Published quarterly. Subscription Rs. 5/- per annum, post free. Single copies, if available, Re. 1-50 to be had at the D.B.U. Hall.

Journal of the - - - -
Dutch Burgher Union of Ceylon.

VOL. XIV.] JANUARY, 1925. [No. 3.

THE CHANGING EAST.

A Lecture delivered at the D. B. U. Hall on the 27th June, 1924, by L. E. Blazé.

Ceylon is part of the changing East, and the position of Ceylon on the highways of ocean trade has made it specially liable to changes of every kind. In ancient days, its harbours,—Mannar, Galle, and later on, Colombo—were the meeting-place of Arabs and Chinese, of Greeks and Romans, of Persians and Egyptians, of Jews, Malabars, and Phoenicians;—traders, pilgrims and travellers, pirates, adventurers, and invaders. The visits of these strangers would ordinarily introduce changes of a sort, but such changes would affect the coast country chiefly, and then only to a slight extent. Changes were not rapid or frequent in the old days. The spirit of change, of swift and easy change, is of more recent growth.

Four hundred years ago, the Europeans began their invasions of Ceylon—Portuguese, Dutch, and British in succession. The marks of their influence lie around us on every side. Without entering into any detailed examination, let us take a rough, general survey of the changes that have taken place since the arrival of the Europeans.

Consider first the changes readily seen on the surface of the country. The port of Colombo, comparatively insigni-

ficant four hundred years ago, has been artificially enlarged and protected till it is now the "third port in the British Empire and seventh in the whole world." There were not many large towns in Ceylon even a hundred years ago; but towns and villages have multiplied along the coast, and extended far inland, each of them a busy centre of industry and civilized life. Up-country, the ancient, inaccessible hills have been cleared of jungle, and planted with tea and other profitable products. Comfortable houses and spacious mansions, not to speak of imposing public buildings, are found, not in towns only, but in country places which are not often visited by the townsman. Nor are these private residences furnished—grandly though some of them are furnished—in any Eastern style; the European mode is much more common. Excellent roads and bridges make communication easy; and roads were rare in the good old times. Modes of travelling have changed. In railway carriages, motor-buses, and motor-cars, we whirl along at a speed which twenty years ago we in Ceylon should have thought extremely dangerous. Our pilgrims do not now walk long and hungry distances to sacred shrines. Our letters go cheaply and without delay—at any rate, with less delay than formerly. Time is saved again by the telegraph and the telephone, and there are few people now who are surprised that through the telephone one can speak in Sinhalese or Tamil as well as in English.

Our manners and customs have also changed, and are changing. We are giving up the vernacular languages for English, both at home and in company, and European history is far more widely read than the history of Ceylon or of India. Our food and drink are changing more and more from what our "rude forefathers" were accustomed to eat and drink. We have given up chewing betel and have taken to smoking cigarettes imported from London and America. The dress we wear is different. The games we play are not those which are native to our soil. Native music is not often heard at social festivals in towns, and the songs we sing are the latest from the London music halls.

It is true that ardent patriots arise now and then to upbraid us for these anti-national tendencies. Occasionally there is a wave of reaction. But nobody seems really to mind, and the wave spends itself, and is lost and forgotten.

But it is not in externals only that the people of Ceylon have changed almost beyond recognition. Our very ways of thinking have altered,—whether for the better or the worse it is not for me to say here or now. I am recording and describing, not criticising. We now look upon the world which is near and around us, and on the world which lies far beyond us, with feelings which increasing knowledge and growing ambition have made quite different from before. The old apathy, for which the native races of Ceylon were continually blamed and ridiculed, is fast disappearing. It is those of European blood who are now charged with apathy. The native races realize that these are days of competition, and that competition requires the active use of every gift and every opportunity, if one is not to be left behind. Not very many are now satisfied with a leisurely life in a mud hut and an acre of coconut or paddy land. The haste to be rich has become a mania. The excitement of politics, and the repeated extension of political privileges unknown before, have shaken into activity communities that appeared to be sunk in invincible apathy.

Again, the old days of quiet meditation and mutual toleration and careless dependence on the goodwill of fate or our neighbours, are gone. We are learning that to be respected we must have physical strength and military strength, as well as learning and virtue; that passive non-resistance may be an admirable theory, but that active co-operation is far more likely to bring us nearer any goal which it is our ambition to reach. Gandhi has many admirers in Ceylon, but no followers.

Once more, we have apparently lost, or we are certainly losing, that ancient respect for authority which, in the East was a fundamental characteristic of all society. Youth will have its way, and youth is sure it knows. Parents complain

that children actually think for themselves and have the audacity to question the judgment of their elders. Young people do not come home in the evening before the lamps are lit; they go out of the house without permission; they form undesirable friendships; they make inconvenient marriages; they smoke cigarettes; they use odious slang expressions; they sing meaningless songs, usually of unrequited or despairing love, but often of a love that is rapturous and wonderfully intimate; they read frivolous novels; and they obey only on compulsion. The young ladies are as difficult as the young gentlemen, and all unite in disregard of parental authority.

The authority of Government is equally in transition. Feudalism existed in Ceylon for centuries, and the sanctity of the Sinhalese or Tamil King and his nobles was a tradition which was never disputed. When the European invader came to our coasts, that venerable tradition began to lose its force; but, roughly speaking, there was merely a gradual transfer of power and authority from the king to the European invader. But to-day, the ancient ideals of Government and Governmental authority are entirely gone, never to return. Democracy—whatever it may mean in the East—is the watchword of the present and the hope of the future. Our Government can be frightened or forced—so at least it is alleged—into submission by voters who are only "returned as literate." We are on the way to self-government, and soon we shall be a free people. Was such talk possible, were such ideas current, even thirty years ago, among the masses in Ceylon? Did any of us expect that in our days labour in Ceylon would be so united and organized as to indulge in labour strikes—that familiar luxury of the West? Judge, then, how fast and how far we have travelled on the path of political progress. We are still travelling, for the goal is far distant, and doubtless, the horizon towards which we move will recede, and recede as fast as we advance.

I have dwelt at some length on the changes which have taken place in Ceylon; on changes which we ourselves know and have observed; changes which were natural and inevitable, which might have been delayed, but had to come. Now, what has happened in Ceylon is only typical of what has happened throughout Asia and the whole East—from Egypt and Turkey which are practically Asiatic, through Arabia and Persia, to India, China, and Japan. All these years the East was popularly supposed to be changeless, and almost incapable of change. The unchanging East is a term almost proverbial; and to a superficial observer the East appears to be much the same now as it was hundreds of years ago. One may travel through vast tracts of Asia and find manners, customs, feelings just what they were reported to be in old books of travel. But though the East moves slowly, it moves. In all its peoples we find a spirit of change, of revolt, of movement towards some definite or some vague ideal of further attainment; and this new spirit influences, not only one sphere or aspect of life, but *every* sphere—society, politics, literature, religion.

One of the most striking signs of change is in the position of women. We are accustomed to the invariable description of women in the East, as being no more than chattels, slaves, or at the best, children. In all lands, in all ages, woman has held an inferior place, doubtless because of her inferiority in physical strength. In Europe, she has had a little more freedom and regard, and there her legal, social, and political disabilities have been gradually removed, and she is asserting herself with a vigour which is refreshing to most of us, but alarming to many conservative minds. In the East, she has been kept for centuries as the slave and toy of man. She has been secluded in harems and zenanas. She must be veiled when she is allowed to appear in public. Her carriage must be carefully curtained when she drives through the streets. She has been prevented from learning to read and write. She has no choice of her own in marriage. She cannot eat until the grown-up males of her family have eaten. In China she cannot sit at table with her husband; and her feet are bandaged from infancy till she has almost lost the power of walking on them. In many countries, she may be seen in public, but her voice must on no account be

heard. Her reverence for man is so profound that she will not pronounce her husband's name. Always, she has been brought up to regard man as her natural and established superior and lord. Milton's ideal relation between man and woman has been literally exemplified in the East—" He for God only, she for God in him ; " and it is worth remembering that that ideal relationship was not unfamiliar to England itself only half a century ago.

What is woman's position *now* in the East? Not very different, you may say, and that is true of the great masses of women. They are still uneducated, and their outlook on life is narrow. But the fetters that bind them are one by one being broken, and slowly but surely they are advancing to the fullest freedom. The higher and the better-educated classes appear freely in public, mix in society with people of other races, travel to Europe, think for themselves, and frequently act according to their own judgment. In India, the old prejudice against the education of females is gone, and Indian women graduate in the Universities, and have even established a Women's University which gives its own degrees. Indian women enter the professions, are employed as teachers in schools and as nurses in hospitals, and a few take a prominent part in politics. The ancient ideas of marriage are losing their hold Early marriages in India will soon be a thing of the past, and widow re-marriage will be permissible by both law and custom. In Burma, several thousands of women met a few months ago in a great Conference, and passed several resolutions on current political questions. One resolution was to boycott socially those men who cut their hair in the English fashion. In China, many girls, who, according to custom, were betrothed in infancy, advertise in the Chinese newspapers that they refuse to recognize such betrothals. In Japan, women have long had a freer life than elsewhere in the East. In Egypt to-day, the widow of a wealthy Pasha gives her time and money to a woman's movement which will advance the freedom of women. In Turkey, the wife of its autocratic ruler, Kemal Pasha, is a progressive and a suffragist with her husband's approval.

Perhaps we do not sufficiently realize all that this Woman's Movement involves. All these centuries, women have been the most conservative force in social life. It may be the ignorance and seclusion in which they have been kept; or it may be a vague, dumb instinct of self-protection or race-preservation ;—but the waves of progress have dashed against this restraining barrier again and again, only to be beaten back. Changes in religion, in social intercourse, in marriage, in caste relationships, in the habits and customs of daily life—all these changes have been prevented or moderated by the conservative instincts of woman. And now, this mighty force, which has all along been against change, is loosing itself from its ancient bonds and allying itself to the forces of progress. Not in Europe alone, but even in Asia, the home of the most deep-seated prejudices, of invulnerable conventions, of almost invincible obedience to authority and tradition. The change is of momentous importance, and nothing short of a revolution. All social life will be changed, for in social life the influence of woman is, after all, supreme. But there is nothing in this revolution that need alarm the most timid of us. There is rather much reason for rejoicing and confidence. In the expression of her individuality, when she realizes it more definitely, woman will bring her own special contribution to the general advance of civilization, to the enlargement of our ideas on national as well as of social life, making the race more humane, more venturesome, and, we may hope, more spiritual.

Let us turn to another part of our subject, and see how religion has been affected in the East. As you are aware, all the great religions of the world have had their origin in Asia. India has been the cradle of two great religions; China, Persia, and Arabia, are lands sacred to three other religions; while " with shining eyes, the Syrian stars look down " on " those holy fields " and that little town of Bethlehem, where " the hopes and fears of all the years " are centred for most of us here,

Has there been any change in the religious life of the East? Obviously, it would not be proper for me, on an occasion like this, to enter into much detail. But one of the general features apparent to all observers is this, that a spirit of enquiry is stirring and disturbing all the religions of the East. There is not only a revival of interest in so-called national creeds, but also a searching examination of the bases on which these creeds rest,—a scrutiny of original writings, an investigation of texts and interpretations of doctrine, a historical survey, a comparison with other creeds, a search for effective methods of preaching and extending the faith, where the faith has not been already accepted. Buddhism is perhaps the least rigid of all creeds, and its few essential requirements do not prevent it from adapting itself to modern thought. Muhammadanism is the most rigid of all creeds, but it is less intolerant to-day than it was yesterday, and it is finding new interpretations. Turkey's rejection of the Khalifat may or may not be final; but it is an indication of the new spirit growing among Muhammadan believers. Hinduism or Brahmanism is slowly shedding itself of beliefs and customs which have grown upon it, but are found to be not necessary to it. The non-Brahman movement is a sign of the times, though it is political rather than religious. Its effect on the caste-system, which has been considered the basis of Hinduism, will be of far-reaching importance. Still more remarkable is the movement for the relief of the untouchables, which has its counterpart in Ceylon in the effort to treat the Rodiyas as human beings, with religious needs not unlike more fortunate men.

No unprejudiced thinker will overlook or underestimate the influence of Western civilization on the religions of the East. And if Europe has influenced Eastern religious thought, it is also true that the East has had a share, especially within the last century, in influencing the religious thought of Europe. We are not now concerned with the merits or demerits of that influence; but we must not ignore the fact. The old scorn for Eastern religions which we find in old missionary books of travel has given place to a more

correct and reasonable attitude of respect and sympathy. The West is slowly returning to the teaching of S. Paul that "in every nation he that feareth God and worketh righteousness is acceptable to Him." And reviving Asia has yet her contribution to make to Christian thought.

Turning, lastly, to political and economic conditions, we find that the changes have been so penetrating, and in recent years so rapid, that statesmen and political philosophers are alike bewildered. Remember, that for two or three thousand years the East has been the home of unquestioning obedience to authority, whether native or foreign; of autocratic and despotic rule, where a king's act was indeed regarded as an act of God. Yet, these submissive peoples, unthinking in the main, and oppressed by a fatalism which kills all thought, are now become enquiring and critical politicians and independent thinkers, more and more impatient of authority.

Two features of this revolution are very noticeable. One is a growing sentiment of nationality, which was greatly stimulated by the late war. The small nations of Europe, till then ignored, have since been openly recognized,—Poles, Finns, Latvians, Lituanians, Albanians, Yugo-Slavs, and Czecho-Slovakians. So also in Asia, the peoples of every country have begun to realize their own individuality. Japan has already established hers; China and Siam are struggling to maintain theirs; Persia is still nominally free; Arabia has now a king of her own; Egypt is on the eve of full independence and sovereignty. And everywhere we hear cries like *China for the Chinese*, *India for the Indians*, *Burma for the Burmese*,—all culminating in a more significant cry, *Asia for the Asiatics*. That is an important fact,—the extent and intensity of this outburst of national sentiment, which demands to be satisfied in its own way, free from outside control; and we cannot be without sympathy for any nation—or community—which, without hostility to others, seeks to conserve and develop its own traditions and customs, to choose its own path of progress, to fulfil its own aspirations and ambitions, and to cherish the memory of all that is ennobling and inspiring in its own history.

The second outstanding feature of the political situation is the growth of a feverish desire for popular control over Government; in other words, for a transfer of authority from the king to the people, from traditional or hereditary rulers to a Government elected and controlled by the will of the people. Even in sovereign, self-governing countries, so radical a change as this has been found possible—as in Japan and China; and in large territories which are not self-governing, but under the rule of foreign powers, in countries like India and Burma, a change so revolutionary must of necessity take time. But the tendency is there, and political agitations, sometimes accompanied by violence, are increasing in number and force. The political unrest we notice in Ceylon is only a very faint copy of what prevails in other Asiatic countries, especially in India, where the political problems are most complicated. The acute Indian intellect has even discovered a new political force, that which it calls "non-violent non-cooperation." It savours strongly of that idealism which Lord Birkenhead denounced in politics. It was at first, or appeared to be, triumphant in India, for it appealed to a religious sentiment which lies deep-rooted in the Indian mind; but its continued success when it comes into contact with material facts is doubtful. However, political life in India and elsewhere is a real thing, an effective thing, a powerful thing. When you have a people who not only talk politics and devise elaborate political schemes, but are ready also to make genuine sacrifices of time, and money, and life itself, for the sake of their political convictions, then you have a patriotism which you can neither despise nor ignore.

There is a feature of these political agitations in the whole East, including Egypt and Turkey, which no observer can omit to notice without grave concern. It is this: however the different peoples may disagree among themselves, they are all united in varying degrees of hostility against the Eruopean. Centuries of Association between East and West have failed to soften asperities which have rather grown worse. Centuries of contact with Western civilization have left the Eastern peoples essentially unchanged in spirit;

But this contact with Western civilization has been the cause of all the revolutionary changes in the East, changes which were slow to be made at the beginning, but which have been alarmingly rapid in recent years. You may say that Eastern civilization is older than the Western, and that civilization began in the East and travelled from the East to the West. That, however, is a matter of little more than historical interest. Having travelled to the West, the civilization of the East took there a different form, and re-constituted itself so differently that to-day it is only the historical expert who is able to trace back its origin. You grow cotton in the East, and send the raw material to the West, where it is beaten and shaped into the cloth you wear in the East. You send the raw material of your coconuts to the West, and it comes back to you in such dainty forms as butter and biscuits. Facts like these may illustrate how Eastern civilization travelled to the West, and came back, centuries after, in a form almost unrecognisable; and this new Western civilization has been for the last four or five centuries the guiding and inspiring influence of the East. The East does not wholly reject it, or rebel against it, however proud it may be of its own; and those who reject it are compelled to acknowledge its power. There are reactions against it in India and other Eastern lands, but the physical force which accompanies Western civilization, and is part of it, is always the last and undisputed arbiter in all serious differences. That force is easily understood. It ignores all the most logical theories and all the most elaborate historical disquisitions. And it is irresistible. And then, there are the comforts and conveniences of Western civilization which the educated East will not willingly forgo. Asia is being Europeanized, and the process cannot be prevented. One day, no doubt, there will be a pause and a compromise; for no one will dispute that, with all its advantages, European civilization has its dangers; and no one will dispute also that Asia has many lessons yet to teach Europe. There are some who think that it is Asia which will save civilization.

Western civilization has influenced the East chiefly by the education which it brought. The schools and universities

it has established, the quickening literatures of England, France, and Germany, the philosophy and science and scientific achievements of the West—all these have kindled a fire which nothing can now put out. Western education has familiarized the East with Western manners and customs, and made most of them acceptable and many of them necessary. Personal association with men and women from the West has gone some way towards making changes possible; and travel to the West has become so easy that Europe is now more and more what it is geographically, an outlying province of Asia.

Next to Education and the social intercourse encouraged by education, would come Christianity. I do not speak now as a professed Christian, but as an ordinary observer, and it would be idle to deny the influence of Christianity in the changes which have taken place in the East, and we must concede to Christian missions—Portuguese, Dutch, English, French, and Italian—their due share of credit. Education itself, that is, Western education, has been the work of Christian missions. You may point to the reactions against Christianity, here and elsewhere; but those very reactions are an evidence of the power of Christianity. Christianity has entered the homes and touched the hearts of thousands whom neither education nor politics could have reached, and wherever it has entered it has been an enlightening, uplifting influence.

Another contributory cause of the Asiatic revolt was the rise of Japan as a world power. Some of us may remember how greatly Japan was in vogue during and after her war with Russia. After the war, she was hailed in Asia as the champion of Asiatic peoples and of their rights. Her example was certainly studied in India, and the possibilities of Asiatic Union were keenly discussed. The experiences of Asiatics in the war of 1914-18 helped to confirm the opinion that Europe would one day be compelled to yield to Asia the rights and privleges which Europe now enjoys and Asia does not.

There are thinkers who believe that a future Asiatic

invasion of Europe is not improbable. It has happened in the past. In the fourth century and the fifth, Attila and his Huns, who were Asiatics, ravaged Europe, and the modern Hungarians are largely descended from these conquerors. Four centuries later, the Arabs overran North Africa and then entered Spain, and held that peninsula for some seven hundred years. In the thirteenth century, the Mongals ravaged Europe as far as Vienna, and in the fifteenth century the Turks from Asia Minor captured Constantinople, which they still retain.

But the Asiatic of to-day is not dreaming of conquests in Europe—physical or economic; but he is dreaming of an Asia free from the domination of Europe. That is the real meaning of vague phrases like self-government, responsible government, Home Rule, and the like. It is the instinct of nationality asserting itself, the same instinct of nationality which makes a man, as well as a nation, refuse to be perpetually under subjection, which spurs him to hold himself erect and say, "I also am a man."

To a casual and superficial student of history like myself, it would seem that the world must expect a repetition of the past, and that the stars in their courses will one day bring about a collision between Asia and Europe,—a collision, economic certainly, physical possibly; that Asia, awakened, re-created, duly organized, will unite, first to expel the intruder, and then perhaps to advance against him in Europe. Such an event seems wildly ridiculous now simply because the West, with her arts and sciences, is better furnished with weapons of destruction, and the East is unskilled in the intricate science of modern warfare. But the Eastern intellect is quick to accept the teachings of chemistry and physics and to bend science to its use. The weight of numbers, again, is not to be despised. The power of fanaticism and revenge is not to be under-estimated. The conflict, if it comes, will be long and deadly.

But is the conflict inevitable? Must it be that Asia and Europe should again meet in deadly struggle, for existence

or for supremacy, race against race, colour against colour, creed against creed,—with the wasteful destruction of life and treasure, of the harvests or green fields of grain, of the priceless monuments of antiquity? That surely is not "the one far-off event to which the whole creation moves"! not the aim of progress, not the law of natural evolution. Does Nature work out her purpose by convulsions and catastrophies alone? Education, to the aims and methods of which so much attention is now given should surely bring about a more reasonable mental attitude. Religion—not Christianity alone, but all the religious teaching of the world—might well be expected to make so horrible a conflict as this impossible. "Divine philosophy" has a more honourable purpose than to be "procuress to the lords of hell." Statesmanship should not find the problem insoluble, and it cannot pass the wit of man to prevent a calamity, which in the dark ages may have seemed inevitable, but which with the growth of true civilization should be avoidable. Civilization must change its name or its meaning, if the civilized cannot stoop to lift the uncivilized, and if the less civilized, in learning to respect themselves, cease to respect the civilized. Civilization means intelligent freedom from prejudice and passion, mutual toleration and esteem; not a desire to burn and slay, but to regenerate and uplift; not selfishly to seize all one can for oneself, but give to others their due, and by the improvement of each to add to the welfare of all. *That* is the goal to which we must move, as nations, as communities, and as individuals; and not merely as a matter of sentiment, but because only so can we make impossible that catastrophe, which if it comes, will involve East and West in one common ruin. Hence, the lesson for us all, in these days of change, is to keep our eyes fixed on the changeless and eternal; not to attach more importance than is necessary to the transcient and perishable elements of social and national life, but to believe in, and to work for those principles which survive all change and cannot die. And here the East can help the West. Reverence for the spiritual, faith in the Eternal,—these are still vital and prevailing forces in the East; and these forces must in the end save civilization.

DUTCH PREDIKANTS IN CEYLON.

TRANSLATED BY C. E. DE VOS.

(Continued from Vol. X. p. 25.)

Gerhardus de Oude, D'Ouwde or Doude was born and educated at Leyden. From the fatherland he first arrived in Ceylon and was later transferred to Cochin, in 1692, to succeed the Rev. Rud: Meerland. He was labouring there in the autumns of 1693, 1694 and made efforts to study the native languages. In 1699 he left Cochin for Jaffnapatam and, on the 1st February 1900, succeeded the lately deceased Rector Adriaan de Meij. For some time he had the sole charge of the Congregation and of the Malabar Seminary untill in 1701, he was assisted and later succeeded by the Revd. Philip de Vriest. In 1702 he look up the Chaplaincy at the Castle. In May 1705 he was transferred to Colombo. He had been ailing seriously and for a long time and died in Colombo in 1720. On one occasion at the close of an examination at the revised Singhalese Seminary he, supported by Predikants Nicolaas Riemerzma and Arnold Swem expressed his dissatisfaction frankly and vigorously with the results and maintained his position without hesitation against the Governor Mr. Cornelius Jan Simons. The exaggerated sensitiveness and touchiness so often observed in India manifested itself on this occasion. The custom had been for the Civil Commissioners out of courtesy towards the Predikants to offer them seats in their carriages. As soon as this custom ceased to be observed (1723) these reverend gentlemen who felt themselves slighted decided not to go on foot, "not to run" "as brats after the coaches." They stayed away and the examination did not come off. De Oude frequently reported with similar frankness on the other schools in Ceylon in 1704.

Joh: David Palm was a German by birth and a weaver by occupation. He received his education at Berlin from Jaeneke. In March 1802 he was admitted to the Ministry when he was 26 years old. He was trained at the expense of the London Society and was sent out in August 1803. He served the Ministry at Colombo, Jaffnapatam and elsewhere.

were known to the natives as the "lansi," as distinguished from the "tupasses." Even up to our own day, less than half a century back, this was the sense in which the word was used; and proud indeed were the Dutch Burghers of the day to hear themselves spoken of as the "lansi" when it was necessary to distinguish them from other Europeans or European descendants.

When the rule of the Dutch East India Company came to an end the distinction between "Company's Servants" and "Burghers" ceased to exist, and, as we know, all the Dutch descendants were described, both by themselves and by others, as "Burghers" or citizens. Now the word "Burgher" always had a distinct meaning in Dutch times. It was applied only to those outside the Company's service who dwelt in the towns, either under acts of burghership or enrolled under the militia or "burgery." But there was another class outside this, to which, from their occupation and means of livelihood, was applied the term "ambachtslieden," i.e., handicraftsmen. Tailors, shoemakers, tinkers, carpenters, etc., came into this class, and, according to the custom of those days, when the son usually followed the trade of the father, these handicraftsmen kept together and formed a community by themselves. This community was largely re-inforced by the "tupasses." Thus we see how, when the British succeeded the Dutch, and certain Dutch terms and names denoting existing things had to be translated into English, the expression "ambachtslieden" came to be rendered, perhaps not quite correctly, "mechanics." We all know how this word has been used here to denote a particular class, not with reference to their trade or occupation, but to their birth and descent. These "mechanics" were not Burghers, nor were they "lansi," a fact which they themselves realized and asserted. I have a clear recollection of an ancient shoemaker of my native town, once, many years ago, complaining bitterly against a rebellious son from whom he had received an affront, and of hearing him exclaim in his Portuguese patois, "Mynheer, elle te lembra elle tem um burger," "Sir, he imagines he is a Burgher."

Such were the thoughts and feelings of these people a few decades ago and such was the use of the word "burgher" and of its correlative "lansi." But what do we find to be the case at

present? The word "burgher," itself of Dutch derivation, has lost its former significance and the name "lansi," which meant *The Dutch*, has now been appropriated by every "mechanic" of "tupas" origin. As a matter of fact these people have not the remotest trace of Dutch blood in their veins nor do they outwardly exhibit any evidence of such descent. Yet as the old generation of Dutch folk passed away, and with them the knowledge of some of their traditions, the Dutch descendants of the present day have complacently submitted to this and many other usurpations which sometimes expose them to indignities from which their true position and character should spare them. The true Burgher of the present day, ignorant of the history of the word "lansi," will be found to repudiate the application of the name to him; and, indeed, the word has now acquired such an odour as to have lost its original meaning. This, as I stated at the commencement, is an excellent example of a name having in the course of time completely changed its significance. Considering its appropriation by a class of people who have no common origin with those to whom the name rightly belonged, and the present application of the term generally, it may be questioned whether it could any longer be claimed by the Dutch Burghers or applied to them at all. This, on sentimental grounds, and also from an antiquarian and philological point of view, is indeed much to be regretted; but it is by no means an uncommon instance of the vagaries one meets with in the life history of names and of the vicissitudes through which words and phrases pass from one generation to another.

R. G. A.

DUTCH COMPANY'S SERVANTS IN 1796.

SECOND LIST.

The following is a list of those Company's Servants in Colombo to whom temporary allowances were granted by the British Government in 1796, in terms of the Capitulation:

Adriaan van Dort
Johan Godlob Renker
Justinus Rutgard Visser
Willem Martensz
Petrus van Dort
Jan Carl Andriesz
Petrus Ripsema
Abraham Ide
Barend de Jong
Harmanus de Run
Benjamin Ritscher
Clandinus van Prattan
Johan Frederik Spoor
George Coenraad Pape
Willem Adamsz
Arend Petrus Sterk
Lambertus van der Linde
Justinus Christoffel Goldestein
Willem Harmanus van Buuren
Andries Christiaan Dirksz
Weddik Beukman
Frans Philip Fretz
Robert Aldons
Cornelis Herrig Bouti
Godfried Le Dulx
Simon Bartholomeus Woutersz
Harmanus Loos
Johannes Cerolus Gerhard
Justinus Rutgard van Geyzel
Jonas Brinkman
Arend van Hagt
Lourens Spittel
Hendrik Benedictus van Dort
Balthazar Anthony Moens
Riter Cornelis Hoffman
Jan Hendrik Reckerman
Jan Lambert van Buuren
Jan Jacob Gerhard
Lodewyk Singer
Jacobus Taket
Wilhelmus Jacobus Le Dulx
Hendrik Christiaan Engel
Albert Cornelis de Vos
Jacobus Ernestus van Hagt
Wilhelmus Harmanus Maas
Gabriel Nicolaas Felsinger
Johan Nicolaas Mack
Petrus Johannes de Run
Pieter Kalenberg
Caspar Gerard Kalenberg
Juriaan Christoffel Blume
Abraham Hendrik Heer
Lourens Albertus Pompeus
Pieter van Geyzel

A LETTER FROM BATAVIA, 1807.

TRANSLATED BY R. G. ANTHONISZ.

[The writer of this letter was in Ceylon in the Dutch Company's service and left for Batavia at the end of 1806, with the hope of sometime returning to the island. The letter is addressed to his wife who remained behind in Ceylon with her two children. It may be mentioned that this was the last letter he wrote; for, within a short time, he himself, like several Ceylon friends he refers to, "paid the toll of nature" in Batavia, becoming, as he says, a victim of that climate—*een offer van dat climaat.*]

8th March, 1807.—Having learnt that the Portuguese ship was bound for Bombay and was likely only to pass Colombo, I decided not to despatch this letter by her, partly because the opportunity was rather an uncertain one, but chiefly because I wished to redeem my promise to you to let you know how I fared as regards my promotion. This afternoon I shall call on my patron, Mr. Veekens to ascertain what he has done for me. He is the Chief Secretary of the Supreme Government and is a young man of about 28 years.

The last night I spent on board the cartel ship I was robbed in my hammock of my gilt watch with the gold chain, signet and key. Other passengers have had their trunks and chests broken open in the hold and partly deprived of their belongings.

The description given to us in Ceylon of the fine buildings and gardens here, I find was not much exaggerated; so also with regard to the vegetables and other food stuffs. The potatoes here I find to be very good, and the cabbage, carrots, peas and beans as tasty as any in Europe.

11th March, 1807.—Through the agency of Mr. Veekens, whom I have previously referred to, I have been advanced to the post of qualified *boekhouder*, and perform my duties in the office of the Secretary of Justice, who is a brother of Mr. Veekens. He is not more than 24 or 25 years and has only been here 3½ years. Being himself a well-bred young man he treats me as an unfortunate *gentleman*. He is a *Koopman* and has an annual income of 10 or 12 "takken," as they say here. Conradi has not been

placed in a higher position than he had, viz., *titular onderkoopman*, and has to work in the office of His Excellency's Private Secretary; but he applied for and receives a salary of 75 rix-dollars a month. As for myself, I work only from 8 or 8·30 to 11 a.m. with the Secretary and have sufficient spare time to practise as a proctor; which they assure me will bring me an income which will enable me to keep a carriage and two horses. This is one of the necessities here from a health point of view; because a quarter of an hour's walk in the heat of the sun often costs one his life. From the time of my arrival here I have kept a hired carriage, which costs me 12 rix-dollars a month; but as this will prove rather expensive, I intend procuring my own equipage at the first opportunity. After the first expense the cost of keeping it will not be much.

Boon and Ritberg were admitted as cadets and, within a few days, were promoted to be officers, on a promise made to them.

Juffrouw Beukner and her children, the wife of doctor Aarniks, Lieutenant Bartels, two children of Schutz and a few slaves have paid the debt of nature, or rather, have already become victims to this climate. Aarniks, Drost and certain others are wrestling with inexorable death. Samlant had a severe fever but is now recovered, although much dejected, as indeed we all are.

I take nothing but soup, potatoes and green vegetables, very little meat, and no fruit except pineapple, and everything very moderately—half rations. I go early to bed and rise early, have the exercise I used to have in Ceylon, and drink my "sopje" as usual, which last I have been recommended to do by Mr. Carstens, who tells me that drinking does less harm here than eating.

17th March, 1807.—I thought I had already overcome the dangers of this climate, but no: it is indeed a stubborn enemy; and the attack I had at the hotel was after all but a "sham fight."

The day before yesterday, in the evening, I got a violent fever with severe headache, which continued throughout the following night. As this attack appeared to me to be rather a severe one, and

I felt it had taken a strong hold of me, I sent last morning for doctor Schaap, who had himself lately recovered from a similar illness. After inspecting my tongue, feeling my pulse, and making the usual preliminary examination, he did not find me quite so seriously ill; but he ordered me to lie up a few hours and then take a small laxative. This has left me somewhat weak; but it has, however, had this effect, that, although not entirely free from fever, I am able with slight exertion to sit in my room and write, and I am free from the headache. This morning the doctor came again to see me, and finding me still with fever, ordered a calomel pill every two hours and a small wine glass of a certain mixture which he prescribed. I greatly fear for my poor teeth: the one which, as you know, was loose is now on the point of dropping out; but what is the use of good teeth on this earth! It is better to return to Ceylon toothless than to be buried here with the best of teeth.

The provision made here for the education of youth is very bad indeed. There are neither public schools nor private teachers. The wealthy send their children to Europe and Tranquebar; those of moderate means send them to Samarang; but the poor have to see them grow up like cattle, unless they are able to teach them themselves. To this must be ascribed the fact that most of the young people here, who have not left their mother's apron string are so stupid.

Of the much vaunted hospitality of the inhabitants there is not a shadow to be seen; almost all are egoists and complain of the evil times while, at the same time, they live in magnificent houses, elegantly furnished, and keep a luxurious table with brilliant equipages in which they drive along the fine road from Molenvliet to Weltevreden and back again by Jakatra.

Iges, who has come here for a holiday from Japan, and lives with Mr. Veekens, the Chief Secretary of the Supreme Government, is as 'stout as a bear', and looks altogether as if he had just come from Europe. His position as onderkoopman and the patronage of great folks gives him a status among the high officials. I believe that financially also he stands on a good footing. He dresses like a burgomaster. Father and son could not recognize

Your husband he cured me when ill of bronchitis,
And declined to accept any fee,
For, being a Fellow of learned Societies,
He was a good fellow to me.

Says the doctor, "If ever I fell among thieves
And be tried for my life at the dock,
I'm sure you'll defend me without any fees
And save my poor neck from the block."

I agreed, but my rule at the bar was at stake:
No rule you may say is absurder:
But I ne'er did a very bad case undertake
And I always fought shy of a murder.

When a murderer expected a witness attacked
Or the judge or the jury harangued
I've always returned him his money intact
And desired him to "go and be hanged."

Now I know that your husband, though of doctors the chief,
Is not given to murdering his fellows
And I'll never have the chance of declining the brief
Or of sending him off to the gallows

So I say to the pearls, "as there's never a chance
Of the doctor being tried for his life,
Instead of the doctor go you and be hanged
On the ears of the doctor's wife."

HOUSEHOLD HINTS.

How to make Broeder.—We have been favoured with the following recipe from a much valued lady correspondent—a member of the D.B.U.

3 lbs. dough (or its equivalent, price 50 cts,); ½ lb. fresh butter; 2 dozen eggs; 1 lb. sugar (soft); 4 lbs. raisins.

The dough can be purchased at any bakery, but at the present day you will find that it arrives in a highly leavened state, and the sooner you can apply yourself to kneading it the better. This should be done on a pastry board for at least 10 minutes. Do not proceed to mix in the butter until the dough is of a firm consistency. The butter should be added in pats while *keeping up the kneading*, and the same must be done while the yolks of the eggs are thrown in one by one. If the batter shows a tendency to "run," do not add all the eggs, as the sugar has to come in. It is possible to turn out a very passable Broeder, with fewer eggs and more butter, in that case you will probably turn out an ordinary cake, and all your trouble wasted, instead of the light and spongy consistency which the ideal slice of Broeder should have when baked.

(The full complement of 30 eggs kneaded into a Broeder, was considered a triumph of culinary art in the past generation—whether from the excellency of the dough then supplied, or from the modest proportions of the eggs of the village "koli" is not clearly known). Before sprinkling in the raisins, the beating up or clapping together of the batter should take place. If this is well done, you will observe that hollow bubbles will form themselves at intervals. This is a sure sign that your work has been successfully and well done. You will now be able to lift the entire batter, and place it in a buttered Broeder pan. Bake in a hot oven.

Burgher Soup (Burgersoep).—Take 2 lbs. of loin of beef and 2 oz. of shin of veal; put over this 2½ quarts of water with a spoonful of salt and let it boil. After skimming, put in one head of celery with the leaves chopped fine and ½ oz. of rice and allow the whole to boil slowly for 4 hours. Thicken the soup with a little flour. (From *Het Nieuwste Koekboek* by Ernest van Houten.)

NOTES OF EVENTS.

Lectures.—The following lectures were delivered:—

26th September, 1924. "Shakespeare's Women" by Mr. R. A. Kriekenbeek.

31st October, 1924. "Readings from Kipling" by the Rev. W. S. Senior.

28th November, 1924. "Reminiscences of Scottish University Life" by the Rev. C. V. A. MacEchern.

The November lecture concluded the series for the year. While thanking the lecturers for their ready response to the appeal of the Union, we feel that our special thanks are due to the Reverends W. S. Senior and C. V. A. MacEchern, who, though not members of the Union, cheerfully gave of their time and talents to our service.

To Mr. J. R. Toussaint, our energetic Secretary, who spared neither time nor effort to arrange the scheme of lectures and to advertise them, we offer our sincere congratulation and thanks.

The great success which attended the lectures and their increasing popularity must be a source of satisfaction to him.

Social.—The monthly entertainments fixed to take place on the first Friday of each month continue to attract large numbers. We heartily congratulate Mrs. H. P. Joseph on the success which has attended her efforts to revive the social life of the Union.

St. Nicolaas' Eve, 5th December.—This popular event drew as usual a large attendance of children and the older folk. The arrangements worked very satisfactorily and the distribution of toys was well arranged and smoothly carried out.

The Police Band was present and played an excellent selection of music.

New Members.—The following were elected during the quarter:—Clive Conrade Schokman, Edgar Aelian Harper Ebert, Percival Jerome Muller, Samuel William Walton Claasz, Thomas Ernest Walter Moldrich, George Alfred Henry Wille.

Obituary.—Caspar Thomas Leembruggen at Kalutara, Wilfred Henry Anthonisz at Colombo.

EDITORIAL NOTES.

Notices of Births, Marriages and Deaths.—Members of the Union are entitled, free of charge, to the insertion of notices of domestic occurrences. These notices must be restricted to a bare statement of the name or names, place, and date of occurrence, and must be sent to the Editors of the Journal.

Standing Committee for Ethical and Library Purposes.—The attention of members is invited to the need for co-operation in carrying out the objects laid down in sub-section (*f*) of Rule 2 of the Constitution. Any suggestions on this subject are to be addressed to the Honorary Secretary of the Committee for Literary Purposes, Mr. J. R. Toussaint, Muresk, Clifford Place, Bambalapitiya.

The Journal will be issued at the end of every quarter, post free, to each member of the Union who pays a subscription of Rs. 5/- per annum towards its cost of publication. Literary and other contributions are invited and should be sent to Mr. E. H. VanderWall, Linton, Brownrigg Road, Colombo, Secretary of the Board of Management, while all remittances on account of the Journal should be made to Mr. J. R. Toussaint as above.

Changes of Address.—**All change of address (especially within the last three years) should be notified without delay to the Honorary Secretary of the Union, Dutch Burgher Union Hall, Serpentine Road, Colombo, or to the Honorary Treasurer of the Union. This will ensure the safe receipt by members of all notices, invitations, report, etc.**

Those members who have not received their copies, are kindly requested to notify the fact to the Honorary Secretary of the Union.

Remittances.—Remittances, whether of subscriptions due to the Union or contributions for special objects, must be made to the Honorary Treasurer of the Union, Mr. A. R. Bartholomeusz, Selkirk, Dickman's Road, Havelock Town, and not to the Honorary Secretary.

Remittances on the account of the Social Service Fund must be made to Mrs. G. S. Schneider, Braemar, Ward Place, Colombo, the Honorary Secretary of the Standing Committee for purposes of Social Service.

Dutch Burgher Union of Ceylon Buildings Co., Ltd.—All communications should be addressed to G. H. Gratiaen, Esq., Secretary of the Company, D. B. U. Hall, Serpentine Road, Colombo.

Frewin & Co., Printers, Colombo.