

# Journal of the Dutch Burgher & Union of Ceylon

*"Eendracht maakt Macht"*

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*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.*

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HON. SIR HECTOR VAN CUYLENBURG.

# Journal of the \* \* \*

## Dutch Burgher Union of Ceylon.

VOL. VII. PART III.]

1914.

### SIR HECTOR VAN CUYLENBURG.

The Dutch Burgher Union may, we think, justly claim a share in the honour which His Majesty the King has conferred on its President. Sir Hector van Cuylenburg has been associated with the Union from its very beginning and took part in its formation. For the last two years he has been its President and has filled the office with a tact and ability which the members have much appreciated. It is very natural, therefore, that when the intelligence came that he had received the honour of Knighthood from His Majesty, the members of the Union should rejoice at what they considered to be, not only a personal distinction bestowed on a worthy countryman, but also an honour to their own particular community.

Sir Hector van Cuylenburg has served the public of Ceylon in many capacities, and he holds the proud distinction of being the first Burgher Representative in the Legislative Council elected by the suffrages of the community. He was among the first who joined the Volunteer Force in Ceylon when it was organized in 1881, and continued on the active list till within a few years ago, when he retired with the brevet rank of a Lieutenant Colonel. Last, but not least, he has been the proprietor of the first penny daily paper started in Ceylon. All these circumstances give him a right to the pre-eminent position he now occupies in the Island; but we need not here dilate on any of his public services, as the interest we have in our worthy clansman centres round his social and not his political life.

By birth and family connections Sir Hector van Cuylenburg is a representative of the best traditions of the Dutch Burghers of Ceylon. This will be manifest from the complete genealogical table of the family compiled by Mr. F. H. de Vos appearing in the present issue of the Journal. It will be seen that Sir Hector is the direct lineal descendant of Wilhelmus Philippus van Cuylenburg of Rosendaal, who came out to Ceylon in 1739. This Wilhelmus Philippus van Cuylenburg, like his great-great grandson of our day, bore arms in the local militia as Captain of the Burgery, having obtained his discharge from the East India Company's Service on an act of Burghership. A Will, executed by him in 1761, would seem to show, that, though long separated from his friends in the Fatherland, and with no prospect of rejoining them, his thoughts must have turned lovingly to his distant home in Breda; for we find him leaving 200 Caroli guilders to the poor of his native town Rosendaal. By the same Will he left to his two sisters, Johanna and Maria van Cuylenburg, living in Rosendaal, a legacy of 300 rix dollars, and to his eldest brother Henricus Cornelis van Cuylenburg, Minister of God's Word at 's Heer-Abts and Simonskerke in the district of Goes, "as a memento, a throatlet and knee and shoe buckles of pure gold, with the catches and clasps of the shoe buckles of silver". His death occurred at Colombo on the 15th April 1762, and the following entry appears in the Official Diary for the year:—"Friday, April 16.—The Captain of the Burgery (Militia) Wilhelmus Philippus van Cuylenburg having died in the night, his body was interred this afternoon in the Dutch Church here. The funeral procession was headed by a Company of the Burgery commanded by their Lieutenant, and followed by the family arms of the deceased borne by an Ensign of the same Company; and, as the body was placed in the grave, the Company of the Burgery fired three volleys out of their muskets".

Sir Hector van Cuylenburg's father, Dr. Petrus Henricus van Cuylenburg, was in the Civil Medical Department of Ceylon for many years, being stationed during the greater part of his service at Kalutara, which the family have looked upon as a second home. It was here that Sir Hector began his professional career as a Proctor, transferring his practice to Colombo after a few years. His mother, Eliza Morgan, was a daughter of Richard Owen Morgan and a

sister of Sir Richard Francis Morgan, at one time Acting Chief Justice of Ceylon. Sir Hector married in 1872, his cousin, Joselina Sissouw Morgan, and they have one son, Hector Richard Henry Morgan van Cuylenburg, who at the time we are writing this, is commanding his company of Volunteers in the defence of the old Dutch Fort of Galle. To complete this happy sequence of military service it must be mentioned that his son, Hector Morgan Simmonds Bayley van Cuylenburg (Sir Hector's grandson), is also at present doing duty in his father's Company.

Sir Hector and Lady van Cuylenburg have for many years occupied a prominent social position in Colombo. They have given their support to every movement organized for the benefit of the people, and it is superfluous for us to state that their popularity is universal in the Island. Their circle of friends and acquaintances is not limited to the community to which they specially belong, but extends to the people of all classes and creeds, who, with us, share this Island as a home. A social function, of which a fuller account appears elsewhere, at which Sir Hector and Lady van Cuylenburg were entertained by the members of the Dutch Burgher Union, took place at the Union Hall on Saturday, the 1st August. It remains for us only to repeat here the good wishes expressed on that occasion and to reiterate the hope that the worthy couple may be long spared to enjoy the honour so graciously conferred on them by our Sovereign.

# GENEALOGY OF THE FAMILY OF VAN CUYLENBURG OF CEYLON.

COMPILED BY MR. F. H. DE VOS.

## I.

*Johannes van Cuylenburg*, Predikant, Rosendaal (Breda), b. at Utrecht 8 February 1668, m. 26 February 1704 *Elizabeth Soest* b. at Utrecht 30 October 1675. He had by her:—

- I. *Henricus Cornelis van Cuylenburg* b. January 1705, m. .... *Schyfer* and had by her:—
  1. *Johanna Arnoldina van Cuylenburg* m. *Arnoldus Braam*, Predikant.
- II. *Johannes Philippus van Cuylenburg* b. 22 December 1705, m. (1) *Josina de Jong* and (2) *Gertruida de Leeuw*.
- III. *Johanna van Cuylenburg* b. 7 March 1708, d. at Ter Goes 1761, m. *Johannes Hogenhoed*, d. 1762.
- IV. *Jacobus Wilhelmus van Cuylenburg* d. 1750, m. *Petronella Visser*.
- V. *Christiaan van Cuylenburg* b. 28 July 1709, d. 1747.
- VI. *Maria van Cuylenburg* b. 14 February 1711.
- VII. *Maria Petronella van Cuylenburg* b. 17 July 1712.
- VIII. *Aletta van Cuylenburg* b. 31 January 1714, m. *Johannes de Graaf*.
- IX. *Elizabeth van Cuylenburg* b. 31 January 1714, d. 8 February 1714.
- X. *Wilhelmus Philippus van Cuylenburg* (who follows under II).

## II.

*Wilhelmus Philippus van Cuylenburg*, Captain of the Burgerij, Colombo, b. at Rosendaal 21 May 1718, d. at Colombo 9 April 1762. m. (1) at Colombo 19 November 1741 *Antonia Gomez* and (2) at Colombo 19 October 1760 *Maria Rebecca Ebert* (VI. Journal D. B. U. 76).

Of the first marriage:—

- I. *Johannes Wilhelmus van Cuylenburg* (who follows under III).
- II. *Michael Roeloff van Cuylenburg* (who follows under IV).
- III. *Maria (Petronella) Elizabeth van Cuylenburg* b. at Colombo 10 December 1748, bap. there 22 December 1748.
- IV. *Christiaan Leonard van Cuylenburg* bap. at Colombo 30 June 1754.
- V. *Petrus Henricus van Cuylenburg* (who follows under V).

Of the second marriage:—

- VI. *Philippus Jacobus van Cuylenburg* (who follows under VI).

## III.

*Johannes Wilhelmus van Cuylenburg*, Captain of the Burgerij, b. 29 June 1743, m. (1) at Colombo 14 June 1767 *Petronella Pardoën* b. at Colombo 16 February 1754, bap. there 24 February 1754, d. 14 April 1788, d. of *Jan Pardoën* of Hamburg and *Maria Dierckze* and (2) at Colombo 30 October 1791 *Johanna Brinkman* (widow of *Johannes Fredrik Aubert* of Macassar, onderkoopman) bap. at Colombo 11 September 1746, d. of *Frans Nicolaas Brinkman* of Esserhausen and *Hendrina Carlier*.

Of the first marriage:—

- I. *Maria Petronella van Cuylenburg* b. at Colombo 29 August 1768.
- II. *Johanna Elizabeth van Cuylenburg* b. at Colombo 30 March 1770, m. at Colombo 24 July 1791 *Pieter Cornelis de Vos* boekhouder and sworn clerk of the Governor, b. at Colombo 22 April 1754, s. of *Johannes de Vos*, onderkoopman and *Maria Hoefels*.
- III. *Arnolda Jacoba van Cuylenburg* b. at Colombo 7 August 1771, bap. there 11 August 1771, m. at Colombo 28 December 1784 *Laurens Fredrik Broberg* of Stockholm, Capt.-Lieut. (Artillery).
- IV. *Henrietta Cornelia van Cuylenburg* b. at Colombo 9 March 1773.



- V. *Johannes Arnoldus van Cuylenburg* bap. at Colombo 7 February 1775.
- VI. *Johannes Wilhelmus van Cuylenburg* b. at Colombo 12 June 1776.
- VII. *Johannes Jacobus van Cuylenburg* b. at Colombo 31 July 1778.
- VIII. *Johannes Frederik van Cuylenburg* b. at Colombo 15 October 1780. m. at Galle 1813 *Johanna Elizabeth Koopman* of Matara.

## IV.

*Michael Roeloff van Cuylenburg*, Assistant, b. at Colombo 5 November 1744, m. at Colombo 1 November 1772 *Dorothea Christina Goldestein* bap. at Colombo 29 June 1755, d. of *Daniel Goldestein* of Treptois and *Dorothea Herris Bouty*. He had by her:—

- I. *Henricus Cornelis van Cuylenburg* (who follows under VII)
- II. *Johannes Petrus van Cuylenburg* b. at Colombo 20 July 1779.
- III. *Martina Elizabeth Dorothea van Cuylenburg* bap. at Colombo 4 Nov. 1789.

## V.

*Petrus Henricus van Cuylenburg* bap. at Colombo 2 April 1752, m. (1) at Colombo 12 April 1772 *Anna Louisa Pardoën* b. 3 October 1756, d. of *Jan Pardoën* of Hamburg, Qr. Master, and *Anna Maria de Silva* (widow of *Jan de Coning*, Qr. Master), and (2) at Colombo 5 June 1785 *Maria Cornelia Sigveld* (widow of *Cusparus Adrianus Doebratsz*, Assistant) bap. at Colombo 26 December 1756, d. of *Abraham Sigveld* and *Anna Cornelia Leus*.

Of the first marriage:—

- I. *Wilhelmus Philippus van Cuylenburg* b. at Colombo 10 May 1773, m. at Colombo 17 October 1814 *Gertruida Elizabeth Sperling*, d. 3 June 1817. He had by her:—
1. *Caroline Gertruida van Cuylenburg* b. at Colombo 28 September 1815, m. *John George Reimers*.
2. *Gertruida Elizabeth van Cuylenburg* b. at Colombo 27 April 1817, m. *John Arnold Christoffelsz*.

- II. *Julius Adolphus van Cuylenburg* bap. at Colombo 1 June 1775.
- III. *Anna Carolina van Cuylenburg* bap. at Colombo 25 Feb. 1776.
- IV. *Petrus Henricus van Cuylenburg* bap. at Colombo 31 August 1777, m. (1) at Colombo 29 June 1806 *Johanna Adriana Meier* bap. at Colombo 1 May 1791, d. of *Hermans Meier* and *Anna Maria van Charlet* and (2) *Johanna Elizabeth Keuning*.

Of the first marriage:—

1. *Augusta Aletta van Cuylenburg* bap. St. Peter's Church, Colombo 7 October 1809.
2. *Maria Eliza van Cuylenburg* b. at Colombo 12 January 1811.
3. *William Abraham van Cuylenburg* b. at Colombo 16 March 1813.
4. *Justina Emerentia van Cuylenburg* b. at Colombo 3 June 1814, m. at Colombo 23 July 1838 *G. H. Ferdinandsz*.
5. *Carolina Gerardina van Cuylenburg* b. 18 Feb. 1817

Of the second marriage:—

6. *Emelia Antoinette van Cuylenburg* b. 28 June 1823, m. *Jacob Henry Raffel* b. 27 June 1814, s. of *Christiaan Jacob Raffel* and *Engeltina Susanna Giller*.
7. *Carolina Seraphina van Cuylenburg* b. 25 August 1834.

- V. *Carolina Arnolda van Cuylenburg* b. at Colombo 1 March 1779, m. at Colombo 25 April 1802 *Christiaan Frederick Reimers*, Surveyor.

- VI. *Metta Elizabeth van Cuylenburg* bap. at Colombo 25 February 1781.

Of the second marriage:—

- VII. *Abraham Cornelis van Cuylenburg* (who follows under VIII).

## VI.

*Philippus Jacobus van Cuylenburg* b. at Colombo 5 October 1761, m. at Colombo 21 May 1780 *Magdalena Elizabeth de Jong* d. of *Barent de Jong*, boekhouder, and *Agnes Emerentia Bevere*. He had by her:—

- I. *Maria Rebecca van Cuylenburg* b. at Colombo August 1781, m. there 28 June 1801 *Everardus Johannes Jongbloed*, bap. at Colombo 12 February 1780, s. of *Johannes Everardus Jongbloed*, Adjutant of the Burgerij and *Johanna van Ham*.
- II. *Agnes Emerentia van Cuylenburg* b. at Colombo December 1783, m. 8 April 1804 *Johannes Justinus Stork*.
- III. *Petrus Henricus van Cuylenburg* b. at Colombo 1785.
- IV. *Gustaaf Willem van Cuylenburg* bap. at Colombo 9 April 1790.

## VII.

*Henricus Cornelis van Cuylenburg*, Assistant, b. at Colombo 13 August 1783, m. at Colombo 12 February 1797 *Anna Paulina Dorothea Helmke* bap. at Colombo 29 February 1782, d. of *John Godfried Helmke* and *Anna Justina de Andrado*. He had by her:—

- I. *Johanna Wilhelmina van Cuylenburg* bap. at Colombo 1 July 1797.
- II. *Johannes Julius van Cuylenburg* b. at Colombo 24 July 1809.
- III. *Wilhelmus Johannes van Cuylenburg* b. at Colombo 18 November 1810.
- IV. *Dorothea Elizabeth van Cuylenburg* b. at Colombo 13 November 1811, m. *John Joseph Wille* b. 28 Januar 1813 $\frac{1}{2}$ s. of *John Kristoffel Wille* and *Johanna Petronella Jansz.*

## VIII.

*Abraham Cornelis van Cuylenburg* b. at Colombo 19 February 1790, m. *Carolina Henrietta Zezilles*. He had by her:—

- I. *Petrus Henricus van Cuylenburg* (who follows under IX).
- II. *Everardus Johannes van Cuylenburg* b. 27 January 1817, m. *Caroline Catharine Morgan* and had by her:—
  1. *Caroline Catharine van Cuylenburg* b. 3 March 1851, m. *Sam Ebell*.

III. *Margaret Elizabeth van Cuylenburg* b. 28 March 1819, m. *Edward George Ebert* (VI Journal D. B. U. 81).

IV. *Frederick William van Cuylenburg* b. 20 February 1822, m. at Colombo 18 March 1846 *Sophia Harriet Woolter*. He had by her:—

1. *Alice Mary van Cuylenburg* b. 9 January 1847, m. *Henry Vernon Sutton*.
2. *Arthur William van Cuylenburg*—Inspector of Schools, b. 27 Dec. 1847, m. (1) 1 May 1871 *Catharine Agnes Prins* b. 31 August 1846, d. of *François Albertus William Prins* and *Petronella Theodora van der Straaten*. He had by her:—
  - a. *Florence Winifred van Cuylenburg* b. 28 December 1872, m. 6 June 1906 *Lorenz Arthur Prins*, b. 11 May 1871.
  - b. *Agnes Emelia van Cuylenburg* b. 12 December 1875, m. *F. H. D. Prins*.
  - c. *Frederick William van Cuylenburg* b. 21 March 1878, m. *Vivienne Raffel* and has issue.
  - d. *Frederica Wilhelmina van Cuylenburg* b. 21 March 1878.
  - e. *Adelaide Louisa van Cuylenburg* b. 14 November 1882, m. *Richard Don*.

*Arthur William van Cuylenburg* m. (2) —1899, —*Thomasz*, widow of *Walter van der Wall* and has issue a daughter.

3. *Walter Francis van Cuylenburg* b. 4 February 1849, d. 1912, m. *Eva Sansoni* and had issue.
4. *Laura Emelia van Cuylenburg* b. 11 February 1851, m. *John Cornelius Crozier*.
5. *Sophia van Cuylenburg* m. *Louis Andrew Stork* (VII Journal D. B. U. 24).
6. *Victor van Cuylenburg* m. .... *Allendorff* and has issue.
7. *Cadwallader van Cuylenburg*.
8. *Louis van Cuylenburg* m. *Hester Ellen de Vos* b. 17 March 1864.
9. *Allan van Cuylenburg*.

- V. *Carl Hendrik van Ouylenburg* b. 14 August 1827.  
 VI. *Sophia Dorothea van Ouylenburg* b. 19 January 1832.  
 VII. *Henrietta Caroline van Ouylenburg* b. 19 April 1834,  
 m. *Richard Paul Jansz*.

## IX.

*Petrus Henricus van Ouylenburg* b. at Colombo 4 November 1815, m. 29 December 1841 *Eliza Morgan*, d. of *Richard Owen Morgan* of Masulipatnam, Port Magistrate, Colombo and *Bernarda Lucretia Lourensz*. He had by her:—

- I. *Cornelia Eliza van Ouylenburg* b. 25 November 1842,  
 m. *Abraham John de Saram*, s. of the Rev. *Henricus de Saram* and *Frances Treherne*.
- II. *Julia Augusta van Ouylenburg* b. 29 March 1844.
- III. *Henry Morgan van Ouylenburg* b. 20 July 1845, d. 23 July 1892, m. *Frances Rosalyn Thomasz* b. 14 October 1849,  
 d. 7 February 1901, d. of *Francis Stephen Thomasz*  
 and *Seraphina Gertruida Ledula*.
- IV. *Hector William van Ouylenburg* (who follows under X).
- V. *Richard Abraham van Ouylenburg* b. 23 September 1848,  
 d. 15 September 1886, m. 15 April 1873 *Emily de Saram*  
 d. of *Christoffel Henricus de Saram*, c.c.s., District  
 Judge, Galle and *Sara Margaret Armour*. He had  
 by her:—
  1. *Lilly van Ouylenburg* b. 4 February 1874,  
 d. 10 March 1875.
  2. *William Ernest Morgan van Ouylenburg* b. 10 Feb.  
 1875.
  3. *Madeleine Holland van Ouylenburg* b. 4 March  
 1876, m. (1) *Pieter Liebert Keegel*, (2) *Charles*  
*van der Wall*.
  4. *Ada Florence Maud van Ouylenburg* b. 19 March  
 1877, m. . . . . *Ondaatje* and d. 1907.
  5. *George Amyrald van Ouylenburg* b. 23 July 1878.
  6. *Allan Standforth Driberg van Ouylenburg*  
 b. 13 April 1882.
  7. *Thistleton Freeda van Ouylenburg* b. 25 January  
 1884.
  8. *Richard Henry van Ouylenburg* b. 1885.
  9. *Emily van Ouylenburg* b. 11 January 1887,  
 d. 2 September 1889.

- VI. *Charles Theodore van Ouylenburg* b. 5 April 1851.
- VII. *Frederick Clarke van Ouylenburg* b. 14 June 1852,  
 d. 1879.
- VIII. *Ada Rosella van Ouylenburg* b. 28 May 1854, m. 1878  
*John Koch*.
- IX. *Isabel Amelia van Ouylenburg* b. 27 June 1856, m. 2 Nov.  
 1874 the Hon'ble *Frederick Charles Loos*, c.m.g., Member  
 Legislative Council and President of the Dutch  
 Burgher Union.
- X. *Wilfred Lorenz van Ouylenburg* b. 13 June 1854,  
 m. 3 January 1884 *Evadne LaBrooy* and had by her:—
  1. *Eric Morgan Lorenz van Ouylenburg* b. 4 Dec. 1891.
  2. *Christian van Ouylenburg* b. 9 May 1899.

## X.

The Hon'ble Sir *Hector William van Ouylenburg*, Knight,  
 Member Legislative Council and President of the Dutch Burgher  
 Union, Colonel C. L. I., b. at Colombo 23 January 1847, m. at  
 Colombo 10 July 1872 *Joselina Sissouw Morgan* b. at Colombo  
 16 January 1847, d. of Sir *Richard Morgan*, Knight, Queen's  
 Advocate and *Classina Joselina Sissouw*. He had by her:—

- I. *Hector Richard Henry Morgan van Ouylenburg* b. at  
 Colombo 3 November 1875, m. at London 15 September  
 1898 *Marion Amelia Miall* b. 25 May 1878. He has  
 by her:—
  1. *Hector Morgan Simmonds Bayley van Ouylenburg*  
 b. 12 December 1899.
  2. *Clarence Miall Gregory van Ouylenburg* b. 8 Sept.  
 1901.
  3. *Minimus Louraine Charsley van Ouylenburg*  
 b. 29 June 1913.

## THE PORTUGUESE AND THE DUTCH IN CEYLON.

*(Being a Lecture delivered before the Dutch Burgher  
Union by Joseph Grenier, Esq., K.C.)*

Several years ago, in my moments of leisure, I wrote a short paper on the subject I have selected for this evening's lecture. I never made use of the contents of it in public, but it has helped me in the preparation, and I trust careful presentation of a subject which cannot but be of engrossing interest to all of us at the present time, when we have but recently passed through a crisis in the political history of this country and have been given certain rights and privileges which are in our power to employ either for good or for evil. My lips are unsealed now, and I feel a certain sense of freedom in the present position I find myself in. I am untrammelled by the obligations of office. So long as I was in office, as I told the Bar when I took my farewell of it, I never swerved from the straight path of duty. I did my duty fearlessly and to the best of my ability. And now that I am amongst you once more, I will try to be of the highest service to the community to which I have the honour of belonging, as well as to the other communities amongst us, by advancing and protecting their true interests as much as lies in my power. I am saying this in no vain glorious spirit. There is

### A GOOD DEAL TO BE DONE

in several directions, which I will indicate as I go along. I am afraid we have grown too apathetic of late. On several burning questions of the day we have not presented a united front. I do not forget what has been done, but more has to be done, and unless we are one in thought and action, we can never succeed. We must always remember that this Island is our permanent home, that we have lived under the protection of the British Flag for nearly two centuries, and that any glaring act of injustice or wrong that may be perpetrated here does not go unremedied in England. So that we are never without the safeguard of the watchful eye of British statesmen, who make no distinction of race or colour or creed, but are true to the noble traditions of the nation to which they belong in protecting the weak against the strong.

There were, as you know, two great European powers who were

### THE RULERS OF THIS LAND

before the arrival of the English. And I am going to speak about them to-night not for the purpose of making any invidious comparisons between them, but to indicate how in a number of ways the moral influence they exercised over themselves and the native races they ruled, has not yet been lost, judging by the evidence afforded of it in the domestic, social, and religious life of the latter. The reason is obvious. The Portuguese and the Dutch were in close touch with the natives of the country, and although they ruled them with undue severity at times, there were long periods of relaxation, according to the exigencies of existing conditions, when the law of kindness prevailed.

I will first speak of

### THE PORTUGUESE RULE

in Ceylon. It is necessary to go into their national history a little in order to understand the attitude they adopted in the government of those parts of the Island where they held sway. If you look at the map of Europe, you will see that Spain and Portugal seem to be one country, the latter apparently being a small portion of the former. On my return voyage from England a few months ago, the magnificent boat I was on—*Kamo Maru*, the Japanese Mail Steamer—steamed very close to the western coast of Spain first and then of Portugal: and through my glasses I could plainly see the towns and villages and mountains and hills in the Province of Estre Madura, the exact position of which the Captain had very kindly pointed out to me on the chart. There lay before me, stretching for miles and miles away along the seaboard, and over the hills and far away, the country of one of the boldest and most enterprising races of Europe, a small people as numbers go, but whose record, as daring yet skilful navigators in strange and unknown seas, is the proudest in the history of discovery and colonization. Standing on the deck of the steamer, and looking across the stretch of water between it and the shore, which seemed to lie in a light blue haze almost imperceptibly melting away into the glare of the sunlight as it fell on the dunes and hill-tops and threw fantastic grey shadows around, I felt strange thoughts arise within me. I thought of the vast stretch of



ocean and sea and gulf and bay that lay between this small country and the distant East, and how at first some Portuguese sailors, fearless of the perils of the deep and of stormy seas, set sail in their frail ships on their voyage of discovery. The Dutch and the English only followed where the Portuguese led. They reaped the fruits of the discoveries and conquests of the Portuguese. Truly to the Portuguese belong the credit of opening out the storehouses of

#### THE GOLDEN EAST

to other Western nations. And it is a most pathetic sight that Portugal now presents both to Eastern and Western nations, with her King an exile in a foreign land and the country torn by internal dissensions and occasional revolutions.

Let me now return to a brief history of the Portuguese as a race in order that I may more easily lead the way to a consideration of the main purposes of this lecture. The Portuguese

#### CANNOT BE SAID

to be a pure European race as a whole. Equally with the Spaniards they have the blood of an Eastern race in their veins. The Portuguese intermarried largely with the Arabs, but when finally they exterminated them, they replaced them by colonies of crusaders of all nations, chiefly French, English, Dutch and Frisian. The Portuguese also largely intermarried with the Jews. In the South of Portugal an African physiognomy appears, derived from the thousands of negro slaves imported for a large number of years to till the fruitful lands of Alentijo and Algarves. The Portuguese in their own country thus showed a strong disposition to mix with other races, black or white, and this disposition they carried with them to Ceylon. I cannot help referring here to a little incident when I was on board the *Zieten* in March 1906 as she lay at anchor close to the frowning fortress of Gibraltar. Coming on deck after lunch, I saw two strangers on board who were busy trying to sell lace, mantillas, handkerchiefs and other such things. They looked so much like our "mechanics" as they are known here, that I wondered where they had embarked. I asked a fellow-passenger if he knew, and he told me they were Spaniards from Gibraltar. In complexion, build, and general appearance, they so closely resembled the members

of the class which I have mentioned that I was deceived at first. They had unmistakeably a deep strain of Arab or Negro blood in their veins, but they were Spaniards all the same. The Portuguese are mixed to the same extent as the Spaniards, but some of the noblest families in both races are proud of the Arab blood in their veins, because it is the blood of an ancient and chivalrous race. The Portuguese had to fight the Mohammedans for years before they could establish their independence completely and attain to European limits. A hardy and industrious race, cheerful, and fond of song and music, they were passionately attached to their country, their customs, and their social and religious institutions. It was during the sixty years Portugal was under the dominion of Spain that most of her colonial possessions were wrested from her by Holland and England and France. In the year 1515 Lopes Soares had built a Fort at Colombo. I believe the first appearance of the Portuguese in Ceylon was in 1505. They were not only daring sailors and navigators but engineers and soldiers, who could give a good account of themselves in the construction of forts and on the battlefield. Inured to toil and dangers in their own country, they were ready to face them in the course of their conquests. They were all ardent Catholics with a personal devotion to the Blessed Virgin, and an enduring hatred of all heathen creeds and forms of worship. Their

#### ARRIVAL IN CEYLON

was at a time when the political and social condition of the country was, to use Sir Emerson Tennent's language, "deplorable." Ceylon was then in the throes of an internal revolution, which, on account of the conflicting elements at war with one another for the mastery, bade fair to reduce the whole country to a state of utter anarchy and ruin. The maritime portions were in the hands of the Moors, who, to a blind fanatical bigotry in the cause of an effete and sensuous religion, added a duplicity and cunning which could only be elaborated in oriental minds as yet uninfluenced by any motive of honour or high principle. The Malabars held sway in the North of the Island. Jaffnapatam was the chief seat of their Government, but there were several feudatory princes scattered in different parts of the Wanny who only owed nominal allegiance to the King of Jaffna. Such being the state of things, we can well

understand the many vigorous attempts made by each fief to make himself independent of the paramount power. Incessant internal strife and discord had rendered the whole of the maritime districts an easy prey for an ambitious invader; and although the arrival of the Portuguese in Ceylon was attributable to a mere accident, they were acute enough to thoroughly understand the situation as one calculated to advance their commercial and political interests in the East. They found, however, a formidable rival in the Moors who, apprehending the entire destruction of their trade and dominion in Ceylon if the Portuguese were allowed to obtain a footing anywhere in it, allied themselves to the Sinhalese, and commenced a campaign against the Europeans. Their attempts, however, to drive them out of the Island proved futile, and the Portuguese had the honour of being the first European race to form a comparatively permanent settlement in Ceylon.

Their tenure of the Island was, however, not unattended with great risks and dangers. Taking advantage of the intrigues and plots of the native kings for the subversion of one another's power, the Portuguese inaugurated a

#### POLICY

the leading characteristics of which were a shameful disregard of the commonest claims of humanity, and a systematic violation of every principle of honour and justice. They were no better than the Moors in this respect. Next to a violent desire on their part to add to the national exchequer, was their enthusiasm in the cause of religion, an enthusiasm which, if I may be allowed the simile, partook more of the nature of a blind, unreasoning, and dangerous instinct, than a calm and healthy desire to bring within the pale of an essentially renovating and re-transforming religion those whose minds were overclouded by superstition and unbelief. In their anxiety to Christianise the natives of Ceylon they even went so far as to adopt the means recommended by Mahomet in similar circumstances; and here they were guilty of an inconsistency which could only be explained by reference to their over-wrought zeal in the cause of religion. The cruelties which accompanied these attempts at reformation and conversion would disgrace even a less-civilised nation than the Portuguese; and it cannot therefore be wondered at that traditional stories are still extant in Ceylon

illustrative of the atrocities which were practised on such of the Sinhalese and Tamils, as, wedded by early education and association to their own peculiar faith, refused to embrace the religion of the white men. Besides the atrocities thus perpetrated in the cause of religion, the Portuguese practised cruelties whenever they were successful in their expeditions against any refractory chief or disaffected district. Not satisfied with laying waste towns and villages, and destroying ancient temples as sacred in the eyes of the worshippers at their gates as the tutelary deities that presided over their altars, the Portuguese were so unmanly as to have included among their victims helpless women and infants at the breast.

To reduce the natives to the most abject state of submission and powerlessness was the chief aim and object of the Portuguese. So long as they could temporarily aggrandise their own power and materially add to their wealth, they were satisfied; but they

#### DID NOT CARE

to look further and try to found an Empire in the East on the firm and substantial basis of a mutual and strong confidence between the conquerors and the conquered. Besides, their imperial position was not so impregnable as to have afforded them the courage to establish a permanent settlement in Ceylon, and as latterly the Dutch were always at their heels, their connection with the Island was of an extremely precarious nature; and looking through the light of events that transpired subsequently, it may safely be said that the arrival of the Dutch was a providential interposition, intended to rescue the country from the accumulated horrors of Portuguese domination.

I do not think I have painted the rule of the Portuguese in too dark colours. Every allowance, however, must be made for them on account of certain conditions which they found on their arrival in Ceylon. They were practically in a state of constant warfare with the native kings. They were in complete isolation from their own country. They had to maintain their hold on such parts of the Island as they had subdued with a strong arm. They had to exhibit the utmost readiness when confronted with difficult strategic situations. Their numbers were few, and to their credit be it said that what they wanted in numbers

they supplied in the courage, endurance and fortitude, which the great traditions of their race rightly gave them the possession of. We must not therefore pass too strong a

## JUDGMENT

of condemnation on the Portuguese. Their rule is forgotten now. Whatever influence, however, they exercised on the moral condition of the people of the country, has not altogether disappeared. There are, I believe, still amongst us numerous Portuguese descendants. That they are hopelessly mixed in some cases with the Sinhalese and the Tamils there can be no question. But some of the characteristics of the old European race are still clearly discernible, in their love of mirth and music, in their reckless mode of life, and in their fanatical hatred of all forms of religion which are not founded on the principles of the Roman Catholic Faith. Some of them are Anglicans, but the majority are Catholics. Often when going into St. Paul's Church in Colombo, I have been struck with the resemblance that some of the Portuguese congregation, especially the women, bear to the Southern Italians in Naples and Genoa. The European type is not lost. There are some Portuguese descendants amongst us who cannot be distinguished from the natives of Portugal.

If you asked me, however, to indicate any particular line of policy or conduct which the Portuguese adopted with the object of promoting the material well-being and prosperity of the natives, I should certainly confess my inability to satisfy you. They gave no wise laws to the country; they did not try to educate and raise the people; and at the present moment any influence they may have exercised, except of a religious character, cannot easily be discovered. But I think they made

## A MOST ENDURING IMPRESSION

on the minds of the Sinhalese and Tamils of the claims of the Roman Catholic Faith. Look at the immense number of Churches in the Island which owe allegiance to His Holiness the Pope. If on any Sunday you take a comparative census of those attending Divine Service in the Christian Churches of this land, you will find the Roman Catholics vastly preponderating. With the dawn of day, sometimes before, in the darkness which precedes it, like spectral figures, you will find hundreds of women

of the poorer classes hurrying to early Mass: ill-clad and may be ill-nourished and weak, but strong in the faith which endures poverty and pain in unrepining silence. Most of them, perhaps, live a hand-to-mouth existence. Some are obliged to wear borrowed clothes. But to all of them the Blessed Virgin is a living personality, whose presence is always among them. In times of distress and trouble and anxiety their appeal is to Her. They dare not disobey the call of the Church to partake of its Sacraments. Does it matter the least that the ritual observed by them is not the same as ours? Underneath all forms and ceremonies which the emotional part of our nature naturally clings to, are we not all agreed that the fundamental doctrines of the Christian Faith lie firm and secure? The waves of ecclesiastical strife and theological controversy may only pass over them, but never disturb them. Like the French, the Spaniards and the Italians, the Portuguese gave

## THE MOTHER OF GOD,

as they always loved to call Her, almost the first place in their devotional and religious exercises. There was a sight which impressed me very deeply as we approached Marseilles from the sea in June 1912, and which I refer to as illustrative of which I have said. The morning was bright and clear, and the rugged outlines of this great emporium of France were at first hardly discernible. But as we steamed closer, there towered above us, dominating both sea and land, the colossal figure of our Lady with the infant Jesus in her arms. I shall never forget the sight. The sun which was shining brilliantly lit up the great hill on which the Church of Notre Dame stood, and illuminated the entire figure which crowned it, transfiguring it into a vision of heavenly beauty. Instinctively, for I cannot explain why I did it, I clasped my fingers in the act of fervent adoration. I did not wonder after that that French mariners, returning to their native land from a voyage, fall on their knees at the first sight of the majestic presence of our Lady.

The Portuguese sailors and soldiers were intensely, and, if I may use the word, passionately religious. And is it for us to say that the Portuguese rule bore no good fruit, when day by day we see in our Churches of all denominations visible proofs of the religious faith and ardour of the Portuguese.

## THE PROVIDENCE

which brought them over dangerous seas to Ceylon did not bring them in vain. They brought the seeds of the faith which we all profess. Was that not enough?

The Portuguese were expelled from the Island in the year 1658, and by this time

## THE DUTCH

had already obtained possession of some of the seaport towns. As might have been expected, they met with very great opposition at the hands of the native kings, and very naturally too, for it required more than a few brief years for the Sinhalese and the Tamils to understand and appreciate in its integrity the rule of the Dutch. After all they had suffered from the Portuguese, it was not likely that another European race would be allowed so easily to settle down in Ceylon; and this feeling, superadded to an instinctive desire for national freedom, gave strength and consistency to the opposition which they exhibited against the introduction of another foreign rule. It took a good long time before the Dutch could obtain a firm footing in the Island, and the policy that they adopted in the meantime to compass this end was one which cannot entirely be approved. Instead of dealing manfully and independently, notably with the Sinhalese kings, they had recourse to hypocrisy and cunning—such cunning at least as their temperament would permit of. Considering that in point of military organization the Sinhalese could not boast of that state of perfection for their troops to which the Dutch could lay claim, there was clearly no necessity for the Dutch to have employed artifice and questionable diplomacy in the furtherance of their ambitious schemes.

It is true that the spirit of enterprise and commerce which at this particular period was pervading the foreign action of most European nations had developed itself to a greater extent in the Dutch than in any of their contemporaries: but we must look further for the object of their conquests in the East than the mere expansion of their commercial relations would indicate. They had a

## TWO-FOLD OBJECT

in view: firstly, to make their fatherland the greatest commercial kingdom in the world, and to obtain for her the proud eminence of being one of the leading powers of

Europe, and, secondly, to elevate and Christianise all the so-called heathen races they succeeded in subduing. In regard to the second object just mentioned, the Dutch, to make use of a historical metaphor, came to Ceylon with a sword in one hand and the Bible in the other. But, in justice, however, to them, it must be said that the sword was less often employed than the Bible.

Perhaps, it would be uninteresting to follow the Dutch through all the stages of their conquest of Ceylon, and I will therefore start from the period at which their rule could be said to have actually commenced. As soon as they had fairly settled down in the Island, they gradually undertook schemes for the moral and mental improvement of the people, more especially in the maritime provinces. First and foremost they established schools in a great many parts of the Island for the religious education of the people. The Dutch, however, cannot be credited with any desire to clothe the subject-race with a political status. Their object in the education of the masses was not to raise up men capable of taking part in the government of the country, nor did they initiate any measure calculated to effect a sensible improvement in the political feelings of the more intelligent members of the native communities. They did not endeavour in the least to make the Sinhalese and Tamils think that at some future time all their latent intellectual faculties, and all the energy their nature was capable of exhibiting would be put into requisition for the attainment of even a partial system of self-government. The Dutch, in a word, tried, with praiseworthy zeal, to improve the moral man, but not the political subject. To revolutionise

## RELIGIOUS THOUGHT

and feeling among the natives was the chief task they set before them, and in this attempt they were not over-scrupulous in their mode of action. It is true that in principle, at least, they copied the Portuguese in this respect, but here the similarity begins and ends. The Dutch, it may reasonably be presumed, first used "moral force" to induce the veriest heathens to go to Church: but failing this, they, with misguided zeal, had recourse to physical violence. If tradition can be relied on in this particular, it seems that ignorant villagers were compelled to attend Divine Service at the point of the bayonet.



Of course, the Dutch did not succeed in their foolhardy attempt to so Christianise the natives, but I would fain believe that the lessons taught by the good old Dutch padres, taught, perhaps, with inward misgivings as to the salutary effect of a bayonet thrust on the religious convictions of a man, have borne fruit. The fact remains that at the period the Dutch quitted the Island, they had succeeded in building beautiful and substantial churches all over the Island, the padres in charge of some of them being natives of the Island. All this no doubt speaks volumes in favour of the Dutch rule, although it is much to be deplored that the masses of the people were not thoroughly influenced by the teachings of the good, honest and large-hearted Dutch clergymen of times long gone by.

The Dutch, however,

#### DID NOT ENCOURAGE

much the cultivation of secular learning. In the schools established by them, subjects other than those of a purely religious character were seldom admitted. Of course, so far as Dutch lads were concerned, the rule was broken through, but no large concession in this respect was at any time made in favour of natives. The Dutch were also so exclusive and conservative in their relations with the subject-race, that every Dutchman of position commanded such a degree of respect from the people as is seldom paid to English officials of the present day. They were

#### ESSENTIALLY PROUD

but never haughty and unsympathetic. They knew and fully appreciated their own position in regard to the subject-race, and they further knew the rare secret of maintaining that position in all the relations of life. Hence the great regard in which their rule is even now spoken of in the Island. As an instance of their conservatism, and the manner in which the natives were regarded, I may mention that the sight of a native lad sitting on the same bench in school with a Dutch lad, would have constituted in the eyes of a Dutch father a flagrant violation of all laws of propriety and decency. The Dutch, nevertheless, set a good example to the natives, so far as the practice of social and domestic

#### MORALITY

was concerned. With the exception of a few isolated cases of gross and unpardonable immorality, they were honour-

ably distinguished for the possession of all those virtues which are to be found in every well-regulated and God-fearing community. Surrounded as they were by an ignorant native population, it cannot with any degree of truth be said that they either perverted the course of justice, or violated the confidence which the conquered generally repose on their civilised conquerors, so far as the honour and chastity of their women are concerned. Making every allowance for spasmodic outbreaks of the lower animal passions, the Dutch, as a nation, may well be pointed out as models of conjugal continence. In the next place their moral rectitude was unimpeachable. In a country, and amongst a community, where an over-careful anxiety to speak and act the truth did not exist, credit should be given to the Dutch for the very laudable manner in which they went to work to eradicate from the minds of the natives that deep-rooted desire to deceive and mislead, which is the most striking feature in the national character of most Oriental peoples,—a desire which is more often the result of long years of oppression and tyranny than an inherent vice. The method they adopted to effect this eradication might appear questionable in these enlightened days, but their intentions were essentially honest. Clearly, the Dutch were only an instrument in the hands of a mysterious Providence for what was to follow.

Again, the liberal policy adopted by the Dutch in regard to the employment of

#### INTELLIGENT NATIVES

cannot be too highly commended; as engendering in the minds of the latter a healthy desire to improve their social status, and to bring themselves into closer contact with the ruling race. How many of the native aristocracy there are even now in the Island whose ancestors were honoured by the Dutch for distinguished services; and surely, the bestowal of such honours could not but have increased their respect for their rulers, and created in their minds a feeling of self-reliance. To be conscious of one's strength is a great thing, but to be told that you are strong, and to be rewarded for the possession of that strength by those who stand to you in the relation of superiors, is simply adding to that strength. This enlightened policy of the Dutch, therefore, must be regarded in the light of a partial recognition of the political manhood of the

subject-race. It amounted almost to a declaration of political equality, and to the honour of the natives it must be said that very few instances of misplaced confidence occurred in the case of those chiefs whom the Dutch Governors invested with titular rank. This policy knitted the conquerors and the conquered together with the bands of mutual esteem and confidence, and whilst the Dutch on the one hand were eagerly anxious to do all in their own power, during the closing years of their rule, to raise the natives to their own level, the latter, in their turn, were equally desirous to work out a thorough amelioration of their condition.

Again, the Dutch encouraged trade and commerce, and imbued the natives with the same spirit of

#### ENTERPRISE

for which they were so distinguished. The result was that the wealth of the country was greatly increased; and there were fewer occasions for the exercise of individual generosity during the Dutch rule than there are at present. The Dutch, moreover, utilised the various products of the country, (although certainly they made a monopoly of cinnamon, and did not produce tea and coffee), and thus opened up fresh fields of enterprise to the natives. So far as individual wealth was concerned, it may safely be said that the more prominent classes of society were in fairly affluent circumstances. The Dutch cannot but be regarded as the commercial benefactors of Ceylon.

Above all the fountain of

#### JUSTICE

during their rule was pure and undefiled. They established Courts of Law all over the Island in which a kind of patriarchal justice was administered impartially as between man and man. Their judges and magistrates were not open to corruption and bribery as the Portuguese judiciary were, but on the contrary they were the very impersonations of uprightness and integrity. True, the punishments prescribed for certain offences were, by the Dutch law, grossly inhumane and barbarous, but we must remember that these punishments were not introduced into Ceylon for the special benefit of the natives, but were part and parcel of the criminal jurisprudence which then obtained

in Holland. The Dutch, however, instilled into the minds of the natives a wholesome

#### DREAD OF THE LAW

and of the machinery employed for the suppression of crime; and it may safely be asserted that the more heinous crimes known to the law were less often committed then than now. Swift and summary punishment befell the transgressor, although the procedure preliminary to the imposition of such punishment was not needlessly lengthy and elaborate, as it is now. And when the English took possession of the Island, they found, not semi-barbarous races, but quiet, peaceable and intelligent communities.

It seems to me singularly appropriate that I should thus speak of the Dutch rule in Ceylon in this Hall. Not far from us, in that ancient historic pile, the Wolfendahl Church, are the monuments of some of those who held supreme command in this Island in the

#### NOT VERY REMOTE PAST;

who, though far away from their fatherland, still maintained and preserved the noble traditions of their race and country; who, in their lives, exemplified the patient endurance, the stern rectitude, and the unswerving integrity, which so strongly characterize all Teutonic races. Severed for years from all home-connections, with but precarious means of communication with the fatherland, they seldom forgot the respect due to themselves and to their country, in the administration of the affairs of this Colony. Placed in the high position of Governors, they never forgot that the first duty they owed to themselves and to the sacred trust which their office imposed on them, was attendance at Divine worship. No Empires and no Kingdoms are secure for the time being, unless they are founded on the eternal principles of

#### TRUE RELIGION;

unless all their parts are bound together by the laws of God, to which the laws of man must always be subservient and auxiliary. And in according state support to religion, however opinions may differ on the point, the Dutch did no more than emphasize the great doctrine that the first duty of the State is to foster and encourage morality and true religion. Though we see only monuments of stone, is there not a lesson that they teach us? I am addressing those who I know are proud of their ancestry—Dutch and

German and French and Swiss and Belgian, to mention a few—and who can trace back their descent to distinguished officials, both civil and military, under the Dutch rule. I have the high authority of the Metropolitan of India, now retired, who was one of our most revered and learned Bishops, for saying that the Burghers are of unblemished, and some are of noble origin. And you would therefore be false to yourselves and false to the fatherland, which though separated from you by three or four generations you may still call your own, if you do not in every detail of your life try to follow

#### THE EXAMPLE OF YOUR ANCESTORS :

in the respect that they paid to religion, in the cultivation of social and domestic virtues, in the preservation of the sanctity, aye, and the purity of your homes, and in the conscientious discharge of the duties of your respective callings. All the professions are open to us: and we know that in spite of the greatest obstacles, the highest offices and the proudest unofficial positions in the Colony have been held by men who had in them the spirit of their European ancestors.

There is, however, a vast revolution going on amongst us in Ceylon now. Old things are passing away gradually, and new things are taking their place. There are strong, social influences at work, disintegrating forces, which threaten a complete disruption of the distinctive community to which we belong. And it is, therefore, necessary that we should

#### STAND SHOULDER TO SHOULDER,

it may be at times in complete isolation from other communities, but still shoulder to shoulder, considering that our greatest strength lies in our unity of thought, and unity of feeling, in social and domestic matters. Where the public interests are concerned, our community has been the first to extend the right hand of fellowship to other communities, and I trust always will. This is the land of our birth, and our patriotism must never be allowed to yield to any extraneous influences, the outcome of mere petty and contemptible differences and dissensions amongst us.

But there is still the large question left—

#### ARE THE DUTCH DESCENDANTS

in Ceylon in any way in advance of their ancestors,

intellectually and morally? I will not hesitate to say that intellectually they are, but morally they are not. I use the word, "morally", in its largest sense. I express the opinion with a great deal of diffidence, but I know that I am not singular in holding the opinion. The many schools and colleges amongst us have been the means of turning out well-educated and accomplished men in every walk of life. Some of them have had a finish given to their education in British Universities, whilst others have been compelled by the force of circumstances to rest satisfied with the training which local institutions were capable of giving them. And, there can be no doubt that there are at present amongst us, in almost every learned profession, well-read and keenly intellectual men, who would do credit to any community and to any country. Therefore I say that, intellectually, the young Burgher of the 20th century in Ceylon, if I may so describe him, is far in advance of his grandfather and greatgrandfather. If the latter could only revisit his old home, he would be amazingly surprised at the way in which almost everything has progressed—I mean changed. The old man would be visibly surprised to find the young man so utterly different from what he was himself at his age. Without going into further particulars, his dress, his superior style of conversation, his convivial ways, to put it mildly, his large acquaintance with local and even European politics, would surprise the old man very considerably indeed. And, if the old man wore spectacles, I have no doubt he would take them off, wipe them carefully with his silk handkerchief, put them on again, look long and attentively at his descendant, and form

#### HIS OWN CONCLUSIONS !

I intend no reflection on the young man by these remarks. He is certainly as superior to his grandfather and greatgrandfather in point of education and mental culture, as it is possible for a man with the advantages of a University training to be, when brought into competition with any other man, who has sat at the feet of a local schoolmaster, and whose opportunities for acquiring knowledge were limited to the lowest possible extent.

It is with no little satisfaction, therefore, that we are able to contemplate the possibilities and potentialities within the grasp of the modern young man; but, is there

is not a tendency among us to forsake old paths, well-worn and well-trodden by those who have gone before us, leaving behind them memories of pure and blameless lives?

## CAN WE

with any degree of truth, say that the Burgher community in Ceylon has, within the last twenty years, cultivated and cherished, as it should cultivate and cherish, all those social and domestic virtues, the possession of which is far more valuable than the possession of mere worldly wealth and position? Has the moral tone of the community been raised to any appreciable extent? Those of you who are in the sere and yellow leaf, and whose sands of life are fast running out, can well recall to mind many

## AN OLD DUTCHMAN

of fifty years ago, with his severe ideas of what was due to his age, his position, and his nationality. You can well recall his firm and austere character as a father: his chivalrous devotion to his wife: his stern and uncompromising hatred of all that was low and mean: and his unswerving faith and confidence in the decrees of Providence. You can well recall the respect he inspired in you, the awe in which you stood of him, and the beautiful lessons of duty, endurance, and work that his daily life taught you. I certainly believe that there are still amongst us many who try to reach the noble standard of such a noble character.

Again, you can well recall too

## THE OLD DUTCH LADY

of fifty years ago, with her rigid, puritanical ideas of virtue and morality, her chaste and innocent conversation, her complete faith in and reverence for her husband, and her great love for her children. The flippant talk and the idle gossip did not form part of her day's programme. It was steady, honest work with her the whole day long, regulating and controlling her household as if her all in all was there, as it should be in the case of every true wife and mother, nursing her children through long, sleepless nights, with the unselfish love of a loving mother, never forgetful of her duty to her husband, and never forgetful of her duty to the poor. You can well recall the lessons of obedience she taught her children, and the gentle way in which she enforced them. And you can also recall the fact that when her eyes were closed in death, her children arose and

called her blessed. I know that there are still amongst us many who try to reach the noble standard of such a noble character.

Has the Burgher community then in Ceylon treasured up and preserved the traditions of their ancestors? Have they the principles which were

## THE MAINSTAY

of their private and public life? I would be very far wrong if I were to deny to all of you the possession of some of those principles, because I have in my mind's eye now many who have, with indomitable perseverance and energy, maintained the integrity of their character in the face of serious, antagonistic influences. One by one, those to whom many of us have looked for counsel and advice, by reason of the purity of their lives and the integrity of their character, have dropped off; and in their places we have others, holding views and opinions, it may be different from those held by them on a variety of subjects. But let us all trust that whatever the influences may be that are at work, however dangerous the

## TENDENCY OF THE TIMES

may be, as threatening the existence of all social and public morality, the Burgher community will be faithful to the high character of their ancestors and set up for itself a standard, which the tide of modern false thought and feeling cannot sweep away.

And in this connection I should like to say a few words of warning and advice. One of the greatest of British statesmen, whose oratory was of the highest order, thrilled the House of Commons on a memorable occasion with a passage of remarkable picturesqueness—"The angel of death has been abroad throughout the land; you may almost hear the beating of his wings". Here in Ceylon, a spirit of evil seems to be brooding over the land; its shadow is lengthening and deepening day by day. There has sprung up recently among young men a feeling of restlessness—I do not use the word unrest advisedly—of dissatisfaction, nay of exaltation; and I think it would be right to warn them in time of the dangers of the course they are apparently bent on pursuing. There is a good deal of idle talk, fostered and encouraged by those who ought to know better, about the fusion and unification



of the different races and communities in Ceylon; of the formation of a nation, and the introduction of a constitution which would place the Government of this country largely in the hands of the people. These are

DREAMS—IDLE DREAMS—

and nothing more. The prejudices and antipathies of centuries, founded on race and caste and social and family distinctions, cannot be removed within any measurable period. To me it seems in the highest degree improbable that our different communities would approach one another so closely as to lose their present identity and distinctiveness. There may be isolated cases of intermarriages, but there can be, and never will be, a complete and universal surrender of one community into another. And it is well that it should be so. The concessions granted by Government relating to enlarged representation in our Legislative Council, has wisely taken count of the different elements, social, political and domestic, which are inseparable from each community. The well-being of all depends on the existence of those distinctions, for can it be said with any degree of truth, that under present conditions, the country is ripe for the reception of larger privileges in regard to representation in the Legislative Council than it now has. We cannot by leaps and bounds, or by any process of mental gymnastics, succeed in an object the attainment of which requires time, patience, fortitude, self-denial and honest work. We must first be able to govern ourselves in our public and private life; we ought to thoroughly understand and know what our capabilities are; we ought to raise ourselves gradually to a higher standard than we have yet reached, of education, culture and refinement; we must not be blatant agitators and delude ourselves into the belief that much speaking is all that is required in our so-called politicians. Personally, I would strongly recommend the study of politics, both English and local: but they must be studied in the right spirit, earnestly and unselfishly, and with a desire to do real abiding good to every one around us. At present (and I say it without meaning any offence) I can only describe many of those who make the greatest noise amongst us as "children crying in the night, as children crying for the light and with no language but a cry." The light will come some day, perhaps, but certainly it will not come for the crying.

One word more and I have done. Let us never forget in whatever we do that we are all citizens of

THE GREATEST EMPIRE

the world has yet seen. During the many years the English have held sway in the Island, they have extended to us rights and privileges, equal, in many respects, to those which they themselves enjoy. In the hour of England's danger, I am sure that no hearts more loyal will beat for her, and hands more willing, however feeble, be raised in her defence, than will be found among the Burgers in Ceylon. There are always rumours of war in Europe and the East, but I am certain that you will all join with me in the fervent hope that whatever kingdoms and empires may totter and fall, the stability of the British Empire and of the British Crown may remain unshaken for ever.

**DUTCH PREDIKANTS OF CEYLON.***(Continued from page 36.)*

GEILIUS GELDESMA was a student at Francker in 1696 and arrived in Java on the 10th February 1713. In May following he proceeded on business to Japara. Japara was once a very important station. One still finds traces there of a Portuguese Fort. In the same year he left Batavia for Ceylon. He was stationed at Galle and died there in 1717.

BERNARD ABRAHAM GISSENING, (Giffening?) acted as proponent at Colombo in 1782.

PHILIPPUS GÖTING, arrived first in Batavia in February 1683 as a visitor of the sick. When he sailed for India on the second occasion he was admitted as Predikant by the classis of Amsterdam and reached Java in the ship "Nederland." Having arrived at Batavia for the second time, in August 1689, he was at once appointed Predikant at Malacca and remained there till 1700. The Rev. John Bartou succeeded him. On the 11th October he was at his own request called to Ceylon and proceeded thither with great zeal and found awaiting him an extensive field of work at Colombo which he subsequently, in 1705, exchanged for Cochin. After he secured his discharge he betook himself in 1716 to Batavia with the object, it would seem, of returning home. But he died on the voyage to Batavia, either in the Straits of Sunda or in Sumatra in 1717.

NICHOLAS GRAAIJ or Gray was educated in the Theological Seminary at Batavia in Latin, Greek, Hebrew, Malay and other subjects, and, like his fellow-pupil Anthony Moyaart, became so proficient there that they were both deemed qualified to take up their studies in the fatherland. They obtained a free passage home. Both matriculated on the same day, the 21st September 1754, as students in Theology at Leyden. Nicholas Graaij was appointed proponent at Amsterdam on the 10th September 1759, and returning to the Indies, reached Batavia as Predikant in 1760 and died in the same year after the 1st October, only 25 years old.

PETRUS LIBERT GRATHAAN was called to the Indies as proponent and stationed at Amsterdam in July 1792. He arrived in the East in the following year. He was Predikant at Trincomalee in Ceylon. In 1797 he was a prisoner to the English at Negapatam, and as such preached there on the 6th March 1796. He died about 1806.

JOHANNES LAMBERTUS HAFEMAN was appointed proponent at Amsterdam for service in the East on the 5th September 1786. He preached at Colombo in 1887: at Batavia from 1789 to 1792, when he died.

GERARDUS HAKOMA, was since the 3rd April 1681 a student at Francker, and in 1692 stationed at Galle; in 1697 at Matara; in 1698 at Jaffnapatam and in 1699 at Batavia. In the latter year he proceeded to Jaffna on duty and then returned home. He died at Sneek on the 24th June 1722. His executors were Simon Noijon and Martin Broers. Among his heirs were Sibrandus Wijlsma (who was Commandant of Cananoor in 1726) and his wife Lydia Hacoma at Cochin. Lydia was his daughter. His estate amounted to f.6200.

LAURENTIUS HEMLING, born at Leyden and admitted their at the States Academy, arrived in Ceylon in 1669 direct from the Netherlands. He was for 6 years Predikant at Galle or Colombo and came to Batavia on the 28th October 1675 for a holiday.

MOZES HERMANI, born at Francker. Studied there and became proponent at Leeuwarden at Amsterdam. He received his appointment as Predikant in the Indies on the 22nd March 1717. He arrived at Batavia in 1718 and was sent to Ceylon and stationed at Colombo in 1718. In 1720 he was transferred to Jaffnapatam. He died in 1721.

## NOTES AND QUERIES.

*The Dutch and Fresh Air.*

The following is an excerpt from Mr. J. P. Lewis' contribution to the local "Times" of the 24th August last entitled "Ceylon in Early British Times":—

It does not appear from her journal whether Mrs. Heber had read Captain Percival's book on Ceylon, but the same peculiarity about the Dutch houses of Colombo struck her as had called for comment by Percival. He says: "Windows in Colombo have glass panes unlike our other Indian settlements, where Venetian blinds and shutters are chiefly used. This proceeds probably from the peculiar customs of the Dutch, who love, here as well as in Europe, to keep their houses close-shut, both in the hot and cold seasons, while we endeavour to have them as open as possible in order to admit the air freely." Mrs. Heber says much the same. "There are many Dutch houses, which may be distinguished from the English by their glass windows instead of venetians, for the Dutch seem to shut up their houses at all seasons; they have large verandahs to the south." The same idiosyncrasies of Dutch and English may be noticed to-day; the Dutch descendants share a distrust of fresh air with the natives of the island. It is rather amusing to see native gentlemen who keep their palatial houses in the Cinnamon Gardens as far as possible hermetically sealed against the mild or positively warm breezes of Colombo, hurrying off with their families in the "hot," or rather the hotter, weather to Nuwara Eliya or Bandarawela, where, even with all doors and windows closed and verandah shunned, existence must be purgatory to them. No natives, not even the Kandyans, really like

Nuwara Eliya; it is merely the desire to do what the Europeans do that takes them there. They are far happier in the gaily-decorated, pillared and plastered porticoes of their Fairbanks and Roselights, lying snugly ensconced in the coconut groves of Wellawatta and Bambalapitiya, with the pleasant thud accompanying the fall of the ripened coconut repeating itself in quick succession and indicating the progress of a "plucking,"—or even further afield where "the voice of the 'chekku' is heard in the land."

[We doubt whether so good a friend of the community as Mr. Lewis meant to make any sweeping condemnation of us in respect of this matter, but as it is not unlikely that the charge is true in individual cases, *Verb. sap.!*]

## A CORRECTION.

Trevane, Bambalapitiya.

20.9.1914.

The Honorary Secretary,  
Dutch Burgher Union, Colombo.

Dear Sir,

In your current issue of the D. B. U. Journal, page 17, I am given as opposing the adoption of your Report and Financial Statement for 1913. This is not so. I voted *for* and not *against* it. Please be so good as to correct the error in your next issue and much oblige.

Yours truly,  
GEO. DE HOEDT.

[We much regret the error and tender our apologies to Mr. de Hoedt. The votes having been taken by show of hands, our reporter, it is evident, mistook him for some other member who gave an adverse vote.]

THE AT HOME TO SIR HECTOR AND  
LADY VAN CUYLENBURG.

On Saturday, the 1st August last, the Union grounds presented a very lively scene, the occasion being a reception that had been arranged in honour of Sir Hector and Lady van Cuylenburg. A large gathering of members and their families had assembled, and in the course of the evening a presentation was made to the guests of the Union, Mr. F. H. de Vos acting as spokesman. The following is a summary of his remarks and of Sir Hector's reply:—

Mr. F. H. DE VOS, addressing the gathering, said he felt much honoured at being requested to speak on their behalf that evening a few words by way of congratulation to Sir Hector and Lady van Cuylenburg. They had all been much gratified by the honour of Knighthood conferred on Sir Hector, and were all agreed that a more suitable choice could not have been made—(Applause). Sir Hector would pardon him for saying that the honour was not only one of which he was personally most deserving, but one which the Dutch Burgher Community felt they had earned at the hands of His Majesty. There was an old-established community. He had his doubts whether all present sufficiently realised how long-established it was, and he would therefore venture to remind them that their community began to be even before the arrival of the British in Ceylon. They had given to the British Government of their best, and from the earliest times most eminent officers of the Government—whether judicial, legal, medical and other—had been supplied by their community, to mention only a few who had been similarly honoured in the past, but were now no longer with us—Sir Richard Morgan, Sir Samuel Grenier, Dr. Anthonisz c.m.g., and a former President of the Union, Mr. F. C. Loos c.m.g.

It was accordingly with much gratification that they had received the news that a member of their community had been again honoured, and that the choice had fallen on the President of the Union, who was the more deserving of their congratulations by reason of the great personal and practical interest taken by him in the Union and all its members—(Applause).



He could not close his remarks without referring to Lady van Cuylenburg, herself the daughter of a Knight and fit consort of a Knight—(*Applause*).

On behalf the members of the Union he would therefore tender to Sir Hector and Lady van Cuylenburg their hearty congratulations, and in doing so would ask their acceptance of the token of their good-will which he now requested the Honorary Secretary to present.

MR. R. G. ANTHONISZ then handed to Lady van Cuylenburg a handsome silver tray, which bore a suitable inscription commemorative of the day's event.

SIR HECTOR VAN CUYLENBURG in reply thanked Mr. de Vos for the kind words spoken of Lady van Cuylenburg and himself, and the gathering for their presence and the souvenir presented in their name. He was much gratified by the presence of so many members, the more so as he could see that several of them hailed from distant outstations! A reception such as the present and the joy manifested by them was all the more gratifying to him for the reason that it had not always been his good fortune to please everybody—(*Laughter*). He would not claim infallibility, but having off and on been the victim of a certain amount of misunderstanding and even misrepresentation, it was a great joy to him to feel that he had now outlived all this and even become a source from which they had derived considerable gratification and been the medium of happiness to them. He assured the gathering that, as had been the case in the past, the Union and the community would always have his most loyal interest and support—(*Applause*). On behalf of Lady van Cuylenburg to whom he had throughout life felt indebted for any good things and good luck that came his way, and himself, he would again tender to the gathering their thanks for their congratulations and the reception accorded them that evening.

Cheers for Sir Hector and Lady van Cuylenburg were then called for and heartily responded to.

## THE COLOMBO TOWN GUARD.

That the authorities desire to have at hand ample means for dealing with any trouble that may arise locally as the result, whether direct or indirect, of the war, goes without saying and it is now well-known that one of the latest acts of the Legislature has been the legalising of Town Guards.

The formation of a Dutch Burgher Union Company of the Colombo Town Guard is a subject which calls for more than a passing reference, and we have therefore much pleasure in acquainting members with the history of the scheme so far as it concerns the Union.

The subject was first considered by the General Committee at their meeting on the 3rd September, when a resolution approving of the formation of a company of Burghers for Town Guard service was passed. A Sub-Committee was on the same occasion appointed for the purpose of collecting signatures of members who were willing to join the proposed Guard, the President undertaking on receipt of such list to make known to the authorities the desire and readiness of the signatories to serve in the Town Guard.

Pending the collection of signatures, it was made known to Sir Hector van Cuylenburg by Mr. E. B. Denham (Principal Assistant to the Colonial Secretary) that, in connection with the Town Guard already formed by certain European residents of Colombo, he proposed to organise an Administration Section, open also to members of the permanent population. On being informed of the steps already taken by the Union, Mr. Denham expressed to Sir Hector the hope that the Union would support his scheme. Mr. Denham was accordingly invited to be present at an extraordinary meeting of the Union that had been called for the 10th September.

At this meeting, the President being in the chair, the Honorary Secretary detailed to the gathering the steps that had been taken in the matter. The General Committee had of course felt convinced, he said, that the members were ready to assist the authorities to the best of their ability in any manner and in any emergency

whatever. The Volunteer Force itself when first started had received its main support from their community. It was also interesting to remember that under the Dutch to the Town Guard or *Burgerij* was a well-known institution, so that there was a peculiar fitness in their now offering themselves for similar service.

Mr. Denham was next invited by the Chairman to address the meeting. Mr. Denham explained that the scheme he had come to expound and ask support for was his own conception and he accordingly took sole responsibility for it. The duties of such a section as he hoped to form would not be primarily military, as the object aimed at was chiefly the prevention of panic and confusion, which could best be secured he thought with the aid of those whose status and whose experience of the country specially fitted them for such duties. The Dutch Burgher Union had been one of the first bodies he had thought of as likely to support his scheme, and, if they were willing to join his section, he foresaw no difficulty in arranging for their working together as a separate unit or in some particular area.

Some discussion on the subject then took place, Mr. Denham replying to certain inquiries made. The President next offered a few remarks, after which, on the proposal of Mr. R. G. Anthonisz, seconded by Mr. G. S. Schneider, the meeting unanimously passed a resolution to the effect that the Union submit to the authorities a list of members willing to join the Administrative section of the Town Guard.

A Special Committee was then appointed to collect signatures and to deal with the details of the scheme.

A vote of thanks to Mr. Denham for his presence on the occasion and for the information given by him was next passed, Mr. Denham acknowledging the vote in a few words, in the course of which he expressed his appreciation of the spontaneity with which the help asked for by him was given.

In pursuance of the above mentioned resolution signatures have been collected and we are proud to state that nearly one hundred members and adult sons of members have expressed their readiness to join the Company.

Considering that a large number of members who would otherwise have doubtless joined are precluded from doing so by the reason that they are already Volunteers or members of the Police Department, the community may well congratulate itself on the support which Mr. Denham's scheme has met with and the public spirit displayed by all concerned.

They err who count it glorious to subdue  
By conquest far and wide, to overrun  
Large countries, and in field great battles win,  
Great cities by assault: what do these worthies,  
But rob and spoil, burn, slaughter and enslave  
Peaceable nations, neighbouring or remote,  
Made captive, yet deserving freedom more  
Than those their conquerors, who leave behind  
Nothing but ruin whereso'er they rove,  
And all the flourishing works of peace destroy,  
Then swell with pride, and must be titled gods,  
Great benefactors of mankind, deliverers,  
Worshipp'd with temple, priest and sacrifice;  
One is the son of Jove, of Mars the other:  
Till conqueror Death discover them scarce men,  
Rolling in brutish vices, and deform'd,  
Violent or shameful death their due reward.  
But if there be in glory aught of good,  
It may by means far different be attain'd  
Without ambition, war or violence:  
By deeds of peace, by wisdom eminent,  
By patience, temperance.

--Paradise Regained.

## NOTES OF EVENTS.

*Meetings of the Committee.*—The monthly meetings of the Committee were held on the 2nd July, 6th August and 3rd September.

*New Members.*—The following new members were enrolled during the quarter:—

Mr. Victor Stanley Andriesen	..	Kandy
„ Edgar Charles Ebert	..	Kalutara
Dr. Adalbert Henry Ernst	..	Colombo
Mr. George Herbert Gratiaen	..	„
„ Robert James de Witt	..	„
Mrs. W. H. Meier (widow of the late Dr. W. H. Meier)	..	„

*Obituary.*—The following deaths among members occurred during the last quarter:—

Mr. W. H. Wright	..	19th July
„ A. L. Andree	..	23rd July
„ George Spittel	..	5th September

*Loans and Donations for Professional Education.*—On the 2nd July the Committee passed a resolution that any expenditure on the professional education of children was not at present justified in view of the low state of the funds in the hands of the Social Service Committee and the urgent demand for assistance in the case of children whose elementary education was being neglected for the want of means.

*“Pay, Pay, Pay!”*—The Honorary Treasurer's monthly reports disclose the very regrettable fact that many members have been much too remiss in the matter of the payment of their subscription. Considering the fact that the Union has achieved so much in so short a time, and is an institution that must, in the interests of our small community, be maintained in as healthy and flourishing a condition as possible, it is obvious that a monthly subscription of fifty cents must now be regarded as merely nominal and

barely commensurate with the honour of membership. A glance at the last balance sheet will show how much of the income is swallowed up by the cost of printing the Journal and the several notices of general and committee meetings and other communications, by salaries, rent, etc. We would therefore make a special appeal to all members, both those in arrear and others, not to withhold from the Union the help it so well deserves.

*Furniture for the Union Hall.*—The thanks of the members of the Union are due to Miss Nelly Garvin, who, at her own instance, and at much personal inconvenience and trouble, collected a sum of Rs. 352.50 towards furnishing the Union Hall. The greater part of this amount has already been expended in the purchase of tables, chairs and other necessary articles, leaving a small balance for future requirements. A full statement of the account will appear in its proper place in the current year's Report.

*Examination in Dutch History.*—The Examination notified for the month of September was postponed for the following month.

It is to be regretted that no more than ten applications were received. A mere glance at the papers set at the last examination should, especially in view of the note of warning sounded by Mr. F. H. de Vos at the At Home to Sir Hector and Lady van Cuylenburg, convince one that much valuable, necessary and interesting knowledge would be the result of a study of the prescribed books.

The range to be covered by the student is by no means wide, and might well be undertaken as a holiday pleasure if sufficient application during term is not possible.

We would invite our older members also to master the subjects in question by way of qualifying as Examiners.

*Clothing for the Wounded and the Destitute.*—In response to notices issued on behalf of Lady van Cuylenburg a meeting of ladies was held at the Union Hall. Those present undertook to work and collect garments etc. for transmission to the wounded and the destitute. We have no doubt the response will be worthy of the object.

*D. B. U. Club.*—Another Handicap Billiard Tournament has been held, the entries having been divided up into two classes. Dr. van Langenberg and Sir Hector van Cuylenburg were the winners, the runners up being Mr. Geo. de Hoedt and Mr. J. A. Martensz, respectively.

The Tennis Court is ready and only awaits a formal opening.

*The At Home to Sir Hector and Lady van Cuylenburg and The Town Guard* are dealt with elsewhere as independent topics.

[Letter to the Editor.]

IN THE NAME OF THE CHILDREN.

SIR, Permit me to lay before the members of the Union and their families a suggestion with regard to the celebration this year of the fête of San Nikulaas.

In view of the present international situation and the call for practical sympathy with the sufferers, is it not open to question whether the celebration of the fête this year on the scale adopted hitherto will be fitting and proper?

It is well to remember that, in a sense, it is on our behalf that the War is being waged by the Allies, and, apart from the sense of obligation induced by this view, it is well also to remember that we do not and cannot, in any sufficient degree, realise the amount of sorrow, neglect, privation and misery that wives and children and mothers and sisters of combatants have already suffered and will continue to be exposed to. I accordingly venture to suggest that contributions, which would otherwise be made for the purchase of gifts for our children, be invited this year as for a donation to the Belgian Relief Fund in the name of the Dutch Burghier children of Ceylon.

It is far from likely that the spirits or health of our children will suffer by their not receiving the usual San Nikulaas gifts. Their Christmas in the home-nest is assured them. Is it not then our duty to bring it home to them that thousands of children, equally deserving as they and far less accustomed to fêtes and parties, are being cast on the mercy of the world, their very homesteads destroyed, bread-winners no more, mothers and brothers and sisters hurriedly parted, many of them foodless for days, and, when served with food, granted by kind souls who would give more if they could only a tithe of what is really wanted, ill-clad and with the fearful prospect—almost meaningless to most of us—of a winter to shiver through—an ordeal rendered doubly cruel by their homeless and destitute condition?

Children's hearts are as responsive as any, and there is no reason to doubt that our children will be ready and eager to answer the call.

A MEMBER.

P. S.—The suggestion it must be noted, does not go so far as to recommend that no gathering at all should be held on the occasion—only that there be no needless and selfish expenditure of money sorely needed by others.

## EDITORIAL NOTES.

*Constitution, By-Laws and List of Members*.—A revised edition having been just received from the Printer, members desirous of having copies are requested to apply for the same to the Honorary Secretary, D. B. U., Union Hall, Serpentine Road, Colombo.

*Genealogies*.—The publication of the genealogies of Dutch Burgher families will always form one of the features of the Journal. Those members of the Union, who have complete genealogies of their families and desire their publication, should communicate with the Editor.

As considerable delay is caused in endeavours to bring the genealogies up to date, special regard will be paid to the earlier genealogy of families connecting them with the original settler. Later genealogical details can always be supplied afterwards by existing members of families. It is the earlier history that is apt to be lost or forgotten if not collected and preserved in time.

*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 Editor of the Journal a week previous to the date of issue of each number, viz., 31st March, 30th June, 30th September, and 31st December of each year.

*Standing Committee for Ethical and Literary 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. G. V. Grenier, Advocate, Arnold Place, Colpetty, Colombo.

*Changes of Address*.—All changes of address should be notified to the Honorary Secretary of the Union. This will ensure the safe receipt by members of all notices, invitations, reports, etc.

The Journal is being printed at the Albion Press, Galle. Those members who have not received their copies, are kindly requested to notify the fact to the Manager of that Press, when the same will be forwarded to them.

All changes of address, so far as the Journal is concerned, should be notified to the Manager, Albion Press, Galle, who has undertaken to circulate the Journal.

*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. Sam de Heer, Bambalapitiya, and not to the Honorary Secretary.

Remittances on account of the Social Service Fund must be made to the Rev. L. A. Joseph, "Deepdene," Ward Place, Colombo, the Honorary Secretary of the Standing Committee for Purposes of Social Service.

Remittances on account of the Building Fund must be made to Mr. W. E. V. de Rooy, Colpetty, Colombo, Honorary Secretary of the Building Committee.