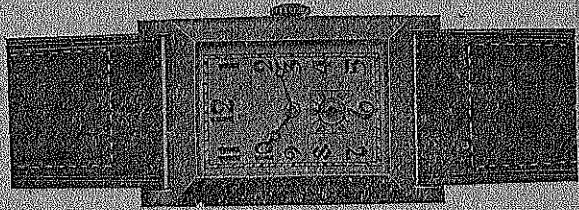


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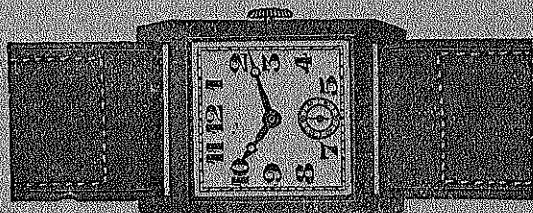


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JANUARY, 1933.

1933

[No 3.

Journal of the Dutch Burgher Union of Ceylon.



"Eendracht maakt Macht"

25th ANNIVERSARY NUMBER.

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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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— THE —
DUTCH IN CEYLON

VOL. I.

BY
R. G. ANTHONISZ, I. S. O.

*Copies may be had at the D.B.U. Hall
at Rs. 5 each.*

Journal of the
Dutch Burgher Union of Ceylon.

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EENDRACHT MAAKT MACHT.

BY DR. H. U. LREMBRUGGEN.

The 18th January 1908 is a memorable date for us Dutch Burghers, because on this day the General Inaugural Meeting of the Dutch Burgher Union of Ceylon was held at the Pettah Library Hall with Dr. W. G. VanDort as Chairman.

The Constitution of the Union was submitted to the meeting and duly accepted, and the Hon. Mr. F. C. Loos, M. L. C., was elected the first President of the Union, with Mr. R. G. Anthonisz as Secretary, and Mr. Sam de Heer as Treasurer.

On the 18th of January this year, 1933, the D. B. U. celebrates its twenty-fifth Anniversary, with grateful thanks to God, Who has led us through these stormy years to the first quarter century beacon on our course.

De Zilveren Bruijloft, the Silver Wedding, is an eminently Dutch institution, and to-day we celebrate the Silver Wedding of our Union, the Union of all those who have been drawn together by a common bond of tradition and sentiment, and united by ties of mutual interest and relationship, for the purpose of promoting the common welfare.

It is the custom on these occasions to preface the rejoicings by a service of thanksgiving, and by a retrospect of the joys and the sorrows and the gains and losses of the years that have passed. It may not be without profit for us to count our blessings, to see what we have achieved, and wherein we have failed.

How much we owe of our stability to-day to the prophetic vision, the burning zeal and the steadfast perseverance of the founders, the late Mr. R. G. Anthonisz and his helpers, the future

years will show more clearly. It is enough cause of grateful rejoicing to us to realize that to-day we are housed in our own home, built by the zealous and far-sighted labour of a few public-spirited members, who had faith in the future of our Community, and who spared not themselves in their efforts for the common good. In this land of short memories let us not forget the names of those who were the pioneers in this enterprise.

We have on the whole lived up to the ideals expressed in our Constitution, and have tried to carry out the purposes for which the Union was founded. We have striven "to promote the moral, intellectual, and social well-being of the Dutch descendants in Ceylon."

In what way then have we achieved these ideals in the 25 years of the life of our Union?

(a) We have clearly established the identity of the Dutch Burghers of Ceylon by publishing in the D. B. U. Journal the genealogies of a great many of the families who form the rank and file of the Union. These genealogies, painstakingly compiled from standard genealogical works published in Holland, and from stamboeks belonging to our own people here, and from baptismal registers &c., are a unique record of a small Community, the majority of whom are able to trace their descent to their fatherland, at least 200 years back. We owe it to the enthusiasm and zeal of the late Messrs. R. G. Anthonisz, and F. H. de Vos, that we have now, enshrined in our Journal, authentic family records, which previously existed only as dim and uncertain recollections and traditions handed down by our elders to our present forgetful generation.

(b) In the Dutch Burgher Union Journal, we have published for the last 25 years an absorbingly interesting, valuable and scholarly record of all that relates to the History of the Dutch and their descendants in Ceylon. Every member who values his community and his place in it, should have these volumes given a place of honour on his bookshelf, to be used frequently to instruct the younger generation in the proud origins of our people, and to recall the vicissitudes of their history in this land of our adoption.

(c) Social Service.

The relief of distress and want among the poor of our Community, and especially the education of their children, has been one of the activities unswervingly followed by the devoted band of lady helpers who from year to year have endeavoured to raise funds for this purpose, to visit the poor in their homes, and to give such advice and help as our resources permitted.

During all these years, not a few boys and girls have been helped in their education, some to make good in positions of trust and influence, others to forget the Community and organization which helped them in their times of need.

The measure of our succour has been straitly limited by the small number of our contributors. I would appeal to all members of the Union in this Silver Anniversary year, to contribute their mite, however small, to form an Endowment Fund, for Social Service. In his eloquent lecture on Social Service, delivered before the D. B. U. in 1908, Dr. W. G. VanDort pleaded that every member should set aside at least one cent a day, for this purpose. But "the poor we have always with us, so no man heedeth", or we salve our consciences by saying that it is the duty of the well-to-do to succour the poor. Charity has been a pre-eminent characteristic of our people, so let us follow this ideal of unselfishness and helpfulness. He that giveth to the poor lendeth to the Lord.

(d) We have endeavoured to uphold the traditions of our ancestors by maintaining a high standard in all the contributions to the Journal, which continues to be the only authentic record of the life of our Community. We have kept out of the hurly burly of local politics, though we continue to take a keen interest in the main issues of our new Constitution. We have always stood for law and order, justice and fairness to all Communities.

We have kept up our St. Nikolaas celebrations from year to year, and this time-honoured function has been the most popular and eagerly expected event of the year.

Our Dutch classes, which were started with such enthusiasm two years ago, have failed to come up to expectations owing to the waning of the enthusiasm and the efforts of the pupils. The few seniors who have kept up their knowledge of Dutch have continued their studies.

The founding of a Reference Library of books on the period of the Dutch occupation has also been one of the unfulfilled dreams of the Union. This was one of the dreams of our founder Mr. R. G. Anthonisz, and no more suitable memorial to his name could be conceived. His own collection of books on this subject could be made the nucleus of such a Library, if we had the co-operation of our members for this worthy purpose.

I would appeal to all those interested in this to consider whether we could not endow this memorial in our 25th Anniversary year. Such a Library would stimulate more interest in the study of Dutch and the history of the Dutch in Ceylon, regarding which over 2000 volumes of manuscript lie in our Government Archives, awaiting the researches of scholars to yield up its treasures. Can we not provide some of these scholars? Our Community should also take a livelier interest in the preservation of the old architectural remains left by our ancestors, our fine old Churches and fortifications and old houses, which remain to this day as standing examples of the solidity of Dutch construction and character.

In the promotion of social intercourse, of the fostering of the feeling of fellowship among the members of the Community, our Committees of Entertainment and Sport have been most successful, and throughout all the past 25 years, attractive programmes of entertainments, musical, variety and theatrical shows, dances, children's fêtes, &c., have been carried out and have been well patronized by the members.

A recent development has been "Members' Day", monthly afternoon teas organized by the wives of members of the numerous Committees. These informal and friendly gatherings have been very popular and successful, and have offered scope for much originality and thought on the part of our fair hostesses. Entertainment of a more serious nature has been provided by the Committee for Ethical and Literary Purposes, which has brought to our halls a galaxy of learned lecturers, who have given us discourses of absorbing interest, and high literary value. These lectures have always been open to the public, and have been much appreciated. The two earliest of these lectures were delivered by the late Dr. W. G. VanDort, on Social Service, and by Mr. Arthur Alvis, on Thrift.

An outstanding lecture this year was by Mr. E. H. Vanderwall, one of our original members, who has given us a valuable summary on the Dutch contribution to the progress of Ceylon, which is a most appropriate reminder to us at this present time, of what our ancestors were.

The above are a few bald headings of what the Union has achieved during the past 25 years. It has succeeded in keeping alive a feeling of solidarity among the Dutch Burghers of Ceylon.

It has provided a common meeting ground and place of recreation and social intercourse for all members of the Community, and it stands as the one organized association for the advancement of the welfare of the Dutch Burghers. While we have great cause for thankfulness for what we have been able to achieve in the past, in spite of jealousies and animosities for which no valid causes exist, we have yet a great deal more to do in the future to overcome the spirit of inertia, to stimulate the feeble loyalties of many of our members, to overcome the selfish and individualistic outlook of so many of our people, who will not or cannot realize that in a small Community such as ours, it is only Unity that makes strength.

While it is true that our small Community has in the past 130 years produced from its ranks numbers of men to fill positions of the highest trust and authority, and has contributed more than its quota of public men, poets, and painters, doctors and lawyers, and a long generation of men who as minor officials have been the backbone of the Public Services, we must realize that we no longer have the advantages possessed by members of our Community in the early days of the British occupation and up to a generation ago.

Circumstances have changed with the spread of secondary education among a large proportion of the major communities of the Island, and it is only by fostering the traditional traits of character that our Community can hold its own against the weight of numbers and increasing literacy among the major communities in the Island. We can only "make strength" by pooling all our resources in men and material, by endeavouring to support the weaker brethren, and by rousing and stimulating the laggard and purblind, those lacking in foresight and forethought! The strength of a chain is in its weakest link; let us strengthen our weakest links, in these times of great stress and difficulty.

We must realize that it is only by strength of character and by the sum of the capacities of our individual members firmly bound together by a common loyalty and purpose, that we can continue to hold our place in the body politic. A disunited Community will only fritter away its talents with no common direction or aim. The lessons of the past, of submerged communities whose names even are forgotten to-day, are warning signposts to us of the fatal consequences of a selfish or self-seeking policy. Our aim should be to strengthen the bonds of our union, to add all the high ideals and traditions of the past to a common stock, which will represent the soul of the Community, the aspiration toward service for the public good, for the preservation of all that has been worthy in our ancestry, and our inherited characteristics of sturdy courage and independence of spirit, steadfastness of purpose, and a stern sense of duty, joined to the democratic and helpful ideals of the present age, pressing forward in the service of our fellow-men.

THE DUTCH BURGHER UNION.

TWENTY-FIVE YEARS OF LIFE AND WORK.

Ægei monumentum aere
perennius

* * *

Non omnis moriar.

Odes of Horace.

Twenty-five years have passed since the late Mr. R. G. Anthonisz of ever-revered memory completed his life's work by founding the Dutch Burgher Union. And this institution of his creation must never die, just as the memory of Mr. Anthonisz can never die in the hearts and minds of his grateful people.

What has been the achievement of these twenty-five years? In the first place, our scattered Community has been consolidated and placed beyond the reproach or the misrepresentation of ill-informed or ill-designing persons.

This is a great achievement, which, happily for us, has been reached with the sympathy and the good-will of the other communities. Prominent among the aims of the Union is the conservation of the worthy customs of our Dutch ancestors, one of which is the maintenance of friendly relations with the other inhabitants of this island. This object we have always steadily kept in view.

Our next achievement is the creation of a spirit of service, and this is a matter of special significance, since the permanence of an institution rests on the spirit of service in its members.

We have much reason for pride in the distinguished roll of men who have consented to fill the office of President. Mr. F. C. Loos, Mr. H. L. Wendt, Mr. F. H. de Vos, Sir Hector van Cuylenburg, Mr. R. G. Anthonisz, Dr. L. A. Prins and Dr. H. U. Leembruggen are men whose names command respect both within and without the Union.

They set high examples and inspired in others the spirit of service, in which they themselves accepted the duties of their responsible office.

The varied activities of the Union need the services of loyal and efficient workers, ready to sacrifice both time and effort in the interests of the community.

I have raised a monument
more enduring than brass. I
shall not wholly die.

Translation.

The general sense of the Union points with unerring instinct to the right man in every case, and it is to his infinite credit that when the call for his services arises, he is prepared to say "Adsum!"

I need hardly add that this remark is equally true of our ladies. It is this spirit, more than any other, which ensures the stability of the Union and is its chief source of encouragement.

The Secretary, who is responsible for the active administration, and the Treasurer, whose duty it is to balance the budget, are our hardest worked officers. And their duties involve daily toil and constant attendance at the desks of the Union. On them falls the chief responsibility for keeping the home fires burning. And they have to face disappointment and discouragement, while they keep smiling.

The Editors of the Journal and the Bulletin, who set a high literary standard, not unworthy of our Community, while they instruct and inform us, perform punctual and efficient duties, which are not free of anxiety. The files of the Journal, which has now existed for twenty-five years, are a great storehouse of history and literature, which will increase in value as the years go by. This again is no mean achievement.

There are unfortunately no recreation grounds directly connected with the Union, but bridge and billiards have their enthusiasts, for whom periodical tournaments are arranged by the Entertainment and Sports Committee. Concerts, dances and dinners are lively interludes, while the celebration of St. Niko'aas' day has reached the dignity of a great popular event. It has even reached the realm of history, for many of the boys and girls, who received gifts at the earliest celebration, have now the joy of seeing their own children made happy by the good Bishop. Sentiment has a great place in human affairs, and is not the creation of this fine feeling worthy of twenty-five years of activity on St. Nikolaas' day?

The Reading Room provides opportunities for mental refreshment in a setting of ideal quietness, while the series of lectures, arranged by the Committee for Literary and Ethical purposes, has always been popular and has attracted large audiences.

On the Genealogical Committee falls work of a peculiarly difficult and delicate nature. But the history of this Committee shews that it has always performed its duty with conscientiousness and justice.

A difficult task faces the Committee for increasing the membership, for we are in the depths of a financial depression, and enforced economy often means cutting expenses down to the bone. But the situation is not one without hope and I am confident it can be overcome by effort and courage. At the worst, the minimum rate of 50 cts. a month should not be beyond the reach of a large number, who are now outside the fold. An active campaign of personal persuasion should yield good results.

Then, there are the ministering angels of the Social Service Committee, on whose self-denying labours the fierce light of publicity does not beat. It is their mission to seek the poor and the needy, who have retreated to the byways of life, sorely stricken in body and spirit. Not all who fail in life deserve to fail, and the respectable poor shrink from advertising their poverty. We know that it is more blessed to give than to receive, but we must also know that the less we give, the less the Social Service Committee has to give.

If nothing else justifies the Dutch Burgher Union, the Social Service Committee does.

Finally, there is the General Committee, which deals with the various activities of the Union and sometimes reflects different points of view. But it is all to the good that matters should be carefully considered before decisions are reached. Even the contribution of a little humour is a saving grace when weighty matters are under consideration at a long sitting. The Union owes a great debt of gratitude to the General Committee for the wisdom and the forbearance with which they assist in its deliberations.

On a general survey of the life and work of the Union for twenty-five years, there is not merely reason to be satisfied with the sum total of its achievements, but every hope for the future. A period of comparative indifference may be followed by one of great keenness. We are the custodians of a precious inheritance. We shall be held up to shame and discredit by future generations if we let this inheritance suffer at our hands.

Let us strive manfully to overcome our difficulties, receiving for our task inspiration from the old Dutch Motto "Luctor et Emergo."

E. H. V.

A HOLIDAY IN HOLLAND.

A vacation in Europe can be spent profitably and pleasantly in any of its countries; the open mind and the observant eye will ensure the enjoyment and the profit in knowledge. The claims of Holland on our attention are many, and a holiday in Holland will remain one of the pleasantest recollections of travel. To enumerate the charms of the country or to give guidebook-information is beyond the scope of a tiny essay of this sort; therefore I shall limit myself to a few recollections of places seen and things learnt.

It is easy and better to begin a visit by going to Amsterdam first; the Ophthalmology of the University is of a high order and of repute in Europe. The exhibits of old porcelain, and of old furniture in the Museums are notable and instructive; in the Ryks Museum there was the ornate chased and gilt cannon made by a Sinhalese noble and presented to a Dutch Governor in the middle of the 18th century. It was a great treat to see the pictures in Ryks, e. g., Rembrandt's "Night Watch" and "The Syndics of the Cloth-hall". Wandering in the old town, one sees Rembrandt's residence and the birthplace of Spinoza, the canals bordered by trees, and the antique houses; there are over a thousand miles of canal in and about Amsterdam.

A short railway journey northwards to Alkmaar, the butter and cheese centre, gives a view of quaint national costumes, (also to be seen at Volendam and Marken); crossing the Zuyder Zee by steamboat enables one to see some of the finest cattle in the world, the famed Friesland cattle. Marken will soon cease to be an island as it is caught in the big Southwest *polder*. A *polder* is land reclaimed from the shallow ocean by huge dams and pumping out of the water within these dykes. The work is stupendous. I was informed that the scheme of 84 years ago cost a million pounds sterling for the 72 square miles and the money had been repaid more than threefold. The pumping was done by windmills; electric and other engines are now used in addition. Four big polders, N-W catching Wieringen island, S-W catching Marken, S-E across the southernmost part of the Zuyder Zee, and N-E adding to the area of Friesland, will take up about half of the Zuyder Zee, but channels for navigation were left between the four sections. The cost of creating these

820 square miles was to be 5½ millions, about 11 pounds sterling an acre, which is a very profitable undertaking.

By tram, 11 miles, to Haarlem through fields of tulips, hyacinths, narcissi and crocuses; the old halls and old churches are beautiful; the famous church-organ is said to be the best in the world. Before leaving North Holland, Edam is to be visited, 13 miles from Amsterdam; the church of St. Nicholas is over 300 years old. At Edam and throughout North Holland a special cheese "zoetemelks kaas", "sweetmilk cheese" is the principal production, we know it as "Edam" cheese. Leiden is an academic town, with an ethnographic museum equal to any in the world, and an Institute for study of East Indian languages, ethnography and geography. Short tram journeys lead to fine seaside resorts, Scheveningen, Katwyk and Nordwyk.

Further south than Leyden, but not far from it, is the Hague, the Dutch call it Gravenhage or den Haag. The woods of oak, beech and other trees are superb; the old forest, Haagsche Bosch, has a deer park on one side and a well-stocked Zoo on the other side. One of the receptions I was privileged to attend was in "the old hall of the Knights", the hall in which the sturdy Burghers declared their independence and abjured all allegiance to Philip II of Spain. The Hague is now the seat of the Court of International Justice; more attractive is the famed picture gallery in a former palace, the "Mauritshuis", with the *School of Anatomy* by Rembrandt and the *Young Bull* by Paul Potter. Many famous pictures at Amsterdam and the Hague and other places are not mentioned in these notes, but the great examples named must suffice to indicate the high character of the picture galleries.

Within easy reach of the Hague, Delft contains the old warehouse of the Dutch East India Company, whose Dutch initials we find on old plates and coins in Ceylon, "V. O. C.". Delft has an Indian Institute training and preparing students for work in the public services in the colonies, and an ethnographic museum in which East Indian things predominate. A statue of Hugo Grotius and his tomb were shown to me. The manufacture of tobacco was considerable. Most interesting was the new "Delft" in which immense strides are being made; the big potteries had museums with specimens of the 17th century Delft faience of very great value for models as well as beautiful in the polychrome decoration and the high finish of the glazing.

Gouda was reached as easily; its market place is the largest in Holland. It is famous for its round *white* cheeses, and for long clay pipes called churchwardens; these break, hence there is a constant demand for Gouda churchwardens.

At a little place (called Buskop or Boshop) there was abundance of the little painted clay toys for children, grotesque animals, etc., so much imitated in Ceylon at and near every place where there was a Dutch garrison. These are dear to the infantile mind and infantile taste. They now form part of rural Sinhalese life, but, like many other valued things, owe their prevalence in Ceylon to Dutch importation. When the Edict of Nantes, signed by King Henry IV of France in 1598 was revoked by Louis XIV in 1689, the Huguenots in France lost the charter of liberties which permitted them to live unmolested, and a great number fled to Holland for safety. The great centre for them was Utrecht, whence some were sent to colonize the Cape, intermarrying with Dutch families; such as came to Ceylon in Dutch times were traceable ultimately to Utrecht. It is a picturesque University town intersected by canals, with a splendid library and several museums. Among the old houses was the one built by, and long the residence of, the Utrecht citizen who was afterwards Pope Adrian VI. Utrecht is easily visited, being only 22 miles from Amsterdam, has many surrounding woods and plantations, and seemed extremely prosperous.

The above brief particulars from my notes will give an insight into the attractions and charm of a country worth visiting during a holiday; it is even worth visiting more than once, as I can testify from personal experience. Travelling in the country is cheap and convenient; trains and trams connect all the principal places; English is not spoken so widely as in Germany, but English-speaking people are numerous in the University towns and may be found in every place. The cost of living is high at the principal hotels, but at middle-class hotels, spotlessly clean and tidy, bed and breakfast with all attendance cost only 5 shillings. The breakfast provided is abundant, with plenty of wholemeal bread, white bread, milk of the best quality, cheeses of two or three kinds, ham or bacon, and fruit without stint; it was curious that eggs seemed to be an extra everywhere.

The chief charm of Holland was the universal tidiness and cleanliness. The dairy industries are considerable and profitable.

The cattle are to be seen in every field and are splendid animals. The cigars are as good as any in the world and extremely cheap; some brands are made in sizes too big for my usual habits in smoking. Wines at many entertainments were of high quality and lavishly pressed upon one by very hospitable folk.

The best preparation for a visit to Holland is the study of the map and reading up of a guidebook from which you can decide what places to visit and what you can profitably leave out in accordance with the time and money you can spare, but, anyhow, I can confidently advise students and others visiting Europe to take a holiday in Holland.

ANDREAS NELL.

HAIL LANKA!

Let others belaud the ways of the West,
Or homeland or township, wherever it be,
However mighty, however blest—
Lanka, my Island, you are all to me!

When homeward I sail from travels afar,
And your mountains arise like wraiths from the sea,
By rose of the dawn or beam of the star—
Oh, Island mine, you are heaven to me!

And from the Peak and the table-land
That brave the vast dome so gallant and free,
From the tree-girt shore and the glittering sand,
You, emerald Island, call to me!

The strains of old on your breezes blown,
Steal out of your solitudes eerily:
The tales that are shrined in legend and stone,
Are the songs you, old Island, sing to me!

But oh, for the trails that the wild men tread,
The hills that are home to the hiving bee,
For the tuneful bill and the branching head—
Oh, Island, wild Island, you are home to me!

R. L. SPITTEL.

RALPH FITCH AND HIS VISIT TO CEYLON.

By L. E. BLAZE.

The subject takes us back three centuries and a half, to "the spacious times of great Elizabeth," when the fever of adventure, exploration, and foreign trade infected Englishmen in common with other Europeans; and when Spaniards and Portuguese warred against the English as rivals in trade and enemies in religion. The discovery of the Cape route by sea to India, and the discovery of America, had begun to make the great oceans great highways of commerce. India and China were, however, the two principal centres of attraction. "The wealth of Ormuz and of Ind" was poured into Europe, though few were the daring traders or travellers who entered these remote territories. The trade was chiefly in the hands of the Venetians, who in their "argosies" voyaged between England and the Levant. But disputes arose, and the English sought direct communication with Turkey. Thus, in 1581 letters patent were granted by queen Elizabeth to a small company, known officially as "The Company of Merchants of the Levant". This was the company which in 1660 sent Robert Knox the elder to the East, and it is believed to have developed later into the famous English East India Company. Next year, the "Great Susan" carried the first English ambassador to the Sultan of Turkey, and shortly after, in February 1583, John Newbery, who had once before visited Ormuz, headed a party to the Eastern regions, still unknown to Englishmen. He carried letters from Queen Elizabeth, to Akbar the Great Mogul, in India, and to the king of China, urging both princes to receive the merchant favourably, and to encourage a "mutual trade". To the King of China, Queen Elizabeth explains that her desire is to give the same profit to him and his subjects that Western princes enjoyed: "which consisteth," she writes, "in the transporting outward of such things whereof we have plenty, and in bringing in such things as we stand in need of". This, you will perceive, is the whole theory of exports and imports, put simply.

This commercial embassy—if we may so regard it—was the first sent to India and China. It did not reach China, but Ralph Fitch contrived to gain some information about the trade of that vast and unknown country.

Two Englishmen are said to have lived in Ceylon before Ralph Fitch; and he was not the first Englishman to visit India. Among the Jesuits in Goa there was a Father Stevens, who was of service to Fitch in a time of trouble.

Of Fitch's personal life there is hardly any record. That he was a merchant, and possibly a wealthy man, is apparent. That he was held in respect, particularly after his trip to the East, is also evident. But of his parents and family there is no mention in the usual books of reference. Two of his name, (but spelt *Fytche*, which may have been the old form) have distinguished records in Indian History. One was William Fytche who in 1752 was President of Fort William (that is of Calcutta), of whom a descendant writes that he was "no Quaker," and that if he were alive in 1756 "there would have been no 'Black Hole' tragedy, although possibly there might have been a battle of Plassey". This descendant was Albert Fytche, who was Commissioner of British Burma a hundred and twenty years later. He was the author of "Burma, Past and Present", and dedicated the book to "My Cousin Alfred Tennyson, Poet Laureate".

Let us follow Ralph Fitch on his eight years tour through the East. He left London in the year 1583, accompanied by William Leedes, a jeweller, James Story, a painter, and John Newbery, a famous merchant of London, who had been to the East once before, and who was the leader of the present expedition. Another of the party was John Eldred, but he went no farther with them than Basra, at the head of the Persian Gulf. They sailed in a ship named the *Tyger*, and this name was often given to ships. In Shakespeare's "Macbeth," one of the three Witches says of a sailor's wife—"Her husband's to Aleppo gone, master of the Tiger". Now, Aleppo in Syria, at that time the chief centre of trade in the East, was the town to which our party went, after they landed at Tripolis in Syria. It has been conjectured that Shakespeare got both names—*Aleppo* and *the Tiger*—from Fitch's account of the voyage.

From Aleppo the adventurers travelled with camels to Birra, on the left bank of the Euphrates, and then by boat down to Felugia. "These boats," says Fitch, "be but for one voyage; for the stream doth run so fast downwards that they cannot return. They carry you to a town which they call Felugia, and there you sell the boat for a little money; for that which cost you fifty at Birra you sell

there for seven or eightIt is not good that one boat go alone; for if it should chance to break, you should have much ado to save your goods from the Arabians, which be always thereabouts robbing: and in the night when your boats be made fast, it is necessary that you keep good watch. For the Arabians that be thieves, will come swimming and steal your goods and flee away, against which a gun is very good, for they do fear it very much".

From Felugia a canal connects the Euphrates with the Tigris, and possibly by this canal the company came to Bagdad, which Fitch and other travellers of his time wrongly called Babylon. Bagdad as a town was "not very great, but very populous, and of great traffic of strangers," caravans meeting here from Persia, Turkey, and Arabia. The Tigris divided it into two cities, which were, however, united by a bridge of boats. West of Bagdad, some seven or eight miles, was a ruined tower, which Fitch calls the tower of Babel; but the proper tower of Babel, or rather its ruins, is held by good authorities to be in Babylon on the Euphrates, near which also, at the place called Ait, or Hit, "is a strange thing to see: a mouth that doth continually throw forth against the air boiling pitch with a filthy smoke: which pitch doth run abroad into a great field which is always full thereof. The Moors say that it is the mouth of hell". The reference is, of course, to the fountains of bitumen, which were a cause of astonishment to every traveller who saw them. But the Moors were not slow to make use of this mineral, in spite of its hellish origin. They coated their boats with the pitch, two or three inches thick, and so prevented water from entering them.

The next stage was Basra, near the head of the Persian Gulf, whence they sailed down to the gulf, and then coasted along Persia till they came to the Island of Ormuz, "the driest island in the world: for there is nothing growing in it but only salt". Here the Portuguese had a station, for Ormuz was a place of considerable importance. "In this town," writes Fitch, "are merchants of all nations, and many Moors and Gentiles [Hindus]. Here is very great trade of all sorts of spices, drugs, silk, cloth of silk, fine tapestry of Persia, great store of pearls which come from the Isle of Baharim, and are the best pearls of all others, and many horses of Persia, which serve all India". Here also Fitch saw strangely attired women, whose "ears with a weight of their jewels be worn so wide, that a man may thrust three of his fingers into them".

We have accompanied our party from Aleppo in Syria to Ormuz in Persia; but there is nothing in Fitch's narrative to shew that he recognized he was passing through the sites of some of the earliest civilizations in the history of mankind. Hard-headed merchant though he doubtless was, he was interested in the Tower of Babel, and he miscalled Babylon. On his return journey, seven or eight years after, he mentions Nineveh, "which is all ruined and destroyed"; and he says of a town named Orfa, that "it hath a goodly fountain of fish; where the Moors hold many great ceremonies and opinions concerning Abraham: for they say he did once dwell there". But for this practical business man there was no sense of the awe with which others might view one of the most fascinating cradles of human civilization.

One fact, however, must not escape our notice; that the cities through which our party passed were all thriving cities of wealth and influence, busy with trade of all kinds.

At Ormuz, four days after Fitch's arrival there, an unfortunate circumstance occurred: he and his three companions were thrown into prison by the Portuguese captain.

They attributed this calamity to the intrigues of Michael Stropene, a Venetian trader of the place, who feared the loss of his own gains from the rivalry of the Englishmen. This Stropene is supposed to have told the Portuguese captain that the Englishmen were spies, working on behalf of a Pretender to the throne of Portugal, who was then a refugee in England. There were other false statements too, and the anger of the Portuguese captain was roused against the Englishmen because Francis Drake, on his visit to the Molucca islands, had fired on a Portuguese galleon. The prisoners pleaded that they could not be responsible for this, but the Captain could not accept the plea.

The prisoners were taken to Goa on the 11th October 1583 in a ship which also carried 124 horses. Fitch says that when a ship carried horses to Goa no customs dues were paid on other merchandise in the vessel. "The horses pay custom, the goods pay nothing". Touching at various ports, such as Diu and Daman, they came on the 10th November to Chaul, where Fitch learnt about a certain palm, which evidently was no other than the coconut, and he describes its varied uses. He notes the general worship of the cow, and the

aversion to the taking of animal life. "In Cambaia they will kill nothing, nor have anything killed: in the town they have hospitals to keep lame dogs and cats, and for birds. They will give meat to the ants".

On the 29th November, the prisoners arrived at the Portuguese settlement of Goa, where the viceroy held his court, and where a fleet of four, five, or six great ships used to come from Portugal every year. But Fitch is less concerned with the beauty and importance of the city than with his desire for liberty. The Englishmen were charged before the viceroy as spies, but there was no proof to convict them. On the 22nd of December, they were bailed out, as we should say, by a surety found for them by Father Stevens, the English Jesuit, and Father Marco, a Dutchman. To the surety they paid 2,150 ducats, but he demanded more, and the prisoners petitioned the viceroy for the recovery of their money. The viceroy answered them rudely, and threatened them with a further enquiry. Fearing the entire loss of their liberty, they decided to run away, and three of them succeeded in crossing the river, on the 5th of April 1585. The fourth, the painter, William Storey, took service under the Jesuits, as a painter, and joined their Order.

It is interesting to note that in Goa, the prisoners met a young Dutchman whose name afterwards became famous. This was Linschoten, the traveller and geographer, but in Fitch's time he was employed in the service of the Archbishop of Goa. Linschoten himself gives an account of the imprisonment and escape of the prisoners, which supplements the account given by Fitch. Linschoten says that the Englishmen came "bringing great store of merchandise with them," and also "a great sum of money and gold, and that very secretly, not to be deceived or robbed thereof, or to run into any danger for the same". What the Englishmen wanted was to buy precious stones, which explains why one of the company, William Leedes, was a jeweller. The Portuguese captain at Ormuz was friendly towards them, "by reason that one of them which had been there before, had given him certain presents," and he got over his difficulty by shipping them to Goa. At Goa, as there were two of the prisoners who "spake good Dutch," though they "could speak but bad Portugal," a Dutch Jesuit interviewed them, and tried to win them over to the Order—the reason being, as Linschoten slyly observes, that the Jesuit knew that the Englishmen had money,

which would be of great service to the Order. When they were released, through the good offices of the Dutchmen who were of the Archbishop's household, the prisoners opened a shop in Goa, and by their courtesy to customers won much favour. This displeased the Jesuits, who frightened them with threats of punishments still awaiting them. This it was that made them secretly escape from the country, "being never heard of again". James Story, the painter, who had joined the Jesuits, at length left them, "seeing he had not as then made any solemn promise," married, and settled in Goa. It was from him that Linsehote learnt a good many particulars "of all the ways, trades, and voyages of the country, between Aleppo and Ormuz".

Escaping from Goa the three Englishmen came at length to Agra, and then to Fatepore-Sikri, where the famous Akbar held his court. We are now in the dominions of the great Mogul. It is interesting to read what Fitch writes of these cities: "Agra and Fatepore are two very great cities, either of them much greater than London and very populous. Between Agra and Fatepore are twelve miles, and all the way is a market of victuals and other things, as full as though a man were still in a town, and so many people as if a man were in a market." Fitch says nothing of the Taj at Agra, for the good reason that it had not been built in his time.

Note that this was in the year 1585, in the days of Elizabeth, and only three years before the Spanish Armada.

At Fatepore-Sikri the three travellers parted company. Newbery went westward to Lahore, to return to Europe; but he was never heard of again. Leedes, the jeweller, stayed at Fatepore, in the service of the great Mogul, "who did entertain him very well, and gave him an house and five slaves, an horse, and every day" a sum of money. Fitch himself went eastwards to Bengal; but the tale of his travels here need not be given in detail. He gives a graphic description of Benares and its Hindu rites and ceremonies. He tells us that when corpses are flung into the Ganges, "the men float with their faces downwards, the women with their faces upwards. I thought they tied something to them to cause them to do so; but they say no."

Fitch visited Serampore, known to us by the more recent labours of William Carey, the Baptist missionary. But at that time the inhabitants waged a guerilla war against Akbar. Six leagues

from here was Sonargaon, where the best and finest cotton cloth in India was manufactured—the reference being to the famous Dacca muslin. From this town too was exported "much rice, wherewith they serve all India, Ceilon, Pegu, Malacca, Sumatra, and many other places."

On the 28th November 1586, exactly three years after his arrival at Goa, Fitch sailed from Bengal for Pegu, which consisted of two towns. In the old town of Pegu lived the merchants; in the new, the king with the nobility and gentry. The city has twenty stone gates, and round it a moat full of water and of crocodiles. The streets are the fairest that ever I saw, as straight as a line from one gate to the other, and so broad that ten or twelve men may ride a front through them." The houses were of wood and covered with tiles, and at every man's door was a coconut palm. The king had many elephants, "And among the rest he hath four white elephants, which are very strange and rare; for there is none other king which hath them but he: if any other king hath one, he will send unto him for it." The great pagoda at Pegu is well described, as is also the famous Shwe-Dagon in Rangoon.

After some months spent in Pegu, Fitch left for Malacca, where again "the Portugals have a castle which standeth near the sea". The Malays are said to be "a kind of proud people." Malacca had a large trade with China and the Java Islands, some of the latter being controlled by the Portuguese. The Portuguese traded also with China and Japan. When they made their annual visit from Macao in China to Japan, they took silk, gold, musk, and porcelain; but brought back silver, and nothing but silver from Japan. This silver was spent in China, in the purchase of Chinese goods. Fitch himself did not visit China or Japan.

At the end of March 1588 he left Malacca to return to Pegu, where he remained for the second time till the 17th September; then he went on to Bengal, which he reached in November. It was not till the 3rd February 1589 that he secured a passage for Cochin, to return to England, and it was on that return voyage that he touched at Ceylon. From Ceylon he went to Cochin where he stayed eight months; to Goa, for three days; then to Ormuz, and through Mesopotamia to Aleppo and Tripolis in Syria: "where finding English shipping, I came with a prosperous voyage to London, where by God's assistance I safely arrived the 29th of April 1591, having been eight years out of my native country."

From these extracts some idea will have been formed of the merits of Ralph Fitch as a writer and an observer: his attention to details, his general accuracy, his anxiety to let nothing escape his notice and to get at the truth of things, and his business-like way of expressing himself.

His account of Ceylon is short and may therefore be quoted in full. When he sailed from Bengal, he had an uncomfortable passage on account of the extreme heat, the lack of fresh water, the frequent calms, and the crowd of passengers. He had a month of this. "Yet it pleased God," he writes, "that we arrived in Ceylon the sixth of March, where we stayed five days to water, and to furnish ourselves with other necessary provision. This Ceylon is a brave Island, very fruitful and fair; but by reason of continual wars with the king thereof, all things are very dear; for he will not suffer anything to be brought to the castle where the Portugals be: wherefore oftentimes they (i.e. the Portuguese) have great want of victuals. Their provision of victuals cometh out of Bengala every year."

This was in 1589, when the first Raja Sinha was king at Sitawaka. The king's chief aim was the destruction of Colombo, the stronghold of the Portuguese in Ceylon, and he tried to do it by boycott and starvation as well as by siege and assault. Fitch is careful to note the fact.

"The king is called Raja," he continues, "and is of great force: for he cometh to Colombo, which is the place where the Portugals have their fort, with an hundred thousand men, and many elephants. But they be naked people all of them; yet many of them be good with their pieces, which be muskets."

What Fitch means is, evidently, that Raja Sinha's hosts were practically unarmed, especially when compared with the military equipment of the Portuguese. Now comes a description of Raja Sinha I:

"When the king talketh with any man, he standeth upon one leg, and setteth the other foot upon his knee with his sword in his hand: it is not their order for the king to sit but to stand. His apparel is a fine painted cloth, made of cotton wool, about his middle; his hair is long and bound up with a little fine cloth about his head: all the rest of his body is naked. His guard are a thousand men, which stand round about him, and he in the middle;

and when he marcheth, many of them go before him, and the rest come after him. They are of the race of the Chingalayes, which they say are the best kind of all the Malabars. Their ears are very large; for the greater they are, the more honourable they are accounted. Some of them are a span long."

Fitch appears to have been much interested in the ears of Eastern peoples. He remarked on them at Ormuz; again in Ceylon; and once more at Cochin, of whose people he says: "they have horrible great ears, with many rings set with pearls and stones in them."

To return to Ceylon. "The wood which they burn is cinnamon wood, and it smelleth very sweet. There is great store of rubies, sapphires, and spinels in this Island: the best kind of all be here; but the king will not suffer the inhabitants to dig for them, lest his enemies should know of them, and make wars against him, and to drive him out of his country for them. They have no horses in all the country. The elephants be not so great as those of Pegu, which be monstrous huge; but they say all other elephants do fear them, and none dare fight with them, though they be very small."

Fitch finishes his short sketch with a few words on the people: "All of them be black and but little, both men and women. Their houses are very little, made of the branches of the palmer or cocotree, and covered with the leaves of the same tree."

That is all. The few inaccuracies in his account, gathered during a five days stay at a coast town, may well be overlooked. We have all known more amusing inaccuracies in the accounts written by visitors who have stayed here much longer, and who have had ample opportunities of getting at the truth.

Fitch's account challenges comparison with that of Caesar Frederick, a merchant of Venice, who sailed twenty years earlier, and visited the same countries. His account of Ceylon is slightly, very slightly, longer, and nearly half of it is given to the political troubles of the Island, while the rest tells us how the cinnamon was gathered from a jungle three miles from the Portuguese fort of Colombo.

Of the company of four who left London in 1583, Fitch alone returned, and presented his report to Lord Burleigh, Queen Elizabeth's Secretary of State. This report was published by

Richard Hakluyt in his famous collection of " Navigations, Voyages, and Discoveries," and this collection is easily accessible to any who are interested.

Fitch seems to have lived a comparatively retired life after his return to London. He was a Member of the Board of Levant Company. In December 1600, the Great East India Company was founded, and six years later, in the reign of James I, the Court of Directors ordered that Fitch should be consulted as to the proper titles of a few Eastern princes with whom communication was to be established for purposes of trade. In October 1611, on the 3rd, 4th, or 5th day of the month, Fitch died.

What is his place in the history of the British Empire? It is claimed for him, and claimed with justice, that he was the first Englishman who gave his people " the first English account of the great resources of India and the Further East." The name of Captain James Lancaster looms larger in the history of British trade. But he sailed from Plymouth in 1591—only a fortnight or less before Fitch returned to London from his 8 years expedition. And the story of his expedition, written by Fitch himself, is of abounding interest in all its details. An abridged, annotated, and modernized edition of this story will make much more profitable and entertaining reading for the classes in our Ceylon schools than most of the dreary literature over which our pupils toil from one generation to another.



A VISIT TO THE KRUGER NATIONAL PARK.

BY DR. A. H. ERNST.

Tired of the routine on the farm, I was looking around for some form of relaxation, when it struck me that for a short holiday of not more than about 3 days—the most I could spare—I could not do better than motor into the Kruger National Park along with three friends whom I knew from experience were the right ones to choose for a camping holiday.

The Kruger National Park, one of the greatest show places of South Africa, if not of the world, and visited every year by tourists from all over the world, is a vast game reserve of about 9,300 square miles, or more than a third of the size of Ceylon, occupies that strip of the Eastern Transvaal which borders on Portuguese East Africa. A very prominent Jew, a short time ago on his return to England after a visit to South Africa, for the purpose of collecting funds for the Jews in Palestine, remarked that the wild animals in South Africa have a bigger country to roam about in than the Jews have for themselves in Palestine.

The entrance into the park from Portuguese East Africa is only about 80 miles from Lourenco Marques. People in Ceylon, who are in the habit of making a holiday to Europe once every few years, should note this fact, for by travelling round the Cape, and touching at Lourenco Marques they can, if they have about a couple of days to spare, see practically every type of fauna represented on the African continent, living not as in a Zoo, but in their natural wild state. The main road to Lourenco Marques from the Transvaal passes through the game reserve for about 120 miles. The entrance for the Transvaal tourists is only about 100 miles from Tzaneen, my home town.

One morning before sunrise, muffled up to the throat, for it can be very cold here, the car, loaded with bedding and a well-filled lunch basket, containing food to last us for 3 days, my three friends and I commenced our journey.

The only Dorp of any size we passed on our way was the old gold mining town of Leydsdorp, 20 miles from Tzaneen. During the Republican days this town showed promise of developing into a second Johannesburg, but owing to the funds not coming up to

original expectations, the work has ceased in practically all the small gold mines, and the population has considerably dwindled. One still sees signs everywhere of former greatness. Nine miles further on, we passed Gravelotte and with it all traces of civilisation, and entered into the bush veld proper. The country is flat and park-like in appearance. The grazing is excellent all the year round and ideal for cattle ranching, but owing to lions which are very plentiful, and malaria which is bad in the Summer, there is hardly any development in this part of the country.

As time was of no account we carried on leisurely, halting by the roadside for meals which we had in picnic fashion. At about 4 p. m. we sighted in the distance a gate across the road and a native police boy standing by it, and we knew that we had come to the game reserve. This is another country for all practical purposes, and I can appreciate what prompted the Jew I have previously mentioned, to make the remark that the wild animals in South Africa had a bigger home than the Jews in Palestine. It is owned by king lion and his subjects, and run for them very efficiently by a staff of European rangers and native police boys. There must be money to run this country, so a tax of one pound has to be paid on every car entering the reserve. Here is also what is closely akin to a customs barrier. The car is searched for fire arms, and all guns found are sealed. The penalty for breaking the seal is £ 50. One is also made to sign various documents, and a careful record is kept of every one entering the reserve.

After being served with leaflets, in which it was clearly laid down that we were not on any account to leave the road, or frighten or molest the inhabitants of this country under dire penalty, we were allowed to proceed and were soon rewarded by wonderful sights. In solemn wonder one could gaze for hours at this massed panorama of game.

The most striking feature I suppose are the giraffes with their enormously long necks feeding from the tree tops, and as one of my friends remarked, just like telegraph posts strung out along the Veld. We watched them for a long while and took some snaps which I am glad to say have come out very well.

Vast herds of wilde beeste (gnu), quite unconcerned at our presence, were either standing by the road side or peacefully grazing, and with them one always saw the zebras. It is a well

known fact that the wilde beeste and the zebras always remain together. This is believed to be because the zebras have the keener scent, and the wilde beeste, owing to their powerful horns, are better equipped for defence when danger threatens. The wilde beeste—Dutch name meaning wild cattle—are curious creatures. The hind quarters and tail resemble those of a horse, while the head and forequarters are distinctly bovine. They are as big as buffaloes.

Vast troops of baboons are either feeding or playing about the road side. They, like all the other animals, have lost all fear of man, and seated in the car one can watch them carrying on their tribal life. Now and again one comes across a solitary male. One time the proud leader of his troop, and now defeated in combat by some youngster, he has to spend his declining years in solitude. This is true of every species of wild animal, and the useless males turned out of the herd are termed by South Africans "Lion's meat". The monkey folks interest us as humans more than any of the other animals—perhaps because of their closer relationship to us, and certainly, I could not help but notice the similarity in the treatment of the young between the baboon mothers and the Kaffir mothers. Both sling their young on to their backs when on the move, and the youngsters have to hold on as best they can.

Owing to lack of space and special knowledge of the different species, I can only name some of them, and merely comment on those which owing to some striking peculiarity attract more than ordinary notice, e.g., the warthog—the funniest animal I saw—is about the size of a wild pig, with a hideous long head something like that of an ant bear; but the striking feature is its tail, which it carries straight up just like a periscope when on the move.

Africa is famous for its different types of buck—some, such as the stem bok, not bigger than a small dog, while others such as the Kudu, the sable antelope, the Tseesibi and the Eland are large beasts, some of them with most beautiful heads.

Thirty miles further on, after entering the Reserve, we came to the first Rest Camp. Here petrol can be had for the car, and on the payment of 2s. 6d. one is provided with a bed in a tent or rondavel. What struck me at the time as strange in view of the fact that lions are abundant was that the camp was not protected by even a single strand of wire. I was soon to learn that, so long as man left the beasts alone, he had very little to fear from them.

That night the calls of the wild never ceased. It is impossible to describe the weird noises. The night was bitterly cold, and as there was no mattress to the bed I had to use my sleeping bag, into which I had hoped to crawl, as a mattress, and depend for warmth on two blankets and an overcoat, a very, inadequate covering, for the temperature outside could not have been far from freezing point.

We were up with the dawn, but it was a job to get the car to start even after putting hot water into the radiator. Eventually we had to push it to make it go.

In order to observe the game better, I gave up the wheel to one of my friends who had been in the Reserve before. My other two friends were in the back seat almost hidden from view by piles of bedding.

They were a bit unfortunate, as the fellow on the right had his view to the left obstructed, and the fellow on the left could not see much to his right. We had not proceeded far in this manner when I noticed a big head moving in the long grass just by the side of the road. I thought it was a hyena and ordered a stop. As the driver slowed down we found it was a lioness. She was not more than two feet from the car as we passed her. She did not look too friendly, perhaps she had cubs with her.

Probably it was only curiosity which made her wrinkle her brow. We did not stop in spite of protests and threats from my friend on the right-hand corner of the back seat who could see nothing. We told him that we had more pressing business in front, namely breakfast, but had no objection to leaving him behind with the lioness to follow us up later on.

At about 9 a.m. we came to the Olifants river. The car was ferried across in a punt on payment of half a crown, and we entered the second rest camp where we had breakfast. Soon after breakfast we were on the road again. The game was even more plentiful now and afforded us interesting and often amusing views.

At about midday we reached the Rest Camp which is known as the hippo pool. Just here the Olifants join up with the Lataba river, and the view is rugged and picturesque. Along with a native police boy who acted as guide we walked along the river bank to see the hippo. Very quickly we heard sounds like rifle shots, and discovered that they were caused by hippo coming to the surface to

breathe. We were lucky to find a hippo out of the water on the opposite bank. For a long time it kept hiding its head behind a bush, ostrich fashion, leaving its great ungainly body fully exposed to view. By shouting to it we succeeded in getting it to bring its big ugly head into view. The camera played its part and we got a good snap of the beast. We also found near by two crocodiles basking in the sun.

We next proceeded to the Satara Rest Camp where the chief ranger, a Hollander, lives in a very fine house right in the heart of the wilds.

On our way back to the Hippo Pool Rest Camp where we intended to spend the night, we saw a magnificent lion lying by the roadside. As we approached he stood up, and I stopped the car as I got alongside of him but kept the engine going. He looked quite friendly and walked right up to the car, and back again to where he was to lie down. The camera was kept busy and we got some fine pictures of this magnificent beast. The rangers here will tell you that lions are only dangerous if man attacks them. Like the domestic cats they are lazy beasts, and will not exert themselves unduly except when they are hungry and are looking for food.

It is nothing but idle curiosity that makes them walk up to the car and sniff around. They can only smell petrol and realise that there is nothing there that is good to eat.

It is another matter, however, if you come across a lioness with cubs lying on the road. You are advised in such a case to stop the car until she has got her cubs away. If you get too close to the cubs she will think you mean to harm them and may take steps to prevent your doing so.

That night, seated round a camp fire, we spent a very pleasant time talking on all manner of subjects, until at last one by one we dropped off to sleep.

The next morning we started for home and left the reserve in the afternoon, the car having done a little over 200 miles within the Reserve.

On our way home, some time after we had left the Reserve, we found right in our path a huge flock of several hundred ostriches, but these birds were scared stiff and quickly stampeded out of our sight. How different to game in the Reserve.

There man is not feared, for he has learnt at last to appreciate and love one of Nature's greatest gifts to him.

He has awakened at last to realise the asinine folly of blood-lust. The vast crowds who visit the Reserve every year come back with the feeling that when out in the wilds, one can get all the thrills and adventure to satisfy the boldest just as easily with the camera as with the gun. Certainly my own feeling at present is that I would rather pick up a gun to shoot goats in a bazaar than use it to destroy the wonderful creatures of the wild. It is time that all sportsmen the world over, who are also true lovers of nature, gave serious thought to strengthen the hands of the various Governments which are doing their best to preserve many of the existing forests and fauna for posterity. Man's desire to slay, a primitive instinct which lies dormant in practically every one of us, to wake up when the opportunity arises, should be controlled by educating the masses. After all, what chance has even the lordly elephant against modern lethal weapons?

On this trip we saw practically every type of animal common to Africa except rhinos, buffaloes and elephants. We had no time to visit the rhino and buffalo pools, and we were not lucky enough to see any elephants.



MUSINGS AND RAMBLES OF "THE ANTIQUARIAN STROLLERS".

GLIMPSES OF BURMESE MILITARY HISTORY.

SIDE-LIGHTS ON THE RECENT REBELLION.

BY R. L. B.

(Continued from page 67 of our last issue).

Apart from the interest which centres around the shrines of the Shwe Dagon in Ragoon and the glimpses it affords of the customs of the Burmese, there is another side-light thrown on its story by the remains of many fortifications which girdle the hill on which the temple stands. In fact, the military history of the town, perhaps of Burma itself, might be drawn from these relics of ramparts and moats, of draw-bridges and redoubts.

Dating from the time of the first Burmese war (1824) when the Pagoda was occupied after a feeble resistance, it was garrisoned and strengthened and converted into a base for further operations. Three years later it was restored to the Burmese, and it is not surprising that when the second Burmese war broke out in 1852, the Pagoda Hill was found to be strongly fortified and defended by numerous stockades and spiked bamboos in the usual method of Burmese warfare.

The British launched their attack from the south-east side, and for two hours, it is said, the heavy guns pounded away without any apparent effect. It was then that a storming party dashed across the open hill-side, entered the southern corridor, where much fighting took place, and pressed back the defenders, who ultimately fled in panic to the jungles.

Until a few years ago, in a quiet secluded corner on the north-east of the platform, there were a few graves—some of them nameless—of the officers and men who fell in the assault. In response to national agitation the remains were disinterred and reburied in the cantonment cemetery. Shortly after this was done a portion of the Pagoda was destroyed by fire. Soon after the fire there was an earthquake which shook the shrine to its foundation, and the precious *hti*, the gift of King Mindoon Min, which adorns the summit of the spire, was thrown to the ground. Strange occurrences, of

course, but sufficient ground for the superstitious Burman to ask himself if it were not greater desecration to move those bones than to let them rest beneath a shady tree on the side of his holy hill.

There is a similar curious story told of the sacred temple bell. Soon after the second Burmese war, an attempt was made to ship this bell across the ocean as a war trophy. As it was being put on board a ship, it slipped and fell into the river. Every attempt to raise it failed. The *Maha Ganda*, "the great sweet voice", lay embedded in the mud, and even the fierce tides which are for ever coming and going, sweeping the bed of the Rangoon river, failed to move it. And perhaps, as a writer suggests, the Burman said: You cannot take our bell.....you cannot raise it out of the river....you have tried and failed. May we be allowed to try and get it out?

May be, they were told laughingly that they might. They raised it and hung it where it used to be and so, once again, the devotee who has acquired merit strikes it with a piece of horn, the theory being that, as sometimes more merit is procured than can be used by one person, others who hear the deep, mellow boom may be enabled to take their share.

But the military story of Burma does not end with the second Burmese war. Even so recently as 1886 all the country was up in insurrection. In that war of annexation Mandalay fell without a shot, and King Thibaw, the young and incapable ruler, was taken captive. The whole of Upper Burma was thus brought under British sway.

To overthrow King Thibaw, whose corrupt government has given to the history of Burma a page which is strikingly similar to that contributed by Sri Vikrama Raja Sinha to the history of Ceylon, was apparently an easy matter. To subdue a people who did not desire to be governed was very different. With two hundred thousand square miles of thick country to move about in, their position was very favourable. The country was over-run by small parties led by brigands and freelances. Is there any reason to wonder that such organisations degenerated into endemic decoity which has earned for Burma an amazing record?

But in spite of the determined efforts over the decades to suppress lawlessness, frightful things have happened in Burma during the last two years.

It is said that the causes which led to the rebellion are purely economic. The patriotic "Dragon Army", inspired by three or four score chiefs or *Bos*, who had neglected their indigenous Buddhist culture for a shoddy Anglo-Vernacular training, and recruited mostly from the youths of villages, was to right all the country's wrongs.

The first warlike acts were committed about April, 1931. They looted the houses of everybody in possession of guns and ammunition. They resorted to constructing matchlocks, crude weapons, the wood-work of which was dexterously turned out with their *dah*, and supplemented by a bit of piping looted from one of the substations of the Burma Oil Works. With unburnt match-heads as an explosive, they used these weapons to fire out loadings of rusty iron slugs and leaden bullets.

Going from village to village in the Shan States the roving bands of the "Dragon Army" left a tale of unspeakable and unaccountable savagery. Houses were destroyed, hostages carried off only to be murdered, children hacked to pieces, and men and women burnt alive.

The villager who would not join in the rebellion or contribute towards its expenses was forced to do so by threats of death. They forcibly tattooed some with the mark of the "Dragon Army," knowing well the general belief that the indelible mark would condemn them as adherents of the rebel band, and thus force them to join. On those who held back through fear, they urged charms of invulnerability.

Naturally there was wide scope for such propaganda among people on whom the effects of civilization were but skin deep. The villager placed considerable faith in these charms, and allowed himself to be tattooed with certain mystic letters which were said to insure the person so charmed against injury.

Apart from this type of charm there were medicines which when drunk were believed to make man invulnerable. There were, it is said, charms in the form of mysterious writings on palmleaves, or of animals cut out of stone, which when looked at was sufficient to protect the wearer from harm.

Oath water was administered to all who joined, and they were asked to kill Government spies and Government officials, from the highest to the lowest.

However, today the rebellion has smouldered down and only reveals itself in acts of banditry. One is reminded of the raids and brutality committed by the appeals made to the High Courts in the country against the sentences passed by special judges.

One of these many appeals has been made by a chief called Saya Nyan. His reputation as one of the principal leaders was well and truly established when his case was originally heard and he was sentenced to death.

Some years before the rebellion he became a *hpoongy* and presided eventually over a *kyawung* (monastery). Discarding however the yellow robe for a campaign of misguided patriotism, he went about proclaiming that when he became king of Burma he would remit all taxes.

When he was at the head of about three or four hundred rebels, he encountered military troops and was overpowered and arrested. They found in his possession a revolver which belonged to a Sub-inspector of Police who had been murdered.

His appeal is a pretty weak one it is true, but who can measure the limits to which justice might be tempered with mercy?

Well might it be imagined that the efforts to suppress the rebellion lie in the story of relentless pursuits in the hinterland and in the display of incredible pluck. Possessing the advantage of being acquainted with every inch of the country, the insurgent forces were clever at surprise attacks and cleverer still at evasion.

Under these circumstances it is natural that a good deal might be gleaned from tales which have been told, and on which those who cherish daring deeds would love to dwell. One in particular, recalled by "Theophilus" in the Rangoon Times, makes a fascinating appeal.

It tells of a chief, scarcely more than a youth, a rebel at the age of 21, outlawed, with a reward of 500 rupees on his head.

He is described as a very beast in his ferocity, who there is little doubt had realised that retribution was surely but steadily gaining on his heels.

However, it is with U. Maung Gale, an Assistant Director of Agriculture, a person well acquainted with the country and slightly known to this lawless *Bo*, that the narrator is more particularly concerned.

The story goes that Maung Gale, acting on information which had been brought to him of this rebel's whereabouts, had made many unsuccessful attempts to rush his camp, until—something happened.

He received a letter. "If you come alone," it said, "and unarmed, a guide will lead you.....the *Bo* would speak with you."

Did the *Bo* intend treacherously to rid himself of his pursuer?

It is said that he gloried in murdering Government officials, and there was the probability that he might provide some horrible and lingering torture—perhaps, by winding his victim in ropes soaked in kerosene oil and roasting him to death by slow degrees.

But U. Maung Gale responded to the strange summons. Unarmed, alone, he followed an unknown guide, through an apparently trackless region, to the depths of a lonely forest. There he met the perpetrator of many frightful atrocities.

Some people would say that he was foolhardy, others, that he was wonderfully courageous, but it was under these circumstances that Maung Gale set himself to argue with the rebel.

Surrender, he urged, was almost certain death. Resistance, when there was now small chance of escape, and adherence to a forlorn cause, was absolutely certain death.

The chief, swayed by the truth of this argument, saw in it as much hope of saving his life as is proverbially associated with a drowning man and a straw.

The *Bo* is said to have turned and departed, leaving Maung Gale alone in the forest. The feelings of the latter, on finding himself placed in such peculiar circumstances, may well be imagined.

But eventually the *Bo* reappeared. He had two other men with him, also desperadoes, but not such well-known leaders.

All three, fully armed, approached Maung Gale, and one by one they surrendered their weapons to him.

Perhaps it would be as well to accept this brief notice of the country's Pagodas, of its people, of its wars and rebellions, with a reflection by Fielding Hall in his book, "The Soul of a People."

"They are men," he says, "and men will fight. If they were perfect in their faith, the race would have died out long ago. They have fought, but they have never fought in the name of their faith."

And so, as such things will be, the passing visitor, forgetting recent events and the tales of dacoits and bandits, can catch the infection of the temple gongs and fairy bells, and thus gain a deeper insight into the thoughts and customs of the people of Burma.

OLD COLOMBO.

BY THE LATE J. L. K. VAN DORT.

(Continued from page 83 of our last issue)

The Law Court buildings at Hulftsdorp were often used for public worship when Wolvendaal Church was undergoing repairs. The Supreme Court then had an unpretending low roof, with a verandah round it—far removed in appearance from the present building with its Doric columns, etc. The old Granite Cup (called Giant's Cup) now lying in the courtyard then stood within a circle of masonry work. It was evidently part of an unused fountain which stood in the grounds near the building which was the residence of the Chief Dutch Military official. This hill was called Hulft's dorp or Hulft's encampment as it was here that General Hulft encamped to besiege the Portuguese in the Fort.

An embankment, dyke or dam protected the hilly parts of Colombo, (such as Wolvendaal, Hulftsdorp and San Sebastian) from the low-lying marshes around the Beira Lake. On this dam was constructed a road, now called Dam Street. This led to Kayman's Gate, where there was the bridge and lock over the old St. John's Canal.

The Canal which ran under St. John's boutiques, was covered over with boards the whole length of the way from Kayman's Gate to the entrance to the Fish Market, and served to carry the flood water to the sea, when they overflowed the Lake.

A lock gate was rendered necessary to prevent alligators or *kaymans* from finding their way under the bridge towards the part of the canal under St. John's boutiques.

The canal had embankments on both sides of it, and a bridge over it at its junction with the lake. The marsh lands were drained at several points where the lake was made deep, so as to form a sort of flood reservoir, with outlets to the sea. These cuttings in the lake provided earth for the construction of the batteries which were erected round the Fort by the Dutch.

The fashionable promenade of the Dutch inhabitants was the Mall-i-bund, or the Mall or walk along the bund or embankment. This walk extended from the bridge near the lake and over the canal as far as the embankment erected by Engineer de Baer.

(A granite slab on the sluice at the south end of the Lotus Pond bears his name, and the date on which the dam was completed. Hence the lake to this day bears the name of Beara-Ganga in the Sinhalese).

This embankment was constructed to keep off the flood waters of the Lake from the Fort and extended from the South Water-gate of the Fort, and alongside what is known as the Racquet Court, up to the Lime Kiln, which stood somewhere opposite the place now occupied by the Sailors' Home in Norris Road.

What is now called Mess House Street (after the Ceylon Rifle Mess House, still standing next to the Commercial Coy's premises) was the main and only street of Slave Island. Here slaves were disembarked and slave auctions held. It runs at a right angle to the Dutch Road from the Fort *via* the de Baer Embankment. This road was called *Compgne Vediya* by the Sinhalese—the Street of the Dutch East India Company.

The approaches to the Fort by Colpetty led to the South Gate, which stood near the present Officers' Quarters. The Slave Island Road led into a Sally port and Water-gate which stood somewhere between the present Surveyor General's Office and the Barracks.

Towards the North, the only approach to the Fort was *via* the Racquet Court to the Main Gate. The remains of this gate stand next to the Fort Police Station, formerly a Guard House.

A Water-gate, now blocked by the Customs House road, led into the harbour, and may still be seen on the left off the bridge leading to the Landing Jetty.

The Galle Buck Gate still stands entire between the Gordon Gardens and Queen's House grounds to the right of the Signal Flag-staff Battery.

The approach to the Main Gate at the North was a narrow and tortuous one, commencing at a Guard House which stood at the point where the Sea Beach Road branches off opposite Lotus Pond. It wound along the moat, past another Guard House (the remains of which are still to be seen), and then over a draw-bridge into the Main Gate. This draw-bridge was drawn up during the little rebellion of 1848, to prevent the Natives gaining an entrance into the Fort. Only a third part of the inner portion of this gate is now standing. Inside this gate the passage was winding, and narrower even than the roadway and draw-bridge.

Another bridge over the Fort Canal had then to be crossed before one arrived within the Fort proper, after which one arrived at the point where Cargill's Stores now stand.

The Batteries as well as the Moat and outworks beyond it, continued along towards the South as far as the road then known as Glacis Road.

The Sally Port Gate was on a steep incline, and scarcely high enough for a man on horseback to ride through easily. This passage communicated with a bridge and was situated where the Fort Railway Station stands at present.

Close to the Sally Port Gate was a Water Gate leading into the Fort Canal. From this Water Gate up to Glacis Road ran an underground powder magazine with a ventilator in its centre. This was known as Figuera's Monument. The story goes that the Portuguese traitor Figuera was bricked up alive within this, with a loaf of bread and a bottle of wine placed in his hands. The powder magazine was approached by a foot-path, and by a foot-bridge built at a very acute angle over the waterway. This water way connected the Lake with the Moat and the Fort Canal.

The old Canal had two foot-bridges. The one opposite Cargill's corner had besides the narrow footway on the North side, a carriage-way on the South or York Street side of it. This carriage-way was bordered on both sides by Suriya trees. On the side of Cargill's Pharmacy was a verandah along which there was a gallery. Here Caffir women-slaves used to play selections of music on brass band instruments for the pleasure of the Dutch inhabitants. Several of the buildings in York Street and Hospital Street as well as a few in Baillie and Chatham Street are of Dutch construction and may be easily recognized by the quaint gables on their roofs. A carved granite slab containing the inscription "*Door welt gevelt. Door recht gestelt,*" still appears over a doorway in Baillie Street corner, although the original building in which it was placed has been rebuilt. The building was supposed to have been one of those confiscated by governor Vuyst during his reign of terror, and subsequently restored to its rightful owner by his successor. It is said of Vuyst that on assuming the governorship of the Island he wore a monocle on one eye and a green blind over the other, with the remark that half an eye was sufficient to enable him to govern this insignificant little Island.

The old Light House (now used as a Signal Station) was at one time a taller building than it is now. It contained an open circular storey, above the existing second storey, which led into the Light Room above it. The old Guard House outside the Fort is still standing at Galle Face. The Glacis Road had a high embankment up to this point, so that there was only room for a narrow roadway with an opening of 22 feet between the end of Glacis Road and the Guard House.

Of the fortifications of the Dutch, those facing the sea only have been retained to the present day, and in some instances strengthened and improved. All the rest have disappeared to make room for buildings. The only existing relics on the land side are the ruins of the old main gate, the Guard House and its adjacent buildings, now utilized for the Police with improvements. Also tottering remains of a smaller Guard House soon likely to disappear altogether.

The Breakwater Battery, as it is now called, is at present a formidable one commanding the entrance to the harbour at the root of the southern arm of the Colombo Breakwater. The two roads extending to the Flagstaff or Signal Battery behind Queen's House, and past the British India Hotel to the Southern Battery behind the Mess House and Officers' Quarters, give some idea of what the Fort of Colombo was like, before the demolition of the batteries around it.

From these three batteries were fired the salute of 21 guns on Queen's birthday, except on the occasions when the Artillery and Gun Lascars fired the salute from field pieces on the Esplanade, which has since been converted into the Gordon Gardens. Here the troops, consisting of two English Regiments with the Ceylon Rifle Regiment, lined the entire length of the batteries and fired a *feu de joie* along the line and back, between every seventh gun fired by the Artillery. The Governor, who was also Commander-in-Chief of the Forces, stood with a brilliant and well appointed Staff, and a large escort of mounted orderlies, which in Sir Edward Barnes' time consisted of 100 men. The Captain and Subalterns were English, and the Subhadars and Jemadars Malay or Tamil.

When the old Queen's House was being renovated, there were found bullets imbedded within the walls. These were said to be the bullets which had been discharged by the mutinous Malay soldiers, into Governor van Angelbeek's residence during the capitulation of Colombo to the British! And here reminiscences of old Colombo must conclude.

(Concluded).

SHEILA KAYE-SMITH—AN IMPRESSION.

One aspect of this writer's work may be summed up by saying that her novels, like some modern verse, display a tendency to emphasis of realism, without, however, carrying this tendency beyond the bounds of artistic decorum and restraint. That she does describe frankly the sexual relations of the men and women who appear in her books cannot be denied, but she writes of these in a spirit of seriousness, and without the crudity of a Michael Arlen. Her novels are, in their own way, just such a series of realistic studies as the longer narrative poems of John Masefield, and what was said of the poet by Mr. Horace Shipp, in an article that appeared in the *English Review* for June 1930, may with almost equal truth be said of her: "that he could always cut straight through the realistic surface of life to reveal the beauty, terror, and pity which give everlasting significance to it."

Her world may seem painful because she accepts its actualities unflinchingly, and portrays them without any attempt to gloss over what may seem disconcerting to an older generation with its comfortable theories of life, but she cannot be convicted of flashing a cold and remorseless searchlight upon the pitiful frailties of men and women, even if she does write of them with a certain measure of intellectual detachment. Hers is not the cruel aloofness of a Somerset Maugham, with his savage truthfulness of delineation, and his icy contempt for the heroic and the emotional. The detachment with which she regards her characters is not unsympathetic: "there is a glamour upon the human beings she chooses which fascinates her, and which she cannot resist". Hence her works possess the human interest which she herself insists upon as essential to a novel.

To those feminine readers of her novels who object to her direct, uncompromising manner of writing, and to the disconcerting outspokenness with which she reveals the weaknesses of her own sex, particularly of those who appear to be guided by a moral code of somewhat elastic nature, it has to be pointed out that Sheila Kaye-Smith, like many novelists of to-day, both masculine and feminine, is only exercising her right as an artist to show the truth of existence as it appears to her. She does

not feel herself called upon to tone down the actions of her women characters in the manner of certain Victorian novelists, whose heroines were required to follow standardized rules of conduct, any departure from which would not have been tolerated either by the readers or the literary critics of the day. In this connection one is inevitably reminded of the outcry which greeted some of Charlotte Bronte's novels when they first appeared, considerably disturbing the equanimity of Mrs Grundy. Did not one reviewer go so far as to say that the writer of *Jane Eyre*, if a woman, deserved to forfeit the respect of her own sex?

A similar attitude towards the novels of Sheila Kaye-Smith, even if intelligible to the more sophisticated reader of to-day, would leave him merely amused, so far have we travelled from the view-point of our Victorian predecessors.

R. A. K.

CHRISTMAS DECORATIONS.

BY TILLY VAN REES.

(Translated from the Dutch by Dora Anthonisz and
(Mrs. Denzil Koch).

It has become more and more the custom in our land to decorate the home at Christmas, with Holly, and hang up Mistletoe. The red and white berries look charming in our melancholy, rainy country, and do much to enliven and brighten the dark days at Christmas. This decoration flourished in England and a part of France (Brittany), especially the Mistletoe, which, as one knows, is a parasite on other trees, especially on the oak—the sacred tree of the Druids, and on apple trees. The Mistletoe grows there, just as the well known Witch-Hazel does with us. The Druids cut them once a year, with a golden scythe.

The custom of hanging Mistletoe above a door, with the silent agreement that the young man who happens to be under it with a girl gives her a kiss, is an entirely English one.

The Holly is used as wreaths or garlands round pictures and mirrors, and is also arranged in vases. It is used as a table decoration together with the well known Christmas Bells and lanterns. The decorations besides the Holly are all red. This is the emblem of the great glowing blocks of live coal on the hearth—the Yule logs.

The French have something similar in their "buches de Noël," but where one formerly saw branches bound up with red tulle, &c., at the present time one sees biscuits and cakes with chocolate icing, some having the appearance of wooden blocks. On the English table, never lacking are the crackers, like pistachios which burst with a crackling noise, and in which paper caps, hats, pinafores, little bits of toys and puzzles lie hidden. The outside of the cracker is prettily decorated with coloured paper flowers. Sprigs of Holly on menu and name cards at the Christmas meal, a bouquet of Holly leaves with berries interspersed laid on the table cloth, are all quite hackneyed. Something new are huge pockets of sugar plums, in the shape of toadstools or mushrooms, the handle or stem white, and the toad stool red, with white specks, or again, miniature fir trees with a couple of candles and sugar plums provide something new. The former idea is also carried out in green, but is much less effective than the other.

Leaving the Holly and Mistletoe for Christmas decorations, let us go over to German decorations. The adornment of the Christmas tree is most charming here. In the last few years there was a strong tendency to have only white decorations instead of varicoloured ones. The tree itself is white, usually sprinkled with chalk, and only white candles are used. If it is lighted up by electricity, only white bulbs are used, and the shades are white or silvered. The effect is very pretty. There is a strange peacefulness emanating from that whiteness, in keeping with the sacredness of the feast which is being celebrated.

How is Christmas observed in Holland? Before the war much was done by the two Queens, and in the Northern Palace there were three Christmas trees, one for the Court Circle, one for the smaller officials and functionaries of the Royal House, and one for the children of the stables and others. In 1914 the Christmas festival was not celebrated. In some families, principally of German origin, there is a Christmas tree decorated each year, with gifts placed at the foot of the tree. But it is still principally in Orphanages and Hospitals that Christmas is celebrated. The nurses take a special pride in decorating their portion of the hall, and the effect is often surprising. I remember once visiting a huge hall in Guy's Hospital which was transformed into a winter garden. Before each bed stood an archway of green, studded with orange coloured globes. Where the Hospital itself stood, it was winter with no daylight whatever. The electric light was reflected very far and gave a fairy like appearance to the dull surroundings. It reminded me of the Sunny South of the land, where the oranges and lemons grow. In England, there is not one single doctor or nurse belonging to any hospital, who would take a holiday at Christmas. These vacations they gladly sacrifice, stirred by sympathy for their poor patients.

CEYLON AND HOLLAND.

It is very gratifying to see the interest that is being manifested by the people of Holland in our affairs. A recent issue of "Neerlandia" contained an appreciative note on Mr. E. H. VanderWall's lecture on "The Contribution of the Dutch to the making of Ceylon", and we now find a somewhat lengthy reference to the same subject in "Haarlem's Dagblad". The article is so full of interest that we think our readers will appreciate a full translation of it.

The Dutch in Ceylon.

How our language is asserting itself there.

We have recently received from Mr. E. H. VanderWall a pamphlet written by himself which will interest our readers. Mr. VanderWall is a Ceylonese who takes a pride in his Dutch descent. Ten years ago he paid a visit to Europe and spent a few days in Holland, and it is from this date that our relations with each other began, and to which I owe the receipt of this pamphlet.

Ceylon was originally a Dutch colony, and it must make our patriotic heart glad, when we remember the reproaches of all sorts, mostly well-founded, with which alas! our colonising ancestors are usually overwhelmed, once again to hear a voice which speaks with gratitude and appreciation.

Mr. VanderWall is a member of the Dutch Burgher Union, a society confined exclusively to the descendants of the old Dutch colonists. It publishes a journal which is devoted to the history of Ceylon, particularly the Dutch period, and in which Mr. VanderWall published an account of his visit to us at the time.

The pamphlet that he has now issued contains the text of a lecture delivered by him twice in August last, in which he shows that the Ceylonese culture is the work of the Dutch. The author sets out to refute the time-worn opinion that the Dutch sacrificed the interests of the natives to the profits of trade. By way of rebutting this view, he quotes an opinion expressed in 1689, according to which "the wise Dutch" write ten paragraphs regarding good government against one paragraph regarding trade. It was an Englishman who said this, and the English have adopted the Dutch methods as a model for their own Government. But the Dutch must be judged, remarks the author, by the spirit of the age in which their work in the Indies was performed.

The author lays special stress on the absence of race prejudice on the part of the Dutch. They selected natives for the ministry and sent them to Holland for study, and on their return these Ceylonese Ministers preached not only to people of their own race but also to the European community. Of these native ministers, the most renowned was Revd. Henricus Philipz son of Lienege Philip Philipz Wijecoon Panditaratna, Maha Mudaliyar.

Not only in the Church but also in the Land Raad did the natives take an equal place with the Europeans, and in a dispute between a Sinhalese officer and a Dutchman, Governor Becker upheld the action of the former and dismissed the latter.

The Dutch did much useful work in establishing schools, to which the Ceylonese owe much of their development. The School and Church registers provide genealogical information from which Ceylonese families can trace particulars regarding their origin and relationship. In 1723 there were 17 schools and a Seminary for native ministers. The Dutch also did much pioneer work in agriculture and in supplying the necessary means of irrigation. They encouraged rice cultivation, planted waste land with coconut, and introduced the cultivation of cacao and coffee. The following vegetables are still known among the Sinhalese by their Dutch names;—boontje, peterselie, salade, salderij and vetakolu (witte kool). The breeding of horses in Ceylon is also of Dutch origin.

To the Dutch is due the codification of the customary laws, which still show their relationship to our Roman Dutch law. They established orphan chambers and a leper asylum; they set up the first printing press in 1736; and they introduced their architecture, which serves as a model up to the present day.

In the realm of natural science Ceylon owes much to the Dutch. An excellent series of coloured plates of Ceylon birds, prepared under the direction of Governor Loten, was bequeathed by him in 1778 to the Dutch Society of Sciences, Haarlem. In 1885 the collection was bought by Mr. P. J. Van Houten, then Director of the Colonial Museum at Haarlem. No less a person than the great Linnaeus has catalogued the Flora of Ceylon.

It is noteworthy that the Dutch language still survives in many household terms. The ceremonial at Sinhalese weddings, where a little crown is placed on the bride's head, is called "Koronchi". Also in Ceylon "Carmanaachi" (Karbonaadjes) is eaten, and "melk pons" drunk. There are still to be found among Ceylon sweets the following:—broeders, poffertjes, pannekoeks, suikerbrood, wafels and ijzerkoekjes. Playing cards are still known among the Sinhalese by the following names: haratha, roite, iscoppa, kalabara, aasiya, heera, porova (vrouw) and buruva (boer).

The following Dutch words still survive in the Sinhalese language:—arthapal (aardappel), baas, balke, belek (blik, tin), budale (boedel), dasiya (das), harnale (haarnaald) handskun, kabustokkua (kapstok), kalukun (kal-koen), keikera (kijker, telescope), kerakoppua (kerkhof), korakatrekkua (kurketrekker), laachua (laadje), pathroon, pennemaspihiya (pennemes), puspas, istoppua (stoep), tapalakku (tafellaken), pla (vla), vapena (wapen), venkela (winkel), soldera (zolder), sura (zuur).

A sure token indeed of the deep impression made by Dutch civilisation on the peoples of this Indian island.

H. G. CANNegiETER.

NOTES AND QUERIES.

Wedding Customs in Holland: Mr. P. H. de Vrees of Amsterdam writes as follows:—"Mr. James G. Paulusz, one of the members of the Hollandsche Burger Vereeniging (not Dutch Burgher Union) has requested me to write an article about courting, engagement, and wedding in Holland.

To tell something about courting is very easy as this kind of sport must be the same nearly everywhere. It is the never-speaking moon which has overlooked that material in any way however, and this observer of all that tenderness cannot be interviewed.

The engagement of course requires the permission of the parents of both parties, and a family festival is given when the engagement-rings are exchanged. The engagement ring here has been made of entire flat gold without decoration, diamond, or jewel. This ring has to be worn on the left ringfinger.

After this first step follows the second, the wedding. When the date has been fixed, a circular is sent to each member of the family and friends to give notice of the intended marriage of Miss X. and Mr. Y on a certain date.

Every wedding must be registered here by the government, and this takes place at the registration-office (townhall). After this registration the intended pair go round by car to pay a visit to those who have received their circular. This visit is of course short and the hostess offers a flower-bouquet to the bride. In return the young couple invite their friends to come on the fixed reception-day, some days before the wedding-day.

Fourteen days after the registration-day the legal-wedding can take place, and after that the wedding in the church.

In the first place the authorities have to give their permit. The bridegroom must have done his compulsory army-service if required, and may not be in arrears with regard to his income-tax. In this way deserters are detected and defaulters compelled to pay.

Secondly, the parents' consent is required for any person under 30 years of age. When both the young persons are under 30 years of age, and the parents of one or both refuse to give their permission and do not sign the register, the young man can bring the matter to the Court.

The Dutch law only takes account of legal reasons and not of differences of religion, age or standing. In such a case the legal wedding takes place with a permit from the Judge.

When a bride is under 16 years or the bridegroom under 18, a permit of the "Crown", king or queen, is required.

On the reception-day visitors have a look at the "wanted presents" list, prepared by the young couple, and cross out what they intend to give.

On the wedding-day the bride and bridegroom go with their two witnesses and also other members of the family to the mansion-house and there the legal wedding takes place.

Those who profess a religion have a second wedding in church after the legal wedding. The engagement rings are then put on the right hand.

When the two are "one" a dinner is given to the relations and friends, and after that the young couple go on a wedding-trip or stay with the family and have a festival.

The six weeks after the wedding (honey-moon) are named "wittebroodsweken", this means "white bread weeks". When these weeks are passed, the "wedding-measles" comes on, that time, shorter or longer, when little differences of opinion have to be settled. The "white bread" is away, and the "brown bread", real life, has to be accepted.

In different parts of the country there are several special national usages, but I am no folklorist, and I therefore only give a short description of wedding customs in Amsterdam."

"Government Christians": The closer one investigates the history of the Dutch in Ceylon, the more one is struck with the fact that many of the statements made derogatory of the Dutch, which have been admitted without question for many years, are without any solid foundation. Recently Mr. E. H. Vander Wall proved conclusively that there is no ground whatever for the oft-repeated charge that in Dutch times a profession of the reformed religion was a condition precedent to the employment of natives. But there is a further charge which requires to be disposed of. Mr. John Ferguson in his book "Ceylon in the Jubilee Year", p. 5. says:—"The education of the people occupied a good deal of official attention, as also their Christiani-

zation through a staff of Dutch chaplains; but the system of requiring a profession of the Protestant religion before giving employment to any natives speedily confirmed the native love of dissimulation, and created a nation of hypocrites, so that the term 'Government Christian,' or 'Buddhist Christian,' is common in some districts of Ceylon to this day."

It would be useful and interesting to trace this charge to its source. The Rev. R. Spence Hardy in his "Jubilee Memorials of the Wesleyan Mission", p. 36 makes the following statement:—"It is almost too well known to require record, that in the earlier years of British rule, the natives were accustomed to call themselves 'Government Christians,' and 'Buddhist Christians'." He quotes no authority for his statement, but Tennent in his "Christianity in Ceylon," p. 81, says:—"But we now come to a painful manifestation of the unsubstantial nature of all that had been formerly done by the Dutch in the way of Christian conversion among the natives of Ceylon; evincing at the same time the deep and tenacious attachment of the Sinhalese to their own national superstitions. On the arrival of the British, both the Sinhalese and Tamils, accustomed as they had been for nearly two centuries to a system of religious compulsion, expected to find on the part of the new masters a continuance of the same rigour which had characterised the ecclesiastical policy of the Dutch. Under this apprehension they prepared themselves to conform implicitly to whatsoever form of Christianity might be prescribed by the new Government; and not only did the number of nominal converts exhibit no immediate reduction on the change of rulers, but they were reported in 1807 to have so far exceeded anything ever exhibited by the Dutch, as to amount to no less than 342,000 Protestants, exclusive of a still greater number who professed the Roman Catholic religion." He adds in a footnote:—"Buchanan, in his visit to Ceylon in 1806, inquired of the boatman who brought him from Ramisseram, and was one of these "Government Christians," what religion the English professed? But he could get no other reply than that "they were neither of the Portuguese nor the Dutch religion."

It will thus be seen that the term "Government Christian" was not one assumed by the people themselves but was bes-

towed on them by Tennent, who in order to give colour to his statement, adds that the boatman with whom Dr. Buchanan conversed "was one of these Government Christians." Let us see what Dr. Buchanan himself says. Writing on 27th September, 1806, from Jaffnapatam, he says:—"From the Hindoo Temple of Ramisseram, I crossed over to Ceylon, keeping close to Adam's Bridge. I was surprised to find that all the boatmen were Christians of Ceylon. I asked the helmsman what religion the English professed who now governed the island. He said he could not tell, only that they were not of the Portuguese or Dutch religion. I was not so much surprised at his ignorance afterwards, as I was at the time." It will be observed that there is not one word here about "Government Christians," and yet Tennent, on the supposed authority of Dr. Buchanan, has seen fit to make a statement which, to say the least, is not justified by the facts. It may be that in some respects the religious policy of the Dutch was not what it should have been; but there is no clear evidence to support the sweeping statement made by a later writer that the Dutch system "created a nation of hypocrites, so that the term 'Government Christian' or 'Buddhist Christian' is common in some districts of Ceylon to this day."



NOTES OF EVENTS.

SUMMARY OF PROCEEDINGS OF THE COMMITTEE.

23rd August, 1932.—(1) Passed a vote of condolence on the death of Rev. J. A. Spaar. (2) The President congratulated Mr. Kenneth de Kretser on his appointment as Deputy Director of Public Works, and Mr. F. E. Loos on his appointment as Accountant, Medical Department. (3) Accepted the resignation of membership of Messrs. F. E. Vanderstraaten and C. E. Albrecht. (4) Mr. H. H. Bartholomeusz was admitted as a member of the Union. (5) The Assistant Treasurer was authorised to interview the Income Tax Commissioner on the subject of Income Tax payable by the Union.

27th September 1932.—(1) Mr. H. M. VanderWall was admitted as a member of the Union. (2) A Committee was appointed to make the necessary arrangements for St. Nicolaas Fete. (3) Tabled Mrs. F. E. Loos' statement of accounts in connection with the Variety Entertainment, showing a profit of Rs. 254. A hearty vote of thanks to Mrs. Loos was passed. (4) The appointment of a whole time collector was sanctioned. (5) The Honorary Secretary reported that the Sweepstake held on the Governor's Cup Race had resulted in a profit to the Union of Rs. 197.77.

26th October, 1932.—(1) A vote of condolence on the deaths of Dr. H. A. VanDort and Mrs. W. O. Edema was passed. (2) Resolved that from 1st January, 1933, the clerk's salary should be on an incremental scale, rising from Rs. 600 to Rs. 720 by annual increments of Rs. 60. (3) Resolved (a) that applications from the Comrades for the use of the Union Hall be made to the Honorary Secretary, who was empowered to use his discretion in granting or withholding permission; that permission to use the Hall on 26th November be granted on payment of Rs. 10 in advance on account fans, lights, and late fee to servants (c) that whenever required, a supply of aerated waters be given to the Comrades, provided a deposit of Rs. 10 is made in advance to cover cost, breakages, etc. (4) Read report of St. Nicolaas Fete Sub-Committee recommending that the usual Fete should not be held in December, but that in view of the 25th Anniversary of the Union on 18th January, 1933, the Committee should concentrate on a Fancy Dress Party for children on that day, and that advantage should be taken of the occasion for carrying out propaganda work with a view to increasing the membership. An amendment by Mr. R. L. Brohier that the Fete should be held as usual on 5th December was lost and the Sub-Committee's recommendation was adopted. It was further resolved that the celebration should be inaugurated on 14th January, with an

exhibition of the historical remains of the Dutch period (furniture, pictures, coins, books, etc.) and conclude with a dinner on 20th January. The following Sub-Committees were appointed:—

Exhibition:—Mr. L. E. Blazé, Chairman, Miss Grace Vandort, Dr. R. L. Spittel, Messrs. E. H. VanderWall, J. H. O. Paulusz and A. N. Weinman, with Messrs. R. L. Brohier and J. R. Toussaint as Joint Secretaries.

Dinner.—Col. A. C. B. Jonklaas, Messrs. R. S. V. Poulrier, F. C. W. Vangeyzel, A. N. Weinman, and Mr. J. G. Paulusz as Secretary.

(5) Miss Beatrice Wille was admitted as a member.
(6) Sanctioned the use of the Hall for roller skating.

22nd November, 1932.—(1) Resolved that an offer should be made to Dr. J. E. Blazé, who had accepted liability for the money misappropriated by the late clerk, that if he made good Rs. 1,000 by the close of 1933, the balance would be waived; that instalments remitted by him from time to time should be allowed to accumulate until they totalled Rs. 475'86, the equivalent of the Beling Memorial Fund; and that the Union should pay Rs. 5 a month as interest thereon to be used for providing a Burgher child with an education in Art. (2) The Honorary Secretary reported that one of the rooms of the Club had been let at a monthly rental of Rs. 20, and that he had quoted Rs. 15 a month as rent for the other. (3) In view of the representations made by the Building Committee regarding damage to the building, it was resolved that roller skating be stopped, and that the possibility of providing a concrete floor in the garden be investigated, as also the opening of a gate at the back of the premises as an outlet for cars. (4) The resignation of Dr. F. Grenier was accepted with regret. (5) Resolved that the Honorary Treasurer of the Social Service Fund be invited to submit monthly accounts which should be incorporated with the accounts of the Union.

Students' Concert.—A Students' Concert, organized by Miss Grace Van Dort and Miss Gladys Leembruggen, took place at the Union Hall on Thursday, 3rd November, 1932. There was a large gathering present, and the youthful performers acquitted themselves very creditably.

Fancy Bazaar.—A Fancy Bazaar in aid of Social Service Funds was held in the Union Hall on Saturday, 26th November, 1932. Lady Schneider, before declaring the Bazaar open, explained the object with which it was held, and wished it all success. A brisk sale soon followed, and by nightfall the stalls had practically been denuded of their contents. Great credit is due to Mrs. Gerald Mack and her Committee who were responsible for organising the Bazaar.

The following is a list of the stall-holders:—

General: Mrs. W. G. Mack, Mrs. A. N. Weinman, Mrs. F. C. W. Vangeyzel, Mrs. Eric Swan, and Mrs. C. C. Schokman.

Toys: Mrs. T. D. Mack and Mrs. F. E. Loos.

Refreshments: Mrs. F. Foenander, Mrs. J. R. Toussaint, and Mrs. H. de Hoedt

Vegetables and Pickles: Mrs. H. U. Leembruggen and Mrs. E. A. Vanderstraaten.

White Elephant: Mrs. H. K. de Kretser.

Tea: Mrs. Rosslyn Koch.

Furniture and Christmas Cards: Miss Gladys Leembruggen.

Lightning Bargains: Mr. Gerald Mack, Miss Van Langenberg, and Miss Tim Swan.

Duck Pond: Mr. F. E. Loos and Mr. A. C. Meier.

Shooting Gallery: Mr. A. C. B. Jonklaas and Mr. W. W. Beling.

Fortune Telling: Mr. Percy Swan.

Ringing the Bottle: Mr. John Martin and Mr. Alex. Vanderstraaten.

Hoop La: Mr. Vernon Mack and Mr. H. E. S. de Kretser.

Dip: Miss Ray Blaze.

Lecture: Mr Conrad Felsing delivered an interesting lecture on "Bird Watching" at the Union Hall on 4th November. Dr. R. L. Spittel presided, and at the conclusion of the lecture comments were offered by Mr. C. Arndt, Mr. C. Brohier, and Professor Hill.

New Year's Dance: This annual event took place on 31st December and was voted an unqualified success.

Obituary: We regret to record the death on 28th December of Mr. M. S. Christoffelsz, District Engineer, while on a holiday in England. Although Mr. Christoffelsz was throughout his service stationed out of Colombo, he yet evinced a warm interest in the Union, and was a regular subscriber to the *Journal* as well as a strong supporter of the Social Service Fund. His death is a real loss to the Union.

Another loss which we have to deplore is that of Mr. Cyril Foenander, whose death occurred on 31st December. Mr. Foenander was for many years a member of the Committee, and when failing health compelled him to give up his active connection with the Union, he continued to support the *Journal*, which he felt was playing an important part in the work of the Union.

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 Honorary Secretary of the Dutch Burgher Union.

Standing Committee for Ethical and Literary Purposes.—The attention of members is invited to the need for co-operation in carrying out the object 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. L. E. Blazé, Arthur's 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. J. R. Toussaint, "Muresk", Clifford Place, Bambalapitiya, to whom also all remittances on account of the Journal should be made.

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

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. Gerald Mack, Nikape, Dehiwela, and not to the Hony. Secretary.

Remittances on the account of the Social Service Fund must be made to Mr. Wace de Niese, Bambalapitiya, the Hony. Treasurer 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, Reid Avenue, Colombo.



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