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Journal of the Dutch Burgher Union of Ceylon.

"Eendracht maakt Macht"

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

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COLONEL J. L. VANGEYZEL, C.I.E.

In the Journal for January, 1939, we published a sketch of the life of James Oliver Anthonisz, who, born and educated in Ceylon, spent the greater part of his official career in a country other than the land of his birth, where he rose to high office. There are others who have achieved a similar distinction, one of them being John Lawrence vanGeyzel, eldest son of Johan Abraham vanGeyzel of Colombo. Educated at the Colombo Academy, afterwards known as the Royal College, with his two brothers Edwin, who in later years became Sub-Editor of the "Ceylon Examiner", and Walter, who joined the Government Clerical Service and retired as Storekeeper of the Harbour Works, the subject of this sketch proceeded to Aberdeen University, where he took his medical degree. He entered the Indian Medical Service, by competition, in 1880, and after a period of military medical duty in India, he was appointed medical and sanitary officer of the Ganjam district. From there he was selected, on account of his special qualifications, for the posts of chief medico-legal expert and chief chemist to the Government of Madras, and lecturer in experimental physics, and held the professorship of chemistry. He served in these posts for twenty-five years continuously, after which he was selected by the Secretary of State for a special post in the India Office.

On Colonel vanGeyzel's retirement from Madras, the "Madras Mail" and the "Madras Times" published valedictory articles regarding his career. In reference to his annual reports to the Government, it was said:—"He has a charming style of writing, and they (the reports) have never failed to attract notice, because they were some of the most interesting publications that ever issued

from an official press". He was repeatedly thanked by the Government for the skill and thoroughness of his work. Colonel van Geyzel was connected with the Madras University for a great many years as a Fellow and examiner, and afterwards as a member of the Syndicate. His medico-legal duties included the chemical investigation of all the poisoning and other criminal cases (several hundreds annually) which occurred in the Presidency of Madras, not infrequently including the detection of poisons little known elsewhere. As chief chemist at the Government Laboratory, his duties included the examination of petroleums, explosives, and all the dutiable and other imports under the Merchandise Marks Act, besides foods and drugs and a variety of miscellaneous articles.

Colonel van Geyzel was frequently called upon to do special work in connection with the various Government departments, and in this capacity he rendered very valuable service for many years to the Salt and Abkari Department in analysing the salt manufactured by the Department, and in matters connected with the sophistication of toddy. At another time he solved a question that intimately affected the revenue. He was called upon to devise some means of gauging the strength of spirits, because the usual methods employed in the Customs House resulted in a loss of revenue in the case of articles in which the real strength of spirit was so obscure that the ordinary tests were useless.

Very useful work in X-ray research was also performed by Colonel van Geyzel for the Madras Hospitals, but this was purely a labour of love. He was the first medical officer in India to take an X-ray photograph, and his specialised knowledge was placed at the disposal of the General Hospital and other Hospitals in Madras, until the Government was finally induced to open an X-ray laboratory in connection with the General Hospital.

Spending so large a portion of his life in Madras, Colonel van Geyzel took an active part in its public life. As a talented musician, he took a leading part in directing the work of the Madras School of Music and the Madras Musical Association; and being a staunch churchman, he served as a lay trustee of the Cathedral and was one of the oldest members of the Madras Diocesan Council of the S.P.G. He was also on the Board of Directors of the Y. M. C. A. and a Government Director of the Civil Orphan Asylum. As an amateur photographer, he took a keen interest in the Madras Photographic

Society, and was the Editor of its Journal for two years. He was elected a Fellow of the Royal Photographic Society of Great Britain, and gained several medals at exhibitions for his pictorial work. The Madras Government deputed him as photographer attached to the Madras Astronomers' Expedition to observe the total solar eclipse of 1898.

On his retirement from India, Colonel vanGeyzel served for ten years in a department of the India Office, which throughout the Great War had to supply the equipment and medical stores of the whole Indian Army in the field. Thus, he completed forty-one years' service for India, and on his final retirement in 1921 he was awarded for his services an extra pension and the Companionship of the Order of the Indian Empire.

During his service in India, Colonel vanGeyzel had purchased a house in Ealing, in the County of Middlesex, where he spent his periods of leave, and it is here that he settled on his final retirement. His activities were now more restricted, being confined chiefly to work for the S. P. G., of which he was a Vice-President, and to his duties as Vicar's Warden in the Parish of St. Peter's, Ealing. His main recreation was experimental wireless, in which he had become interested thirty years earlier, being one of a small coterie who ran a scientific conversazione in Madras, when the transmission of signals without wires was taken up. His interest in wireless, therefore, began even before Marconi made his great discovery.

Colonel vanGeyzel also took a great interest in music. The "Madras Mail" said that he and his family would long be remembered there for their remarkable musical talents, which were freely put to practical purposes by organising concerts in aid of various charitable objects. His daughters all gained the license of the Royal Academy of Music, each having qualified on a different instrument, so that there was available within the family circle a string quartette which formed a good musical ensemble until marriage dispersed it.

Colonel vanGeyzel married Catherine Alice, daughter of W. J. Palmer, of Hertford, by whom he had four daughters and one son, the last mentioned of whom predeceased him. His only sister, Amy Blanche Caroline, married Walter Benjamin Kelaart, who died not long ago. She, together with the two brothers named earlier, were his only relatives in Ceylon. In 1928 the "Middlesex County Times" published a sketch of Colonel vanGeyzel's life under the heading of "Notabilities". On his death on 20th February 1932 at Cannes, aged 75, this paper again referred in high terms to the successful career of this distinguished Ceylonese. Colonel vanGeyzel re-visited Ceylon only once, and that was about 42 years ago.

THE DUTCH REFORMED CHURCH IN CEYLON 1602—1795.

Extracts from a work on "De Hervormde Kerk in Nederlandsch Oost Indie" by C. A. L. van Troostenburg de Bruyn, lately Predikant at Batavia.

Translated by the late F. H. de Vos Esq., Advocate, and prepared for publication by Dr. H. U. Leembruggen.

(*Continued from page 42 of our last issue*).

MINISTERS.

There have been about 900 Ministers in the East Indies, mostly all Dutchmen. We give in chronological order some of the earliest.

1642. Galle. Antonius Hornhovius.
1692. Negombo. Antonius Stamperius.
1658. Jaffnapatnam. Philippus Baldaeus.
1660. Colombo. Ludovicus Bogaard.
1685. Matura. Feico Weijlsma.

There were not many Ministers who remained longer than five or ten years in the Indies. Some renewed their terms of service for which they were bound, among them Jacobus op den Akker, who laboured in the East Indies for more than half a century and died at Batavia at the ripe age of 81 years, 9 months, 11 days, on the 18th April, 1731. Another and not less remarkable instance of old age was Nicolaas Agotha,[1] who was 81 years of age, and all the time he was in the Indies, i.e., 50 years, he served the congregation of Galle. In consequence of old age and debility Marcus Masius, Minister at Colombo, received permission in 1693 to retire from the service. He was then 80 years old, but he continued to attend the meetings of the Church Council. Thirteen years later he was still living.

1. Father-in-law of Jacobus op den Akker. Agotha came out to the East Indies Ao 1668, on board the ship "Bermster". He was thrice married (1) Sara Visvliet (2) Maria Elizabeth van Leesten (3) Louisa Perpetua van Oudshoorn van Sonneveld, the last-named the widow of Herman Fierer.

Simon Kat (Cat) was in 1700, in consequence of his great age, allowed to retire. Six years before that he had given up preaching. He died in 1704, probably in Ceylon. Philippus de Melho, Minister and Rector of the Seminary at Colombo, an eminent divine, orientalist and poet, who had never been to Holland, was also very old and had retired from the service *nine* years before his death. Dr. Joh. Meyer, born in Ceylon, and who was made Doctor of Divinity at Leyden, was also 70 years old, but he ended the last years of his life in Holland.

Apart from the dangers of the voyage there were the earthquakes, Indian climate, wars, pirates, etc.[2] Many of the Ministers in the East Indies have been drowned at sea, or have died otherwise on board.

Nicolas Livius came to Ceylon in 1691. Four days after his arrival he desired to remove his luggage from the ship, but he was drowned in the roads of Colombo. He was quite young and had been recommended as full of promise and zeal.

Johannes Wilhelmus Marinus was, after his arrival at Java, appointed to Galle, but he died on the voyage from Batavia to Ceylon, 1722.

The place of arrival in the Indies was generally Batavia. Sometimes, however, having touched at the Cape of Good Hope, the Ministers came straight to Ceylon, as was the case with Laurentius Hemling in 1669, who was for six years Minister in that Island.

-:- -:- -:-

Baldaeus relates that with the conquest of Ceylon by the Dutch, no fewer than twenty pleasant parsonages, originally Roman Catholic, in the province of Jaffnapatnam, came into the possession of the Dutch.

-:- :-: -:-

Some of the Ministers had their own houses. Philippus Baldaeus had at Achiavelli,[3] in Jaffnapatnam, his own house and garden. The Minister Piciel settled at Morotto, outside Colombo.

2. Petrus Lubbert Gratiaen, Minister at Trincomalee, was taken prisoner by the English, and preached as such at Negapatnam, 6th March, 1796. (Son of Johannes Franciscus Gratiaen. He received his education at the University of Lingen, and was married to Sara Dorothea Calmeyer. He died at Negapatnam, 11th April 1803).

3. A pleasant village 2 miles from Telipallai and 8 miles from Jaffna.

Hendrik Philipsz,[4] teacher at Colombo, 1757-1788, lived a mile from the castle or fort of Colombo, at Wolvendaal.

The Predikant Godefridus van Holten solemnized on the 16th November 1706, (the 53rd birthday of the bridgegroom) the marriage of the Governor-General Jan van Hoorn, widower, with Johanna Maria van Riebeck, eldest daughter of the Governor-General Abraham van Riebeck, and widow of Gerard de Heere, Extraordinary Councillor and Governor of Ceylon. He took for his text the last verse of the 3rd Chapter of the Songs of Solomon. His address, which was not to be more than half an hour, was well rewarded by a present of 1,000 rix dollars.

Some widows of clergymen were reduced to poverty. The widow of Manuel Morgappa, Minister to the Malay and Portuguese congregations of Batavia (1782-1791), and stationed at Jaffna till 1805, where he conducted the services in Tamil, had to be content with 25 rix dollars a month. There was much complaint about this.

Some Ministers did not care to return to Europe. Ties of marriage kept many of them in the Indies. Johannes Philippus Schmidt,[5] previously teacher at Laren and Blaricum, (close to Naarden,) afterwards Minister in Ceylon, retired (1769) after 30 years of service, and requested to be allowed to remain in Galle with his congregation, which was allowed.

Gerardus Hakoma was Minister in Ceylon, and died at Sneek, 24th June, 1722. He left fl. 6,200 in money. Among his heirs was Sibrandus Wijlsma,[6] in 1726 Chief of Cannanoor in the Coromandel Coast, who was married to Hakoma's daughter Lydia.

4. Born 1733, died 19th May, 1790, married Susanna Schariff, a Dutch lady, who died 15th June, 1781, leaving a daughter, Cornelia Henrica, who married Christoffel de Saram, 4th Mudaliyar of the *Governor's Gate*. (*Translator*).
5. He was a native of Hesse Nassau. His daughter by the first marriage, Maria Adriana Constantia, married (1) Hendrik Anthonisz, Captain of the Burgery, Galle, and (2) Captain George Michael Croner. His second marriage was with Isabella Croes, widow of Pieter Cornelis Croes. Isabella Croes was, however, first married to Harmanus van Doornik. Jacobus Philippus Schmidt died in Galle on the 20 December 1779, and was buried in the Church there. (Translator).
6. Sibrandus Wijlsma of Leeuwaarden was first married to Francina Clara Francen of Colombo. His sister Maria was the wife of Francois Noij (Noyen), Schipper. His sister-in-law was Dorothea Francen, wife of Reynier de Vos, Dissave of Matara and Admiral of the Return Fleet (1694) and Agnita Gertruida Francen, wife of Abraham Emaus, Superintendant of the Galle Corle. (Translator).

As regards not a few of the Dutch clergymen, the reason for their taking service under the East India Company can be traced to the difficulties attendant in the Fatherland on their Remonstrant views. An instance of this is the celebrated Minister of Eemnes, Antonius Hornhovius, first teacher at Galle, 1642. Others did so to better themselves, and for love of converting, &c. Jacobus van Jeveren, first Con-rector of Dokkum, was afterwards teacher at Galle. Hendrik Frolick, formerly Con-rector of the Seminary at Colombo, returned to the Fatherland, circa 1744, to be ordained, and went to Batavia in 1750 as Minister.

On account of the East India Company there were sent from India to Holland, to pursue their studies at a Dutch University, Louis de Meij, John Joachim Fybrandsz, Benjamin Cabraals, Johannes van den Broek, Petrus de Sylva, Franciscus Jansz, Nicholas Graay, and Anthony Mooyart.[7] The young men who, on their arrival at the University of Leyden, were admitted as students in the Staten Collegie, were, if intended for service in the East Indies, taught at the expense of the Company. They were not rich. We find among them the following:—

Dominicus Vinsemius,	Minister	at Galle
Franciscus Wijngaerts	,,	in Ceylon
Jacob Corf	,,	,,
Laurentius Hemling	,,	,,
Johannes Jacobus Meijer	,,	at Colombo

But India, in spite of her great poverty in this respect, has presented Holland with some Ministers. Among these was Cornelis Kuik van Mierop, born in Jaffna in 1704, who was Clergyman at Houten and 't Goy.[8]

Among the clergymen and proponents in the East Indies, there were not only European foreigners, German, Swiss, &c., as we have before mentioned, but also Oriental foreigners, natives, Amboinese, Tamil, Sinhalese and Mistices. Those born, bred or who laboured in Ceylon were often distinguished by the word "Ceylonensis".

7. Het Lidmatenboek der herv. gemeente te Utrecht. D. 1. XI. bl. 162.
   Re Mooyart family, Cey. Lit. Register, Vol. III, p. 183.
8. Van Rheenen. t. a. p. bl. 173.
   (Perhaps the son of Hugo Christian R. vanMierop, Chief Surgeon at Mannar. (Translator).

They had also in many cases studied at an University in Holland.

We have already given elsewhere particulars regarding them, viz., their costume, &c.

There is also the following. By resolution of the XVII, dated 2nd May,[9] 1661, and 14th September, 1662, it was settled that the proponents in Ceylon who had come from Holland should enjoy a salary of 60 to 70 gulden a month till they attained the rank of predikant. Native proponents, on the contrary, received only a salary of 10 rixdollars a month. If a native minister was appointed to a 'fixed congregation', he had a salary of 15 rixdollars a month, But besides that he had a free house, and like all the servants of the Company, provisions in kind—butter, wine, cheese, rice, oil, pork, &c., from the Government Stores.

Here is a list of native proponents and clergymen. It is as full as I can make it. As far as possible I place them in order of time.

Louis Pieris, a Sinhalese.

Philip Emmanuel, a native (Tamil).

Philippus de Melho,[10] born in Colombo, of Tamil descent. His only son, Wilhelmus Philippus de Melho, died at the age of 19 at Amsterdam as a student of Divinity, at the house of his guardian, Peter Quint, in the Binnen Bantammerstraat, on the 23rd February, 1780, and lies buried in the Oudezijde Kapel there. The father, an eminent divine, Orientalist, and poet, never went to Holland for his studies, but had his training only in the Seminary of his native town. He was married to Magdalene Jurgen Ondaatje, and was thus the brother-in-law of the minister, Willem Juriaan Ondaatje.

Franciscus Jansz (Jansze—Jansse), sometimes also called Fredericus. The last name was only given me by Heer De Waldkerch Ziepprecht, retired clergyman at Arnheim,

9. Proponents were a class of probationers for the Ministry, who performed quasi-ecclesiastical duties till they became predikants.

10. Hofstede, t. a. p. 164, 188, 216. Catalog. Biblioth. Meerman, 50. Simon Casie Chetty, the "Tamil Plutarch" (Jaffna, 1859), P. 69-76, Journal of Roy. Asiatic Soy, New Series, Vol. I, Lond. 1864, p. 184.

who had consulted the Acta Synodalia of South Holland. He (Fr. Jansz)[11] studied at Utrecht (1748).

Job. Jac. Meyer, born in Ceylon, Doctor of Theology.

Hendrik Philippsz, a Sinhalese, received his education at the Seminary at Colombo, and was afterwards a student at Utrecht. He died about 1791.

Andreas Spoor, a "Mixties", pupil in the Seminary at Colombo, afterwards student at Utrecht and Leyden.[12]

William Juriaan Ondaatje, a Malabar.[13]

Manuel Juriaan Ondaatje.[14]

Johannes de Sylva[15]

Manuel Morgappa, a Malabar, born in Colombo.

Bernard Abraham Giffening.[16]

J. D'Melho, Petro de Melho } both ministers at Jaffnapatnam.

Of some Ministers we find it expressly stated that they are allowed to retire and receive their monthly salary; of others that they are relieved, received their release, as was the case with Simon Cat. Philippus Melho enjoyed his retirement for nine years. He died on 10th August, 1790.

11. Hall. Miss. Ber. IX, Th. 1772, bl. 1200.

12. Hofstede, t. a. p. II, 41, 42. (His widow Isabella Bernarda Marcheze married Pieter de Vos, Commissioner of the Arecanut Department, Galle). Translator.

13. "Malabar" and "Tamil" are the same. See about him and his son Pieter Philip Juriaan Quint Ondaatje—Mrs. C. M. Davies' "Memorial and Times of P. Ph. J. Quint Ondaatje. Utrecht 1870, in W. W. vH. Histor Genootschap te Utrecht, Nieuw Sirie No. 13. Ten Brink-Bellamy in het Tijdschrift Nederland Jaarg. 1870. No. 7 bl. 266-268. De Gids, Sept. 1878. bl. 576 and 583.

14. Quint Ondaatje, as student at Utrecht, the messmate of Jacobus Bellamy at the Lange Nieuwe Straat—above van Renswoude (See the periodical De Gids, Sept. 1878, p. 576 and 583). On the illuminated hatchment in the Willemskerk at Batavia his name is given as Mattheus Jurgen Ondaatje, which mistake can be easily accounted for as the name of Mattheus also appears in the Ondaatje family as a Christian name. See Hall Miss. Nachr. 1770, p. 537 and 539, and 1778, p. 1168. Catal. der Maatsch. v. Neder. Letterk. II, 431.

15. I found persons of this name in Point de Galle when I was first there for a week in 1865.

16. Gijfening or Giffening (also Giffenig in the Naamboekje der Hoge Ind. Reg. 1803, bl. 104.)

His son John Federick was member of the Legislative Council, and was perhaps the grandson of Frederick Bernard Giffening of Demmin, Pomerania, and afterwards of Colombo, 1755). Translator.

Joh. Jac. Meyer is called emerit. predt. in the Leedsch Studenten Album, in which he caused his name to be entered again as a student after his return to Holland, 16th April, 1777. This is scarcely correct. He was suspended by the Church Council of Batavia. This was the result of a sad and reprehensible incident, and Meyer left Batavia without preaching a farewell sermon.

* * *

Many of those who were afterwards Ministers in the East Indies distinguished themselves in the University as literary men. Johannes Jacobus Meijer defended, as student at Leyden, in public (11th May, 1754) in the Hall of the Academy, under Professor B. de Moor, his thesis Disputatio Theologica Quinta et Sexta. De Baptismo Christianorum Sacro.

Some excelled as poets. Philippus de Melho, Minister in Ceylon, and Rector of the Seminary in Colombo, was an eminent poet. We are not, however, aware of any specimen of his poetry.

As regards the journeys of clergymen. In 1661 Phil. Baldaeus journeyed overland from Jaffna to Colombo, a distance of 40 or 50 (Dutch) miles,[17] and required seven days for the purpose. To visit 24 native Churches and schools in the Colombo District, which were visited twice a year, in 1681, each Minister required more than one month. On the 14th July, 1670, Phil. Baldaeus left Jaffnapatnam for Negpatnam, delivered his first sermon there on the 18th in Dutch and Portuguese, baptized some, administered the Holy Sacrament to 20 members after he had visited everyone in the whole city and on the ramparts.

During a yearly visit in the Colombo districts in 1751, there were baptized 1,031 children, 13 adults, and 297 couples married. At Jaffna during one visit 4,069 children were baptized and 930 couples married. But the Christians were likened to Laodiceans!

We must not omit to mention what the celebrated Petrus Hofstede says about their Church visits. "The work itself" says he, "in these journeys consists in preaching one or two sermons, in the solemnization of the rites of baptism and the Holy Sacrament, and in the muster of the schools, which generally happens as

17. A Dutch (land) mile is given as 4827 metres—in Woordenboek Ten Bruggengate. Jaffna to Colombo—200 English miles.

fast as a dog can drink out of the Nile,[18] the schools and Churches being, for the rest, given over to the management of the elders and deacons and native school-masters, of whom the one excels the other in ignorance and superstition".

One can easily understand how these Church visits were carried out, if one only remembers that a Minister who was sent out to bring a congregation into order, often had to live on the presents, the extraordinary salary in most cases being too small to exist on.

The most scandalous aspect of the Church visits is studiously concealed.[19] We further note here that Willem Juriaan Ondaatje, Minister in Ceylon, in one single journey in Jaffnapatnam (1776) baptized 1,600 natives.[20]

And how about filling the vacancy caused by the absence of a Minister on inspection duty? Sometimes by a Comforter of the Sick (Ziekentrooster) or a schoolmaster. In other cases, special provision was made, as in 1675, for Ceylon. We find then the following written:—" If Rev. Fernij (or Farnij), Minister at Colombo, has to do the visitation of the Churches and schools in Ceylon, it will be necessary that Rev. Adriaan de Meij (Minister at Jaffnapatnam, should in the meantime take the services at the Castle, as Rev. Nicolaas Agotha again goes to Colombo about his case.[21] Agotha was stationed at Point de Galle. The Ministers of Ceylon had at the end of the 17th century to visit the outstations there once in five weeks, or at least once every quarter to sustain interest in Church affairs, and to guard against the rise of heathenism and the influence of Roman Catholicism.

Meanwhile, as the journeys were by land and water, over hills, through marshy districts and woods, by sea and over rivers, and according to the state of the roads, the transport was difficult.

A single example in explanation. When in 1800 the Governor of the Island of Ceylon travelled from Colombo to Galle, he required the following:—

160 palankeen bearers.

18. This haste in the proverb arises, I suppose, from the fact of there being many crocodiles in that river.

19. Hofstede—Antwood op de prijsvraag—1775. 68.

20. Dezelfde O. Ind. Kerkx. I. 216.

21. Memoir of Laurens Pyl—Jaffnapatnam 7th November 1679 to the opperkoopman Ruttgaard de Heyden and the members of the Council of Ceylon.

400 coolies for the luggage.
2 elephants.
6 horses.
15 sailors for the tent.[22]

Now the journey is done by a sort of "mail diligence" in about 12 hours.

In Amboina (1661) Ministers travelled on horseback. Afterwards on economical grounds, palankeens were substituted for horses by Dirk de Haas. The Ceylon Governor, Mr. Cornelis Jan Simonsz, however, (1703—1706) gave the travelling Minister all comfort and help through his subordinate officers.

Official life was, to most of the teachers, a round of travelling, a continual going hither and thither, either by land or with the fleet or the army. Philippus Baldaeus wandered in Jaffnapatnam from Church to Church (1658—1661). He had then 24 congregations under his charge. For the last time he visited them in 1665 (March and April), and he accompanied Ryclof van Goens (Governor) in his expedition when he conquered the coast of Malabar for the East India Company.[23]

In Ceylon, the turn of each Minister to visit the outstations was decided by lot (about 1658.) They shewed at their local Church Council their letters of credit.

As regards hardship, Phil. Baldaeus in Ceylon once fared badly through want of food. He writes, I remember, that "Once I had to remain for 8 days on the Island Nedundiva (Delft), and we could scarcely get fowls for our party".[24]

It is natural that in lands where wild animals are to be found there is also danger in this respect. The Portuguese Minister of the Reformed Church, Joan Fereira d' Almeyda, and his wife,

22. Tennent's Ceylon, II., bl. 120. Note.

23. Baldaeus, Ceylon, 173. Deselfde Malabar Spraakt, 191. Schouten. Reis, I, 192. Veth in De Gids, Mei 1867, bl. 207.

24. Nedundiva, (Tamil Neduntivu), known to the Dutch and English as Delft Island, is 16 miles to the S. W. of Kayts Island. It was used as a horse breeding centre by the Portuguese, Dutch, and English.

This coral island is reached by sailing in a favourable wind in 2 or 3 hours, but with contrary winds travellers may be becalmed or marooned on the island for days, as probably happened to Baldaeus. H.U.L.

whilst journeying between Galle and Colombo, found themselves in such a predicament. It was during the time that Baldaeus, (who relates the incident), was in Ceylon. There suddenly appeared an elephant. The coolies put down the palankeen in which D' Almeyda's wife was and ran away. It appears that the Rev. D' Almeyda was on horseback, and at the time was some distance either ahead or behind. The elephant came close to the palankeen, but by the wonderful blessing of God did no injury to the lady, but struck his trunk on the roof of the palankeen, trumpetted once loudly, and went his way. But Baldaeus proceeds to say that people are not always so fortunate. Some time before this, an influential native chief of the elephant catchers was killed by an elephant. Baldaeus once journeyed one night to Mannar, when an elephant broke a great tree which fell right in front of the palankeen and "lay across the road". These animals kill many persons yearly and do much damage.

They were very plentiful in Ceylon, especially between Mannar and Jaffnapatnam, and in rainy weather make the roads impassable by their heavy and deep footprints. Indeed, one could not journey overland in Ceylon without being accompanied by soldiers and the beating of drums and cymbals, when the elephants run away. They are most dangerous in the evening when they are hungry.

As regards the expenses of these journeys. In Ceylon, at the end of the 17th and the beginning of the 18th century, a quantity of coconuts from the Company's gardens were intended for Ministers on their journeys with which to supply themselves with oil. As regards caravanserais, they were in the interior, but in the principal towns, such as Galle, early in the 17th century, there were houses for the Ministers.[25]

25. Corn. de Bruyn. Reizen II, 354.
(Rev. Bartholomeus Heynen was on the 23rd December, 1667, accommodated with a house in Galle. Vide Ceylon Literary Register Vol. IV, p. 144. Translator.)

TRINCOMALEE—KEY TO ORIENT.

By R. L. BROHIER, F.R.G.S.

Trincomalee, though it is perhaps one of the most picturesque and greatest natural harbours of the world, is known to but few people who go about the world to see and to admire. The trading ships and the mighty passenger liners of to-day prefer Colombo, where the capital city and the business centre of sea-girt Ceylon has been established.

Nevertheless, fighting ships and fighting men have been familiar with this land-locked harbour, on Ceylon's eastern coast-line, from those early days of sail when swift caravels swept the seas to build Empire and monopolise the gorgeous trade of the Orient.

"He who holds Trincomalee holds India," is a saying which sprang from the minds of thinking men of a generation long gone. A narrator writing a century and a half ago remarks: The "naval power which commands this harbour may keep all Asia in awe, and easily intercept the trade of other nations to and from every corner of Hindoostan."

Is there any reason to wonder then, that history has time and again been written in the blue waters off these basalt promontories? Portugal and the Netherlands, France and Britain have in equal measure realised the truth so indelibly engraved in the saying and have contributed to the story.

An entrancing panoramic view of Trincomalee is unfolded to the eye from Foul Point, which is at the outer extreme end of that crescent of surf washed by the waves of Koddiyar Bay. Across the wide expanse of water there rises in silhouette a line of broken hillside arrested by that jut we call Swamy Rock, which stands boldly up like an eyrie, or watch tower, and plunges magnificently into the sea four hundred feet from top to bottom.

Yet this first view of Trincomalee from without, though idyllic, gives little indication of the enchantment, and the strategic possibilities "within the gates." Look! as in imagination you place yourself on a little steamer which is entering the inner harbour. Following a winding course you are rounding points, and threading

between islands all more or less clad in tropical verdure to the water's edge.

The scene expands into one of wistful beauty as eventually you find yourself in a splendid basin where the water remains tranquil during the most squally weather. Rich tropical forest covers the acclivities which Nature had most cunningly designed to shut off the currents and storms of the Indian Ocean. The entrance from the sea is completely hidden from sight, and headlands of soft-looking laterite rocks project far out between the curves of lovely bays, where the murmur of waves lapping idly makes a continual music to the ears.

And what appealing and romantic names various men have bestowed on these Hush ..... Hush ..... waters: Nicholson's Cove, Snug Cove, Malay Cove and Deadman's Cove; Clappenburg Bay, China Bay and Cod Bay. Under the bright green mangrove trees which marge these shallows, in a distant past, Chinese junks and Malay parahas idled at anchor waiting calm seas and favourable winds.

In a much more remote past, when the romance and mystery of the East found expression in entrancing legends, this Trincomalee derived a renown less from political than from religious associations. An oracle had declared that the rock of Trincomalee was a holy fragment of the golden mountain of Meru, and that it was hurled into its present site during a conflict of the gods.

Thus, long before the eyes of the West were turned to behold this haven of incalculable security and beauty, it was held in the profoundest veneration. On that rocky promontory which rises like a sentinel to guard what may be an enchanted land, there stood erected a shrine—a magnificent edifice which in the poetry of tradition is still spoken of as "The Temple of a Thousand Columns." Its glory, they say, was reflected far over the sea.

Such are things of which we are told. What we do know is that for close on a century after Ceylon was discovered to the West, undisturbed by the swelling murmur of a trafficking world, Trincomalee slept snugly wrapped in its mantle of immemorial peace. This placid expanse of water remained undisturbed while cinnamon, pepper and musk, elephants, ivory, gems and pearls were being shipped under the guns of formidable Portuguese galleons from the sea-ports on the west and the south of Ceylon.

While these royal monopolies were being shipped under the flag of Portugal, the Netherlands in their struggle for independence organised with surprising rapidity both a mercantile marine and a navy. The growth of Dutch power in the East envisaged a rival to the hand of the "Helen or Bride of Conquest," the gorgeous trade Ceylon had to offer. Quickened to action by this rival challenge, a strident note of alarm ripped the mantle of peace which centuries had woven around Trincomalee.

With feverish excitement and speed, Portugal set her hand to fortifying the key-points on the eastern coast line of Ceylon.

War-scarred vandals ruthlessly demolished the celebrated "Temple of a Thousand Columns". They tore down its delicately sculptured stones and pillars and used them to build a fortress. On the towering rock, not far from the bare site of the magnificent temple where men of all creeds, impelled by the beauty and charm of Nature were drawn to worship, they mounted guns that crashed upon the zephyrs which had hitherto lulled its tranquillity.

The narrative of the struggles and the strategy of the two European rivals, who bid for the possession of Ceylon at this stage of its history, holds out little so far as it involves the fortunes of Trincomalee. Apparently, the moving finger had writ the annihilation of Portuguese supremacy in the Indian Seas, and had moved on. Thirty-seven years after the Portuguese had raised their fort which crowned the heights commanding the approach to the harbour at Trincomalee, it was captured and garrisoned by the Dutch. Two decades later, the first western nation to occupy Ceylon was finally expelled from the Island, which their kings had magniloquently declared they would rather lose all India than imperil.

Some years before Ceylon passed from the Portuguese to the Dutch, pioneer efforts to establish the expansion of England in the East began with the grant of a royal charter. This kindled that organisation which came to be called the British East India Company. It grew, as if by magic, from the timid possessor of a few inconsiderable factories on the coast of India, to Imperial dimensions.

Naturally, the extensive sea-board of Hindustan offered a wide field for enterprise in the early days of the appearance of the British in the East. They were apparently kept fully occupied in

consolidating their settlements at Surat and Madras, Bombay and Bengal. Time for thought was brief in the face of opposition raised by the Portuguese, or the Dutch, or the French; and with the flame of active resistance simultaneously kindled by the Indian Princes.

This interlude was over, however; and by the latter half of the eighteenth century England had acquired for herself an extensive eastern trade. It was time enough to take stock of the great advantage their rivals, the Dutch, derived from the possession of the harbour of Trincomalee. As year followed year the ambition to secure this key-point was stripped of its veneer of secrecy. The presidential Governments of India acknowledged that Trincomalee was essential to the protection of their own possessions, as well as for the humiliation of the only formidable power who then competed with Great Britain for the commerce of the Indian Seas.

The opportunity for executing the long desired plan presented itself when war broke out between Great Britain and Holland. A fleet under the command of Admiral Edward Hughes, and a landing force with Sir Hector Munro at its head, were despatched to attack the storm-centre of European rivalry in the East. They reached Trincomalee on the 2nd of January, 1782.

While these ambitions which brought Ceylon within the purview of Britain's colonial problems enacted by the East India Company were materializing, the Dutch were not slow in fortifying the approaches to the Trincomalee harbour. Awaking from a military policy that had been purely precautionary and defensive, they had made preparations for any sudden attack. The earlier Portuguese fortress on Swamy Rock, which the Dutch called Pagoda Hill, had been strengthened and enlarged with provision for five bastions. On the headland further to the east, rendered in Dutch "Oostenburg", a new battery had been raised to command the inner anchorage.

Despite these precautions, however, these works offered very short resistance to the invading forces, and the fortress was captured. A Captain Bonnevaux was left as Commandant of Trincomalee, with special instructions to do all in his power to further British interests, and the fleet sailed away.

Nevertheless, the hope which the Madras Government entertained of consolidating their footing in Ceylon was doomed to undergo further reactions. It was apparently ordained that Ceylon should dazzle yet another invader. And so, to the history and the long record of invasions from China, India and the Arabian coasts; from Portugal, Holland and Great Britain, there was added a turn in affairs which for a time left the French flag flying over the heights of Trincomalee.

At the time Trincomalee was captured by the British forces, the French were operating against them on the Coromandel coast. Admiral Suffren, an energetic and bold sailor, when he learnt of the departure of the British fleet from Trincomalee, resolved to take the opportunity to out-manoeuvre his opponent.

It took him some little time to collect his ships together and set sail. Eventually, arriving off Trincomalee, he landed his men on the shore of the outer bay, and immediately raised batteries which commenced playing on the forts. The small British garrison offered a half-hearted resistance, and very soon surrendered on being offered the honours of war and repatriation to Madras. Thus, within a little over six months of the capture of Trincomalee by the British, the French had rendered themselves masters of the place.

Three days later, the British Admiral, Edward Hughes, having refitted at Madras, appeared in sight of Trincomalee with a squadron of twelve sails. Seeing the French colours on the battlements, he stood some distance out. Suffren, with a superior fleet, went out to meet him, in opposition to the advice of his sub-Admirals, who pressed the advantages afforded by holding their position in the land-locked harbour.

Many episodes of striking gallantry are packed away in the forgotten pages of history which recall this sea-fight off the cliffs of Trincomalee. The difference in the rate of sailing of some of the French ships compelled Suffren to lie to, and await that portion of his squadron which was lagging. Favoured by a turn in the breeze which afforded him advantage, Hughes manoeuvred the British squadron, and, keeping to sea, opened fire on the enemy ships in the van.

Vainly did the French Admiral signal insistent orders to the ships in the rear to come into line, and to his succour. The greater

portion of his squadron was becalmed. The story is told that the carnage on Suffren's flagship, the Heros, was unheard of in any sea-fight, in any age. It was soon reduced to a wreck and Suffren was obliged to remove his flag to another ship. When eventually the lag of the French squadron did manage to approach the scene of the combat and mingled with the crippled vessels which were left of the vanguard, darkness had brought about a cessation of action.

The French, nevertheless, still held the forts of Trincomalee, and they had the harbour to take shelter in. Crippled and in disorder, crowding into this haven in the dark, they completely lost one of their largest and best-fitted fighting ships, which struck a rock and foundered.

When day broke, it disclosed a battered and crushed collection of French ships at anchor in the waters sheltered by its green wooded hills and islands. The British squadron was nowhere to be seen. Admiral Hughes, thinking better of following up his success by facing the guns of the fortress, had set sail for Madras, having sustained but little damage.

Trincomalee remained a French possession for nearly a year. It reverted to the Dutch once again in a curiously round-about fashion. It was ceded by France to Great Britain, and then by Britain to Holland, when peace was declared. This inglorious peace was, however, shattered before a decade and two years had gone by. When Holland, overrun and revolutionised by the armies of the French Republic, found herself helplessly involved in the great war which agitated Europe in 1795, the opportunity was taken by the Governor of Fort St. George, to prepare a more effective and certain means of absorbing Ceylon into the Eastern dominions of the British Crown.

Nothing could have been more favourable for the success of this British venture than the disorganised state of Dutch administration in the Island at this period. There is evidence to show that the fighting forces were divided into parties, they were disunited and mutinous. They filled the several forts which they possessed with debauchery and conspiracies and rebellions.

The Madras Government on this occasion released a formidable force to attack Trincomalee. It comprised the 72nd Regiment of Foot, 743 strong, under Major Fraser; the flank Companies of

the 71st and 73rd, under Major Dalrymple, numbering 351 in all; a detachment of Royal Artillery, 42 strong, under Captain Dixon; a detachment of the Madras Artillery numbering 136 of all ranks and 349 Gun Lascars, under Captain Carlisle; the first Sepoy Battalion under Captain Fergusson, consisting of 14 Europeans and 643 others; the 23rd Battalion under Captain Campbell, consisting of 13 Europeans and 643 others; and a large band of Pioneers under Lieut. Dowse. There were twelve staff officers, including the Officer Commanding, Colonel James Stuart of the 72nd. The naval forces were commanded by Admiral Peter Rainier, and consisted of the Suffolk (74 guns), the Centurion (50 guns), and the Diomede (44 guns). The armament arrived off Trincomalee on August 1st 1795.

Colonel Stuart landed his expeditionary force at a distance of about two miles from the fortress. Annals tell that the climate and the nature of the ground covered occasioned much fatigue and some loss. During the siege which ensued, the Malays in the Dutch service contrived to make a sally. They stole unnoticed into one of the batteries, spiked the guns, and killed several Artillerymen before they were repulsed and driven back into the fortress.

Misfortune also befell one of the fighting-ships, the Diomede. Parting her cables in a strong wind, she struck a hidden rock in Trincomalee harbour, and went down so suddenly that her crew were only saved with great difficulty. Despite these reverses, when the invading forces were on the point of storming the fortress, the Dutch Commander surrendered, having held his position in the face of this opposition for a brief period of three weeks.

Thus did Great Britain enter into possession of a strategic base which wise men foretold would hold India, and keep all Asia in awe. For some years after the Dutch had been dislodged, Trincomalee served as a Naval Station of the East Indies Squadron, and as such it was strongly fortified by the British. Yet for some reason, it was subsequently closed down and the flag was removed to Bombay.

Guns were dismantled from its batteries. The recesses of gun-emplacements were invaded by armies of bats and vermin. The basalt cliffs on which the batteries stood, were combed of the soldiery and barrack-rooms were left empty and forlorn. The great

days of Trincomalee seemed to have been accomplished, and the hour of her passing appeared to have come. To the never-ending melancholy of the waves of the Indian Ocean which broke at the base of her cliffs, draped in the mantle of peace, Trincomalee again turned to sleep.

But a restless world has sounded the siren of alarm. The span of Trincomalee's last spell of peace has been rudely cut short. The sleeping beauty has been awakened. Her dock-yards resound to the bustle and stir of big business. The flagship of the Eastern fleet links its harbour in the naval chain of Empire. And this Trincomalee, which by accident of position has been denied that service to commerce which, if it had been on the west coast of Ceylon, would have been incalculable, has resumed a vital place in the role wise men hitherto cast for her.

GENEALOGY OF THE ROSÉ FAMILY.

(Compiled by Mr. D. V. Altendorff).

I.

Nicolaas Rousseux, married Inesia Arends, and had by her :—

1 Joseph, who follows under II.

II.

Joseph Rosé, born 1775, married in the Dutch Reformed Church, Galle :—

(*a*) 3rd January 1794, Fransina Maria Baptist (widow Coster).

(*b*) 29th July 1833, Anna Helena de Zilva.

Of the first marriage, he had :—

1 Johanna Engeltina, died 28th February 1860, married in the Dutch Reformed Church, Galle, 12th November 1817, Cornelis Martinus Anthonisz, Proctor and Notary Public, born 13th April 1794, died 17th June 1845, son of Johannes Martinus Anthonisz and Helena Cornelia Catharina Foch.

2 Nicolaas Edouard, who follows under III.

III.

Nicolaas Edouard Rosé born 26th April 1803, married in the Dutch Reformed Church, Galle, 14th August 1833, Clara Ernestina Andree, born 10th September 1809, daughter of Johannes Everardus Andree and Anna Elizabeth Blok. (D. B. U. Journal, Vol. X, page 14). He had by her :—

1 Joseph Theobald, born 2nd October 1834.

2 Eugene Arthur, who follows under IV.

IV.

Eugene Arthur Rosé, born 29th January 1837, married in Holy Trinity Church, Colombo, 1873, Louise Rosalie Andreé, died 28th September 1900, daughter of William Frederick Andreé and Dorothea Maria Ebert. (D.B.U. Journal, Vol. VI, page 78, and Vol. X, pages 14 and 15). He had by her :—

1 Edouard Arthur Andreé, who follows under V.

V.

Edouard Arthur Andreé Rosé, born 23rd November 1874, died 5th December 1907, married in Holy Trinity Church, Colombo, 25th January 1900, Mabel Elsie Schokman, born 3rd March 1881, daughter of Charles Wilmot Schokman and Sarah Henrietta Vander Straaten. (D. B. U. Journal, Vol. XXIII, page 161, and Vol. XXV, page 113). He had by her :—

1 Eugene Arthur Louis, who follows under VI.

2 Henry Edward, born 16th November 1901, died 16th February 1923.

3 Mabel Louise Henrietta, born 12th January 1903, married in the Methodist Church, Kollupitiya, 22nd December 1924, Hilton Eustace Van Langenberg, born 2nd August 1899, son of Louis Ambrose Van Langenberg and Evelyn Josephine Gould.

4 Beatric Eleanor, born 13th February 1905, married :—

(*a*) In the Dutch Reformed Church, Bambalapitiya, 20th December 1923, Henry Basil Metzeling, born 15th November 1897, son of Arthur William Metzeling, C.C.S., and Agnes Jane Martenstyn.

(*b*) In St. Andrew's Scots Kirk, Colombo, 14th June 1930, John Albert Vernon Modder, born 24th January 1901, son of John William Modder and Rose Lilian Augusta Potger. (D.B.U. Journal, Vol. XXVII, page 110, and Vol. XXVIII, pages 73 and 75).

5 James Donald, born 1st September 1906, died 17th April 1908.

6 Kathleen Muriel, born and died 21st April 1908.

VI.

Eugene Arthur Louis Rosé, born 14th October 1900, married in St. Paul's Church, Milagriya, 27th December 1933, Louise Isabel Toussaint, born 20th August 1908, daughter of John Godfrey (Bob) Toussaint and Louisa Maud Andreé. (D.B.U. Journal, Vol. IV, page 37). He had by her :—

1 Nicolaas Edward Arthur, born 1st September 1934.

2 Caryl Marie, born 17th December 1936.

3 Diana Maud, born 2nd February 1938.

Notes:—(1) The first wife of Joseph Rosé, referred to under II supra, was buried in the Dutch Cemetery at Galle, and the following translation of an inscription in Dutch on her tombstone appears in the Journal of the Royal Asiatic Society, C. B., Vol. XV, page 270:—

> Here lies buried the body of the philanthropic wife of Joseph Rosé, by name Fransina Maria Baptist, born 4th November 1762, died 18th July 1833, aged 70 years 8 months and 14 days.

Fransina Maria Baptist was the daughter of Jacobus Baptist and Elizabeth de Almeida.

(2) Johannes Martinus Anthonisz, referred to under II, 1, supra, was born in Jaffna, and was a book-keeper at Galle in the service of the Dutch East India Company.—He married first on 16th March 1788, Helena Cornelia Catharina Foch, who was a daughter of Cornelis Jansz Foch, Garrison Secretary at Galle. He married again on 20th September 1795, Maria Agneta Starkenburg, daughter of Leonardus Starkenburg, Assistant in the Dutch East India Company.

WOMEN'S CONTRIBUTION TO CEYLON LITERATURE.*

The contribution made by women to the literature of Ceylon in proportion to that of men is very small. In the early days of British rule, Ceylon was a more attractive field for the student of historical research than for the poet or general writer, an advantage which was enhanced by the greater opportunities which the former class, represented by the Army Officer and the Civil Servant, had for travelling about the country and seeing things for themselves. There is also this fact to be remembered, that the number of women in Ceylon was at first almost negligible. Cordiner records that, at the time of his arrival in 1803, the English circle in Colombo consisted of about 100 gentlemen and only 20 ladies, while the Dutch Community numbered about 900 persons of both sexes, most of whom were only then beginning to acquire a knowledge of English. It is therefore not surprising that among the first ladies to contribute to the literature of Ceylon should be those not permanently resident in the Island.

These contributors naturally fall into four classes. First, those who wrote before the British era. Second, those who have made casual references to Ceylon in books dealing principally with other parts of the world. In the third class are those who have devoted a considerable portion of their work to Ceylon, and lastly, those whose books deal exclusively with the island. I propose shortly to review the works of a select number of each of these four classes.

The statement that poetry flourished in the time of Raja Sinha II., that is, between 1638 and 1687, may cause some surprise, but it is nevertheless true. A Portuguese courtier named Gascon had risen to high favour with the King and became his Prime Minister. Possessed of many rare accomplishments, he attracted the notice of the Queen, and their regard for each other soon ripened into an intrigue. The suspicions of the King were aroused, and having secured proof of his Minister's disloyalty, he promptly cast him into prison. Then ensued a secret correspondence between the Queen and the Minister, which was cast into Sinhalese verse either then

* A paper read by Mr. J. R. Toussaint before the D. B. U. Literary Circle on 30th August, 1940.

or at a later period. The Queen addressed the Minister as follows :—

" As the honey bee, heedless thro' the forest flies,
Where the many coloured flowers tempt him with their rich supplies,
And by fragrance strange allured on the tusked head ailghts
Victim of the flapping ears all amid the stol'n delights ;
Thus, adored love, art thou captive of thy king and lord ;
Yet, dash sorrow from thy brow, cease to mourn my dear, adored."

The captive Minister replied to the Queen as follows :—

" Lanka's giant king enthralled, only by beauty's sight,
Laid down his twice five heads, uncropp'd the flower of Love's delight ;
Then why should I, a happier swain, who with the gods above,
Have revelled at the banquet rare of thy ambrosial love,
Repine with my one head to atone for my bold adventure,
To gain what sweetens human lives as long as they endure."

The King was at first undecided what to do with his erring Prime Minister, a poem which the latter had addressed to him begging for mercy never having reached him. Further evidence of the Minister's infidelity was, however, soon obtained, and he paid for his indiscretion with his life.

Another Sinhalese poetess of whom we know something is a lady named Gajaman Nona. She was born at Colpetty in the year 1746, and belonged to a respectable Sinhalese family of the Durawa Caste. Her father, Gajaman Arachchi, was originally a Mudaliyar's clerk. He later became a Vidane Arachchi and finally settled in the Matara District. Gajaman Nona was taught by her mother, who was a fairly intelligent lady, and she imbibed her love of poetry from her cousin, a famous poet called Samarajeeva. She was twice married, and is said to have spent the greater part of her life in extreme poverty. John D'Oyly, one of the most distinguished members of the Ceylon Civil Service, who was afterwards knighted, was President of the Provincial Court of Matara in 1803, and Gajaman Nona addressed a poem to him setting out her pitiable condition. This abject tale of woe so touched the hearts of those

in authority that an extensive tract of Crown land in the Giruwa Pattu, which came to be known as Nonage Gama, was granted to her. It is said that some verses of the poem in question have gained such wide popularity that they have found their way into many Sinhalese homes and are used as nursery rhymes. Gajaman Nona died in 1814 at the age of 68. Like most Sinhalese poets, she left behind no particular work. Stray verses committed to memory by her admirers, and traditionally kept up, have been collected and published from time to time.

The first English woman to write about Ceylon was Mrs. Maria Graham, wife of Capt. Thomas Graham, of the Royal Navy. She arrived in Galle on 16th February, 1810, and stayed for about three weeks in the island, visiting Colombo, Negombo, and other places. She had spent some years in India, and after her visit to Ceylon she published what she called " A Journal of a Residence in India, 1809-11," in which she has recorded her impressions of Ceylon also. She was much struck with the cheerful appearance of the Galle Fort, which she attributed to the rows of *suriya* trees so thoughtfully planted by the Dutch. She saw the small colony of Chinese just outside the Fort who had been imported as gardeners because the indigenous inhabitants were unable to raise vegetables. China Gardens, near the Galle Railway Station, perpetuates the name of this Colony.

Mrs. Graham was charmed with Colombo and writes :— " We have now been here some days, and I am so delighted with the place and with the English society here, that if I could choose my place of residence for the rest of the time of my absence from England, it would be Colombo." With true feminine instinct, she proceeds to domestic details and states that the fruits in Ceylon were better than those she had seen in India. The bread she found extremely good, and the butter made in private houses only inferior to that in England. Altogether, she seems to have spent a very pleasant time in Ceylon.

The next woman to write about Ceylon was Lady Nugent, wife of Sir John Nugent, a former Governor of Jamaica, who spent six days at Galle in 1815. She kept a Diary, which was later published, and in it she records her meeting with Lady Hood in Ceylon, shortly after the death of her husband, Sir Samuel Hood. It was this Lady Hood who afterwards became the wife of Gover-

nor Stewart Mackenzie. As shewing the habits of society in those early days, it may be mentioned that Lady Nugent notes the fact that on a visit to her in Calcutta, Lady Hood " smoked her hookah almost the whole morning, to my great astonishment ". It is quite possible that Lady Hood continued this practice in Ceylon while in residence in Queen's House, though no mention is made of it by any Ceylon writer of the day.

Another lady, a Mrs. Smith of Baltiboys, has given us a very intimate picture of the social life of Queen's House during the administration of Sir Edward Barnes, who had the reputation of keeping the best table and dining off an entire service of plate. There seems to have been none of the order and decorum which are such a marked feature of Queen's House functions at the present day. I quote as follows from Mrs. Smith's frank and free remarks :—" The Governor was an old General, very fond of the bottle, who had married a young wife, *very* young and very handsome, whom he idolised. It was evident that the aim and end and business of all the merry party at Government House was pleasure, and of a queer kind, a sort of child's play—excepting the wine part, which indeed required all the strength of manly brains to bear up under the Governor, who had made his head during a long course of campaigns, not comprehending how difficult some people found it to keep up to his high mark. The doings of Government House were certainly extraordinary. One night there was a ball and making speeches, then more dancing or rather romping, from which we were glad to get away..... The rooms were large, numerous and well-lighted; a grand supper and great noise towards the end.... These were all grand affairs; the ladies and gentlemen romped about, playing *petits jeux* with strange forfeits, hunt the whistle, etc. It was all a whirl of riotous folly, very unlike the propriety of a Government House ".

The abolition of domestic slavery in Ceylon in 1816 through the efforts of Sir Alexander Johnston, Chief Justice, caused a lady in England, Mrs. Hannah More, to burst into verse in celebration of the event. The poem is in the form of a versified dialogue between a person called Lorenz, another called Silva, and a chorus of Cingalese.

There are eight pages of verse and three illustrations. Mrs. More makes the common mistake of confusing the coconut tree with the cocoa tree, and makes Lorenz say :—

Yes, let us hail the Cocoa Tree
And all the joys it gives ;
To laugh and drink is to be free,
The thought my heart revives.

It is difficult to understand how Mrs. More came to give one of her characters the name of Lorenz, as that great Ceylonese had not been born at the time slavery was abolished, unless of course the choice of the name was purely fortuitous, or the fame of Lorenz's father had reached England.

To Mrs. Fletcher, whose maiden name was Jewsbury, we owe, in the words of the late Mr. A. M. Ferguson, " the most beautiful set of verses which ever were written in the island or respecting it ". Mrs. Fletcher was the wife of the chaplain of that name in the East India Company's service. She visited Ceylon in 1833 on her way to India, and was the guest, for about three weeks, of the Rev. Benjamin Bailey, Archdeacon of Colombo, of whom it has been said that he was " more remarkable for learned research and attempts at poetry than for evangelical teaching". Before her marriage Mrs. Fletcher is said to have been an intimate friend of the poet Wordsworth. The poem is entitled " The Eden of the Sea ".

There is only one lady, as far as I am aware, who has had her poetry recorded on stone in Ceylon. There used to be at one time near the Wellawatte Bridge a wide-spreading banyan tree, with a granite stone near by, on which were inscribed the following lines :—

To Him whose gracious aim in mercy bends,
And light and shade to all alike extends,
And guards the traveller on his weary way,
Shelters from storms and shades from solar ray,
Breathe one kind wish for her, one pious prayer,
Who made this sheltering tree her guardian care.
Fenced in from rude attacks the pendant roots,
Nourished and framed its tender infant shoots.
O traveller, if from milder climes you rove,
How dearly will you prize this Indian grove.
Pause then awhile, and ere you pass it by,
Give to Sophia's name one grateful sigh.

Mrs. Marshall, the wife of Henry Augustus Marshall of the Ceylon Civil Service, is supposed to have written these lines, though there is a rival claimant for the honour. Marshall, though an able man and a finished classical scholar, did not possess the gift of high character. He nursed an implacable hatred towards C. E. Layard, the father of Sir C. P. Layard, who was hoping to succeed him as Auditor General. Marshall was determined to keep Layard out of this office as long as he could, and so he continued in service although long past his usefulness, until one day he died in his office. The stone, with Mrs. Marshall's lines, still stands by the roadside at Wellawatte, serving a more ignoble purpose in front of a boutique.

"Cinnamon and Pearls" is the attractive title of a romance published by Miss Harriet Martineau about the middle of the last century, in which she made the naive suggestion that the Ceylon Government should give up its monopoly in the Pearl Fishery and the Cinnamon Trade. An English newspaper of the day spoke of the work as a "vehicle of important truths", but the reception it received in Ceylon was lukewarm, owing to the fact that the author was misinformed on several important points. She spoke of the poor natives of Ceylon being sent to work half naked with the thermometer above 80 degrees, and committed several other blunders.

We are indebted to Mrs. Heber, wife of the Right Revd. Reginald Heber, Bishop of Calcutta, for much useful information contained in a Journal of their Tour in Ceylon made in 1825. The Bishop and his wife stayed for about a month in Ceylon, and Mrs. Heber gives us a very good insight into the manners and customs of the period. One of these customs, which has long since fallen into disuse, was to accord to the Bishop the same honours as are accorded to the Governor. Mrs. Heber states that on their arrival in Galle Harbour, the Fort fired a salute of guns, which their ship returned, and they were met on the pier by the principal inhabitants of the place, the regiment stationed there, and a band of spearmen and lascoreens. The pier was covered with white cloth, and they passed between two files of soldiers to the place where palanquins were waiting for them. All along the route to their temporary residence they were preceded by native music. Mrs. Heber does not fail to repeat the old fiction started by Captain

Percival that the Dutch had an abhorrence of fresh air. She says that the Dutch houses in Colombo were distinguishable from those of the English by their glass windows instead of venetians, "for the Dutch seem to shut up their houses at all seasons".

Mrs. Lorenz, wife of Charles Ambrose Lorenz, made an important contribution to Ceylon History by her translation of the French version of the Capitulation of Ceylon by the Dutch to the British in 1796.

One lady has left behind, under the title "Letters from Ceylon", the story of her missionary efforts. Fanny Gregson was the daughter of the Rev. J. Gelson Gregson, a well-known Indian missionary, who had a son employed as a District Engineer in Ceylon. From an early age Fanny Gregson was of a deeply religious turn of mind, and feeling that she had a call for missionary work, she came out to Ceylon in 1890, and established a Mission Station in the Heneratgoda District with the help of some Ceylonese ladies. She had previously assisted her father in his work in North-west India. She married Arthur Liesching, himself a missionary-minded man, and after working together for some time, her constitution, which was always very frail, broke down, and she died on 5th October, 1893, her husband following her on the 29th of the same month.

A book not very well known is one entitled "Notes of a Tour in India and Ceylon" by Helen C. Ford, published in 1889. Only about 20 pages are devoted to Ceylon. The writer says very little about herself. Some of her references are reminiscent of Ceylon fifty years ago. She saw prisoners walking on the streets wearing straw hats, striped blue and buff jackets, and short trousers; Salvation Army girls with pink and red garments; rickshaws which had then been newly introduced into Ceylon; a policeman, even as we see him at the present day, trying to drive the rickshaw men to their proper stand; beggars, and all the usual concomitants of an Eastern city. She describes some men as wearing trousers and billycock hats besides, what she calls, their petty-coats. While in Nuwara Eliya, she records the arrival in the Hotel of two Sinhalese gentlemen in full European dress—one of whom was the Hon'ble Mr. Harry Dias, who was afterwards knighted, and the other Mr. Felix Dias.

Only one lady has written a book descriptive of estate life in Ceylon. She is Mrs. Mary E. Steuart, and her book is called "Everyday Life on a Ceylon Cocoa Estate". She came out to spend a holiday with her son on a Matale Estate, and she describes the daily events that took place during her stay there with a simplicity of language and a fidelity for the truth that make the book quite interesting reading. She has wisely limited herself to only those subjects that came within the range of her own observation, and has thus avoided the error of those who, after only a brief residence in the island, commit themselves to statements which are fanciful and grotesque in the extreme.

The ruins of Ceylon were long regarded as the special preserve of mere man until 1916, when Miss G. E. Mitton brought out a very useful work on "The Lost Cities of Ceylon". The subject seems to have had a peculiar attraction for her and she has done full justice to it. To quote her own words:—"The mighty monuments of Egypt left me cold, the many attractions of Burma amused and interested me superficially; in Ceylon, from the first moment I was at home. Maybe in one of those previous lives, of which we sometimes have a shadowy notion, I lived there, and the faculty of being able to see it all as it was is merely the stirring of a long-buried experience". In more recent times another lady in the person of Mrs. Jones Bateman, wife of a former Civil Servant of that name, has also described the ruins of Anuradhapura.

One of the best and most trustworthy books on Ceylon is Miss C. F. Gordon Cumming's "Two Happy Years in Ceylon". Miss Gordon Cumming belonged to a family of great travellers and mighty hunters. "There are perhaps few families in the Mother Country" she says, "to whom the farther corners of Great Britain have (from the colonising or sporting instincts of its various members) become more really familiar to the imagination of the younger branches than that to which I was welcomed, as its twelfth addition. Thus, about the time of my first introduction to the immortal Robinson Crusoe, my eldest brother Penrose returned from Canada, soon to be followed by my second brother Roualeyn, who had made his mark as the pioneer of all the Lion-hunters who since then have ravaged the hunting-grounds of Southern Africa.

"Then two more of the home brood started to carve their fortunes in far countries. Almost simultaneously my fourth and fifth brothers, John and William, sailed for Ceylon and Bombay, where the latter tamed wild men and slew wild beasts, while the former settled down to sober coconut-planting in the neighbourhood of Batticaloa: and then through weary years of waiting for the growth of trees which never in his lifetime repaid his outlay, he obtained work in the forests on the east coast, and likewise distinguished himself as a cunning and mighty hunter, beloved by the wild tribes".

Miss Gordon Cumming and Bishop Jermyn knew each other as children, and when the latter came to Colombo as Bishop, he invited her to visit Ceylon. She came with the intention of making only a brief stay, but so charming did she find the place and the people that, as she says, "wellnigh two years slipped away ere I finally bade adieu to the green Isle of Palms, to which, I think, notwithstanding the claims of many a lovely South Sea isle, we must concede the right it claims—to have been, and still to continue, the true Earthly Paradise".

Strangely enough, this opinion, expressed forty years ago, received striking confirmation only the other day, when Mr. Gardiner, Director of the Ceylon Theatres Ltd., on his return after an extensive tour of America and the islands of the Pacific, stated that for scenic beauty Ceylon was unrivalled.

An important book on Ceylon with a historical background is entitled "A Man's Honour" by Miss Violet Methley, published in 1920. The authoress claims close relationship to the unfortunate Major Davie, and the object of the book is to clear the character of that unfortunate official from the charge of cowardice which is sometimes levelled against him for abandoning Kandy. With the same object in view Miss Methley read a paper before the Royal Historical Association on the subject of the Expedition to Kandy in 1803.

Mrs. F. E. Penny, the wife of an Archdeacon of Madras, is the author of many novels, two of them, "The Tea Planter," and "The Old Dagoba", having a Ceylon background. Mrs. Penny was, it is believed, a sister of Mr. Farr, an upcountry planter and sportsman, hence her familiarity with upcountry life as revealed in her book, and the choice of Ceylon as a setting for her novel. She also did much research work in India, and her two books "Fort St. George,

Madras" and "On the Coromandel Coast" contain much useful information in regard to Madras in the olden days. The Rev. Mr. Penny himself is the author of three bulky volumes dealing with the history of the Church in Madras.

Caroline Corner is a writer who was much in the news over thirty years ago. She came out as the wife of a Mr. Ohlmus, a clerk in the Colonial Secretary's Office, but the marriage does not appear to have been a very happy one, and after some time in Ceylon Mrs. Ohlmus returned to England. Then followed an acrimonious correspondence in the newspapers, her husband accusing her of "walking with things to the Pawnbroker from her father's residence in the East End of London", owing to which proclivity he averred that she was known in pawnbroking circles as "The Duchess of Hackney".

In spite of this alleged predilection, it must be admitted that Mrs. Corner-Ohlmus was a clever woman. She was a facile writer, and frequently contributed articles to local magazines. In 1908 she brought out her *magnum-opus* entitled "Ceylon: the Paradise of Adam. The Record of Seven Years' Residence in the Island". The book did not meet with a very favourable reception. Mr. R. G. Anthonisz, who reviewed the book for the D. B. U. Journal, said: "A peep into its pages has been sufficient to fill us with wonder and amusement at the uncommon and improbable nature of some of her experiences, and to make us hesitate to accept the stories she relates as narratives of actual occurrences". Notwithstanding this defect, the book contains a good deal that is of interest, and deserves to be more widely known than it is.

One does not usually associate a lady with the production of a Guide Book, yet we are indebted to one of them for one of the best guides to Ceylon. It is called "How to see Ceylon". Bella Sidney Woolf, the authoress, belongs to a literary family. Her brother, L. S. Woolf, who was in the Ceylon Civil Service, wrote one of the finest books on village life in Ceylon. Bella Sidney Woolf married R. H. Lock of the Agricultural Department, who had himself literary tastes, and on his death she became the wife of W. T. Southorn, who is now Sir Wilfrid Southorn, Governor of the Gambia, West Africa.

In 1925 she brought out a small book with the attractive title "From Groves of Palms". It contains 15 chapters on various phases of life in Ceylon, one of them being devoted to "Passengers". One learns with interest for the first time that to the native mind all foreigners are Dutchmen. Lady Southorn always had a soft place in her heart for the Dutch, for she herself was of Dutch extraction, and this feeling is reflected in the chapter on a journey by canal to Negombo. "My thoughts" she says, "flew to Holland and her canals, and the hours spent once on a trekscuit floating through that flat pleasant land, with the windmills and the black and white cows, and the sun, sinking like an orange on the horizon. The Hollanders, floating along the 'old' canal, must have often thought with a pang of their far-off country which so few of them were destined to see again".

A Geography of Ceylon can hardly be classed as Ceylon Literature, but Miss E. K. Cook's work contains so much that one does not usually find in a school book that it deserves mention. Unlike most writers on Ceylon, Miss Cook's remarks regarding the Burghers are unexceptionable, except for one single misstatement which we can only attribute to the fondness of some people for saying spiteful things about their own sex. She says:—"As a rule, the Burghers try to marry Europeans, and as the men have more chance to do this, by travelling for their education, the girls will often remain unmarried, owing to the prejudice on the part of their parents against marriage with the Ceylonese". As we all know, there is not the slightest justification for this statement; but it has been eagerly seized upon by a later writer and magnified into the assertion that "a European husband is the dream of all Burgher girls".

Another lady who wrote a Geography of Ceylon is Miss A. G. Gibbon. The book met with a very unfavourable reception. It was described as a "a 'boil-down' of other books in Longman's Geographical Series, and the result is a sort of indigestible pemmican..... It is not a Geography at all. Certainly not the kind of Geography 'primarily intended for school children'."

One lady has struck out in a new direction and written a book for children, entitled "Legends of Ceylon", consisting of seven stories based on Sinhalese legends. The authoress is Miss Aline van Dort, and the book contains the following dedication:—"To my

little friend and child-critic Alice Maartensz, from her Ya-Lu". Of the same class is Miss Grace van Dort's little book "Karuppen and Karupie".

In 1933 there was published a little book of "Verses, by Wendy", the authoress being no other than the talented daughter of our own valued member of the Union, the Hon'ble Mr. O. L. de Kretser. It is no exaggeration to say that Wendy's poetry is of a high order and does her infinite credit. We hope to see further writings from her pen.

Since my definition of literature is somewhat elastic, and I have allowed a Geography of Ceylon to come within its category, I venture to go a step further and to include two books on Cookery as coming within the scope of this review. One is a somewhat comprehensive book, compiled for the Ceylon Daily News by Miss Hilda Deutrom. The other is on more modest lines and bears the title "Rare Recipes of a Huis-vrouw of 1770". The compiler is Miss Grace van Dort.

Only one Ceylon lady, as far as I am aware, has attempted to write a novel, and that is Rosalind Mendis. The book is entitled "The Tragedy of a Mystery" and the scene is set in Kandy. There are of course certain defects in it owing to the use of "Ceylonisms" of which we have heard a good deal recently, but considering the difficulty of writing a good novel, the book is a creditable production for a first attempt; but like almost all works by Ceylonese it did not meet with the appreciation it deserved, and is now practically forgotten.

Time will not permit of my referring in detail to the poetry of Nelly Austin, Heliotrope, Miss Tench of Nuwara Eliya, who wrote under the pseudonym of "Mez", and other ladies who have left their mark on the literature of Ceylon; but the question may be asked whether the women of the present day are continuing to take that interest in literature which their sisters did in days gone by. The answer must, I am afraid, be in the negative. One can scarcely mention a single outstanding literary contribution made by a Ceylon woman. The only explanation of this is that women are now devoting a larger part of their time to outdoor games and other pursuits, and have therefore less opportunities for literary culture. Outdoor games and amusements have their proper place in the life

of the Community, but they must not be allowed to usurp the position which reading and writing should occupy in the daily life of a woman. Already there is a marked falling off in the literary output of the women of our own Community, while on the other hand nearly every day one comes across articles of literary merit written by ladies of the other Communities. If this continues, a very deplorable state of things will result, as far as our Community is concerned. It is not expected that every woman should be an authoress, but what we do want to see is women taking an intelligent interest in literary matters and making what contribution they can to the literature of the island.

NOTES OF EVENTS.

Summary of Proceedings of the General Committee, Tuesday, 17th September, 1940 : (1) A vote of condolence was passed on the death of Mrs. Marjorie Keuneman. (2) Dr. R. L. Spittel brought to notice the unsatisfactory condition of the Club Garden. Mr. Edgar vanderStraaten kindly undertook to see the matter attended to, and a vote of Rs. 50 was passed for the purpose. (3) The President mentioned that the Social Service Committee had received a grant of Rs. 500 for 1940 from the Public Assistance Committee appointed under the Poor Law. (4) The Secretary reported that the net takings from the Carnival amounted to about Rs. 2,200. The following allocation was approved :—Social and Sports Clubs War Fund, Rs. 1,000 ; D. B. U. Social Service Fund, Rs. 500 ; Send-a-Plane Fund, Rs. 500 ; War Raid Relief Fund, Rs. 200. The Secretary also reported the despatch of a first instalment of the Rs. 500 subscribed by individual members towards War Funds. (5) Mr. P. E. T. Toussaint was elected a member. (6) A hearty vote of thanks to the Carnival Committee and their helpers, and particularly to Messrs. C. A. Speldewinde and E. A. vanderStraaten, for the splendid work they had done to make the Carnival a success, was passed. (7) It was decided to hold the St. Nicolaas Fete as in previous years.

Tuesday, 15th October, 1940 :—(1) The Secretary reported that Mr. Mark Siebel had been granted a scholarship from the Vocation Fund to prosecute his medical studies. (2) It was decided to send a contribution to the Comrades of the Great War (War Charities Appeal) and to place a wreath at the Cenotaph on Armistice Day. (3) Mr. W. R. Brechman-Toussaint and Miss E. Brechman-Toussaint were elected members and Messrs. B. R. Blazé and C. H. Andree were re-admitted. (4) The Secretary intimated that he would be on three months' leave from about the middle of November and arrangements were made for carrying on his work.

Tuesday, 19th November 1940 :—(1) A vote of condolence was passed on the death of Mrs. Bel Schokman. (2) It was reported that a wreath of poppies had been laid at the Cenotaph on Remembrance Day. (3) Mrs. K. E. Toussaint was elected a member and

Mrs. L. M. Weinman and J. J. M. vanderStraaten were re-enrolled as members. (4) It was decided that at the sale of the Building Company shares on 25th November, a certain number should, if possible, be bought on behalf of the Union. (5) It was decided that the Union should subscribe to the magazine "The Loris" from the date of first publication. (6) It was mentioned that Dr. H. A. Direkze was supplying the Reading Room with copies of the magazine "Time". This was noted with satisfaction.

Tuesday, 17th December 1940 :—(1) A vote of condolence was passed on the death of Mr. James Piachaud. (2) Mr. K. G. O. Moldrich was admitted a member. (3) A hearty vote of thanks was passed to the donor of two gifts of Rs. 1,000 each for establishing a Reference Library and furthering the literary activities of the Union.

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