

Journal of the Dutch Burgher Union of Ceylon.

" Een draecht maakt Mac "

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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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Journal of the Dutch Burgher Union of Ceylon.

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[No. 4.

ANDREW ARMOUR.

By L. E. BLAZÉ

The name of Andrew Armour is kept alive in "Armour Street", where he lived for some years. Situated in one of the busiest centres of Colombo, this street leads from Silversmith Street to Grandpass, and a hundred years ago the Grandpass was "the principal road from Colombo to the interior of the Island". In this Grandpass too lived "the Count Ranzow; a near relative of the consort of our late beloved monarch, George the Third". (*Harvard's Narrative*). That Armour was a man of more than ordinary merit is apparent from the obituary notice of him in the "Government Gazette" of December 1828, which at that time did not confine itself to official matters:—"He was a man highly esteemed and beloved by all Classes of Society, and particularly by the Dutch and Portuguese inhabitants of this Settlement, among whom his labours were chiefly exercised and to whom he proved himself a most faithful and valuable Minister and an affectionate and sincere friend, and whose spiritual and temporal interests he at all times laboured to promote, both in his public and private character."

Andrew Armour was born near Glasgow, in the year 1769, since he was 59 years old when he died in 1828. In 1786, at the age of seventeen he enlisted in the Army, and was soon after in Ireland with his regiment. Here, on hearing a Wesleyan Minister preach, he was "convinced of sin", and became a member of the Wesleyan Society in Ireland. Next year, 1787, the regiment was sent to Gibraltar, and in 1798 Armour, now a Sergeant, was in Madras.

It was during his stay in Gibraltar that two incidents occurred which have been the subject of much interest and comment. With Armour was another soldier religiously-minded like himself,

and the two would read the Bible together and exchange their spiritual experiences. Armour's friend was by this means "converted"; Armour was still unsatisfied.

"One evening these two soldiers were placed as sentries at the opposite ends of a sally-port, or long passage, leading from the Rock to the Spanish territory. One of them was already rejoicing in God his Saviour; while the other was in a very anxious state of mind, and under strong convictions of sin, seeking pardon. That evening an officer of the garrison, returning home at a late hour, came up to the sentry outside the sally-port, who was the soldier recently converted, and asked as usual for the watchword. The man, absorbed in meditation, scarcely rousing from his midnight reverie, replied to the officer's challenge with the words, 'The precious blood of Christ'. He soon, however, recovered his self-possession, and gave the correct watchword. His comrade, who was anxiously seeking pardon, stationed at the inner end of the sally-port, heard the words 'The precious blood of Christ' mysteriously borne upon the breeze at the midnight hour and they came to him as a voice from heaven. His load of guilt was removed, and the peace of God was granted to him."*

That was how Andrew Armour was "converted". Such experiences are by no means uncommon in the history of both saints and sinners.

"Just when we are safest, there's a sunset-touch,
A fancy from a flower-bell, some one's death,
A chorus-ending from Euripides,
And that's enough for fifty hopes and fears
As old and new at once as Nature's self
To rap and knock and enter in our soul".

The other incident could not have taken place in Ireland, though sometimes placed there, but must have occurred at Gibraltar. The fullest version of it is that given by Mr. Charles Liesching, as told to him, in a communication to the "Ceylon Observer" of May 1900. The Officer commanding the regiment had reason to believe that there was a spy in the ranks who gave information to the enemy. Armour was observed to retire daily to an adjoining wood, and to return always by a different way. He was naturally suspected, watched, and one day arrested. When tried by court-martial, he pleaded in his defence that his mother had taught him to pray daily and to read a portion of Scripture daily. The reading he could do in barracks, but to pray was impossible as his comrades flung pillows and books at him. He therefore went to the wood to read and pray, and returned always by a different way to avoid being suspected of these actions. This

* Quoted by Spence Hardy in his "Jubilee Memorials".

explanation was received with roars of laughter, but, as Armour declined to vary his statement, he was found guilty and sentenced to death. The Commanding Officer, before confirming the sentence, rode to the prison, and questioned Armour, who repeated the statement he had made. "You say that you are a man of prayer", said the General; "then I presume you can pray extempore?" "Certainly", was the reply. "Then kneel down and offer up a prayer aloud". Armour knelt down, and prayed fervently not only that the God Whom he served should open the eyes of his judges and deliver him, but also for the welfare of his King and country. The General was convinced of Armour's innocence and ordered his immediate release.

Spence Hardy, who was well acquainted with Armour, says nothing of this incident, but he relates one somewhat similar, which also must have happened in Gibraltar. Armour and his converted fellow-soldier were joined by others, and a Methodist Class-meeting was formed in which the members told one another of their spiritual experiences. Armour was the "Leader" of this meeting. They met in a small place near the Governor's house, and for a time refrained from singing, lest they should alarm or disturb others. More and more soldiers joined the Class, and Armour became a Local (i.e. Lay) Preacher. They now began to sing and soon got talked about, till Armour was summoned to Government House to explain the strange doings. His explanation was accepted, and the meetings were formally sanctioned.

In 1798 Sergeant Armour came with his regiment to Madras, and here he learnt the Tamil language, possibly with a view to preaching the Gospel to the people of the place. Here also he married. According to Mr. J. P. Lewis he was married three times. Of his first wife nothing is known except that she was, like himself, a Methodist, and that she died in Colombo. He was again a widower on 17th January 1802 when he married Anna Petronella Sauwer, or Sauer, daughter of John Godlieb Sauer and Sarah Elizabeth Honter. His third wife was Wilhelmina Caroline Damman, daughter of August Fredric Damman, of Tuticorin, Junior Merchant (*Onderkoopman*) in the Dutch East India Company. She was the "Tutecorene Lady", at whose house in Grandpass Harvard and Lynch, the newly-arrived Wesleyan Missionaries, were accommodated in Colombo and were treated to "pleasant sweetmeats and savoury curries." She died in Colombo

on the 6th June 1827, aged 49 years, and was buried in S. Paul's Burial Ground adjoining Wolvendaal Church.

Armour's knowledge of Tamil and possibly of Dutch, for Tuticorin had not long ceased to be a Dutch possession, was to prove useful in Colombo when English was made the language of our Law Courts. He was brought down from Madras in 1800 and appointed Headmaster of the Colombo Seminary and, afterwards apparently, Interpreter to the Supreme Court. On the suggestion of Dr. Twisleton, he was bought out of the Army by Governor Brownrigg. The most trustworthy account of Armour's doings at this period is given by Mr. L. J. Gratiaen in his very valuable studies of Education in Ceylon,* based largely on official documents. The Seminary, it may be premised, was a survival of Dutch times, and was originally at Wolvendaal. In 1804 it was removed to rooms in "the Garden House of Hulftsdorp", where the present Church of All Saints now stands, at the top of San Sebastian hill. Mr. Gratiaen writes:—

"Cordiner, we see, wished the Cingalese boys to have a person constantly residing in the school to speak English with them. He was obtained soon after in the person of Andrew Armour, who had served 20 years in the army. The first reference to him is a letter from Cordiner to North mentioning the loss to the school owing to the absence of his 'very able and zealous assistant, Mr. Armour, a man, the effects of whose labours become daily more and more visible, and on whose merit I cannot bestow sufficient praise.' 'Both parents and scholars unite with me in wishing for his return.' 'The prosperity of the institution is very nearly concerned in his regular attendance.' Mr. Armour was employed as Marshall of the Supreme Court, and was anxious to get back to the school, though the salary was lower, because, he wrote, 'the study of the Cingalese language is the principal if not the only means whereby I meant to make myself useful in the settlement,' and this opportunity was lost in his new appointment. Armour was released from his duties as Marshall and returned to full-time work in the school in June, part of his pecuniary loss being made up to him by an increase of salary. 'He will lose 25 rds. a month, but is better pleased,' wrote Cordiner."

In the Seminary Sinhalese and Tamil petitions to the Governor were translated into English before being sent up to him. The revision of these translations took up much of Armour's time. His efforts to make the boys of all castes sit in the same room were unavailing.

"Armour, in addition to his duties as head of the school, had become a proctor of the Supreme Court, but in 1812 he gave up that 'creditable and lucrative profession' on being appointed master of the garrison school for 'Caffrees' on 200 Rds. a month, on condition of 'attending wholly to the duties of his new appointment and those in the Seminary.' The next year, in consideration of his doing duty as Proponent in addition to his other offices he was granted a conjunct salary of 400 Rds." (Gratiaen).

It is necessary to keep in mind that Armour was a man of active piety, and that from his youth his Methodist training had bred in him a keen desire for religious work. There was no organized Methodist Society in Ceylon till fourteen years after his arrival in Colombo, and there was none in India. When therefore the first Wesleyan missionaries arrived in Ceylon in June 1814 he eagerly associated himself with them, though he appears to have worshipped with the Anglican Communion. In a letter dated Colombo, 19th July 1814, to the Methodist Missionary Committee in London, there are passages of special interest from their revealing character:—

"Permit a friend, though a stranger, to do himself the pleasure of writing to those who are ever dear to his heart. Permit me, a long exiled member of your society, to express my joy on being once more restored to the people I love. Your Missionaries are arrived, and have been kindly received, by the Government of Ceylon.—'Praise the Lord'.—From the year 1787 to 1799 I was a member of your society, and in the army. In the last mentioned year, on going to Gibraltar, I was made instrumental in establishing a society, which, I am happy to understand remains till this day. From Portugal I sailed for India, in 1798; since which time I have not had the smallest correspondence with your society. In 1800 I arrived here, where, in the same year, I lost my partner in life, also a member of your society, from the city of Cork. Since the beginning of 1801 I have been at the head of the high school at this place, and have thus had an opportunity of qualifying myself, in some degree, for the work dearest to my heart, that of preaching the Gospel.

"For a number of years, different circumstances seemed to combine together to thwart my wishes in this respect; but in the year 1810, Providence began to open the way before me; and ultimately in 1812, by the removal of the last surviving Dutch Clergyman on the Island, every obstacle was removed. I was licensed to preach in Cingalese, and to that long and greatly neglected people, the Portuguese, so called. In these languages I preach and teach as the Lord enables me: and though I cannot yet boast of much fruit, I have very great reason to believe, that my poor labours are not altogether in vain.....

* "Government Schools in Ceylon." 1798—1832. By L. J. Gratiaen.

"Since the year 1810, I have visited the schools in the district of Colombo, three times; and in the months of March and April last, the schools of the Galle and Matura districts. At present there are 100 Cingalese schools; and to each school there are generally three masters. These enjoy certain privileges beyond the other inhabitants; and also a small monthly salary of eight rix-dollars among the three—eight rix-dollars are equal to fourteen shillings English. The number of Christians belonging to these schools, is very great: but alas! the name is all that they esteem

"I trust firmly that their [the Wesleyan Missionaries] labours will be blessed; while unshackled with eternal chains of decrees, they will with zeal proclaim the Lamb of God, that taketh away the sins of the world.— O may I be allowed to take a humble part in this most glorious work. It was with this view that I resigned, in 1811, a lucrative employment, and every hope of increasing wealth. This is all my desire, to spend the remnant of my days in spreading the fame of that Saviour whose grace made me happy in a humble station, through the instrumentality of the people called Methodists."

On the 1st April 1815 he writes again: "Besides the superintendence of the seminary, I preach four or five times every week." In 1812, on the death of the Rev. B. A. Giffening, "Head Clergyman of the Reformed Church in the District of Colombo", he was appointed Proponent, or Lay Reader, or Catechist, and licensed to preach in Sinhalese and Portuguese. Acting under the direction of the Hon. and Rev. Dr. Twisleton, Senior Colonial Chaplain, he took charge of the Anglican members in the Pettah, who worshipped in the Wolfendahl Dutch Church till in September 1816 the first church of S. Paul's was built for their use. "It is an interesting fact", writes the Rev. F. L. Beven, "that though S. Paul's Church dates only from 1816, its Baptismal, Marriage and Burial Registers date from 1812. The events they record must have taken place at Wolfendahl Church". Mr. Beven writes also:—"Almost all the Baptisms during that period were signed by him [Armour], and, what is more surprising, the Marriages. Mr. Armour was, during that period, not in orders at all".*

Armour's ministerial labours were not confined to his parish in Colombo. From 1814 he was frequently at Moratuwa, not only inspecting schools, but also converting people and baptizing children. "His work in the district during a period of fifteen years, as Proponent, Deacon and Priest, had been as much as a non-resident minister could do..... Within the brief space of one year and half Mr. Armour had traversed the whole district of Moratuwa, and

* A Short History of the Church of St. Paul's, Pettah. By the Rev. F. Lorenz Beven, M. A.

became acquainted with the people and their spiritual needs, and more Presbyterians came over to the Church in his time. If life is to be reckoned, not by years, but by labours, then Mr. Armour lived long".†

Canon G. B. Ekanayake kindly supplies the following:—"By a letter dated February 2, 1813, Dr. Twisleton, Chaplain to Government, applied to and obtained from Government an official Order on the Rev. Mr. Palm, President of the Consistory of the Dutch Church at Wolfendahl, who was opposed to the Sinhalese of the Reformed Church using the said church, that the Church be open and free at half past four on Friday afternoon next for the purpose of enabling Armour to preach a sermon in Sinhalese, and to unite in marriage Mudaliyar Don David De Alwis to the daughter of Samarakoon Mudaliyar.

"By letter dated January 13, 1817, His Excellency the Governor was pleased on the recommendation of the Hon. Dr. T. J. Twisleton, Chaplain to Government, to appoint Armour Commissioner or Commissary Politic on the part of Government in the Dutch Consistory of Wolfendahl."

It will be seen from what has been already said that Andrew Armour's early connection with the Methodists in Ireland and afterwards kept him closely attached to their official representatives in Ceylon. His religious ideals, practices, and his language were Methodist. With the newly-arrived Methodists in Ceylon he was naturally "a fellow-labourer and a brother". He went with them in their preaching visits to the villages near Colombo; so also went Dr. Twisleton and other clergymen. He engaged for them the house in Dam Street, and later arranged the purchase of the house and premises which still remain the property of the Mission. He translated into Portuguese the hymns sung at the formal opening of the Mission House. His son John, afterwards an authority on Kandyan Law, was to be lodged with the missionaries in Galle with a view to "probable future usefulness".

In 1816 and 1817 he said he was dissatisfied and unhappy in his place under Government. He resigned his office as Proponent, offered himself to the London Wesleyan Committee as a missionary, and begged the Ceylon Committee to recommend him. But from this position he soon withdrew. He appears to have been at this

† Jubilee Memorials, Holy Emmanuel Church, Moratuwa.

time in an unhappy state of indecision, wishing to return to India and teach in a school at Madras. He was restored to his proponentship. Meanwhile the London Methodist Committee had set him down as one of the Assistants to the Ceylon Missionaries, the other being Petrus Panditta Sekarras. Armour is not so set down in the Ceylon lists, and closer connexion with him was not considered expedient.

His links with the Church of England were now strengthened. Mr. Beven writes, on information given to him:—

“On the occasion of the visit of the Bishop of Calcutta (1821) to consecrate the Church he went to him and humbly confessed that what work he had done hitherto had been ‘without sanction or commission’ and asked that it might be forgiven him and the commission he desired granted him. The Bishop, on enquiring into the work he had done, and recognising in it the experience of journeys and perils such as characterised the labours of S. Paul, examined him and found that he knew all that was necessary for Ordination, and his Ordination followed. Four years later, on the 21st September 1825, he was admitted to the Priesthood by Bishop Heber, who had then succeeded Bishop Middleton at Calcutta.

He was ordained Deacon at S. Peter's, Fort, on the 29th of May, and appointed Chaplain of S. Paul's, Pettah. Seven years of useful labour followed his Ordination, and he died as Colonial Chaplain of this Church, which was indeed commonly known as “Armour's Church”. Here he laboured with characteristic energy and piety till his death in Colombo on the 30th November 1828.

Armour's work as a reviser of translations from the Sinhalese, made at the Seminary, has been referred to: The need for Sinhalese versions of the Bible was severely felt, and Mr. William Tolfrey of the Ceylon Civil Service undertook the translation of the New Testament. He died in January 1817 before the work was completed, and Armour was appointed in his place together with Chater of the Baptist Mission, and Clough of the Wesleyan. For the Wesleyans, Armour translated also a handbook of the Society's rules, and a volume of Christian Institutes. From all this it will be seen that Andrew Armour was indeed a man of worth, whose name stands among the foremost of those pioneers who have laboured for the spread of Christian truth and enlightenment in Ceylon.

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 81 of our last issue).

CHAPTER VI.

Krankbezoekers of Ziekentroosters.

(VISITORS OR COMFORTERS OF THE SICK)

As regards Ceylon, we read the following about them. The visitors of the sick were for the use of the Dutch inhabitants, and were under the ministers, especially in the outstations. They had to visit the hospitals, teach the orphans, and hold services during the week, and were sent to such small towns or villages as were inhabited by Europeans who were too few in number to permit of the appointment of a minister. At Colombo they were stationed in the Military and Civil Hospitals, one in Galle and one in Jaffna one in Negombo in 1707, and they also discharged the duties of a catechist. But for the rest, they seemed to be a sort of ungovernable people, who wished to be looked upon as ministers, and yielded reluctantly to ecclesiastical authority.¹

The comforter of the sick who had authority to baptize and marry was Joseph Bakelaar, in Ceylon, 1639.

1. Munnich. t.a.p. I, 73, II, 84

Ludovici. t.a.p. Introduction rem. 7.

They were specially forbidden to arrogate to themselves “aught, (under what pretext soever) that was peculiarly within the scope of the minister”.

Art. IV, bl. 3 of the Instructions to Comforters of the Sick and Voorlezers on Ships of War. Amst. 16. 4.

(Catal. pamphl Thys II, 129, No. 3770).

See also “Reizen naar Ceylon” J. C. Wolf. *Translator.*

It often happened that comforters of the sick were appointed by the civil authorities without consulting the ecclesiastical authorities. Jan Pieterszoon was called *Krank-bezoeker politico* as he was appointed by the civil and not the ecclesiastical authorities. His act of appointment was signed by Adrian van der Meyden, Governor of Ceylon (1653—60, and from 1661 to 1664).

Some visitors to the sick did not conduct themselves well..... The Church Council of Galle mentions, in a letter of 10th January, 1667, to the Classis of Amsterdam, "that a visitor of the sick was sent to them from Batavia, but that with the approval of the Government they had sent him back, with a request that no more of such men be sent to them in the future". Joh. Hendriksz Paxinga sought to be appointed proponent, but his request was so "Choequant", (rude) that he was sent not to Ceylon as he wished but to Holland.

Whilst the above was still in the press, I was made aware of a manuscript in the possession of Prof. Mr. P. A. van der Lith of Leyden, containing "a voyage to the East Indies, from September 1671 to September 1677, by Lambair, comforter of the sick in the service of the East India Company". (264 pages quarto). He did the voyage on the ship 't *Wapen van Gouda*, Commander P. van Akkersloot. This vessel was bound for Ceylon, and our comforter of the sick was present at most of the engagements in that Island and the coast of Coromandel and Malabar, under Admiral Rijelof van Goens, under the French and English in 1672 and 1673, events so important that van Goens sent his Secretary, Johannes Leeuwenson overland to Amsterdam to report the matter to the "Seventeen".²

CHAPTER VII

Propagation of the Christian Religion.

As regards Ceylon, it was complained that about the beginning of the 18th century the spread of Christianity was "neglec-

2. Bijdr. tot de I—L—en V. K. v. N. I. N. Volgr, VI, 1863, bl. 89. volg. Description of the Journey communicated by *Leupe*. In the Journal of Lambair I came across a mistake. On page 44 he speaks of Matara and the clergyman he then (1672) found there. He calls him Johannes Schee. This is not quite correct. This person, who died in 1678, was called Jacobus Schee. He was sent by the Classis of Walcheren and was stationed at Galle,

ted",³ and that the natives, formerly Roman Catholics, and afterwards members of the Reformed Church, were at heart heathens.⁴

As regards works on Religion. Philippus Baldaeus, the celebrated, zealous, and accomplished minister of Ceylon and the Coromandel coast, has described to us so well in words the religion of the "Indians and depicted the same in illustrations that they on being shewn the book in the presence of an Indian Prince by a gentleman who informed us of it, were amazed that it contained such a clear exposition of the mysteries of Brahminism....."⁵ In 1751 a Mohammedan slave in Ceylon embraced Christianity and received his freedom from the Government.⁶

In Colombo a *placaat* was issued on the 14th November, 1669, commanding all people to cut short the hair of all their male slaves who could not speak Dutch, as then they were not allowed to wear hats till they could speak Dutch, with a penalty of three *reals van achten* on each owner in default after six weeks from the date of the order.

The example of the Roman Catholic Missioners was referred to in 1691, and it was desired to exempt the Portuguese from this order.⁷

For Ceylon there were purposely chosen as many young men as possible as the duty rested on the ministers to preach in the languages of the land. But the reason that so few preachers sufficiently understood⁸ the native languages was according to Werndly "because they were seldom encouraged to learn the languages, and shrank from the difficulty of doing so, and from the burdensome task they would take upon themselves unlike others. Thus arose the hatred, persecution, envy, to which some were in

3. Chr. Langhans. Nieuw-Osst. Ind. Reise. Lpr. 1705. S.359. Ceylon Literary Register, Vol. III, page 78. *Translator*.
4. Hall, Miss. Gesch. III. Th. Halle, 1735. XXVI. aant. S.64.
5. Prof. Hoorabeek. (Hoorabeek). Sorg en Raad. bl. 55. bij het opstel van Prof. Velts over B in de Gids van 1867. bl. 193 tot 231.
6. Hall, Miss. Nachr. Th. VII p. 634 (92).
7. Munnich. t.a.p. II, 46.
Niemann. t.a.p. bl. 22. But the natives did not understand Portuguese in which the Roman Catholics preached. (La Croze t.a.p. 103)
8. Ludovici Lapid. Zeylan. Intro. Remarks, p. 7.

consequence exposed. It was also not advisable for a clergyman to learn a native language before and until he was appointed to a station, otherwise he would be learning a language which perhaps he might not be able to make use of at a station to which he might be actually appointed, and all his trouble and study would be in vain..... It was of just as little use if all the school children were taught in Dutch and made to repeat some forms of prayer and catechism of which they understood little or nothing (as they after some years are taken away from the school and afterwards return to the religion and habits of their fathers) like Dutch boys, educated at Latin schools who take to some worldly profession, do not trouble themselves further with their studies, and in a few years lose all the benefits of their studies.⁹ Carolus Manteau in 1675 refused to learn a foreign language.¹⁰

There have been in the East Indies two ministers with the name Johannes Roman. The one, born in Haarlem, was appointed to the Malay congregation there and died in 1658. The other, a Zeelander, served the congregation of Colombo, Negapatnam, and Jaffnapatnam, and died in 1701. Jacobus op den Akker, born at Mœus 6th December, 1649, had studied at Utrecht, and married in Ceylon Dina Agota, daughter of the minister Nicolaas Agota and Sara Visvliet, with whom he was more than fifty years married. When he died (Batavia, 18th April, 1731) at the age of 83 years, 9 months, and 11 days, he had been an active clergyman in the Indies for more than half a century.

The Sinhalese spoken in Ceylon has a resemblance as regards character to the languages in the south of India, such as Tamil, Canarese, Malayalam and Telugu, but the origin and grammatical construction of the language is quite different from these Dravidian languages.

Among our countrymen in the previous century, Hadriaan Keland, born 1676, died 1718, Professor at Utrecht, 1701—1718, gave a short but very clear sketch of this language, with a Sinhalese alphabet and a short list of words.

9. Van Vollenhoven, t. a. p. bl. 163, 166, 167.

10. In early times there were many ministers in the Fatherland who preached in more than one foreign language. Johan Godfried Manger, minister at Colombo and the last Rector of the Seminary there, preached at Rees-on-the-Rhine in Dutch to some Dutch skippers who were there in large numbers of a winter. (Von Recklinghausen. t a. p. III, 213).

In 1734 it was decided to establish a printing press in Ceylon for printing in Sinhalese characters. Two years later the press was in full working order, and in 1739 it had acquired a certain pitch of perfection. This was the work of Gustaaf Wilhelm, Baron von Imhoff, Governor of Ceylon, and afterwards Governor-General of the Dutch East Indies (1743-1750). There were printed and published at this press for the instruction of the natives of the island fine books, the Bible in the Sinhalese language and characters. The first production of this press was the Lord's Prayer—*Oratio Dominica in Lingua Cingalese*—to be found in Du Bois in his "Life of the Governor-General—Johannes Thedens (1741-1743), opposite page 334 in Sinhalese characters. The missionaries of Tranquebar gave help for this purpose.

The Classis of Middleburg received in 1710 a specimen of a part of the New Testament printed at Colombo in Sinhalese. They admired the clean and neat print and hoped "that it will prove a powerful means of spreading the light of Christianity among the heathen". Thereupon the reverend brothers in Zeeland were informed that the Governor of Ceylon intended to print the Bible in three parallel columns—Sinhalese, Tamil and Portuguese. The Zealanders thought this a costly project, and concluded their correspondence with the hope that the need of Roman characters in Colombo would be speedily supplied from Holland or Batavia.

In 1745 the press at Colombo was placed under the charge of the Rev. Johannes Philippus Wetzelius, Rector of the Seminary there. It had then already produced ten or twelve different works in Sinhalese and Tamil, of large and small catechisms, prayers, formularies from the New Testament, etc.

According to some, already in 1658 a Sinhalese Grammar had been printed on the orders of the Dutch East India Company, but was never to be had in the trade.¹² However, there were in 1681 translations of some in Sinhalese, and the "Seventeen" decided on the 28th June, 1703, to have a Grammar printed in Sinhalese and Dutch, but the information given to us by Grey Sharpe appears to us scarcely credible. We do not, however, venture to contradict him.

12. According to Grey Sharpe in Append. after Thomas Hyde. *Synlogma Dissertationum Oxon.* 1767. Vol. II, p. 528.

Besides the above, sermons have been published in Colombo in Sinhalese.¹³ Rev. Johannes Ruil, minister at Colombo, and the first Rector of the Sinhalese Seminary there (died May 1701), wrote a Sinhalese Grammar, *Belgico Idiomate Scripta*.¹⁴ Amsterdam, 1708, 4°. In the preface he shows clearly and forcibly the necessity of a knowledge and use of this language.¹⁵ In this Grammar, the fundamental rules are shortly and clearly shewn.¹⁶ The Seventeen formed the plan to have them printed. The Classis of Amsterdam sent on the 20th December, 1703, information of this to the Church of Batavia.¹⁷ The publication of it was carried out.¹⁸

He has also translated writings into Sinhalese, assisted by his companion in office, Simon Kat. It is a pity that between them there should be so many differences with regard to the Sinhalese language. This minister Kat had before served as Chaplain of the Fleet, and was at the end of 1669, or in the beginning of the following year, minister at Colombo. Although not a young man, he applied himself diligently day and night to acquiring a knowledge of the Sinhalese and Tamil languages. The Chief Government sought the opinion of the Church Council of Batavia on Kat's publication, and they examined and praised his work highly. He compiled a Sinhalese-Dutch and Dutch-Sinhalese Dictionary, and made himself very meritorious also by other useful works.¹⁹

Like both the last-named ministers Ruel and Kat, the clergyman Wilhelmus Konijn, and the already named Johannes Philippus Wetzelius, have been of great service by their translations and compilations of more Christian books in the Sinhalese language. The former, Konijn, was born in Amsterdam, studied at Franken, and

13. Vier predicatien, door de Liefhebbers der Waarheid in the Singalische taal overgezet en door taalkundige naar kerkenordre gerevideert, door J. B. Armhardt, Colombo's Comp. Drukk. 1753, 4 o. *Lapidarium Zeylanicum*. Introd. rem. bl. 9. (See Ceylon Literary Register, Vol. II, p. 103—*Translator*).
14. Hofstede. O. Indic. Kerkr. II, 30.
15. *Tempe Helvetica* IV. 650. s. q.
16. Miss van de Classis van Amsterdam—aan de kerkenraad van Colombo dated 8th November, 1701 (in a large collection of letters in the possession of Heer J. L. Beyers of Utrecht). bl. 24.
17. Letter from Batavia to the Classis of Amsterdam, 1st Dec. 1704.
18. James d' Alwis. The Sidath Sangarawa. Colombo, 1852, 8 o. p. CXXIX.—CCL. XVIII.
(Dutch) Die uitgaaf is tot stand gekomen).
19. P. de Jong. Catalog. MSS. Orient. Biblioth. Academ. Regiae Scient. Lugd. 1862. p. 283. Neurdenburg. t.a.p. bl. 78.

came to Ceylon in 1706 as proponent, "a minister of great worth and distinction".²⁰ The other, Wetzelius, (Wesselius) of Harderwijk,²¹ (examined and appointed as proponent at Amsterdam, 22nd March, 1717), came via Batavia to Ceylon, was then stationed at Galle, later at Colombo and the stations under that jurisdiction. He succeeded Petrus Kalden as Rector of the Seminary.²² He possessed an extraordinary knowledge of the Sinhalese language, and preached in it with great ease and effect. The Directors of the East India Company have acknowledged and appreciated his zeal and ability. By a resolution of the 18th November, 1745, he was presented with some books from the Fatherland.

Among the theological "Symbolische schriften", liturgical, edifying, and other writings which were published with the assistance and co-operation of the above-named men in the Sinhalese language, we mention especially *Het H. Evang. Onzer Heeren naar de Beschrijving van Mattheus, Marcus, Lucas en Johannes, uit de oorspronkelijke Greiksche in de Singaleische taal overgebracht en behoorlijk gerevideerd*. Colombo, 1739; *Catechismus van Heidelberg*, Colombo, 1741; *De Handelingen der Apostolen*, Colombo, 1771; *De Geloop-belijdenis*, 32 blz. 8o, 1742; *De 12 Artikelen des Geloof*; *De 10 Geboden*; *Het Gebed des Heeren*; *Eenige Gebeden*; *Singaleesche leer-redenen van inlandsche geestelijken*, 1734; *Leerboekjes*; *Een Compendium van Gods-dienstige Waarheden*; *De Formulieren voor de Bediening der Sacramentem*; *De 15ste en 23ste Psalmen*; *Leviticus en Numeri*, 1789 (mostly translations).²³

When in 1737 there arose a discussion about the translation of the name "Jehovah" in Sinhalese, it was resolved not to translate it but to preserve it in its original form, with the addition of a marginal note.

20. Hall. Miss. Gesch. III. Th. Halle 1723, XXVI. Cont. p. 64 (1747) p. 66o. Dr. Wijnmalm. t.a.p. page 470.
21. (My notes say that he was a native of Hesse—? and came out in the "Prins Eugenius", 1727, as Predikant. *Translator*).
22. (A native of Wezel. Came out in the ship *Magdalene*. *Translator*).
23. Notes of G. M. Delprat at page 172 by G. Zschokke. Historical view of the present state of Christianity over the whole world Francken, 1823,—8 o. Catalog. Bibl. Groning. ? J. R. Van Eerde ? 1833. fol. p. 54. *Tijdschrift v. Nederl. Ind.* 3d Jaarg. No. 7. 1854. p. ? J. J. Marcel. Catalogue. Paris 1856. 8 o. p. 118. ?

From Konijn we have especially "De Heidelbergse Katechismus", "De Vier Evangelien", and other works.

Wetzelius translated a religious handbook "Kort ontwerp van de leere der Waarheid die na de Godsaligheyd is", 1744. Reproduced under the supervision of Henricus Christoff. Philipsz, Colombo, 1790. 8^o Dutch and Sinhalese title. Dutch preface, and the dedication in Latin, Dutch, and Sinhalese. Printed at the Company's Press by Johan Fredrik Christian. Wetzelius also published a "Singaleesch Belijdenisboek"—a school-book containing the true principles of the Christian religion, 46 pages, 1738, 8^o, 2nd edition, 1742. From this same person perhaps came the Sinhalese Formulary Book containing the Church Liturgy. We must also here mention a prayer book and a revised edition of the New Testament in Sinhalese.

Mattheus (Matthias) Wemelskircher, or Van Wemelskircher, minister at Colombo and the dependencies Caltura, Negombo, and Cotta, and also in service at Jaffnapatam, under whom the Colombo Seminary (of which he was Rector) flourished most, published in Colombo, 1755, a *Singaleesch Gezangboekje*, including the Lord's Prayer, Ten Commandments, Psalm XXIII, LI Verses 1 and 2, also Simeon's Anthem. In the year 1723, set to the metre P. Dathene, by the Modliars Anthony Perera and Louis de Saram, and examined and approved by the Council, now for the edification of the Sinhalese who can sing, for the first time printed and revised by M. Wirmelskircher, 8^o. A copy of this work is to be found in the Library of the Dutch Missionary Society of Rotterdam.

Sigisbertus Abrahams Bronsveld, born of European parents at Colombo in 1723, educated in the Ceylon Seminary, was admitted a student at Leyden in the State College, 22nd September, 1744. There he read a thesis, *De Imputatione peccati Adamitici immediata ex loco Paulino, Rom. V. 12 demonstrata*, under Albert Schulters 29th June, 1746. He also wrote *De procuranda Indorum Salute*. He was minister at Malacca, Galle, Colombo, and *ad interim* at Negapatnam. He also visited Tranquebar in 1749. He preached in Dutch, Tamil, and Sinhalese. He also understood Portuguese, witness his publication of the Psalms in that language, which was translated by the Rev. Jac. op den Akker. From him there are besides others, the following works:—"Singaleesch Psalmen en lofgezangen op de gewoone sangmaate onzer kerke overgezet en bereimd en tot de Singaleesche Christenen, met volle toestemming,

van de Hooge Overheid dezer eilands, nu merkelyk vermedeerd en verbeterd opnieuw in het licht gegeven. Colombo, 1768, one part.

There were in the service of the Dutch East India Company one English missionary called Philips; one proponent of the same name; and three ministers. The last three were all in service in Ceylon. Two of them stood to each other in the relation of father and son. Both were stationed at Colombo. The family—Saram or de Saram—was connected by marriage with the Philipsz family—witness an inscription on a tombstone in the churchyard of Colombo which runs thus:—Buried, Corn. Hendr. Philipsz,²⁴ daughter of H. Philipsz and Christoffel de Saram. Died 9th April, 1824.

Hendrik Philipsz or Filips was a Sinhalese by birth. He was first educated in the Colombo Seminary. He afterwards studied Theology at Utrecht (not at Leyden as some would wrongly make out). Before he went to Utrecht he appears to have lived for a short time in Amsterdam. Afterwards, having been appointed Proponent there, 6th September, 1756, and on the 4th October, predikant for Ceylon, he left for Ceylon in the company of the same Willem Juriaan Ondaatje with whom he had gone to Holland. He was stationed at Colombo in the "outside church", that is, at Wolvendaal, laboured there from 1757 to 1788, and died about 1791. He lived a mile from the City of Colombo, at Wolvendaal and yearly visited the dependent districts. He preached in Dutch and Sinhalese, and discussed, like his fellow-student Henricus, the Heidelberg Catechism.

This Henricus Philipsz published the following in Sinhalese:—

- 1771. De Handelingen der Apostolen (quarto) at Colombo.
- 1772. De Brief aan de Romeinen (quarto)
- 1773. De Brieven aan de Corinthen en de Galathen (quarto)
- 1775. De Brieven aan de Ephesen, Philippensen, Kolosensen Thessalonisensen, die aan Timotheus, Titus, Philemon, en aan de Hebreen (quarto) Colombo

24. Hendrik Philipsz, teacher at Colombo, (1757-1788) was born 1733 (died 19th May, 1790)—married Susanna Scharf (a Dutch lady) who died 15th June, 1781, leaving a daughter Cornelia Henrica (Hendrika) who married Christoffel de Saram, 4th Maha Mudaliyar of the Governor's Gate. *Translator.*

1776. De Algemeene Zondbrief en de Openbaringen
 1780. De 4 Evangelien (quarto)
 1783. Genesis (quarto)
 1786. Exodus (quarto)

Most of these translations were from the originals into Sinhalese, and published with the approval of the Chief Government of Ceylon, and printed in the Company's Press by Johan Fredrik Christoph-Dornheim. The printer's errors, which had crept into the previous editions, were corrected in later editions. On some parts, such as "De Evangelien" and "De Handelingen", Rev. Joachim Fybrands had also worked. His son, H. C. Philipsz, appointed proponent about 1790, and who succeeded his father in 1792, in the same congregation, published the "Kort ontwerp van de leere der waarheid, die na de Godsaligheyd is" duly revised according to the Church order, and free of printer's errors. Colombo, 1790, quarto.

The already mentioned predikant, Fybrandsz, or Fybrants, was also born in the Indies in 1724, probably in Colombo, and was of European descent. He was educated in the Colombo Seminary till he was sent at the expense of the Government to Holland for his studies. At the age of 20 years he was, on the 22nd September, 1744, admitted as a student at Leyden by the Rector, Johan van den Honert, in the States College. After three years' study he returned to the Indies, and was appointed minister at Colombo, where he preached, besides in Dutch, in Malay and Sinhalese also, and was highly esteemed. From 1771 to 1780 he and H. Philipsz together published in six parts the books of the New Testament translated from the Greek into Sinhalese, printed in that language and characters, at Colombo in quarto.

:- :- :-

After the language of Formosa, Portuguese demands our attention. This language was a very useful medium for spreading the Reformed Religion in the East Indies. A knowledge of that language was necessary for a minister in the East Indies, to reform the Portuguese congregation and to "rid them of the leaven of Popery" introduced by our predecessors, the Portuguese. This was also felt in the Fatherland and that too early. Indeed, as early as the 12th June, 1625, the Church Council of Amsterdam formed the idea of compiling a catechism in Portuguese. And later in the

first half of the 18th century, the Classis of Walcheren desired that translations of the Bible should be not only into Sinhalese and Tamil, but also into Portuguese. The Portuguese language was in use everywhere where the Portuguese had congregations. Sermons were preached in Portuguese in various places, among others at Batavia, from 1633 to 1808. It was spoken in Malacca and Ceylon, and served as a medium in treating of religious subjects. At the end of the 17th century there were in the district of Colombo many persons in the service of the Church who used the language. Besides the ministers, there were then in the service of the churches and schools the following:—

- 1 Portuguese Voorlezer, who went to teach in the houses of the congregation, at 6 rixdollars a month.
- 1 Preceptor along the houses in the Fort, at 2½ rds a month.
- 1 Preceptor in the City, at 21 rds a month.
- 16 Schoolmasters in the villages, each at 1 4/5 rds a month.
- 7 Schoolmasters at Kalutara, each at 1 2/5 rds a month.

The Portuguese language had spread over the whole island of Ceylon. "Of all Asia", says Valentyn, the best Portuguese was spoken then by us (Dutch), about the end of the 17th century. About 1684 the question was put by the Batavian Minister to those in Ceylon, to what extent the language was necessary and effectual in religious matters. And as regards the Batavian congregation itself, we read "that they must learn good Portuguese so that they may understand their minister. The low Portuguese that was spoken was quite unsuitable to express the truths of the Gospel".

Rev. J. Ferreira A. d'Almeida translated the New Testament into Portuguese, and it was printed at Amsterdam in 1681 (quarto). It was re-printed at the same place in 1712 in octavo. The title was: "O Novo Testamento traduzido em Portugueso pelo Rev. Padre J. Ferreira A. d'Almeida. Batavia by Heemen, 1773, 8o. Also at Tranquebar, 1755, 8o. Various publications are mentioned in the *Hallische Missions Geschichte*, III. Th. Halle. But when 1600 copies of these were shipped for India, the *seventeen* ordered them to be unshipped to be destroyed, on account of the many mistakes found in them. (Ferreira had himself desired this).²⁵ But all copies were not destroyed. Many were distributed in Ceylon (1684). And

25. Letter of the Church Council of Batavia to the Classis of Amsterdam, 30th November, 1684, and 5th February, 1685.

in 1722 there were offered to the ministers in Ceylon many Portuguese Testaments, and copies of the Heidelberg Catechism and Liturgy printed in Amsterdam, and lying in the Government Stores, to be given away. Ferreira had also translated and verified the rest of the Psalms..... There appeared in Portuguese many other very useful translations. Johan Philip Fabricius, Danish missionary of Madras, translated Arndt's *Paradijshoffje*.

Tamil type was cast in Colombo in 1777 by Baas Hendriksz. And who were the men who rendered the most service by their study of Tamil? We do not mean here those learned men in Europe who have made a study of this language, but those who have excelled in this language in the Indies. They were mostly ecclesiastical people, and besides those already named were Philippus Baldaeus, Simon Kat, Adr. de May, Adolf Cramer, Joh. Phil. Wetzelius, Sigisb Abraham Bronsveld, Johan Joachim Hybrandsz, Philip de Melho, M. J. Ondaatje, W. Konijn. These were all clergymen, and almost all Dutchmen. Also Bartholomeusz Ziegenbalg, Hendrik Plutschau, Benjamin Schultze, Johan Philip Fabricius, Obuch Joan Em. Grundler and John.²⁶

These were all missionaries, most of them from Denmark. There must also be mentioned here Philip Jansz, Adrian Jansz de Farnando, Dirk Otley (Junior)²⁷ not clergymen but laymen, who were well versed in the language. Also the native interpreter Francois de Fonseca and a certain Christof, teacher to the missionaries; finally those who assisted and pushed on missionary work and translation of the Scriptures, viz., Gustaf Wilhelm Baron van Imhoff and Julius Steyn van Gollennesse,²⁸ Governor of Ceylon in the middle of the 18th century.

Of translation into Tamil we must first mention the translation of the whole Bible of Ziegenbalg and Schultze, later revised by Joan Philip Fabricius, Danish Missionary at Madras, the Pentateuch, the Old Testament, and the Apocrypha, namely the *Book Sirach*, some Psalms of David in Tamil verse, and set to music in

26. We believe that the mother of the late Archdeacon Mooyart was a daughter of this missionary. *Translator*.

27. Otley helped in the translation of the New Testament into Tamil, January 1702.

28. A native of Grol. He was Sergeant 1723, Ensign 1724, Lieutenant 1729, Captain 1730, Commandeur, Malabar Coast, 1733, and was married to Cornelia Magdalena van Cloon. *Translator*.

Dutch by Philip de Melho, Colombo, 1755, 8o. With respect to the translation of the New Testament, we find the following written:—"God has in His goodness provided that in this Island of Ceylon His Word is proclaimed and preached, not only in His own language to the natives, but translated and printed in His own tongue, so that through the indefatigable industry and zeal of our late Governor here, but now Governor-General, the Press here in Colombo has been so well established that, besides some Catechisms and Prayer Books, the four Evangelists have been printed in Sinhalese.

Since which time, not only have the following works been translated into Sinhalese and Tamil, and revised according to a Church Order, viz., some formulary books, catechisms and sermons, and the 4 Evangelists and the Acts of the Apostles in Tamil, but these have been printed under the fatherly providence of our present Governor, Julius Valentyn Steyn van Gollennesse.

Besides the following we must mention the usual Church papers, letters, etc., which were in the usual course but speedily translated, viz.,

Een Vraagboekje (by Baldaeus).

De Ziekentroost.

Het formulier des doops voor kinderen en volwassenen.

Morgen en avond-gebeden.

Gebeden voor en na de predication, voor en na het eten.

Gebeden on regen en vruchtbaar jaren.

Een dankzegging tot God na een overwinning over de vijanden.

Een gebed voor het heer-leger uit trekkende ten strijde.

Een gebed voor misdaadigers ter dood veroordeeld.

Het formulier van trouwen.

Eenige Psalmen na de Malabaarsche rijm-kunst t'zamengesteld om in de kerken te zingen.

Eenige predicatien.

Het gebed des Heeren.

Het Apostolisch Symbolum, with Tamil characters, and Latin and Roman letters thereunder.

The native interpreter already mentioned, Francois de Fonseca, who assisted Baldaeus in the above work, worked under the supervision of Baldaeus himself. Everything was considered "word for word". Most of these Tamil works were printed in Rotterdam by Johannes Borstius in 1671.

The Colombo minister, Simon Cat, was specially praised for his great zeal. He was also of the opinion that the Gospel should be made known to the natives in their own language. He therefore set to work to translate the Bible, and to study languages—properly so called.

Among other works of Church literature translated into Tamil there were the Heidelbergse Catechismus, also abridged as a lesson book for the youth, Kinder Catechismus, and the Catechismus van Luther.²⁹ Sometimes, with the Catechism was bound a Prayer Book. As a help to the study of languages there were dictionaries. We read of more than one missionary and clergyman who worked in Ceylon and elsewhere on the compilation of dictionaries. A Tamil Dictionary by the missionary Fabricius was printed at Weperi in 800 copies.³⁰

There were many rulers who encouraged the work of conversion. The Governor of Ceylon, J. A. Rumpf (died 1723) was pleased when it was reported to him that "the heathen came flying more and more to the windows of our Church like doves full of hope", and the first Commaudeur of Jaffnapatnam, Anthony Pavileon, was of great assistance to Baldaeus in the spread of Christianity. With those who paid regard to the requisite wisdom and moderation we find slow progress and small numbers. The same Baldaeus, who reformed the native and dependent congregations of Jaffnapatnam, celebrated first at Telipoli (Tellipally, near Jaffna) the Sacraments, 12th January, 1661, with only 12 communicants; thereafter, 19th April, with 15, and afterwards on his departure with only 30. His opinion was that "above all things, a minister's duty was to know with whom he had to do, that young Christian converts could not be burdened with difficult tenets, long questions", "and abstruse mysteries." Rev. Willem Juriaan Ondaatje baptized once in a single visit 1,600 natives. Sometimes means scarcely legitimate were resorted to for conversion.

In view of what took place in Ceylon, the Classis of North Holland in 1700, in a letter, strongly animadverted on the fact that in

29. The 3rd edition, improved and corrected by M. J. Ondaatje, proponent. On the Tamil title there is the date 1788.

30. In the Catalogus van de Bibliotheek de Leidsche Maatsch. van Nederl. Letterk, 3 dln, te Leiden by S. and J. Luchtman, 1847, there is a very full account of Tamil publications in Ceylon, in the last edition.

some places efforts were made by "Illegal and improper means to Christianize people, that is, to bring them to baptism; that with respect to those who were not baptized, it was declared that they should forfeit a third part of their possessions; and that if those baptized did not go to Church, or send their children to school, they were subject to a fine".

Baldaeus also disapproved of the persecutions and punishments, and hard measures against heathens and Mohammedans on religious grounds.³¹ Natives thus embraced Christianity on worldly grounds through fear of their enemies, and as Christians to be protected by the Company as its subjects. To be Christians and to be under the Government of the East India Company were interchangeable expressions. Other motives helped to increase the number of Christians.

Dutch soldiers were allowed to marry Sinhalese women only on the condition of their wives becoming Christian.³² There was thus established a sort of nominal Christianity, and Churches and schools went to ruin.³³

(To be continued)

31. Baldaeus. Ceylon, bl. 165.

32. Tennent's Ceylon II, 57. Note.

(In Ryclof van Goens (Jr.) Memoir to his successor Laurens Pyl, 3rd December, 1679, there is the following passage:—"Het trouwen met zwarte vrouwen is reeds op Ceylon verboden om geen mesticen van Europeesche vaders gebreken."

33. See the report dated Colombo, 18th March, 1704, to the Governor of Ceylon, Mr. C. L. Simonsz, by the clergymen Philippus Goting, Gerardus de Oude, Nicholas Rimersma, Marcus Masius, and Petrus Synjeu.

GENEALOGY OF THE THURING FAMILY.

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

I.

Jan Hendrik Thuring of Klensburg, Captain in the Dutch Navy, married in the Dutch Reformed Church, Wolvendaal, 20th February 1791, Angella Wilhelmina Zilwa. He had by her :—

- 1 Maria Magdalena, baptised 16th April 1797, married in the Dutch Reformed Church, Wolvendaal, 22nd February, 1813, Johan Konrath Barber, born 15th December 1782, son of Michiel Barber and Isabella Angenita Ferdinand. (D.B.U. Journal, Vol. XXV, page 75).
- 2 Johanna Elizabeth Henrietta, baptised 10th November 1799, died 27th September 1862, married in St. Peter's Church, Colombo, 21st November 1816, Justinus Arnoldus van Dort, baptised 17th March 1793, died 20th October 1848, son of Adriaan van Dort and Justina Cornelia Visser. (D. B. U. Journal, Vol. XXVIII, pages 18 and 21).
- 3 Anna Sophia, born 12th January 1804, married 26th August 1826, Reverend Cornelius de Silva Wijesinghe of the Wesleyan Mission.
- 4 Jan Lodewyk, who follows under II.

II

Jan Lodewyk Thuring, Medical Practitioner, born 28th January 1807, died 1st March 1877, married Adolphina Elizabeth de Caan, born 17th July 1823, daughter of Henricus Johannes de Caan and Bartholomina Gijsberta Keuneman. He had by her :—

- 1 Jane Sophia born 12th February 1845, married in the Dutch Reformed Church, Wolvendaal, 21st September 1893, John Bingham, Head Guard, Ceylon Government Railway.
- 2 John Hendrik, born 17th September 1846, died young.
- 3 John Franklin, born 17th September 1846, died 2nd August 1894, married in the Dutch Reformed Church,

Matara, 30th May 1872, Emelia Georgiana Altendorff, born 26th August 1850, daughter of Gerard Henry Altendorff and Lucretia Arabella de Caan. (D.B.U. Journal, Vol. XI, page 58). They had no issue.

- 4 Beata Georgiana, born 30th August 1848, married in the Dutch Reformed Church, Wolvendaal, 30th October 1889, Robert James Roosmale Cocq.
- 5 Charles Alfred, born 6th October 1849.
- 6 George, born 1851, died in infancy.
- 7 Samuel Martin, born 22nd July 1853.
- 8 Arthur Richard Gerald, born 26th May 1855, died 19th February 1939.
- 9 Ellen Joselyn, born 15th February 1857, died 28th November 1926, married in the Dutch Reformed Church, Wolvendaal, 24th May 1883, Herbert Lynden Gogerly, Head Guard, Ceylon Government Railway, born 29th June 1860, died 15th December 1925, son of Daniel Gogerly, Headmaster, Colombo Academy, and Maria Johanna Gertruida Leembruggen. (D. B. U. Journal, Vol. IV, page 25.)
- 10 Anne Georgiana Jemima, born 29th October 1858, died 8th February 1886.
- 11 Walter Peter Yaldwin, Station Master, Ceylon Government Railway, born 18th December 1860, died 11th May 1928, married in the Scots Kirk, Kandy, Drusilla Sophia VanLangenberg, born 21st November 1870, daughter of Peter Frederick Van Langenberg, and Drusilla Sophia Claessen. They had no issue.
- 12 Charles Vincent, who follows under III.
- 13 William Wilfred, born 28th March 1867, died 4th November 1940.

III.

Charles Vincent Thuring, born 6th February 1868, married in the Dutch Reformed Church, Wolvendaal, 3rd September 1888, Letitia Charlotte Ingram, born 27th October 1868, died 15th February 1929, daughter of John William Ingram and Henrietta Lucretia Ebert. (D. B. U. Journal, Vol. VI, page 79). He had by her :—

- 1 John Ludovici, who follows under IV.
- 2 Anne Elizabeth, born 4th May 1890, died 7th October 1890.
- 3 Herbert Alonzo, who follows under V.
- 4 Samuel Martin Alfred Richard, born 26th May 1894, died 22nd January 1895.
- 5 Joyce Mildred, born 23rd February 1896, married in the Dutch Reformed Church, Wolvendaal, 8th June 1914, Felix Christian Gomes.
- 6 George William Ross, who follows under VI.
- 7 Charles Vincent, born 12th May 1901, died 30th July 1906.
- 8 Leslie Conrad, born 18th February 1903, died 19th July 1903.
- 9 Oliver Edward Roland, born 24th July 1905.
- 10 Vivien Janet Lois, born 19th April 1909.

IV.

John Ludovici Thuring, Engine Driver, Ceylon Government Railway, born 6th May 1889, married:—

- (a) In the Dutch Reformed Church, Wolvendaal, 6th October 1910, Dorothy Shaw, born 4th June 1892, died 25th August 1934, daughter of Alfred Charles Shaw and Laura Hindle.
- (b) In the Bethany Mission Hall, Colombo, 9th December 1935, Hazel Ellenorah Schumacher, born 17th January 1893, daughter of William Schumacher and Alice Barber.

Of the first marriage, he had:—

- 1 Hester Doreen, born 4th August 1912.
- 2 Elsie Dehlia, born 25th March 1914.
- 3 Phyllis Kathleen, born 28th April 1915.
- 4 Herbert Leslie, born 24th October 1916, married in the Dutch Reformed Church, Regent Street, Colombo, 21st December 1940, Mary Petronella Clements, born 25th November 1917, daughter of Clifford Stanley Clements and Lillian Petronella Rodé,

Of the second marriage, he had:—

- 5 Rachel Elizabeth, born 23rd November 1937.

V.

Herbert Alonzo Thuring, born 27th December 1891, married in the Registrar's Office, Borella, 9th May 1936, Pearl Dorothy Rajapakse. He had by her:—

- 1 Mildred Hazel, born 23rd March 1938.
- 2 Charlotte Letitia, born 3rd March 1940.

VI.

George William Ross Thuring, born 4th June 1899, married:—

- (a) In the Dutch Reformed Church, Regent Street, Colombo, 23rd December 1926, Ruth Claire Muriel Dirckze, born 3rd June 1908, died 23rd September 1928, daughter of Frederick Emanuel Zenophon Dirckze and Mabel Nicholas.
- (b) In the Dutch Reformed Church, Wolvendaal, 28th May 1938, Georgiana Lillian Ann Brohier, born 7th October 1906, daughter of Alfred Brotchie Brohier and Lillian Gertrude Schokman. (D.B.U. Journal, Vol. XXV, page 112)

Of the first marriage, he had:—

- 1 Dunstan Hamilton Ross, born 21st August 1927.
- 2 Ruth Claire Muriel, born 23rd September 1928.

Of the second marriage, he had:—

- 3 Cuthbert Vincent, born 2nd April 1939.
- 4 Gerald Walter Royden, born 19th August 1940.

A "DUTCH HOUSE" FOR CEYLON.

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

At a meeting of the Ceylon Branch of the Royal Asiatic Society held towards the end of 1938, Mr. E. Reimers, who was Government Archivist at the time, delivered a lecture on "Colonial Dutch Furniture". In the discussion which ensued, the gradual disappearance of such unique relics as old furniture, china, and pictures of the Dutch period of occupation of the Island, was greatly deplored. It was on this occasion suggested that, before it is too late, some steps should be taken to get together a representative collection of Dutch furnishings, in a typically Dutch house, which would serve as a permanent feature of the attractions which Ceylon could offer both to tourists and to students of Dutch History. Various suggestions were put forward and considered. Miss Jurriaanse of the Archives Department recommended a fine type of old Dutch residence situated at Jaffna. But the other speakers thought the place too remote, and were sceptical of the likelihood of tourists going all the way to Jaffna to view this relic of the Dutch occupation, in view of the fact that desirable residences of the type required were locally available with all antique appurtenances.

An esteemed member of the Union, in the person of Mr. Jan Paulusz, who is at the present time the Government Archivist, warmly took up the matter. In an article which he contributed to the "Daily News", he concisely summarised the history of this movement as follows:—

"Like the Grand Lama of Tibet, the idea of a Dutch House for Ceylon has migrated through a series of births, but on each occasion it predeceased any real attempt to bring it to maturity. It is unnecessary to trace these various reincarnations back as far, for instance, as the time of C.A. Lorenz, who was a keen student not only of Dutch law but of the language, literature and social habits of the people.

It will suffice to turn to the beginning of the present century when Mr. Brooke Elliott suggested the acquisition of a typically Dutch homestead, dating from the rule of the East India Company, and furnished in the style characteristic of the period. It was to be a museum which would preserve the physical remains of the normal home life of the Hollanders in Ceylon. But even his advocacy proved, in this case at any rate, to have been merely a voice lifted up in the wilderness, since there was no one to respond, and the proposal died of inanition.

About the year 1932 the suggestion again came to life from quite an independent source. "Busy Bee" wrote a striking series of articles in the "Ceylon Observer" on some of the old Dutch houses in Colombo, and endeavoured to rouse interest in the preservation of one of these ancient buildings as a show place for posterity. But, despite the wide attention thus attracted to the subject, her efforts also proved to be a mere beating of the air.

And now the cycle of reincarnation has completed yet another circuit and, after an abeyance of nearly seven years, the venerable idea has once again been reborn."

The Editor of the D. B. U. Bulletin, in the issue for January, 1939, expressed the opinion that the Union was the proper organization to move in the matter, and that the present time was opportune for action. All those interested in the movement were invited to attend an informal meeting to discuss whether the project was feasible or not. Those present at the meeting were:—Dr. E. W. Arndt, Messrs. L. E. Blaze, R. L. Brohier, the Hon. Mr. A. E. Keuneman, Messrs. F. E. Loos, J. A. Martensz, Dr. A. Nell, Mr. J. G. Paulusz, Mr. and Mrs. J. R. Toussaint, Miss Grace van Dort, and Mr. E. A. vanderStraaten. Miss Jurriaanse was present by special invitation.

Opinion as to the scheme had assumed clearer shape by now, and it was generally agreed that the venue of the institution should be within the limits of Colombo. Miss Jurriaanse suggested the acquisition of the building in Borella, which to this day retains its historical associations and claims to antiquity in the name "Dutch House". Tradition holds that it was at one time the hunting lodge of a former Dutch Governor. Miss Jurriaanse, who personally inspected the building, was of opinion that it presented many characteristics typical of Dutch architecture, and that if the more modern additions were demolished, this house would in every way prove suitable for the desired purpose.

Meanwhile the voice of criticism had been raised. It was pointed out that the most difficult phase of the effort, indeed the only phase of any significance, still lay ahead—to provide the money. Anyone, it was said, could talk about a "Dutch House"; indeed, ever since the days of Lorenz, everybody seems to have been talking about it; but unless the money was forthcoming, the whole discussion was reduced to mere futility. Cost was decidedly a consideration. It was evident that, in addition to the disadvantage that this building was some distance from the Port and off the usual tourist route, a more difficult aspect of the pro-

posal would be the fairly large sum of money that would be required to purchase the property, which is privately owned. The cost would probably range between one and three lakhs of rupees, according to the area it was proposed to acquire.

The possibility of securing an existing building in the Fort or the Pettah gave rise to many suggestions, and it was urged that there was no better specimen of the old Dutch house than the building in Prince Street in the Pettah, now used as the Post Office, which was formerly the Dutch Orphan Asylum, and bears over the entrance a legend with the date 1780.

Miss Jurriaanse, in the company of the writer, inspected this building shortly afterwards. We were agreed that, although in many respects it was typically Dutch, the improvements which had been effected in more recent times, and certain other features, rendered the building unsuitable for the purpose contemplated. Wandering round in search of any other building which displayed characteristics of the Dutch period, we came upon one, in Chatham Street in the Fort, perhaps the only building left unaltered, typically Dutch. This building, which is next to the premises occupied by the Singer Sewing Machine Company, was unfortunately one which it will be hardly possible to secure. It had been converted into a mosque.

Two other suggestions put forward were (1) that the Union might carry out this idea by building a replica of a Dutch House if the proposal to move the headquarters of the Union matures; and (2) that representations be made to the authorities to build a replica and to provide it with suitable furnishings, in connection with the scheme to provide a Folk Park and extend the Museum grounds. The latter proposal found favour with the majority of the members present, who recognized that the scheme is a matter which touches, or should touch, the island at large, and that an endeavour should be made to capture the interest of all communities.

These various opinions were duly submitted to the General Committee of the Dutch Burgher Union, which confined itself to the following, duly communicated on their authority to the Council of the Royal Asiatic Society:—"This meeting resolves that the Council of the Royal Asiatic Society be requested to follow up Miss Jurriaanse's proposal for a Dutch House in Ceylon with Dutch furnishings as an exhibit, by representing to the proper authorities the necessity for doing so".

Launched under these favourable auspices, the movement now became an object of interest among the members of the Royal Asiatic Society. It was considered at a meeting of the Council held on 6th March, 1939, and it was resolved that the whole question should be fully gone into by a joint sub-committee of the Society and the Dutch Burgher Union. This joint sub-committee at their first meeting held on 21st April, 1939, was of opinion (1) that the preservation of a characteristic building of Dutch origin as a permanent memorial of their domestic architecture and surroundings was very desirable; (2) that preferably it should be situated in Colombo; (3) that before any recommendation is made, the joint sub-committee should inspect the available houses; and (4) that the Secretary should write to the local papers calling for information regarding such houses.

Yet another building came within the scope of inquiry of the sub-committee. This was the District Judge's bungalow at Negombo, a very fine type of old Dutch residence, which, it was stated, was shortly to be demolished by the Public Works Department. This building has the date 1685 in large figures on the front entrance, and it was thought that if the other "Dutch House" could not be secured for the purpose in view, Negombo would not be too far away. A circumstance which counter-balanced the disadvantage of distance from Colombo was that the building was Crown property, and admittedly a very unique structure in the Dutch style, too valuable, historically, to be destroyed.

This new issue was, however, ruled out in due course as the proposal to demolish the building appears to have been reviewed, and steps have now been taken to re-condition it for continued use in the role it has hitherto served.

The report, which was in due course compiled by the joint sub-committee early in 1940, epitomizes the results of the careful attention given to the matter at several meetings. Very recently, the Council of the Royal Asiatic Society (C. B.) agreed that this report should be printed in the current Journal now in the press. The vital necessity of stimulating an interest among the members of the Union in a movement which will preserve to posterity a valuable link with the past, justifies the reproduction in full of this report. It reads as follows:—

We, being three members of the Council of the Royal Asiatic Society, and four nominees of the Dutch Burgher Union, with the Secretary of the Royal Asiatic Society as Secretary, were instructed to consider and report

upon the proposal to establish a Dutch House, to serve as a permanent memorial of Dutch domestic architecture and life. All the Members took part in the discussions except Mr. R. L. Brohier who was absent from the Island.

We are of opinion that in view of the important part played by the Dutch in the social, political, and economic life of the country during the seventeenth and eighteenth centuries, and also in view of the increasing interest which is being taken in the ethnology and history, the establishment of a House of the nature suggested is of great importance. We are further of opinion, having regard to the rapid social changes of to-day, and the steady diminution of the best type of objects illustrative of the period, that there should be no delay in taking action effectively to carry out the suggestion. With regard to its location, we have given consideration to the fact that at various provincial towns like Jaffna and Galle, there are to be found buildings with distinctive characteristics which are less marked in those available at Colombo; their distance, however, will militate seriously against that easy accessibility to the largest number which is essential to the practical success of the scheme; while it will exclude an important class, the tourist, whose intelligent understanding of the history of the country is a valuable asset, and also increase the difficulty of adequate supervision. We therefore recommend that the building to be selected should be in Colombo.

Supervision should be in skilled hands and in that respect the Director of the Colombo Museum, who has various advisers available, is well qualified. We recommend that the House should be treated as a part of the Museum and placed in charge of the Director. We understand that much of the furniture and other fittings which will be needed can be supplied from the Museum, which has not sufficient room for its collections. If the House is to form part of the Museum, we feel that it will be an advantage for a representative of the Dutch Burgher Union to be permanently on the Museum Committee.

Two buildings were brought to our notice as suitable for the purpose contemplated, and after a careful inspection we have decided to recommend the selection of the one now employed as the Pettah Post Office. This is situated in Prince Street, so called by the Dutch, we understand, in compliment to the son of Raja Sinha, and is in the centre of what was once their residential quarter. It was an official building intended to be the Orphanage and is therefore of a more commodious and substantial nature than a private dwelling house. It opens on the road, with a verandah or *stoep*, the roof of which is supported by pillars of striking height and dignity. From this an excellent doorway, of the type of which two or three are to be found in Jaffna and Galle but not, so far as our knowledge goes, anywhere else in Colombo, leads within. Over this doorway is a large tablet with an inscription within an ornamental border, which gives the date of the building . . . 1782.* Within there is much characteristic timber work, the chief item being the staircase. The rooms are very large, and the roof lofty so as to secure coolness.

* This should read 1780.

The old outhouses are also in existence and enclose a small compound typical of Dutch town houses. It is in the immediate proximity of the port and it is easily accessible to tourists, though it suffers from the disadvantage of lack of sufficient parking accommodation; this disadvantage is remediable. It has however the very great advantage that it is the property of Government, so that no money need be spent on acquisition and title on removing modern accretions.

There is ample accommodation, not only for reproducing the living rooms of Dutch times, but also for the display of a collection illustrating all phases of their life. In the large halls can be shown pictures, arms, dresses, china and glass, and a library of books and Manuscripts can be collected which might be consulted by those interested in the period. It ought not to be impossible to arrange to rent out a room to be run as a refreshment room where Dutch dainties will be the chief attraction. We understand that the building has been reported to be unsuitable for its present purpose of a Post Office, and if this latter can be shifted to a more central spot like the old Town Hall, the building can be dealt with as a Historic Monument in the manner touched upon by us. We advise that the opinion of the Museum Committee be now obtained.

The report is signed by the following gentlemen:—Dr. P. E. Pieris, Dr. R. L. Spittel, the Hon'ble Mr. A. E. Keuneman, Dr. S. Paranavitana, Dr. E. W. Arndt, Mr. E. Reimers and Mr. Aubrey N. Weinman, the Secretary, R.A.S., C.B.

The old "Dutch House" in Prince Street, which has been recommended for conversion into an institution which will serve as a landmark, and lead to a better understanding of the past history of this Island, has passed through many vicissitudes. Linking it to those days when it served as the Dutch Orphan Asylum, there are these words clearly cut over the entrance:—

PSALM CXXVII

NISI JEHOVA AEDIFICET DOMUM FRUSTRA

LABORANT AEDIFICATORES.

A° MDCCLXXX

During a later period, when the Pettah was still large and generally well built, and contained many fine houses and luxuriant gardens, the residences of the rich descendants of the Portuguese and Dutch, the building was the residence of the Count, August Carl Van Ranzow. With changes in the mode of life in the Pettah, which compelled the "luxuriant gardens" gradually to make way for large upstairs shops with plate-glass windows, or the stores and boutiques of the Pettah merchants, the house which served as a

Dutch Orphanage, and later as a private residence, was put to us in turn as a Hospital, the headquarters of the Ceylon Volunteers now represented by the Ceylon Defence Force, a Police Training School, and lastly as a Post Office.

The Pettah, at the time this building was erected 160 years ago, has been described as having "some of the streets shaded with tulip trees and the houses coloured bright yellow, with bands of red or deep orange round the doors and windows....." Many of these buildings had "white earthenware vessels fixed on the roofs or gables to draw off the evil eye". Yet, whatever might have been the hold which superstition had on the people in those days when the Pettah enjoyed all the privileges of gentility, the most marked characteristic was domesticity and attachment to family life. Then, as it is even so now among the majority who in some measure represent a race devoted to hearth and home, the dominating thought was to preserve as much of the home life of their fatherland as they possibly could.

The aim of a "Dutch House" is to preserve and perpetuate in some concrete form those customs and habits, and to re-create that atmosphere which has hitherto reposed in writings that have grown equally old. "Let us imagine ourselves taking a peep into a Dutch house in the Pettah of Colombo, the Oude Stad or old city, somewhere in the year 1750". There are still many of us, not young but not yet old, who can well remember this invitation extended to them by Mr. R. G. Anthonisz. In these times, when refreshment and rest may more easily be found in old writings and tales of the past than in the contemporary and topical, it would be a welcome change to avail ourselves again of this invitation and breathe the atmosphere of domesticity which the world of to-day knows not.

"In front of it, stretching the whole length, is an open paved platform called the stoep, which we have to cross in order to enter the house. Opening into the house from the stoep is a wide portal set in a massive framework of wood, with heavily panelled shutters, and surmounted by a fanlight filled in with a huge cipher monogram. On either side are lofty windows nearly four feet from the ground. The door leads us into the kleine zaal, which is a kind of lobby or passage, but is wide enough for two rows of chairs to be ranged against the wall on either side.....Two doors lead from the kleine zaal into chambers on either side, but we will for the present

pass on to the zaal or great hall, which is a wide and lofty room, stretching across nearly the whole breadth of the building. It is the living room of the family. On one side is a long dining table of four square pieces, each standing on a single centre pedestal after the fashion of a round table. Around it are placed a row of high-backed chairs. An eten kast, which serves as a larder, and a kelder or cellaret of calamander wood bound with copper, stand close up. Along the wall are other chairs of diverse shapes and sizes, some broad and roomy, others small and low. A rustbank or settee of ebony, with two footstools beside it, occupies a blank space of wall, while by a window near it stands a small table with a dambord or draught-board. By another window stands a lesse-naar, or desk of calamander or ebony, on which lies the Staten Bijbel, a large folio black letter Bible in heavy wooden boards, covered with stamped leather and fastened by brass clasps and corners. In this Bible, if we open and examine it, would be found the stamboek or family register, in which the head of the family kept a chronicle of domestic events. Often a genealogical tree would be attached to the stamboek to trace the family back to the first settlers in Ceylon or to some distinguished ancestor in the Vaderland. A couple of brass candlestands, a couple of tall spittoons of the same metal, a kantoorje, or writing desk, and a bookcase are other objects which attract our attention. A large variety of porcelain jars, ivory boxes, and brass articles of various shapes lie about on the tables. On the walls are pictures. Some of these are large oil paintings—not on canvas, as we have them now, but on broad wooden panels. On a rack on the wall are a number of swords of various sizes and shapes, from the old long sword of brass and steel to the slender weapon, silver mounted and gold chased, which the fashion of the day required every gentleman to wear as a part of his full dress. On the same rack are also displayed several three-cornered hats and a wig or two. Hanging from the ceiling are large square lamps. These are made of four panes of glass mounted in brass with a centre support for a burner".

The glimpse we get of mevrouw in her morning toilet of a crisp gingham skirt and long white jacket of spotless linen, as she sits in the halve dak or back verandah, perhaps prejudices us pretty powerfully in favour of our times. However that may be, she has mellowed, except to some who cannot envisage the revolutions in social and economic conditions, and mellowing suits her as with shrill voice ringing through the house she constantly calls

to the servants by such names as "Rosalie, Belisante, Aurora or Jhampoca". They are a swarthy, woolly-haired, and thick-lipped race of men and women. The men are clad in pantaloons and jackets, or in waist-cloths; the women for the most part in skirts with short tunics of coloured stuff. All go barefooted. It is scarcely necessary to mention that they are slaves.

While there is amusement, there is also a touch of poignancy in this stately if uncomfortable privacy of the eighteenth century which we have been exploring. Though detached from the context, these details have helped to build up a complete picture and to establish contact with the past, which a Dutch House is intended to perpetuate.

Perhaps we may turn now to other countries for ideas and see what they have done. The Dutch East India Company, who occupied the maritime parts of Ceylon for nearly a century and a half, also ruled over the Cape Colony for nearly the same period, and their rule ceased at both places almost simultaneously. Those qualified to express an opinion tell us that the domestic architecture which has come to be associated with the Dutch colonists differs very little in all Eastern countries which came under their sway. The same gables, doorways, windows, stoeps, garden wall, and the same characteristic footways, churches and belfries are to be found in Ceylon as in the Cape. The result of a much smaller colonization in this Island would perhaps represent the only difference. While the adverse effects of the climate, and an expanding City, have necessitated the removal of nearly every building which had a distinctly Dutch appearance, many of the buildings extant in the Cape are said to be in a good state of preservation.

Notwithstanding this favourable circumstance, the authorities in the Cape have been alive to the necessity for preserving a typical 18th century citizen's home and its appointments, which they consider almost as valuable a link with the country's historical past as the Castle or the more famous gabled homesteads of the Cape countryside. It is claimed that any visitor who has spent an hour in the house—known in Guide Books as the KOOPMANS—DE WET MUSEUM—will testify that the aim of the trustees has been fully realized. The building is described as of simple and dignified design, with a high stoep of small yellow "klompie" bricks, and is said to have originally stood in a garden which commanded an uninterrupted view of the sea. Within this building

there has been placed on view, with explanatory labels, what is perhaps the most representative collection of Dutch colonial furniture and antiques in existence to-day.

The following notes, culled from descriptive literature supplied by the Visitors' Information Bureau, Lower Adderley Street, Cape Town, form a very brief guide to the contents of the various rooms in this house.

GROUND FLOOR.

RECEPTION ROOM (1st door on left). The principal piece is a built-in stinkwood wall cupboard containing Japanese blue-and-white porcelain, Delft ware and some interesting chinaware recovered from ships wrecked in Table Bay. Other items are a Dutch grandfather clock; some interesting carved chairs, and a corner cabinet containing silverware.

DINING ROOM (1st door on right). This contains three stinkwood cabinets, two of which contain collections of silverware, one being a superb collection of Sheffield plate purchased in 1834 with the compensation money received for the emancipation of slaves. A fine display of Nankin blue-and-white china is arranged around the room.

BACK HALL. Various kists (chests) and a handsome Portuguese deed-box of tulip wood.

SUMMER BEDROOM (door on left). Various wardrobes and chairs.

MUSIC ROOM (back of hall at left). Three cabinets containing glassware, early Dutch silverware, etc.

MORNING ROOM (back of hall at right). The chief feature is a splendid collection of blue-and-white china of various styles and periods.

KITCHEN (opening from Morning Room). A fascinating room, with a large open-hearth fireplace and a collection of the quaintest cooking utensils.

UPPER HALL. This is notable for the display of glassware. On the centre table is a magnificent porcelain bottle of "famille rose" ware.

"KOOPMANS" ROOM (first on left). The chief pieces are two massive stinkwood wardrobes of outstanding workmanship, the fittings of one being of silver fashioned at the Cape. Other items are a rosewood four-post bed, two stinkwood cradles, and a Cheval glass once the property of the Countess de Bertrand, wife of Napoleon's great general.

LONG GALLERY (2nd door on left). This contains various pictures, prints and engravings of historical interest.

"DE WET" ROOM (3rd door on left). The chief pieces are three fine wardrobes, one of ebony and satinwood, another of teak. A lacquer cabinet, five chairs and a table, and a graceful settee in Louis XV. style complete the contents of this bedroom.

LIBRARY (end of hall). This contains old books, copies of early Gazettes and newspapers, and a display of old chinaware.

SPAREROOM (opening out of opposite end of hall). This contains miscellaneous items, including a sedan chair (still in use in 1829); an ornamented brass cannon, and the treasure chest of the Orphan Chamber with a separate lock for each of the five members of the Board, a slave bell, and various early Bibles.

COURTYARD. There is a courtyard at the back of the house still retaining much of its old charm and with the original slave-quarters preserved intact.

The contrast between the action taken by the authorities at the Cape and the listless apathy which has attended every effort to achieve a similar end in Ceylon, focuses attention anew on our indifference and the little reverence we display for that to which we, as individuals or as members of society, are heirs and inheritors—the legacy of the past. Every historic landmark, whether represented by the massive mounds of brick called dagabas, raised by inspired master-builders to endow the history of their religion with immortality, or whether they be forts, churches and gabled buildings of a Portuguese and Dutch period, have an equal claim to be preserved for the guidance, delight and instruction of posterity.

Very few memorials of the Portuguese period remain. Links with the Dutch occupation have been shewn to be fast disappearing through our indifference. Seventy-two years have passed since the idea of a Dutch House for Ceylon was mooted by Lorenz. The spark which was re-kindled recently has been left again to smoulder in the blast of a world war. Barbarism assails civilization. A war machine, at the word of command, is making short work of the most cherished fabric of history—monument and record. We, in Ceylon, are fortunately immune from being bombed in our homes, and cannot naturally realise fully what the wireless and newspaper are endeavouring to tell of the story of this great destruction.

At the moment, therefore, our ambitions must lie dormant till such time as right will prevail and we can enjoy the ordered security of civilised society as distinct from a barbaric. When that time comes, as come it must, let us remember the claims of that small niche—a Dutch House for Ceylon.

GENERAL MEETING

The 1914 General Meeting of the Union took place in the Union Hall on Saturday, 22nd March. The President, Mr. J. R. Toussaint, presided over the meeting, and there was a large attendance.

After the reading of the minutes, the President delivered his Address, and the same was adopted by the adoption of the Report and Accounts. Mr. G. A. Willé occupied the Chair, and Mr. G. A. Willé occupied it

in proposing the re-election of Mr. J. R. Toussaint as President for the year 1914.

The motion was duly seconded and carried and Mr. Toussaint resumed the Chair.

The Honorary Secretary, Mr. C. A. Speldewinde, and the Treasurer Mr. D. V. Altendorff, I.S.O., having expressed their willingness to serve for a further term, Mr. W. J. A. van Langen, I.S.O., was elected Honorary Secretary, and Mr. E. A. vander Meer, I.S.O., was elected Honorary Treasurer.

After some discussion, the following members were elected to the General Committee:—

Colombo Members. Dr. J. R. Blaze, Messrs. L. E. Blaze, R. J. Dierckze, Drs. F. E. R. Bartholomeusz, H. S. Christoffelsz, Mr. Dierckze, Drs. H. A. Dierckze, F. V. Foenander, Messrs. G. H. Jansz, J. F. Jansz, Rosslyn Koch, Hon. Mr. A. E. Keuneman, Mr. S. H. K. de Kretser, H. E. de Kretser, D. V. Altendorff, I.S.O., L. M. Maartensz, J. A. Martensz, A. C. Meier, A. J. H. Nell, Dr. A. Nell, Mr. J. P. de Vos, Drs. L. E. J. Poulier, Eric van der Vanden Driesen, H. L. Wendt, and G. A. Willé (Snr.)

Out-Station Members. Dr. V. H. L. Anthonisz, Messrs. C. J. Dierckze, A. E. Christoffelsz, G. V. Grenier, Bertie Grenier, Col. I. Joseph, Col. A. C. B. Jonklaas, Messrs. E. G. Jonklaas, P. Keuneman, H. R. Kriekenbeek, Drs. H. Ludovici, H. U. W. de Bruggen, Messrs. Wace de Niese, C. E. de Vos and Hubert de

Messrs. Krishna and Rogers were appointed Auditors on the same remuneration as before.

At the conclusion of the meeting a collection was made for Social Service Funds and realised Rs. 62.16.

[A fuller report, with the Annual Report for 1913, will appear in the July issue of the Journal.—Ed.]

NOTES OF EV

Summary of Proceedings of the General C
21st January 1941:—(1) A Sub-Committee con-
 sistent, the Hon. Mr. A. E. Keuneman, Dr. R. L.
 L. E. Blazé, O. B. E. was appointed to draw up a
 to be purchased for the Reference Library. (2)
 Dort and Mr. C. W. S. Claessen were admitted a
 Union.

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Tuesday, 18th February:—(1) A vote of cc on the
 death of Dr. Michael de Jong was passed. (2) It was
 Rs. 500 on repairing the old billiard table. (3) Mr. C. A. T.
 Driesen and Mr. F. H. E. Thomasz were admitted as Mem
 the Union.

Tuesday, 18th March 1941:—(1) A vote of condolence
 death of Mr. Evan VanDort was passed. (2) Mr. P. L.
 was admitted a Member of the Union.

*Obituary:—*We regret to record the death in England of
 Prins, wife of Dr. L. A. Prins, a former President of the U
 Mrs. Prins took a keen interest in the Union in the early day
 did much to promote its literary activities. We extend
 sympathies to Dr. Prins and the other members of the fam
 their bereavement.

*The Journal:—*This issue completes Volume XXX and
 volume commences with the next issue. Members are
 requested to send their subscription of Rs. 5 for the period
 1941 to April 1942 to Mr. J. R. Toussaint, Clifford Place, Ban
 pitiya.