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Journal of the Dutch Burgher Union of Ceylon.



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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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[No. 2.

CEYLON, IN MAPS.

BY

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

The unknown and the mysterious always possess a very special fascination for the majority of mankind. Thus it comes about that the maps of former days appeal to a certain side of our nature in a manner that no modern maps with their beauty of colouring and accuracy of information can rival.

Time was, when the poet Swift, in facetious reference to the maps of the "dark continent," wrote the following well-known lines :—

Geographers in Afric's maps
Put savage beasts to fill up gaps :
And o'er uninhabitable downs
Placed elephants for want of Towns!

This happy expression very aptly sums up the delights popularly claimed for old-time cartography. General ideas on the subject have, however, since undergone some measure of change, and old maps do not at the present day attract attention merely on account of their strangeness and decorative qualities. There is definitely something to be gathered from the old-time maps besides the fascination of seeing a familiar country depicted in an unfamiliar guise. There is also something more than that element of mystery and romance introduced by the rich pictorial effect of finely drawn ships, and strange monsters emerging from the sea, or inhabiting blank spots on land, which to some people is the charm offered by the maps of a by-gone period.

Several old maps of Ceylon among the collections at the Museum, at the Archives, and in the office of the Surveyor General, confirm and even amplify the technique wittily presented by the

poet in the lines quoted earlier. In the light of these limitations, the earlier maps cannot be said to afford any contribution to geographical ideas, and their special value has therefore to be assessed in diverse ways. Closer study discloses that the majority of them offer copious notes describing the local history and topography, a feature on which modern map-makers do not appear to place a premium.

Before the birth of history, the adventurous Ishmaelites or Arabs were the great commercial people of whose doings and discoveries we have any account. It may be conjectured that they and their more experienced seamen, who piloted the fleets of Solomon centuries later in search of the luxuries of the East, were likely to have known this Island.

These circumstances were perhaps favourable to the acquisition and diffusion of geographical knowledge, but geography being in its infancy, the geographical facts concerning the Island could not have extended beyond a collection of romantic marvels. And so, Taprobane, which was the name by which Ceylon was known to the Greeks and Romans—probably from *Topa-Ravana*, "the land of Ravana"—must have been to Europe nothing more than a name until the conquests of Alexander.

Pliny the elder (23-79 A.D.) is the first European writer to put aside the confused notices concerning this island we call Ceylon, which had been previously circulated. The principal features of his account are derived from the information that fell to his lot to collect from the Ambassadors sent by the King of Taprobane to Emperor Claudius (44 A.D.). Since this new information was derived from those who declared "that which they had heard, which they had seen with their own eye, which they had looked upon, and which their hands had handled", the geographical account of Ceylon by Pliny claims to have put aside fabulous tales.

Nearly a century later, Ptolemy developed the ideas of all his predecessors to afford us the most remarkable map of Ceylon. Claudius Ptolemy, mathematician and geographer, was an Egyptian who busied himself with his researches at Alexandria between the years 127 and 151 A.D. He fixed his distances and constructed his maps on the reports carried to him by mariners and by means of the itineraries and journals of trading voyagers. It is true that

he lived in one of the great commercial centres and would appear to have been assiduous in collecting material. But these were imperfect and meagre sources of information, as proved by the fact that he gave to this Island an area nearly fifteen times its actual size.

Notwithstanding this defect, Ptolemy's representation of Ceylon is in the main remarkably accurate. His map proves that Ceylon of his time had been thoroughly circumnavigated, and that the men who gave him information of the Island had certainly examined it fairly closely. Few of the place names marked by Ptolemy even distantly recall their modern counterparts, but some can still be recognised by the general reader even in their garbled shape.

From the eight to the eleventh century, the Arabs, who had been familiar with Ceylon before it was known to Greek or Roman, exercised the same influence over the opulent commerce of Ceylon which was afterwards enjoyed by the Portuguese and Dutch.

Authorities hold that the maps of the Arabian geographers were far behind their books. The one who dwells most largely on Ceylon is Edrisi.* He adopts the Arabian modification of Ptolemy's error, and carries Africa eastward and places it south of the shores of India. He makes two islands out of Ceylon on his map. "Saranda", he says, is 1,200 miles in circumference and "Sarandib" is 80 miles long and 80 broad. The common error that the Mahaweli Ganga divided Ceylon into two can be traced back to the Greek geographers.

It was only after Vasco da Gama doubled the Cape that more accurate maps of Ceylon began to be made. Incident upon the great development of Portuguese navigation, the palm for supremacy in chart-making passed to that nation. The superb ornateness of Portuguese craftsmanship is demonstrated by the maps of Fernao Vaz Dourado, who is said to have received his initial training in map-making at Goa. He, and a contemporary worker who was also born in India—Diogo Botelho Pereira, contributed the earliest special maps of Ceylon and China.

In the sixteenth century, Cypriano Sanchez, a Spaniard, gave the Island the shape of an almost rectilinear pentagon. This map

* Or Idrisi. He appears to have made a map of the World on a silver plate for his patron, King Roger of Sicily.

indicates the more prominent coast towns, the best known stages of the routes from Colombo to Kandy, states that Yala had been abandoned some three hundred years earlier for insalubrity, locates "tanks from which elephants drink" in the neighbourhood of Giant's Tank, and marks the greater part of the rest of the island as "abandoned country", "impenetrable forest", or more impressively conveys this information pictorially.

A note on the map conveys the information that this representation of the Island of Ceylon was given by the distinguished Peter Plancius to Gerhard Kremer, more famous under his latinised name of Gerardus Mercator, for insertion in his atlas. The special value of this map rests on a lengthy series of geographical and topographical notes of a contemporaneous age, in Latin text, on the back of it.

"Zeilan", the topographer records, "pre-eminent among the islands, lies not far from the promontary of Comorin, its circumference is 240 leagues or as others say 800 or 900 miles". The climate and fertility of the soil are rapturously expressed in the following lines:—"The mildness of the climate is remarkable and its temperateness beyond belief, for neither the summer nor the winter is inclement. The fertile land is for ever in bloom. Divers kind of flowers are culled, so much", the writer goes on to say, "that one may sing with the Bard:

Bright Spring is here; Earth here pours forth the flowers
Of varying hue around the flowing streams".

One of the fabulous stories, which was circulated by the Arabs in order to conceal from rival traders the source of the cinnamon supply, is corrected in these notes. "Cinnamon, which Herodotus has related is found in the nests of birds, especially of Phoenix, grows in great abundance and pre-eminent quality".

A later map with the title "Insula Zeilan Olim Taprobana nunc inclos Tenarisim" makes a distinct advance on the shape given to the Island in the earlier maps. It appears to be a Dutch edition of the map of Sanchez, the Spanish cartographer, and practically retains the original letter-press. The only clue to the date of this map is the descriptive note assigning a position to Jan Thyssen's Battery erected soon after the capture of the Portuguese Fort of Batticaloa in 1688. Another map of French origin and

similar in most respects to the map last mentioned was produced about the same time by Sieur Sanson, Geographer Royal. It carries the title "Ceylon and the Maldives—The Island of Ceylon which is the Taprobane of the Ancients".

The next map in chronological sequence is by Nicholas Visscher, who came of a family of art dealers and engravers, and the largest map-producers in Amsterdam. He was himself an artist of considerable merit, and had executed pictures of various towns in Holland before he devoted his talent to cartography.

An interesting feature in Visscher's map is the number of fresh-water springs marked along the coast. Flags indicate the various Forts and outposts established by the Dutch Company, while minute sketches of buildings, trees and hills, give a graphic picture of the physical appearance of the ground.

Very strangely, on the coast between the Walawe River and Batticaloa, the topographical notes become specially copious; in sequences these notes read as follows:—"Ikrindi Oya, Pattenegala—a great rock which is named the Elephant by sailors and where there is always fresh water, Boilepatte—the beginning of the Batticaloa District, here there is a close watch post with moat; Buffalo Stables belonging to the Temple Tricol (Tirrukkovil), Panichiotam—from here to Batticaloa the country is inhabited and is planted with coconut trees".

The author's knowledge of the Kandyan territory appears to have been very meagre. It would be reasonable to assume that the map was issued before 1681, as none of the chronological information afforded by Robert Knox in his "Historical Relation of Ceylon" has been incorporated.

"Ceylon once called by its inhabitants Taprobane, the greatest and likewise the richest Island in the Indian Ocean, most accurately engraved on copper and reproduced under the direction and at the charge of Tobias Conrad Lotte, Imperial Engraver, and Geographer", is the title of a map which appears to bear a German bias. It is closely founded on Visscher's production. Topographical notes in German text are contained within an ornamental border at the left top corner of the map, of which a translation has recently been made by the Rev. P. Lucien Jansz. Among other items outlining the topography and history of the Island, the old tale is recorded that "the inhabitants believe that the terrestrial

paradise was situated here, and contend that it must be so, because they have here the high mountain Adam's Peak, where presumably Adam lies buried". A reasonable date for the map may be constructed from the note that "the Hollanders have here built several Forts, and, as is well known, are carrying on a trade of great profit to themselves, with the whole island at their disposal".

The next map which calls for notice is a production of Guillaume De Lisle, one of the earliest Frenchmen to advance cartography to the state of an exact science.* It has been disclosed that in his researches he was aided by the Surveys of eastern countries carried out by the Jesuits. In this map Ceylon is divided into six provinces described as "the Kingdom of Jafanapatan", "the country of the Vannias inhabited by the Malabars", "the country of the Veddhas" which he places north-east of Anuradhapura to include Padawiya, "Batticaloa or Maticaloa", "the Kingdom of Kandy", and "the cinnamon country, formerly called the Kingdom of Cota". The boundaries of these divisions are coloured. The coastline between Mannar and the Jaffna lagoon has been incorrectly delineated, giving to the Island a greatly elongated "neck", and Tanawara with its Temple has not been identified with Dondra but is indicated several miles further east with Matara in between.

Portuguese, English and Dutch influences are discernible in the compilation. The place names quoted by Knox in his Historical Relation are traceable in Horsepot for the modern Haris Pattuwa, Poncipot for Palis Pattuwa etc. Bander-coos-watt or Bandara Kos Watta, where Knox spent many years of his captivity is shown near Nicavarr or Nikaweratiya. The ruins of Cote and the palace of the King are also given prominence and the Salt-pans are marked along the coast. This map is dated 1722.

A new map of the Island of Ceylon published at Amsterdam by Isaak Tirion about the year 1754 bears a marked resemblance to De Lisle's map. The same distortion of the northern peninsula or "neck" of Ceylon has been reproduced. The boundaries of the Cinnamon Districts, however, have been indicated after the fashion set by Vissecher towards the close of the preceding century. The central province described as "Kanda Uda" is packed with nomenclature presumably derived from Knox, while the name of

* His map of The World (1700) is accepted as the most accurate map of that date.

the capital is spelt in the modern manner "Kandy" for the first time.

It has been disclosed by our observations that the cartography of Ceylon has followed the general principle of amendments and improvements on earlier attempts at mapping. Summing up, it may be said with general truth that since the contribution made by Ptolemy, the maps of Ceylon had more analogy to caricatures from a cartographical point of view, as we know it, than to anything properly geographical.

Emerging from this period of stagnation in scientific cartography, we now come to some Dutch productions. The seventeenth century was really the age of Dutch cartographers and their craftsmanship bears testimony to their enterprise in the heyday of their colonial expansion. While being valuable from both a geographical and a historical stand-point, the Dutch maps of Ceylon are remarkable for their minuteness of detail and the accurate knowledge they display, not only of the coastal and maritime zones, but also of the more remote interior.

Early attention seems to have been given to hydrographic cartography in order to secure plans which would help navigation and safe anchorage.

In this class, we have a very interesting set of maps showing every likely anchorage on the eastern and southern coast, from Trincomalee to Galle. They have all been done by one surveyor, Johannes van Keulen, about the year 1670. They all bear title and explanatory notes in Dutch. By way of an example, the following is the English rendering of the notes on one of them:—

"Venloos Bay. In the river there are reaches of nasty sunken rock alternating with good anchorage ground, then again, rocky beds followed by sandy bottom—is about a musket shot in width.

In the yacht Buyks loot
this 27th day of May, in the year 1671".

One of the maps of the series referred to, shows the coastline and water-ways from Batticaloa to Kalmunai. It proves to us what an useful purpose old maps serve in helping to identify place names or link up history.

Off Kalmunai there is a large village called Samanturai, derived from the Malay *sampan*, a boat, and *turai*, a ferry or

harbour. Although the place is now at least 4 miles away from any navigable sheet of water, it was originally the boat harbour at the extreme end of the Batticaloa Lagoon. The map shows it as such, and indicates that 270 years ago the Dutch had a Fort here and a large mart.

Another remarkable map which was completed much about the same time, and is dated 1720, would appear to have been compiled primarily to help church organization and government. It is a precise delineation of the northern peninsula, on a scale which is approximately $\frac{3}{4}$ of a mile to the inch. In size the map is 72 x 41 inches. The following is a translation of the description and explanatory notes which appear on the map in Dutch:

"Map of the four Jaffna provinces and the adjacent islands, inhabited and uninhabited, exhibiting the size of each province, the number of churches and villages situated within each of them, together with their names, the main roads, tanks and elephant stalls; all of which are separately depicted, each church being shown along with its villages by a particular colour; further, the little blue ovals represent water-tanks.

The province of Valikaman comprises fourteen churches, to-wit:

Vaddukoddai	Uduvil	Puttur
Chankanai	Mallagam	Kopay
Mayiliddi	Vannarponnai	Nallur
Achchuveli	Tellipalai	and
Pandatarippu	Manipay	St. Joan.

The province of Vadamaradchi, three churches, viz: Udupiddy, Kaddavelli and Parrititurai.

The province of Thenmaradchi, five churches, as follows: Navatkuli, Chavacachcheri, Varanni, Kachchai and Eluthumaduval.

The province of Pachchilapali, four churches, to wit:

Mugamalai	This province is set off on the map with woods and little trees, since it is covered with woods and jagger trees. (Palmyra palms).
Plopallai	
Thambagamam	
Mullipattai	

The adjacent islands comprise seven churches, namely: Uraturai, Velanai and Allapitty. Pungudutivu or Middleburg. Analaitivu, which is Rotterdam or Dona Clara. Nayinativu, or Haarlem.

Jaffnapatnam, the 28th January, A.D. 1720.

M. Leusekan, Sworn Land Surveyor.

—————Scale, 2000 Rhenish rods.

The "Elephant Brug" or Elephant Bridge, on the Island of Amsterdam, or Karaitivu as we know it, marks the spot from which all the elephants captured in the Vannie and housed temporarily in the numerous Elephant Stables shown on the map, were loaded into boats and shipped to India.

Very decided development on revenue lines is testified by another beautiful coloured map which is dated 1719. The follow-

ing detailed description which appears on the map in Dutch, explains several features represented on it:—

"Map of the Island of Ceylon mainly exhibiting, in the south-western portion, the twelve corles or provinces belonging to the territory of the Hon'ble East India Company, illustrated in yellow, blue and red colours respectively and extending from the river Caymelle¹ to that of Walawe; also, the demarcation therefrom of the Kandyan King's land, marked off in brown; further, the expanse of the luxuriant cinnamon bushes from the Ciflaw river to the Hook of Dondra, enclosed within a red line, (after the style, with the stippled line, adopted in the map of Ceylon printed at Amsterdam by Nicolas Visscher) especially Maradana² situated in the Salpitty corle, where the best of that fragrant bark is peeled, to be seen within the compass of A. B. C. D. E. F. G. H.;³ next, by means of the numerical symbols, from 1 to 46, a survey, beginning from Colombo, can be made of the ordinary land routes along which the Cinnamon Captain⁴ annually makes his general visitation at the commencement of the harvest; indicating, moreover, with a red circle the villages and places in which, and at which the cinnamon peelers, during the peeling season, commonly pitch their tents in order to gather that costly bark, which is subsequently carried on their shoulders and transported with great labour for delivery at the following five places, namely:—

Negombo, Colombo, Beruwela, Galle and Matara."

Thus compiled and drawn up to the esteemed order, and for the inspection of, H. E. Dr. Isaac Augustin Rumpf, Councillor-Extraordinary of Netherlands India, Governor and Director of the Island of Ceylon, the coast of Madura, Ichioda⁵, etc.

Colombo, this mid-October day, in the year 1719,

by me Johannes van Campen.

¹ Scale of ten Dutch hours' march, each of eight thousand paces.

..... Scale of thirty Sinhalese hours' march sixty to a day.

..... Scale of ten German miles, fifteen to a degree.

..... Scale of six Sinhalese miles, each of thirty-two hundred Rhenish rods.

N. B.—There are added also here various pearl banks which were inspected at the beginning of this year, 1719, in such order as the red stippled lines from Talaimannar to Caymelle indicate.

1. The Dutch referred to the Maha Oya as the river Caymelle.

2. Literally, "The sandy soil."

3. This includes "Mardane, Wellicadde, Kirlepana, Bamblepitie."

The numerical symbols indicate that starting from Colombo, the Cinnamon Captain kept to the following route: "Negombo, Pitigal Corle, Hapitigam Corle, Sinna Corle, Hewagam Corle, Raygam Corle, Passedum Corle, Wallalawite Corle, Gale Corle, Billigam Corle, Morewa Corle, Doloos Daas Corle (consisting of Gangaboda and Welabodde Pattus of the Matara District and the East and West Giruwa Pattus of Hambantota District) returning thereafter along the coast of Colombo.

4. The Captain of the Mahabedde or Great Department, i.e. The Cinnamon Department.

5. "The Bay" or Enseada, i.e. The Bay of Tutucorin.

6. The scales are very remarkable and demonstrate at a glance the several advantages they offer for assessing data invaluable to a Revenue Officer. The Rhenish rood is equivalent to 18.75 links approximately.

From a comparative stand-point, the general scale of the map is a little less than four miles to the Inch.

The title and descriptive text of this map are imprinted on a plinth which supports the figure of an elephant. Along the left tusk of the animal represented, the word "CEYLON" is inscribed. Projecting above the right tusk, is a branch with leaves of the cinnamon tree. On the ground beside the figure of the elephant four bundles of cinnamon quills are depicted, two by its fore legs and two behind. The back-ground is filled in by a landscape, with trees, cinnamon bushes, and eight cocoanut palms prominently displayed. Suspended from the elephant's tusks are two shields on which are emblazoned the coats of arms of the various "Comptoirs" or sub-divisions.⁷

The device represents the Dutch Arms of Ceylon, and is supposed to have been taken over by them from the Portuguese.⁸

To be continued

7. The shield placed to the left of the figure of the elephant introduce the heraldic arms of Colombo, Galle, Jaffna and Manaar. The heraldic arms of Trincomalee, Matara, Batticaloa and Calpentyne, are displayed on the shield to the right. There were three other *Comptoirs*, namely, Chilaw, Negombo and Cotiaar which had separate arms. These have not been given a place in the heraldic achievement of the Island.

8. It was only recently that the Ceylon Government applied to the British College of arms for a regular Coat of Arms to replace the badge which for over a hundred years appeared on the colonial flag and was also displayed in the past on the panels of railway carriages. This badge, it will be recalled, displayed an elephant and a dagoba.

The present Arms of the Colony was granted under Royal Warrant, dated 17th December, 1906, and is blazoned: *On a mount vert between a Grove of eight coconut trees and Mountains in perspective an elephant affrontee all ppr.* It will readily be noticed that the Dutch Arms of Ceylon has been the basis for the design which was adopted by the British heralds.

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 15 of our last issue).

CHAPTER IX.

Charities.

The Orphan House in Colombo, in the beginning of the previous century, was under the deacons as curators, and was under the charge of a matron and school-master. But the deacons in 1704—1707 grossly mismanaged the funds.

* * *

But works of charity were not carried on in and for the Indies only. The deacons of Vlissingen received an extraordinary token of gratitude from the East Indies. Jan de Feber, who left as a school-boy from the Orphan House there, enlisted in 1678 as a cabin boy, and died in Ceylon in 1731, appointed the poor of the Dutch Reformed Church of his native town as his "universal" heir, by which means the deaconry of Vlissingen received such a splendid legacy as it had never received before, viz., £4,808.2.0, = fl.28,848.12.

Doctrine.

That the doctrine of the Reformed Church was the only one recognized, clearly appears, and it was so in Ceylon in the second half of the former century, as those who have been to Church there inform us. "Den 18 ten Febr., 1770, als om Sontage" "vormittags ging in de Hollandsche kirche (te Colombo) und" "horete den reformisten Prediger Herr (Hendrik) Philipz, Prediger", "uber Joh. 3. 10. Er is von geburt ein Singalese. Nachmittags "horete Herm: (Henricus) Silvius uber das Sontags-pensum aus den "Heidelbergsche Catechism". Eight days later, (as relates the

same ear and eye-witness):—"Den 25 de Feb. 1770, wohnste ich"
 "den Nederlandschen Gottesdienst met bey. Vormittags h rete"
 "Herm: (Henricus) Silvius uber das erste pensum aus der Passions-
 Geschichte" "Christi, und nachmittags Herr Ondaatje uber den
 Heidelbergschen "Catechism predigen".¹

When the Dutch had driven the Portuguese out of Ceylon the Reformed Religion was introduced there. But it was rumoured in Amsterdam that it was intended in Rome, as soon as a favourable opportunity should occur, that is, if any places might again come under the power of Portugal, to again introduce the Roman Catholic religion, and send some bishops there. The Church Council of the Capital being alarmed, resolved that the matter should be investigated by the Advocate Van Dam and others.²

The Roman Catholic priests, however, continued to preach their doctrines, against which the Government issued a *placaat* on the 12th August, 1682. It was in vain that on the 19th January, 1711, the King of Portugal, by his plenipotentiary, the Count of Tarocca, sought from the States of Holland and West Friesland free observance of the Roman Catholic religion, with some churches and priests, for the inhabitants of Colombo and other places in Ceylon. The European clergy were banished and brought to the Continent of Europe.

Those priests and school-masters who embraced the Reformed religion were re-appointed to the Dutch congregations. The laity were not so much persecuted as the clergy, on account of their intrigues.³ So, early in 1658, it was prohibited to give them lodging on pain of death; later, in 1715, open meetings and private conventicles were forbidden.⁴ Persecution also raged against the members of the congregation. There was, for example, a tax laid on their marriages which was so high that it almost amounted to a prohibition.⁵ The adult population of Ceylon still seemed strongly attached to Popery; the Reformed Church had their hopes mostly with the youths.⁶

1. Mission anstalten 1770. Halle 1776. S 537/538.

2. Ordin. Verg. kerken Herv. gem. te Amst. 1 Decr., 1678.

3. Ludovici. t.a.p. bl. 6.

4. Tennent. t.a.p. bl. 40.

5. Pridham. t.a.p. I, 438.

6. Mynich. t.a.p. II, 20.

Further more, their priests who were spread all over the country laboured here and in the south of Hindostan zealously, often more zealously than our preachers. There were also none more diligent in learning the native languages than these. The Roman Catholics excelled in this, and exercised great influence over the Parruas (Parawas of Tutucorin &c.). They spoke, read and wrote the Tamil language as readily, yea, some of them better, than the natives themselves, whilst many of our ministers neglected the study of these languages. Notable exceptions in this respect were Rev. Servatus Clavius and Hermanus Specht. Later, especially in Colombo, the influence of Roman Catholicism was strongly felt.

During an examination at Chunanpity, 17th October, 1704, a woman would have repeated the "Ave Maria" if she had not been asked not to do so.

Very early there was also manifested opposition towards Roman Catholicism. There was then in Ceylon in circulation, about 1684, a small work in Portuguese against Popery, entitled "Zamenspraak tusschen een Pastor en een Landman", published in Holland in 1682.⁷

In Ceylon there was violent opposition to the pagans. In Jaffnapatnam they were hindered, and were not allowed to build pagodas. Once, in 1767, a large temple of this kind was shot down by cannon. Such pagodas or chapels were built of stone, square, with covered passages round them,⁸ the walls covered with figures, and very dark inside. At the four corners there are small almshouses. Not far from the pagoda was generally found a sacred pond. Such pagodas usually enjoy large incomes. A large cylindrical stone in the centre,⁹ almost always adorned with wreaths, appears to be the chief object of devotion of the Tamils. Inside there is a strong echo. The walls and gates of some of the old pagodas are of freestone, found in the hills, and built up without any mortar or cement. In 1683 the Emperor of Kandy, Raja

7. Munich. t.a.p. II, 38.

8. Pagodas=Hindoo temples. Pagoda also means a certain coin. Its value in 1735 was 3 1/8 Rupee. They were struck in the Coromandel Coast. Once there was a proposal to make the "Star Pagoda" current coin.

9. The Lingam or Phallus. Symbols of Siva, found in all Hindoo shrines.

Singha, requested to be allowed to build such a pagoda in the Company's territory in the lowlands. Some were for allowing him to do so. But the Church Council of Colombo wrote a long letter on the subject to the Seventeen, in which they pointed out how, not only the Portuguese but all other Christians, had destroyed such heathen temples, but that the Government here had, by the latest placats in 1682, forbidden it.

This letter found much support in the fatherland. The Church Council was praised for its zeal, and it was resolved to refuse the request of this prince.¹⁰ But the Indian Government, less enthusiastic on the point of religion than the church, but more anxious for the interests of trade and policy, would conciliate the same Raja Singa, and resolved (1st August, 1695) to again favour this Emperor of Kandy with a Company's ship to fetch a *Sagatam* or Buddhist priest from Arakan (Koninkrijk Ava-Achter India).¹¹

From this incident, as well as from the following particulars, can be seen the spirit of the times and the inconsistent conduct of the Company. In the Church at Warny, Jaffnapatnam, a master was caught teaching the youth from forbidden pagan books. At the instance of the preacher, Phillippus de Vriest, the teacher was brought as a prisoner to the Castle, where the books were openly burnt, and the pagan master chastised and banished.

In the 18th century the Buddhist priests exercised a very prejudicial influence in the districts of Galle and Matura, and hindered the work of education. The Portuguese had actually demolished the heathen temples in Ceylon and forbidden the public observance of idolatry, and the Dutch had enacted stringent placats against the same in 1682 and 1684, and visited it with heavy fines. It was the same with the public rites of the Romish Church, not only in Ceylon but elsewhere in the Indies.

10. Cellarius. Over the taal, wetenschappen enz. de Malabaren. bl. 313, 314, 331. Pridham. t.a.p. I, 45, 320.

11. Secret letter of 22nd June, 1689. On the same subject see letter 20th October, 1704 (Realia).

CHAPTER XII. Study of Theology in the Indies. Didactic Literature.

There were also Sinhalese books of instruction. We name in the first place the sermons written in that language, or translated into it (5 in number) which were in 1722 or 1723 distributed for the use of schools in the district of Colombo. Translations of prayers and the Communion Service formed a part of these, whilst it was proposed to distribute more tracts and books among the natives.¹² There was also published in Colombo a collection of sermons, in quarto, and later, in 1754, another collection.¹³ We also know of a Sinhalese Prayer Book (1737 quarto). The following year there appeared a book of Confessions in the same language (46 pages, octavo). At the same time there were published successively more works on religion intended more as school books than as instructive literature. There was also published in Ceylon, in the former century, some (not many) instructive works in Tamil. In the first place we mention the Catechism and Prayer Book published in Colombo (in octavo) in 1739. Afterwards there appeared a translation of Bern's Short Account of the Christian Religion for intending Communicants, 1754, (8vo.). The Missionary, Jacob Klein, translated instructive examples from Rambach's "Exempel Buchlein" (1786), and the English Common Prayer was translated into Tamil by the Missionary J. P. Rottler.¹⁴

CHAPTER XIII. Christian Life.

The Europeans in Colombo were, about the middle of the former century, not examples of religious perfection. They led, it is true, in some respects a moral life, but to acquire the praise and favour of people was their object. Devoid of the religious spirit, they made luxury a virtue, human frailty their blessing, and conceit their glory! Out of a congregation numbering 1,000, as was

12. Munich. t.a.p. I, 19, 47.

13. Tijdschrift v. Ned. Ind. 3 Jaarg. II, bl. 154.

14. N. Gesch. des Missions Amst. III, 1022, VI, 1077.

the case at Colombo, often not more than 50 attended morning service, and in the afternoon, none.¹⁵ Elsewhere it was not better.

I said it was not better elsewhere. The report of Arnoldus Japijn, preacher at Colombo, on the Sinhalese at Matara, about the same period (1680) is not very encouraging. "The number of idolaters is steadily on the increase, so that the preacher, in baptizing native children (i.e. children of the natives), began to hesitate and consider—*opdat niet het heilige den honden zou gegeven worden*. Christianity (among them) consisted more in name than in reality. The people refused to attend service and to send their children to school, which Rev. Japijn ascribed to their ignorance of God and His exalted nature.

Everything was done *pro forma* and on compulsion, and with the exception of one or two, the schoolmasters looked upon their office more as a means of livelihood than as undertaken through a love of truth and for the salvation of their souls and those of others. Here is the detailed account given by Rev. Japijn:—"If I ask them a question they stand amazed, not knowing what to say. The best of them know scarcely more than that there is one God who dwells in Heaven, and they barely distinguish Father, Son, and Holy Ghost. But if I ask them the special functions of these three, they stand with their mouths full of teeth and can make no answer. One of them has actually been a sorcerer, and I have resolved to make a close investigation into the matter. With such ministers the state of the congregation may be imagined! These things did not come to pass in my time, but I have so found them. During my last visit, there were some women who wished to have their children baptized. One of them with a child in her arms appeared so inattentive during service, that I asked her whether she knew where she was, and that she had to do with a God who, although He lived in Heaven, knew of everything that took place, whereupon she answered that she did not know who this God was and where He lived. There were also many 'devil trees', of which two, surrounded by a wall and houses, where offerings are made, are in a flourishing condition. More than once have I brought it to the notice of a certain person¹⁶ that this should not be tolerated, and as often I have been told 'that in these matters we should not be

"too strict, otherwise all the Sinhalese would be driven out of the Island".¹⁷ The evidence relating to the native Christians of Ceylon also sounds very unfavourable, but it was added on their behalf "that there was much too many labourers for the harvest and among them so few who knew the language". They had also no Bible translated into their own language, and not even the necessary books".

The marriage of Dutch soldiers to native women was, in the second half of the seventeenth century, allowed only to persons of the Reformed Church, Dutchmen by birth, who were not in arrears of their dues to the Company, and were skilled in some handicraft, etc.; further, only with such women as have shewn sufficient knowledge of the Christian religion, and those who had satisfied the Minister in religious knowledge.¹⁸ The aforesaid soldiers, as it were, charged the company with being the cause of this state of things. "As it came to the ears of the Classis in the Fatherland on good authority"—as they wrote in a letter of the year 1700—"that not a month passed without there being brought for baptism illegitimate children of Europeans, because sailors, soldiers, quartermasters and corporals were forbidden to marry, so that when they are blamed about this, they immediately answer, marriage is forbidden us, let us then marry. Where was the cause of this evil to be sought?"

Another circumstance which worked prejudicially to the Indian Company was the constant changes that took place in the ministry. During the first century of our rule in the Indies, there were only 5 preachers who remained continuously in the same place for 25 years or more. These were Cornelius Linchius, Theodorus Zas, Jacobus op den Akker, Augustus Thornton, Jr., and Petrus van den Vorm. These five were all in Batavia, in many respects the most desirable station. In the 18th century, one of the ministers who had the privilege of ministering uninterruptedly to the same congregation was at Galle, Abraham Antony Engelbrecht.

17. Munich, t.a.p. 20. Volg.

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

In the memoir of Ryclof van Goens (3rd Decr., 1679, to Laurens Pyl, Governor, there occurs the following passage:—"Het trouwen met zwarte vrouwen is reeds op Ceylon verboden".

15. Munich, t.a.p. I, 85.

16. Doubtless Governor Laurens Pyl is here meant. (Translator).

Some preachers also owned slaves. Francois Valentyn had 20. More serious was the charge brought against Rev. Jacobus Burenus in 1675 at Jaffnapatnam. He so ill-treated a slave that the latter died in consequence. The Government took up the matter and Burenus was sent to Batavia. He was acquitted and afterwards stationed at Ternate.

In the 17th century (1678) there were slaves in Colombo. Those belonging to the Company were taught. The Church Council of Colombo consulted that of Galle about admitting slaves as communicants.

Drunkenness was also another lamentable circumstance. The 4th Governor-General, Jan Pieterszoon Coen, wrote on the 5th August, 1619, from Jacatra:—"Our nation must drink or they will die", and there was a proverb among the Sinhalese that wine is as natural to the whites as milk is to the children.

(Concluded.)

GENEALOGY OF THE DEUTROM FAMILY OF CEYLON.

I.

Jan Janszoon Deutrom, born at Groningen, arrived in Ceylon in 1760, married in the Dutch Reformed Church, Galle, 5th January 1766, Susanna Liewere. He had by her:—

- 1 Abraham Simon, baptised 10th March 1771.
- 2 Johanna Cornelia, baptised 1st December 1776.
- 3 Johannes Jacobus, who follows under II.
- 4 Margaretha, baptised 9th June, 1783, married Frederik Pieter Schols (D.B.U. Journal, Vol XIV, page 52, and Vol. XXI, page 154).
- 5 Carolina Dorothea, baptised 5th March 1786.
- 6 Christina Helena, baptised 8rd May 1789.

II.

Johannes Jacobus Deutrom, baptised 19th October 1779, married:—

- (a) In the Dutch Reformed Church, Galle, 15th October 1804, Anna Magdalena Kellar, born 12th December 1779, died 25th November 1807, daughter of Steven Kellar of Schweinfurt (Bavaria) and Johanna Jacobsz. (D.B.U. Journal, Vol. X, page 80).

- (b) Henrietta Jacobina Trek.

Of the first marriage, he had:—

- 1 Susanna Dorothea, baptised 14th July 1805, died 1872, married in the Dutch Reformed Church, Galle, 18th January 1821, Leonardus Henricus Anthonisz, Chief Clerk, Customs, Galle, born 11th September 1796, died 1845, son of Johannes Martinus Anthonisz, Boekhouder in the Service of the Dutch East India Company at Galle, (D.B.U. Journal, Vol. XIV, page 51) and Maria Agneta Starkenburg.

Of the second marriage he had:—

- 2 George Jacobus, who follows under III.

III.

George Jacobus Deutrom, married Engelina Rincina Woutersz, born 1st January 1822, daughter of Adrianus Jacobus Woutersz and Anna Maria Engelina Wolfaal. He had by her:—

- 1 Archibald.
- 2 James.
- 3 Charles Frederick, who follows under IV.
- 4 Julia Maria Susanna, born 30th April 1845, died 2nd April 1925, married in the Dutch Reformed Church, Galle, 3rd February 1864, Andrew Henry Sela, died 26th June 1890, widower of Emelia Frederica Jansz, and son of Albertus Wilhelmus Sela and Eliza Elizabeth Bell.
- 5 Elizabeth Dorothea Lucy, born 31st August 1848.
- 6 Cecilia Elizabeth Frederica, born 20th January 1850, died 7th March 1932.
- 7 James Vincent, who follows under V.
- 8 John Francis Walter, who follows under VI.
- 9 Harriet Catharina Ellen, born 11th July 1854, died 24th October 1909, married in the Dutch Reformed Church, Galle, 12th February 1877, Richard Gerald Anthonisz, I.S.O., Government Archivist, President of the Dutch Burgher Union of Ceylon, 1916—1929, born 22nd October 1852, died 4th January 1930, son of Joseph Richard Anthonisz and Anna Maria Anthonisz.
- 10 Charlotte Catherine, born 21st November 1855, married in the Dutch Reformed Church, Galle, 8th May 1884, Vincent Walter Van Rooyen.
- 11 Henry Philip, Station Master, Ceylon Government Railway, born 28th October 1857, died 19th December 1937, married in the Scots Kirk, Kandy, 1889, Katherine Eleanor Woutersz, born 25th November 1862, daughter of William Vincent Woutersz, Assistant Superintendent of Police, and Harriet Eleanor Mottau. (D.B.U. Journal, Vol. V, page 56). They had no issue.
- 12 Avalin Ann Magdalene, born 18th November 1858, married in the Scots Kirk, Kandy, William Agar Mack, born 15th October 1847, son of George Peter Mack and Wilhelmina Gerardina de Neys.
- 13 Arthur Edwin, who follows under VII.

IV.

Charles Frederick Deutrom, born 13th March 1844, died 4th October 1901, married in the Dutch Reformed Church, Wolvendaal, 2nd October 1878, Drusilla Alice (Ellis) Woutersz, born 28th March 1850, died 14th April 1916, daughter of Petrus Albertus Woutersz and Catharina Wilhelmina Selman. He had by her:—

- 1 Enid Catherine, born 14th July 1887, married in the Dutch Reformed Church, Bambalapitya, 25th April 1912, Cecil Austin Ferdinands, born 13th February 1886, son of Frederick William Ferdinands and Henrietta Jansz. (D.B.U. Journal, Vol. XXV, page 81).
- 2 Louise Aileen, born 19th February 1889.
- 3 Cyril Frederick, who follows under VIII.

V.

James Vincent Deutrom, Inspector of Police, born 16th April 1851, died 12th April 1914, married in the Dutch Reformed Church, Galle, 27th November 1876, Abigail Maria Anthonisz, born 7th November 1856, died 17th July 1929, daughter of Joseph Richard Anthonisz and Anna Maria Anthonisz. He had by her:—

- 1 George Vincent Richard, born 16th October 1877, died 23rd October 1896.
- 2 Percival Lawrence Anthonisz, who follows under IX.
- 3 Hubert Arthur Lancelot, born 16th March 1881, died 26th March 1941, married in St. Paul's Church, Kandy, 6th May 1912, Viola Enid Herft, born 29th September 1890, died 23rd June 1929, daughter of Walter Henry Herft, Chief Clerk, Kachcheri, Kandy, and Lydia Elizabeth Passé. They had no issue.
- 4 Hilda Gladys, born 17th March 1884.
- 5 Bertram Alwyn, who follows under X.
- 6 Vivienne Constance, born 7th December 1889, married in the Dutch Reformed Church, Bambalapitiya, 26th May 1917, Clair Adrian Woutersz, Assistant Municipal Microbiologist, Colombo, born 20th October 1892, died 7th July 1940, son of Arthur James Woutersz and Margaret Eleanor Anthonisz.

VI.

John Francis Walter Deutrom, born 24th November 1852, died 18th June 1905, married in the Dutch Reformed Church, Wol-

vendaal, 22nd June 1876, Jane Agnes Woutersz, born 5th August 1855, died 23rd September 1921, daughter of Petrus Albertus Woutersz and Catharina Wilhelmina Selman. He had by her:—

- 1 Evan Maberley, born 13th March 1877, died 23rd January 1910.
- 2 Elsie May, born 31st July 1878, married in the Dutch Reformed Church, Bambalapitiya, 9th January 1904, Hilton Arnold Poulier Jansz, born 26th September 1874, died 2nd February 1923, son of Albert William Jansz and Lilian Poulier. (D.B.U. Journal, Vol. XXIV, page 28).
- 3 Peter Terence, born 24th September 1879.
- 4 Walter Aelian, who follows under XI.
- 5 Ellis Stanley, who follows under XII.
- 6 Hazel Violet, born 9th September 1884, died 24th April 1904.
- 7 Claude Harris, born 3rd March 1886, died 14th July 1936, married in the Dutch Reformed Church, Wolvendaal, 11th June 1920, Alice Georgiana Schokman, born 5th November 1867, died 26th January 1939, widow of Allan Lawrence Foenander, and daughter of Charles Everhardus (Edward) Schokman and Joseline Petronella Van Geyzel. (D. B. U. Journal, Vol. X, page 73, and Vol. XXV, page 109).
- 8 Walrond Dumeresq, who follows under XII.
- 9 Gladys Irene, born 12th August 1889.
- 10 Amra Gladys, born 20th March 1891, married in the Dutch Reformed Church, Bambalapitiya, 2nd June 1915, Walter Edmund Brohier, born 19th February 1890, son of Simon Horatio Godfrey Brohier and Ada Siegersz.
- 11 Eyidan Clare, born 3rd August 1893, married in the Dutch Reformed Church, Bambalapitiya, 21st January 1928, Lawrence Melville Woutersz, born 28th August 1896, son of Andrew Vincent Woutersz and Eugenie Caroline Jansz.
- 12 Rena Claribel, born 25th May 1895.

VII.

Arthur Edwin Deutrom, born 2nd August 1863, died 21st June 1928, married in the Scots Kirk, Kandy, 13th March 1892, Ada Minnie Emily Gabriel, born 22nd August 1877, daughter of Philip Martin Gabriel and Louisa Elizabeth Atwell. He had by her:—

- 1 George Philip Arthur, who follows under XIV.
- 2 Rensina Harriet Ada, born 17th September 1896.
- 3 Loo Beatrice, born 3rd January 1899, married in St. Paul's Church, Pettah, Colombo, 2nd January 1919, Clarence Oswald Jansz, born 15th August 1895, son of Edmund Oliver Jansz and Marian Darling Raux.
- 4 Gladys Clare, born 11th August 1900, died 24th May 1928, married in St. Michael's and All Angels' Church, Colombo, 15th February 1919, Beville Ernest de Bruin, Inspector of Police, son of James Samuel de Bruin and Frances Grace Rosalind Oorloff. (D.B.U. Journal, Vol. XXVIII, page 38).
- 5 Charles Frederick who follows under XV.
- 6 Arthur Edwin, who follows under XVI.
- 7 Dagmar Ada, born 5th May 1906, died 7th May 1927.
- 8 Pearl, born 30th June 1908, died 22nd April 1909.
- 9 Lynn Ivy, born 24th July 1910.
- 10 Arthur Earle, born 18th February 1913, married in St. Luke's Church, Borella, 26th December 1938, Dorothea Mary McLeod, born 15th August 1911, daughter of William Andrew McLeod and Ila Florence David.

VIII.

Cyril Frederick Deutrom, L.M.S. (Ceylon), L.R.C.P. & S. (Edin.), L.F.P. & S. (Glas.), Civil Medical Department, born 19th April 1891, married in the Dutch Reformed Church, Bambalapitiya, 28th April 1920, Agnes Vivienne de Vos, born 18th November 1893, daughter of James Percival de Vos and Agnes Leonora Schokman. (D.B.U. Journal, Vol. XXV, page 108, and Vol. XXVII, page 140). He had by her:—

- 1 Ellice Monique Lenore, born 14th April 1921.
- 2 Vivian Frederick Cecil, born 19th October 1928.

IX.

Percival Lawrence Anthonisz Deutrom, born 20th April 1879, married in Christ Church, Tangalle, 30th October 1912, Anna Edith Anthonisz, born 15th September 1883, daughter of Arthur Wilfred Anthonisz and Angela Ersina Jansz. (D.B.U. Journal, Vol. XXIII, page 78). He had by her:—

- 1 Edith Maria Angela Anthonisz, born 24th June 1917, married in the Gospel Tabernacle, Wellawatte, 14th May 1941, William James Geoffrey Beling, Inspector of Art, Educa-

tion Department, born 22nd September, 1907, son of William Wright Beling and Eleanor Frances Swan (D.B.U. Journal, Vol. VII, page 137, and Vol. XXVI, page 70).

- 2 Kathleen Wilhelmina Anthonisz, born 17th May 1919.

X.

Bertram Alwyn Deutrom, born 25th May 1888, married in St. Paul's Church, Kandy, 22nd July 1925, Irene Sylvia Herft, born 18th January 1889, daughter of Walter Henry Herft, Chief Clerk, Kachcheri, Kandy, and Lydia Elizabeth Passé. He had by her:—

- 1 Bertram Walter Vincent, born 14th June 1926.
- 2 Sylvia Barbara Viola, born 4th May 1932.

XI.

Walter Aelian Deutrom, born 20th November 1880, died 24th April 1935, married in the Dutch Reformed Church, Wolvendaal, 26th December 1907, Miriam Ruth Schokman, born 7th October 1884, daughter of Daniel Fleming Schokman and Lucy Eleanor de Waas. (D.B.U. Journal, Vol. XXV, page 115). He had by her:—

- 1 Walter Egerton Hugh, born 22nd May 1910.
- 2 Harvey Brian, born 5th October 1920.

XII.

Ellis Stanley Deutrom, born 17th March 1883, died 20th August 1914, married in the Dutch Reformed Church, Bambalapitiya, 27th April 1908, Jessie Constance Ivy Poulier, born 18th June 1888, daughter of John Wilfred Poulier and Jessie Knowles. (D. B. U. Journal, Vol. XXIV, page 23). He had by her:—

- 1 Ellen Jessie Claribel, born 14th November 1909, died 16th June 1911.
- 2 Evan Walter Heriot, who follows under XV.
- 3 Eric Stanley Maberley, born 15th August 1913.

XIII.

Walrond Dumeresq Deutrom, born 3rd January 1888, married in the Dutch Reformed Church, Bambalapitiya, 24th August 1911, Edith Muriel Raffel, born 16th March 1885, daughter of Arthur Wilfred Raffel and Alice Rosalind de Waas. He had by her:—

- 1 Walrond Douglas, Royal Air Force, born 9th January 1913.
- 2 Shelton Lorenz, born 29th April 1914.

- 3 Bertram Vernon, born 25th October 1915.
- 4 Elaine Muriel, born 7th November 1917, married in the Dutch Reformed Church, Bambalapitiya, 10th March 1937, Maurice Walter Buchan Thiedeman, born 10th October 1911, son of Samuel Maurice Thiedeman and Pledgeworth Nancy Thiedeman.
- 5 Joan Edith, born 7th June 1919.
- 6 Herman Kenrie, born 30th December 1920.
- 7 Christine Verna, born 1st August 1922.
- 8 Dudley Arthur, born 19th September 1925.
- 9 Harold Ivor, born 11th October 1927.

XIV.

George Philip Arthur Deutrom, born 14th February 1895, married:—

- (a) In St. Paul's Church, Pettah, Colombo, 1923, Muriel Van Cuylenburg, daughter of Louis Van Cuylenberg and Ashlea Pereira.
- (b) In the Registrar General's Office, Colombo, 11th May 1938, Daisy Ernestine Williams, daughter of Samuel John Williams and Ellen Adelaide Buultjens. (D. B. U. Journal, Vol. XXX, page 25).

Of the first marriage, he had:—

- 1 Clive Arthur, born 1st February 1929.

XV.

Charles Frederick Deutrom, born 18th May 1902, married in St. Michael's and All Angels' Church, Colombo, 1st April 1929, Queenie Irlene Rodé, born 7th May 1899, daughter of Peter Samuel Rodé and Marian Ersina de Zilwa. (D. B. U. Journal, Vol. XXIX, page 109). He had by her:—

- 1 Charles Samuel Arthur, born 10th March 1931.

XVI.

Arthur Edwin Deutrom, born 25th March 1904, married in St. Mary's Church, Bambalapitiya, 12th July 1930, Princess Noelle Joachim, born 16th December 1910, daughter of Arthur Percival Joachim and Maud Vera Mary Wallis. He had by her:—

- 1 Arthur Malcolm Everard, born 28th March 1931.
- 2 Leon Aubrey Ivor, born 10th July 1932.

- 3 Heloise Rensena Margriette, born 21st January 1934.
- 4 Carrol Gladys Ann, born 16th July 1936.
- 5 Leroy Desmond Orville, born 25th December 1938.
- 6 Maryze Deidrick Merna, born 31st December 1939.

XVII.

Evan Walter Heriot Deutrom, born 18th March 1912, married in St. Mary's Church, Debiwela, 12th January 1938, Hortense Arndt, born 14th October 1910, daughter of Arthur Robert Theodora Arndt, Secretary of the Municipal Council, Galle, and Alice Mabel Felsing. (D. B. U. Journal, Vol. VI, page 103, and Vol. XXVIII, page 126). He had by her:—

- 1 Pauline Carmen Hortense, born 21st October 1938.
- 2 Madeline Joan Karina, born 14th December 1939.

Notes: (1) Susanna Liewere, referred to under I, was first married in the Dutch Reformed Church, Galle, 5th December 1762, to Johannes Pietersz.
(2) Johanna Jacobsz, widow of Steven Kellar, referred to under II, married in the Dutch Reformed Church, Galle, 9th September 1787, Johan Samuel Dierbag of Saxen.

VAN DORT GENEALOGY.

(Addition).

George Ernest Van Dort, referred to in D. B. U. Journal, Vol. XXVIII, page 26, married in St. Philip Neri's Church, Pettah, Colombo, 7th November 1900, Mary Julie Ohlmus Pereira, born 23rd April 1875, daughter of James William Pereira and Henrietta Wilhelmina Ohlmus. (D. B. U. Journal, Vol. XXVIII, page 169). He had by her:—

- 1 Ernest Alexander, who follows under A.
- 2 George Ashly, who follows under B.
- 3 Antony Clarence Hubert, born 6th January 1910.
- 4 Cyril Douglas Owen, born 22nd October 1912.
- 5 Phyllis Miriam Ohlmus, born 22nd October 1912, married in the Dutch Reformed Church, Regent Street, Colombo, 13th July 1935, Reginald Waldemar Zimsen, born 6th November 1911, son of Oscar Christian Zimsen and Ada Helen Fernando.
- 6 Edna Julia Lourdes, born 4th February 1914, married in St. Philip Neri's Church, Pettah, Colombo, 27th December 1938, George Martin St. Clair Direkze, born 9th June 1911, son of Louis Direkze and Mary Nicholas.

A.

Ernest Alexander van Dort, born 25th November 1901, married in St. Antony's Cathedral, Kandy, 29th January 1929, Daisy Williams. He had by her:—

- 1 Reginald St. Clair, born 5th March 1930.
- 2 Yolande Rita, born 1st September 1932.
- 3 Peter Denis, born 1st August 1934.
- 4 Elaine Barbara, born 11th September 1936.

B.

George Ashly van Dort, born 28th February 1906, married in All Saints' Church, Borella, 22nd December 1927, Kathleen Isabelle Choisy Scharenguivel, born 8th September 1911, daughter of Peter Louis Scharenguivel and Eugenie Louise Misso. (D.B.U. Journal, Vol. XXV, page 16, and Vol. XXIX, page 62.) He had by her:—

- 1 Lorna Therese, born 4th May 1929.
- 2 George Bradman, born 30th March 1930.
- 3 Gerald Henry, born 27th November 1932.
- 4 Maureen Rita, born 15th November 1934.

JAN VAN RIEBEEK.

(Founder of the first settlement at the Cape of Good Hope, 1652)

BY JAN PLOEGER

(of the Pretoria University)

[Authorities consulted:—"Jan van Riebeeck, de Stichter van Hollandsch-Zuid Afrika" by Dr. E. C. Godefr. Molsbergen; "Jan van Riebeeck, a biographical study" by Dr. C. Louis Leipoldt (London 1936).]

The southern part of the large African continent was first made known to Europeans in 1487 by the Portuguese commander Bartholomew Diaz. The South point of Africa was named the Cape of Storms, but the king of Portugal changed this into that of the Cape of Good Hope, because this new discovery gave him fresh hope to find the route to the East Indies. After the return of Diaz to his mother country, eleven years elapsed before another expedition was sent again in the same direction. Vasco da Gama sailed from Lisbon early in July 1497. He saw the Cape of Good Hope in November of the same year, and after having remained for some days in Table Bay, he set off to the east coast and discovered the Land of Natal on December 25. Then he sailed to the coast of Malabar and landed at Calicut. After that he returned to Portugal in September, 1499. From the date of his visit several ports on the African coast were entered by Portuguese fleets on their way to the East, but the Portuguese never tried to colonize any part of the South African coastal area. More than a century after the discovery of the Cape of Good Hope, the first English East Indiaman anchored in Table Bay (1591), and in 1601 a fleet of the English East India Company arrived in the bay. In 1620 two English captains (Shillinge and Fitzherbert) formally took possession of the Cape and its environs, in the name of King James I, but in England no notice was taken of this act and no approval followed. The power destined to form the first European settlement at the Cape of Good Hope was carrying on a life and death struggle with Spain, at that time the most powerful kingdom in Europe. The United Provinces or United Netherlands had risen,

according to John Lothrop Motley "from the position of oppressed provinces to that of a free, united and powerful republic." They disputed with the Spaniards in Europe as well in the East for naval supremacy. Especially through the voyages of Jan Huygen van Linschoten to the East, the Dutch learned a great deal about the way to India and about the commercial wealth of those countries. Linschoten resided in India at Goa for about thirteen years in the character of a Portuguese subject, and after his return from the East he published his "Iteneraris, Voyage ofte Schipvaart naar Oost ofte Portugaels Indiën" (1592), and in 1595 "Reys-Geschrift van de Navigatiën der Portugalcoyers in Orenten." These publications, especially the first mentioned, caused the enterprising Dutch to start enthusiastically to find the unknown way to the East. Several expeditions were made in the following years. In 1595 Heemskerk, Barendsz and De Ryp tried to reach China and India by way of the Arctic Ocean. The drift ice compelled them to put back, and Barendsz died at Nova Zembla. At the same time Cornelis Houtman, a Dutch merchant, had made an offer to the merchants of Amsterdam. Being detained for debts at Lisbon he offered to give the merchants all information relating to the way to India. He had acquired all this knowledge during his captivity. The merchants released Houtman, a company was formed, and four vessels fitted out. Houtman and De Keyzer sailed in 1595. They called at Table Bay on their way to the East and reached the islands of Sunda. Houtman returned to his country (1597) and Captain Nek was sent out to obtain shiploads of spices and cotton goods at Java. He also sailed to the Moluccas (Spice Islands) and established several factories there. The connection between the United Provinces and the East was established and remained no more a dream.

After several pitched battles between the Portuguese and the Dutch the former were defeated, and the foundation of Batavia in 1619 by the Governor-General Jan Pietersz Coen can be reckoned as the beginning of Dutch Empire building in the East. Already in 1602 the Netherlands East India Company was formed, with the exclusive privilege of trading to the East Indies by way of the Cape of Good Hope. The Company's ships, like the ships of all nations that visited the Indian seas, called at the Cape. It became a sort of halfway house. A more suitable place than the Cape could

not have been desired. Sick seamen could recover from sickness; there was plenty of fresh food, the best remedy against scurvy. The importance of this new "tavern" was proved, but no European power seemed to have appreciated the advantages to be derived from a settlement. Circumstances were the starting point in that direction. In 1648, the "Haarlem" was wrecked in Table Bay. The ship's crew got safely to shore and stayed for five months near Table Bay. Then they were rescued by a Dutch merchant fleet bound for the mother country. Leendert Jansz and Nicolaas Proot, two sailors of the "Haarlem," had used their period of residence to make observations and notes concerning the country. They addressed a report to "Heeren XVII." and gave a lengthy description about their experiences. They stated that the soil was fruitful, there were facilities for obtaining cattle, and they stressed the point that no fitter place in the world could be found for the Company's ships returning with valuable cargoes from the East Indies. The question was taken into consideration, and it was finally resolved to build a fort and form a settlement at the Cape of Good Hope. "To build a fort and to form a settlement" did not mean to found a colony! A fort was to be erected for purposes of defence, and a settlement to be formed with regard to refreshments and accommodation for sick seamen. Extensive fruit and vegetable gardens were to be laid out and planted. On March 25, 1651, instructions were given by "Heeren XVII" to the commanders of the merchantmen "Drommedaris", "Reiger" and "De Goede Hoop". A force of about one hundred men under the chief command of Jan van Riebeeck, a surgeon, was to be sent out. On December 14, 1651, van Riebeeck with his family embarked in the "Drommedaris" and nine days later the ships departed. On the 5th of April, 1652, the fleet sighted the Cape, and four days later Commander van Riebeeck issued a proclamation formally taking possession of the country on behalf of the Dutch East India Company.

Thus, one hundred and sixty-five years after the discovery of the Cape of Good Hope by Diaz, a sturdy Dutch commander laid the foundation of a permanent settlement, this being against his own will, as his famous biographer the late Prof. Dr. Godee Molsbergen points out in his work entitled "De Stichter van Hollands Zuid Afrika Jan van Riebeeck".

After the safe arrival of the ship Jan van Riebeeck held the first ship's council on April 8 and the following proclamation was issued:—

"Jan van Riebeeck, Chief Factor and Commander, on behalf of the Hon. Lords Directors of the Gen. Netherlands Chartered East India Company of the Fortress to be constructed, the Ships and the office, together with the territory to be selected at the Cape of Good Hope, with the attendant council, proclaims:—

"Whereas we have been instructed by the Directors aforesaid to proceed to the Cape of Good Hope in the *Dromedary*, *Heron* and *Good Hope* for the purpose of building a fort for the security of the Company's possessions, and whereas such a new undertaking, especially as regards the natives of the country (who are very brutal) should be most cautiously proceeded with; while it will be necessary for us to be on our guard and in a state of thorough defence, and likewise to give them no cause for dissatisfaction, but on the contrary to show them all friendship and amiability, in order by affectionate intercourse to make them inclined to associate with us and provide us with all sorts of cattle, and further to minimise whatever inconvenience we might otherwise suffer from them in our agricultural pursuits to be undertaken for the provisioning of the Company's ships, which is at present the chief object of the Directors..... As the natives are very thievish everybody is warned to look after his weapons and tools. The soldier who loses his weapons or tools shall receive 50 lashes and forfeit his grog for eight days or undergo such heavier punishment as the importance of the case shall demand. Ill-treatment of the natives shall be punished in the same way in the presence of the aggrieved native..... so that the natives may be made to understand that the deed has been done against our will, and that we desire to associate with them in all kindness and amity..... Meanwhile sentries are ordered to be on guard and to watch the natives.

"Whoever neglects his work or watch or is found asleep shall for the first offence receive 50 lashes and forfeit his grog for eight days....."

Other parts of the proclamation deal with trade with the natives by soldiers. Van Riebeeck strictly forbade this "as the interests of the Company greatly depend on the strict observance of this injunction".

In the proclamation we see how the commander started his work. He could rely on his officers, but the crew was a mixture of several nationalities, all volunteers, and such a Company demanded coolness and presence of mind.

On the following day Van Riebeeck marked out the foundation lines of the Fort; the site was cleared and building started. The first Dutch East Indiaman arrived on the 15th and van Riebeeck sent his first dispatch to "Heeren XVII".

In a later dispatch he tells that the settlement numbered 126 persons in all, but of these 30 were lying ill with dysentery and fever. This occurred after the rains had started. For a while the natives did not bring enough cattle and the position of the settlers became very difficult. Later on the number of natives increased and van Riebeeck wrote in his diary:— "Let us hope that the new-

comers will repeat their visits.....may the Almighty accord us His blessing in this. Amen". Thus the commander ended the year 1652.

The first child to be born at the Cape was the son of the sick comforter; the second birth to take place was the birth of Abraham van Riebeeck, the first child of the Commander (October 18, 1653). The next day was very disastrous to the settlers.

After the religious service, the settlers heard that all their cattle had been stolen by the natives and the herd boy had been murdered. All the cows and a large number of the calves were stolen while the settlers sat listening to the sermon. The natives had fled! At the end of the month however another tribe brought cattle, and conditions were more or less normal again. Thus the year 1653 came to a close. On April 6, 1654 Van Riebeeck wrote in his diary the following note:

"To-day, being the second anniversary of the date on which we under God's guidance, landed safely on this spot.....we have decided, and for the first time begun, to celebrate this day... always as a standing day of thanks-giving and prayer, in order thereby to assure that the Lord's benefactions shown unto us may never be forgotten by our descendants, but always held in remembrance to the glory of God."

Private devotion to the memory of the Founder keeps the 6th of April in remembrance by a service round his statue at Cape Town.

In the following years little of special interest happened. In 1657 Commissioner Rycklof van Goens wrote the first detailed report on this settlement. He made a careful inspection of the Cape Peninsula and wrote about "the great hope of success in agricultural development". In 1657, an area of 300 acres had been ploughed, but only 60 could be sown owing to want of seed. Regarding the Commander he wrote the following note: "The Commander I find to be zealous and sufficiently vigilant in service, of unblemished conduct in his private life." The Commissioner found that the books were well kept and he advised "Heeren XVII" to send over married folk but....."no other nations than our own." Van Riebeeck selected "free farmers" by granting "letters of freedom" to those employees who wished to become "free burghers". Van

Goens, who favoured a policy of permanent colonisation, had advised the Directors to do so in order to encourage the agricultural produce. In 1657 the first "free farmers" were selected, every "free farmer" receiving a plot of about 160 roods to 200 roods in extent.

The conditions stated that the farmers should cultivate wheat rye, oats etc.; their products being bought by the Company at fixed prices. Cattle also could be sold in the same way. They were allowed to grow fruit or garden produce for their own use because the Company would reserve its sale of produce from the Company's garden to the ships. By this policy the Cape obtained the distinction of being the first colony to be established by the Company. When Van Riebeeck resigned (1662), the roll of freemen contained 39 names of plowholders and the entire farming community consisted of 130 souls.

For the farmers Van Riebeeck did what he could. In 1658 slaves came in for the first time as a Portuguese slaver was captured. Van Riebeeck had frequently asked the directors to send him some slaves, especially for his own household; now a shipload of slaves (about 170) arrived. These slaves had to do the hard work but they were treated in a fair way. The slaves flourished in the mild climate and did their work satisfactorily. In 1658 and 1659 Van Riebeeck mentions a profit of 3,103 guilders for these years, and the profits made on the slaves in the same years were 3,000 guilders and 15,000 guilders (slave-trade!).

In 1661 Commissioner Andrew Frisius reported to the Directors that there were 381 persons permanently residing in the colony, and added that Van Riebeeck was doing his duty faithfully in every way, and obeyed all orders with zeal. He advised the Directors to develop the settlement according to the lines suggested by Van Riebeeck in the past. In 1661, "Heeren XVII" decided to give Van Riebeeck an appreciable promotion. Zacharias Wagenaar was appointed to be his successor, and Van Riebeeck asked the Amsterdam Chamber to allow him to leave for Batavia and "to grant me an increase in rank and pay in India, so that I may have cause for rejoicing after my long stay at the Cape".

Zacharias Wagenaar sailed into Table Bay on April 2, 1662, and on May 6th he was inducted as Van Riebeeck's successor. The following day Van Riebeeck embarked on his way to Batavia. When

he left the Cape he was in his forty-fourth year. After his arrival in India he served the Company as Secretary of the Council of India, the highest dignity that his fatherland could offer him; and for three years as commander and president of the settlement of Malacca.

He died on the morning of January 18, 1677, his wife having predeceased him on November 2, 1664.

His tombstone, together with his wife's, now reposes in the S. A. Museum at Cape Town. The following is a translation of the inscription:

Here lies buried

The Hon. Johan van Riebeeck,

First Founder of the Colony at the Cape of Good Hope and Past President of Malacca, recently Secretary to the exalted Government of India.

Died 18 January 1677, aged 58 years.

Of his children Abraham, the second son, born at the Cape, graduated in law at Leyden (1673) and reached the highest dignity in the Company's service, being appointed Governor-General of the Dutch East Indies.

"To the settlement that he founded and wisely governed he was a prudent and perspicacious father, identifying himself with its interests for as long as he was able to do so. He found a barren foreshore and left a cultivated colony. . . . To South Africa he must for ever remain a figure wrapped in the romance that clings round the pioneer and that neither time nor misrepresentation can wholly dull."

These are the words of one of his latest biographers, Dr. C. Louis Leipoldt.

He was one of the greatest sons of Holland in the 17th century; he did his duty, he founded a new home for the people of South Africa, and, when difficulties arose, he always thought: "Je maintiendrai" (I will maintain).

HUGH CHRISTOPHER ROSE ANTHONISZ.

A Tribute.

By R. L. B.

"The best time for a snipe-shoot is, I think between 7 and 11 a.m." These words sum up the one department of activity in which Christie Anthonisz particularly excelled. Fishing, tennis, gardening and racy contributions to periodical literature touched his unusually energetic and active life at one time or another, but on shooting he was definitely an authority, well able to teach many a lesson, not only to the beginner, but even to the more experienced sportsman.

However, the first concern of this tribute is to take stock of the man who outlived the grey uniformity and foolish fear of self-assertion which seems to have overtaken our Community, and in whom his friends have lost an interesting companion.

He was the son of James Edward Anthonisz, and was born in Galle on the 24th October 1872. His father was one of Ceylon's great school-masters, distinguished as a teacher of mathematics, and in later years Secretary of the Galle Municipal Council. Having received his early education in the Galle Central School, of which his father was Head Master, he was in due course sent to the Academy as the Royal College was then called. Giving up the study of Medicine on which he started after leaving College, he joined the Ceylon Police. On the formation of the Excise Department in 1913 he was seconded to the office of Assistant Superintendent, and retired as Superintendent of Excise in 1929. He died on the 22nd of July, 1941.

It was H.C.R.'s good fortune on his retirement from service to secure possession of a property at Gintota, a suburb of Galle. The lush lawn of his bungalow reached out to the bank of the Gin Ganga, which here pushes its sluggish waters into bays and creeks marged with reeds, and rich with succulent subaqueous plants. Seldom have man and environment fitted one another so closely. These scrubby swamps in the very heart of cultivated area are the haunts of the Terns and Coot. To right and left of them there stretch away paddy fields where year after year in unbroken succession migrant generations of snipe have settled. Here indeed were opportunities for a Nature lover who shot as sportsmen should

shoot: for one who found an equal measure of allurements in the rod and the line as in the gun, and one who moreover was ready to press every other spare moment into the healthy and pleasant pastime of gardening.

In the last mentioned sphere of his activities, H. C. R. found no satisfaction in merely issuing orders. "Always make it a point to work with your gardeners," he said, "this encourages them and they come to put in better and more conscientious work." Supplementing this precept, he said, "However small a plot you may possess, do not despise it. With proper care and attention it can be made to bloom like a rose and to be a solace, bringing gladness too to weary and jaded eyes."

A life which was so full, strenuous and varied naturally stamped his personality with experience garnered by contact at many points and unusual angles. It was not his way to insinuate himself smoothly into the society of all and sundry, or to charm even those he made contact with by easy concessions. His opinions were not easily shaken or modified by the opposition they sometimes provoked. Where this made him, not infrequently, the object of a good deal of misunderstanding, and even of some ridicule, there was no wearing down of the sharp points of disagreement. But it was at such times he scored most, resorting to a play of humour peculiar to himself, which proved very disarming to those who disliked or disagreed with his views.

The contributions from his pen in the later years of his life were numerous. Occasionally he sought to influence the public mind by his letters to the *Times*, *Daily News*, and other papers. The Police publication "Off Duty" recorded many of his happier thoughts less aggressively enunciated, and the past pages of this Journal contain many an earnest effort to deal faithfully by his Community, by exposing with bantering asperity, the shallows which beset it and pressing the theories he held to be essential to its advancement. In a booklet: "The Ramblings of an Old Stager," he has revealed:

"Youth's passion, manhood's fierce intent,
With age's judgment wise."

As a member of the Game and Fauna Protection Society he did much to promote the establishment of Bird Sanctuaries in the Southern parts of the Island. Kalametiya, a paradise for water-

birds, which lies just off the Tangalle-Hambantota Road, held a very special interest for him, and the agitation afoot to secure the abolition of this Sanctuary found him an ardent supporter for its retention.

The impression of his personality which he has left on his generation will be long remembered. He has left few enemies and many sincere friends.

MANDAITIVU.

By T. K. TOUSSAINT.

About three miles from Jaffna town, and across the Lagoon, is the little island of Mandaitivu, where, about a hundred years ago, certain families of the Dutch Burgher Community owned land, planted coconut, and built little rustic bungalows. Here they occasionally stayed, when, perhaps, they wished "a break" from the white dust and trying heat of Jaffna town.

Names, such as de Rooy, Grenier, Koch and Toussaint are still remembered, and old Tamil residents of the Island can indicate the land where bungalows once stood, and tell of the manner of "Vella Karrau" who lived in it.

Only one such plantation with bungalow remains, the others having long since changed ownership, and given way to native cultivation of the land for Tobacco, Sami and even Paddy,—and the bungalows demolished. On this existing plantation, now detached, remote and desolate, I reside.

This property has remained in the ownership of members of old Jaffna families since it was purchased in 1850 by Captain James Thomas Anderson of Scotland, who married Johanna Henrietta Susanna de Vos, and such names as Jane Elizabeth Blundell, Charles Henry Patterson, Georgianna Patterson, Ellis Gladwin Koch, Eliza Toussaint, Alexander Toussaint, Fredrick Dornhorst, James Gibson Toussaint, appear in the Title Deeds.

Many are the traditions connected with this property and Island. Stripped of all such, its greatest fascination lies in the peace and calm and quiet it can offer to those who, may be, are weary of plugs, petrol and mileage.

The days are almost unvarying. The seasons come round in precise accuracy: the heavy rains from October to January; the dry and hot weather of February to May; the great wind of June to September. Although this little island is storm-tossed and weather-beaten,—nothing ever happens.

On these shores are washed up the Sea-Slugs or *Beche-de-mer* which were once in great demand in China, and some years ago, an old Arab diver collected, dried, and made a fair trade on these.

Jaffna Sea Moss, once very much relished by the Dutch descendants in the Peninsula of Jaffna, is found in plenty by the shore. This moss, if washed several times in fresh water, then sun-dried for about a week, boiled, strained, sweetened to taste, and left to set, makes a delicious jelly.

Prawns are caught by choolu-light, or with little loops made from the dried and yellow leaf of the Palmyra palm.

Girls and women go crab-catching with long sticks having a "V" shaped end.

Various kinds of shell-fish and also oysters are found along the shores.

Pretty birds of beautiful plumage like the palm-swift, the Indian Pitta, the Indian Roller, the Ceylon Hoopoe fly among the branches or strut from bush to bush, while the great Sea-Eagle glides, on full-stretched wing, high above—watching all. Such must have been also the environs of the Dutch in Jaffna Pattam.

OBITUARY.

C. E. de Vos

By L. E. B. *

The public tributes already paid to the character and attainments of the late Mr. C. E. de Vos of Galle leave little to be said further by other friends and admirers. These tributes reveal him, quite truthfully to those who knew him, as a man of gentle disposition, scholarly habits, and simple tastes; a man without ambition for prominence in public affairs or in public life, yet ready to serve where his service would be of use; tolerant and liberal-minded in matters where disagreement was possible, yet holding firmly to those convictions which he formed for himself.

For many years he was the acknowledged leader of social and public life in Galle, and it will be long before any other can be found to fill the place of authority which he filled with such general acceptance. He belonged to one of the oldest Dutch Burgher families of Galle, and was intimately acquainted with the poor and the rich of the district, with the high and the low, with "Society" and the villager and peasant. All classes, communities, and creeds found in him a friend and adviser. At his funeral in Colombo the citizens of Galle were present in large numbers and took an active part. Had the funeral taken place in Galle, the whole town would have worn signs of sincere mourning.

Mr. De Vos was seventeen years old when he won the English University Scholarship for the Royal College, beating E. H. Van der Wall of S. Thomas' by a narrow margin of marks. He graduated at Cambridge University, gaining a Senior Optime in the Mathematics Tripos. He entered the Middle Temple, and was called to the Bar in 1894. Then returning to Ceylon he practised his profession at Galle, and was appointed Crown Advocate in 1899. He frequently acted as District Judge of Galle, but refused a permanent appointment. He was for many years a Member of the Galle Municipal Council, and it was with difficulty that he was persuaded to sit as Burgher Member of the Legislative Council. Of the Galle Y. M. C. A. he was long the honoured President, and of the Dutch Reformed Church of his fathers he was always a loyal and warm supporter.

It is perhaps to be regretted that so many of our ablest literary men have given so little to our world in proportion to the abundance of their knowledge. Mr. de Vos did give something but it was mainly under pressure. To the Dutch Burgher "Journal" and to the Church "Herald" he contributed several articles of valuable historical interest regarding the Dutch occupation of Ceylon. But that seems to have been all. His passion was to acquire knowledge of all kinds.

"Here's the top-peak; the multitude below

Live, for they can, there;

This man decided not to Live but Know."

And he was happy in this employment. To a knowledge of the Dutch language he added several others, European and Oriental. He was glad to have obtained a rather rare edition of Dante, and he was undaunted by the awkwardness of reading Arabic from the right instead of the left. Greek he knew, of course, but Hebrew was not excluded.

Possibly, if he had concentrated on one or two languages specially related to Ceylon, he might have left us a worthy memorial of his intellectual gifts. But he has nevertheless left us a gracious memory, which cannot be taken away, and the speaker was right who said that Mr. de Vos made Galle richer by his presence.

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

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