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CONTENTS

	PAGE
1. A Review of the Early History of the Union ...	65
2. A Sketch of the Medical History of Ceylon ...	74
3. The Reform of the Constitution ...	84
4. Dutch Monuments ...	88
5. Genealogy of the Family of Hasselmeyer of Ceylon ...	91
6. An Account of Ceylon ...	92
8. Notes of Events ...	94

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. 3.]

A REVIEW OF THE EARLY HISTORY OF THE UNION.*

By W. E. V. DE ROOY.

In tracing the history of the movement which culminated in the formation of the Dutch Burgher Union of Ceylon, it is necessary to go back forty-five years, when, in the year 1899, certain members of the Dutch Burgher Community, under the leadership of Mr. R. G. Anthonisz, formed an association which was called "Het Hollandsch Gezelschap van Ceylon"—The Dutch Fellowship of Ceylon. The members of that association interested themselves chiefly in literary matters connected with the study of the Dutch language and the early history of the Dutch in Ceylon. It did not survive very long for various reasons, but it gave birth to the idea that some action was necessary to unite, for purposes of social service and mutual help, the descendants of the original Dutch settlers in Ceylon who decided to remain in the Island at the time of its capitulation to the British in 1796. It was felt that unless some such action was taken, the Community would gradually be submerged and would cease to exist in this Island as a separate entity. The man, above all others, who carried on the crusade for saving his Community from extinction, was Mr. R. G. Anthonisz, who never ceased to urge the necessity for the formation of a Union of all the members of his Community. There were some who thought that it was too late to do anything. Mr. Anthonisz fiercely repudiated such a defeatist attitude, while agreeing that it would have been infinitely better if a Union such as he advocated had been formed fifty years earlier.

One of his contemporaries in particular who supported him whole-heartedly was the late Dr. W. G. Van Dort. It was Dr. Van Dort's idea that the Community could be united under the banner of social service and mutual help, and his lecture on social service delivered on the 22nd of February 1908 was a clarion call to the Community. For several years this question was the subject of discussion in the homes of members of the Community, and

An address delivered at the Founder's Day Celebrations, 1945.

Mr. Anthonisz carried on quite a large correspondence on the subject with many of his friends, some of whom had doubts whether any good would result, not because they thought that it would not be a great thing to form a Union, but because they feared repercussions, both political and social. Perhaps they feared that the organization might die through inanition and lack of workers. Most of the doubtful ones later became staunch members of the Union, when they realized what the true purpose and objects of the Union were. It would be invidious to mention the names of some of the leading members of the Community who enthusiastically supported Mr. Anthonisz in the formation of the Union, because in course of time it became clear that a large body of members of the Community (who were subsequently registered as original members) were in favour of the movement, and every such member made his or her contribution to the formation of the Union.

It was not till the year 1907 that Mr. R. G. Anthonisz's efforts bore fruit. On the 12th of November of that year a meeting of members of the Community was summoned at the Lindsay Memorial Hall to consider whether a Union of members of the Dutch Burgher Community in Ceylon should be formed for the purpose of promoting their moral, social, and intellectual welfare. There was a large gathering present and Mr. Hector vanCuylenberg presided. Dr. W. G. VanDort, who intended to be present, was unavoidably prevented from doing so as he was called out of Colombo to attend to his professional duties, but he sent a letter expressing regret for his forced absence, and his full and warm sympathy with the movement.

Mr. R. G. Anthonisz addressed the meeting, and in the course of his address said that it was hoped that the Union would constantly remind the Community of their origin, and make them live up to the traditions of their ancestors; that it was calculated to inspire courage and confidence in themselves, loyalty towards their rulers, and feelings of friendship and fellowship towards their fellow countrymen. Mr. Anthonisz pointed out that if the Union were properly supported, the means could be found for encouraging talent and industry by enabling promising youth, whose advancement was often retarded by the want of means, to pursue their studies and to achieve success in life. How far these objects have been achieved is discussed later in this review.

The address was followed by the following resolution proposed by Mr. Horace de Kretser and carried unanimously:—

"That this Meeting is of opinion that a Union of the Dutch Burghers of Ceylon, with the object of promoting the moral, social and intellectual welfare of the Community, was very desirable".

Mr. E. J. Christoffels then proposed:—"That the following gentlemen with power to add to their number may be appointed a Committee to frame rules, enrol members and carry out the preliminary arrangements for the formation of such a Union":—Drs. L. A. Prins and Andreas Nell, Messrs. F. J. T. Foenander, Edmund

A. VanderStraaten, G. E. Leembruggen, R. G. Anthonisz, Charles Speldewinde, Horace de Kretser, F. H. de Vos, R. A. Brohier (Jr.), Allan Drieberg, P. H. Ebell, Edgar Schokman, W. B. Toussaint, Collin Kriekenbeek, H. P. Beling, Lloyd Siebel, W. S. Christoffelsz, Sam de Heer, C. Albrecht and W. E. V. de Rooy. This resolution also was carried unanimously.

This Committee met four days later on the 16th November, 1907, and added certain other names to the Committee, and enrolled as original members all those who attended the meeting on the 12th November, 1907, and others whom, in the opinion of the Committee, it was desirable to enrol. According to the Register of Members the number so enrolled was 287. Of those 287 members only 30 are now living. They are Dr. Alice de Boer, Miss Almine VanDort and Dr. L. A. Prins who are in England, and Mr. Denzil Koch who is in Australia, and Messrs. V. Arndt, A. C. Beling, L. E. Blazé, Mrs. R. A. Brohier (Jr.), Dr. H. S. Christoffelsz, Messrs. T. W. Collette, H. vandenDriesen, E. W. Foenander, Julian Fryer, G. E. W. Jansz, E. G. Jonklaas, A. E. Keuneman, G. P. Keuneman, Kenneth de Kretser, G. H. P. Leembruggen, Dr. H. U. Leembruggen, Mrs. L. M. Maartensz, Dr. Andreas Nell, Messrs. W. de Niese, S. E. de Rooy, W. E. V. de Rooy, Edgar VanderStraaten, J. R. Toussaint, L. G. Vollenhoven, J. J. Weinman and Dr. L. O. Weinman, who are in Ceylon.

On 18th January 1908 the First General (Inaugural) Meeting of the Dutch Burgher Union of Ceylon was held at the Pettah Library Hall to confirm the proceedings of the preliminary meeting held on 12th November, 1907, and to consider and adopt the draft constitution and to appoint office bearers and the committee for the ensuing year.

Dr. W. G. VanDort who presided at this meeting made the following opening remarks:—"It has been suggested that our Union is intended to be a sort of cloak for the discussion of seditious or even honest political objects. Our objects are far more enlightened and sensible. Our programme sets forth clearly—as clearly as the English language will allow—the various objects we have in view and which we hope to realize by the co-operation of the members, and chiefly by the union of moral forces in the service of the poorer classes who are struggling here in distress and under adverse social pressure. While it is well to realize that our undertaking is a great and noble one, it is well also to realize that it is only in the distant future that we can hope to see our objects accomplished to any extent.

"All we can do at present is to form a clear idea of the magnitude of the task before us and, having analytically examined it, to find the ways and means of grappling with it. But if that be the first step, let us also clearly understand that it depends upon each individual member whether the Union be a success or not. It is by each member doing his or her share of work heartily and with a will and in mutual concert, that we can hope for success in the realization of the objects of the Union".

At this Meeting the constitution drafted by the Committee appointed on 12th November 1907 was unanimously adopted. Mr. F. C. Loos was elected President, Mr. R. G. Anthonisz, Honorary Secretary, and Mr. Sam de Heer, Honorary Treasurer.

The following Committee was also elected:—Messrs. C. Albrecht, C. H. B. Altendorff, Arthur Alvis, A. W. Anthonisz, F. R. Bartholomeusz, H. P. Beling, Dr. Alice de Boer, Messrs. R. A. Brohier (Jr.), J. E. Christoffelsz, W. S. Christoffelsz, Hector VanCuylenberg, Miss Aline VanDort, Mr. Evan Van Dort, Dr. W. G. Van Dort, Messrs. Allan Driberg, P. H. Ebell, Rev. G. Roosmalecoq Francke, Messrs. Edwin Joseph, G. E. Keuneman, F. H. B. Koch, Sam Koch, J. Koertz, E. de Kretser, H. E. de Kretser, Colin Kriekenbeek, G. E. Leembruggen, R. H. Leembruggen, L. M. Maartensz, C. L. Meurling, Frank Modder, Dr. A. Nell, Mr. George Prins, Dr. L. A. Prins, Messrs. W. E. V. de Rooy, E. H. Schokman, P. D. Siebel, Charles Speldewinde, A. E. VanderStraaten, Edmund A. VanderStraaten, Lionel vanderStraaten, J. R. Toussaint, W. B. Toussaint, F. H. de Vos, J. P. de Vos, and E. H. Vanderwall. Of this Committee the only persons who remain on our membership roll are Dr. L. A. Prins, and Dr. Alice de Boer, and Miss Aline Vandort, who are in England, and Messrs. Edwin Joseph, Dr. A. Nell, and Messrs. J. R. Toussaint and W. E. V. de Rooy who are in Ceylon.

BUILDING SCHEME

The first Home of the Union was a very small house situated in Bambalapitiya, which was rented for Rs. 30/- a month for use as an office and Committee Room. The Committee felt that in order to ensure the permanency and stability of the Union, it was desirable that the Union should acquire a piece of land and erect a suitable building to be used not only as an office and Committee Room but also as a meeting place for all its members. On the 1st of February, 1908, a small committee was appointed to report on the proposed scheme.

On 13th February 1908 a circular was sent to all members enquiring (1) whether they were prepared to subscribe Re. 1/- a month for the hire of a suitable house; (2) whether they would subscribe to a Building Fund for the purchase of land and the erection of a building for the Union at a cost of approximately Rs. 25,000/-; the money being secured to the subscribers by the issue of 500 Debentures of Rs. 50/- each.

The sub-committee reported on 7th March, 1908, that 77 members had agreed to pay the additional Re. 1/- a month for the hire of a suitable house, and that 88 shares of the value of Rs. 4400/- had been taken up in the proposed scheme for buying a piece of land and erecting a building for the Union. In the meantime Dr. Andreas Nell very kindly offered to sub-let two rooms in his bungalow called "Sea View" in Kollupitiya for use as an office and Committee Room, and to give the Union the free use of his bungalow and grounds for occasional functions. This offer was gladly accepted and the Union went into occupation of the two rooms in "Sea View" on the 1st of June 1908; and the first garden party and children's fete was held by the Union at "Sea View".

On 5th September 1908 the Sub Committee reported that 180 shares of the value of Rs. 9000/- had been taken up in the proposed building scheme, and the General Committee decided to proceed with that scheme and appointed a Building Sub-Committee consisting of Messrs. F. C. Loos, Arthur Alvis, J. E. Christoffelsz, L. Maartensz and W. E. V. de Rooy to call in the monies subscribed.

On 8th of October 1908 a circular was sent to all the members of the Union informing them that the object of the building scheme was to give strength and stability to the Dutch Burgher Union of Ceylon and to ensure its permanency, and, that it was proposed to secure the money subscribed by the members by the formation of a Company and the issue of shares to the subscribers. They were also informed that it was contemplated that every year the Union should redeem by lottery as many shares taken by its members as the funds of the Union would enable it to buy—a policy which, if carried out with care, would make the Union in course of time the sole owner of the property.

On 2nd April, 1910, the General Committee was informed that the Building Committee had purchased from Mr. P. D. Siebel 2½ roods of land in Alfred Place for Rs. 6500/- of which Rs. 4000/- was paid to Mr. Siebel out of funds collected for the building scheme and the balance secured by a mortgage. The action taken by the Building Committee was approved, and the Building Committee was empowered to take the necessary steps for the erection of a building for the Dutch Burgher Union of Ceylon on that site.

At this stage Mr. Arthur Alvis, the Treasurer of the Building Fund, reported that the total sum paid to him by the subscribers (including Bank interest) amounted to Rs. 6715.23, that he had paid Mr. P. D. Siebel Rs. 4500/-, leaving a balance in his hands of Rs. 2215.23, out of which a further sum of Rs. 2000/- was due to Mr. P. D. Siebel, and that the unpaid subscriptions to the Building Fund did not amount to more than Rs. 6000/-.

The Building Committee was faced with the problem of whether they should report to the General Committee that it would be possible to put up only a cheap hall at a cost of approximately Rs. 6000/- with the subscriptions promised to the Building Fund, or whether they should make a further endeavour to raise more funds to enable them to carry out the larger scheme contemplated. Fortunately for the Union, the second of these alternatives was decided upon, and by December, 1910, a further sum of Rs. 9000/- was subscribed to the Building Fund, and on the 3rd of December, 1910, the Building Committee reported to the General Committee that they were in a position to proceed with the erection of a suitable building for the Union. In that report it was again stated that the scheme contemplated the redemption gradually by the Dutch Burgher Union and by the Dutch Burgher Union Club (which the subscribers to the Building Fund were anxious to form), of the shares in the proposed Company issued to the subscribers, thus ensuring the permanency of both these institutions.

On 14th January 1911 the report of the Building Committee was adopted by the General Committee, and the Building Committee was directed to call in the monies subscribed and authorised to enter into a contract with Messrs Walker Sons & Co., Ltd. for the erection of the building. On 9th October 1911 Messrs. Walker Sons & Co., Ltd. submitted their plans for the building with an estimate for Rs. 23,920.90.

On 26th January 1912 the contract with Messrs. Walker Sons & Co., Ltd. was signed and the work of constructing the building was commenced, but shortly after the work had started it had to be stopped as the Municipal Council of Colombo discovered that the land in Alfred Place on which the building was being erected was required in connection with the duplication of the Colpetty road. This was a blessing in disguise, as the Municipality had to acquire this land and paid Rs. 13,488.99 for it, which was Rs. 6,988.99 more than the Building Committee had paid for it. Fortunately the present site on which the Dutch Burgher Union Building now stands was in the market and it was purchased for Rs. 10,500/-, and Messrs. Walker Sons & Co., Ltd. were directed to proceed with the erection of the building on the new site. The building was completed early in 1913 at a cost, inclusive of water service, drainage etc. of Rs. 26,812.17.

All the contributions promised to the Building Fund had not however, been paid, and the Building Committee found that they were short of approximately Rs. 10,000/- to meet the claim of Messrs. Walker Sons & Co., Ltd. Two members, Dr. L. A. Prins and Dr. Donald Schokman, came to the rescue of the Union and lent the Building Committee Rs. 5,000/- and the balance sum of Rs. 5,000/- was obtained as an over draft from the Bank.

To meet this liability of Rs. 10,000/-, the Building Committee funded the rents received from the Dutch Burgher Union and the Dutch Burgher Union Club between the years of 1913 and 1919, and the liability was paid off, and a further sum of Rs. 5,250/- was refunded, at their request, to the Executors of contributors to the Building Fund who had died meanwhile. A sum of Rs. 500/- which was subscribed by Mr. F. C. Loos was donated by his Executrix to the Building Fund.

The Building Committee made their final report on the 1st of November 1919. This report was signed by Messrs. R. G. Anthonisz, F. H. de Vos, G. S. Schneider, Arthur Alvis, L. M. Maartensz, W. A. S. de Vos, J. P. de Vos Edgar VanderStraaten, Allan Drieberg, G. V. Grenier, R. O. Meurling, Dr. H. U. Leembruggen, Dr. C. T. Vangeyzel and Mr. W. E. V. de Rooy. A meeting of the surviving subscribers to the Building Fund was called to consider whether the Dutch Burgher Union Building should be vested in Trustees, as the Union was not then incorporated, and Debentures issued to the subscribers to the Building Fund as originally contemplated, or whether a company should be formed and shares issued to the surviving subscribers.

In view of the greater flexibility of a limited liability company in the matter of raising further funds if required at any time, it was decided to recommend that a Company be formed and incorporated under the provisions of the Joint Stock Companies' Ordinance, to be called "The Dutch Burgher Union of Ceylon Buildings Co., Ltd." with a nominal capital of Rs. 100,000/- divided into 2000 shares of Rs. 50/- each, and to issue share certificates to the surviving subscribers to the Building Fund to the extent of their subscriptions. The Memorandum and Articles of Association of the proposed Company were drafted and settled by a small Committee consisting of Messrs. G. S. Schneider, Allan Drieberg and Arthur Alvis, and submitted to a meeting of the subscribers to the

Building Fund on 29th November, 1919, and adopted by them. The usual procedure was followed for the registration of a limited liability company and the company was registered on the 13th of September 1920. Thereafter Share Certificates were issued to the surviving subscribers to the Building Fund for 453 shares of Rs. 50/- each covering the issued capital of the Dutch Burgher Union of Ceylon Buildings Co., Ltd., amounting to Rs. 22,650.

A large number of the original members who contributed to the Building Fund of the Dutch Burgher Union regarded their contributions more in the light of donations for the purpose of building a suitable Home for the Union than as investments. The sums contributed were individually too small to be regarded in any other light. This is borne out by the fact that the greater part of the 185 shares in the Dutch Burgher Union of Ceylon Buildings Co., Ltd., now held by the Union have been donated by those original subscribers to the Union.

The decision to form the Dutch Burgher Union of Ceylon Buildings Co., Ltd., was a wise one, and the constitution of the Building Committee should satisfy the members of the Union that the matter received due and careful consideration at the time. It is beyond all question that the object was to create an organisation of suitable flexibility to enable the Union to raise more funds for extension of the present building and for expansion in other directions if necessary. That object should always be kept in view, and the Dutch Burgher Union of Ceylon Buildings Co., Ltd., should continue to exist as a convenient and necessary adjunct of the Dutch Burgher Union of Ceylon so long as the latter continues to exist.

It may be asked—what benefits have accrued to the Community by the formation of the Union? The provision of a permanent Home with social and recreational amenities facilitated the rapid expansion of all the activities of the Union, which in its turn enabled the Union to provide in greater measure than before service to the members of our Community. Perhaps the extent of this service may not be realized and it may be well to mention some of the benefits so derived. The Union has enabled those members of the Dutch Burgher Community who have joined it to unite and to co-operate in serving their Community by carrying out the avowed objects for which the Union was formed.

The Union has published a Journal which is the only mouthpiece of the Community containing articles of great historical value to the Community, Genealogies relating to the ancestry of members of the Community, thought-provoking papers on social service and other subjects of great interest, contributed by members of the Community. The benefits conferred on the Community by the publication of this Journal is immeasurable—and not sufficiently appreciated. The Community owes a deep debt of gratitude to Mr. R. G. Anthonisz, Mr. L. E. Blaze and Mr. J. R. Toussaint and to all those members who contributed articles to the Journal for the work they have gratuitously done for an unbroken period of 38 years.

The formation of the Union has conferred on the Community the benefit of cohesion which did not exist before. It roused the Community sufficiently to build a permanent Home for itself at a time when

money was scarce, and only about one per cent of the Community possessed means beyond a sufficiency to keep body and soul together and to give their children a meagre education, while fifty per cent of these could not do even that much. It brought together men and women of the Community, who were prepared to co-operate and devote their time and their energies unostentatiously and unselfishly in working for the amelioration of the poorer members of their Community by pecuniary help and by providing for the education of their children.

A sum of Rs. 10,000/- was distributed on works of social service during the first 13 years of the existence of the Union from 1908 to 1920. A further sum of Rs. 15,000/- during the next 12 years from 1921 to 1932, and again a further sum of Rs. 26,996-76 during the next 12 years from 1933 to 1944—making a total of Rs. 51,996-76, by which sum the condition of the poorer members of the Community has been ameliorated and their children provided with the means of obtaining some sort of education which otherwise they would have lacked. If the Union had not been formed this great work of social service for the Community would not have been carried out.

It was due to the existence of the Union that the late Dr. de Hoedt created a Trust and left some money to Trustees to be invested and the income used to assist children of members of the Union in prosecuting their studies in medicine and surgery. The capital sum in the hands of the Trustees is now Rs. 15,000. The money expended by the Trustees out of this Trust in assisting children of members of the Union in prosecuting their studies in medicine and surgery amounted to Rs. 11,796/- up to the 31st of December 1944.

If the Union had not been formed the late Mrs. Isabel A. Loos would not have donated a sum of Rs. 5,000 to the Union for purposes of social service. If the Union had not been formed the late Mrs. Frances Speldewinde would not have bequeathed a sum of Rs. 2,000 to be used for the education of children of poor widows of the community. If the Union had not been formed Dr. and Mrs. E. W. Arndt would not have donated a sum of Rs. 2,000/- to be used for helping widows and orphans belonging to the community. If the Union had not been formed the Beling Memorial Fund intended to assist Art Students would never have come into existence, nor the Education Fund, nor the Education (endowment) Fund nor the Vocation Fund—all intended to assist children of members of the Union, nor the St Nikolaas Fund which was started to provide a Home for Aged members of the community, nor the munificent donation by Dr. and Mrs. R. L. Spittel of an acre of land for this purpose.

It is due entirely to the existence of the Union that, in creating a Trust in respect of her property, Lady Schneider (carrying out the wishes of her husband, the late Sir G. S. Schneider), provided that half of the income payable to the Board of Governors of St. Thomas' College, amounting at present to over Rs. 6,000/- a year, and likely in the not distant future to amount to Rs. 10,000/- a year, shall be reserved for awarding Scholarships at St. Thomas' College to children of members of the Union. This is equivalent to an endowment

of Rs. 175,000/- for the benefit of children of members of the Union. The magnitude of this bequest is not sufficiently appreciated, nor is the fact that it is a benefaction that will accrue to the Community in perpetuity.

If the Union had not been formed none of these benefits would have accrued to the Community. Something therefore, has been done and something achieved. Let us hope that in the years to come more will be achieved and that more benefits will accrue to the Community as a result of the formation of the Dutch Burgher Union.

Of course much more can be done, if workers and funds are available, especially in the direction of catering for the younger members of the Community. The fate of the Union depends on its youth, and it is important that the Union should cater for them and build up a strong Youth Movement, on whose loyalty the Union can depend to carry on the work of the Union. We need young men and young women who can be trained to serve their Community in the difficult years before us.

All these benefits have accrued to the Community in consequence of the single-mindedness and singleness of purpose of one man in particular, Mr. R. G. Anthonisz who served the Community as Secretary of the Dutch Burgher Union of Ceylon from 1908 to 1915, and as President from 1916 to 1929. His great love for his Community his desire to rouse in them a proper pride in their ancestry and common heritage, and the efforts which he made to gather together those who were willing to work for the good of the Community in matters of education and social service, and the enthusiasm and great determination with which he pursued his course, should be an inspiration to every member of the Dutch Burgher Union.

Let us therefore pay him the honour that is due to him, above all others, when Founder's Day is celebrated.

A SKETCH OF THE MEDICAL HISTORY OF CEYLON.*

*(An Address delivered by Dr. E. L. Koch at the opening of the
2nd Session of the Ceylon Medical School).*

In accordance with a well-known and long established custom which obtains in all Medical Schools both in Europe and in India to open each session with an introductory Lecture from one of the Teachers, the duty devolves on me this day, thus to inaugurate the second year of your studies in the Ceylon Medical School.

In the selection of a subject on which to address a few remarks to you on this occasion, I have been guided by the wish, to bring home to each student present, as forcibly as I can, the advantages he enjoys in the matter of securing a Medical Education, by briefly reviewing the History of the Island, and pointing to the hopeful future before him, if he will only realize the responsibilities of the present and profit by the experiences of the past.

In taking a rapid glance at the Medical History of the Island, I do not propose to do more than barely touch on the most salient features which may be supposed to distinguish it. A full and exhaustive history of the practice of Medicine here, would doubtless be a study worthy of the Antiquarian, but such a treatise, abounding as it no doubt would do in absurd rules, exploded theories, and false doctrines, would be of very little practical value to the student. More than this, the primitive system of Medicine as promulgated in classic Greece and ancient Rome, owing as it does its origin to the Intra-Gangetic races, from whom the Sinhaliese of this country derived all their knowledge of the science—a treatise on the Ancient Medical History of the Island would be only a reflex picture of what the student would find in the Introductory Lecture delivered last year by my esteemed colleague Dr. Loos. It is however worthy of remark that while the ancient Greeks and Romans improved upon and expanded the original system which they had received from their Aryan ancestors, the Hindoos themselves were content to leave the Text books and Treatises compiled by the earlier pioneers of Medical research at the point they found them. The Indian mind, essentially

* The Memorial Clock Tower in the Medical College grounds commemorates Dr. Koch, who died in Colombo in December 1877 at the early age of 40 years. He had his medical education in the Calcutta Medical College, and later obtained the M.D. of Aberdeen University. He entered the Ceylon Medical Service in July 1862, and was Surgeon of the Colombo General Hospital. When the Ceylon Medical College was established in 1870 he was one of the first three Lecturers appointed. In 1875 he succeeded Dr. James Loos as Principal of the College. Two years later he died of the effects of a wound during a post-mortem. "Professionally he had few equals. We doubt if he had a superior in surgery." His address to the students at the opening of the Medical College Sessions is a valuable contribution to the history of Medical progress in the Island.—Ed.

conservative in its character and always prone to connect any marvelous discovery—and the science of Medicine in its infancy was a marvel to them—with some supernatural agency, attributed these treatises to divine inspiration, and rather than incur the displeasure of Brahma or Vishnu by any innovations, they looked upon these works as the sacred repositories of divine knowledge. Hence every new discovery, whether the result of study or accident, instead of being incorporated with the existing Text books, lived and died with the man who made the discovery, and thus one source of improvement of which the ancient system was so eminently susceptible was denied every chance of universal application. But faulty, erroneous, and even absurd as the system of Ancient Hindoo Medicine was on the whole, it cannot be denied that it was too often the only means of relieving suffering humanity; and charity, if not justice, requires that we, looking at the past by the light of the present, should treat their errors with tenderness. Europe and Asia owe as much to the Ancient Schools of Delhi and Benares in this respect, as they do to the Mediaeval Monasteries of Europe in the cause of general literature. Both as the guardians and the repositories of ancient lore, claim our gratitude; and though both may have in many instances only rescued from destruction that which the advanced judgment of our age may pronounce utterly worthless, yet let us bear in mind that but for the intervention of their agency, the History of one of the noblest sciences which can engage the mind of man would have had to lament many a link lost for ever. At a time when the laws of nature were so little understood, it is not to be wondered that a good deal of superstition entered into and influenced the practice of medicine, and it is impossible to suppress a smile when we hear of such prescriptions as powdered Toad for Fever, or crushed Spider for Ague, Eel-skin worn on the leg for Cramp, or a broth of Earth-worms in lingering Labour, though even these were surpassed in absurdity by the practice of wearing charms and amulets.

But to return. It is impossible to determine the date when the Science of Medicine was first introduced into Ceylon, but there need be hardly any doubt as to the source from which it was brought. Whatever civilization Ceylon enjoyed before it fell under the dominion of Western nations, she owed to the same source from which the Indo-European races had themselves drawn it. Northern India, the cradle of the human race, and the original foundation of science and learning, had early commenced to send out colonies into all the then known regions of the world, and if it was only a royal adventurer and his band of marauders that first brought that civilization to Ceylon, the fact is therefore not the less important that five hundred years before the Christian era, Ceylon had become the home of a branch of the Aryan family. When Wijeya and his followers (B.C. 548, Tennent) founded the first City in the wilds of what is known as the Tamana Adaveya, they also laid the foundation of that civilization to which their descendants of a later generation had attained, and their Arts, their Sciences, and even their Language at the present day carry with them the evidence of a Hindoo origin. No stronger proof of this need be adduced than that presented by the Medical Science of the people whose most important books on the subject are all written and studied in Sanscrit. But whatever may have

been the poverty of the science during the early periods of its introduction into Ceylon, it found a congenial soil for propagating itself in the Monasteries and Cloisters of the Buddhist Priesthood, who as monopolists of the learning of the day (not unlike the monks of the tenth and following centuries) included the cultivation of the Science of Medicine among the many subjects to which they devoted their attention. To such an honourable position had this Science attained in the second century of the Christian era that King Bujas Raja did not consider it beneath his dignity to study and to practise it. He is also said to have published a work on Surgery which is still held in repute by his countrymen. He built Hospitals for the sick, and Asylums for the maimed. The benefit of his science and skill was not confined to his subjects alone, but was equally extended to the relief of the lower animals, elephants, horses, and other suffering creatures.

From this time the knowledge of Medicine spread from the priesthood to the laity, and while Colleges were established in all the principal cities of the Island, a Royal Dispensary under the patronage of the King supplied all the drugs contained in the Pharmacopæia, and these were dispensed freely to the poor and the needy; and even at the present day a family of naturalized Moormen in a village near Kaduganava, whose official patronymic of "Betgey" indicates their connection with the Medical History of the Island under its own native sovereigns, still continue in the practice of a profession which more than three centuries ago earned them their distinctive appellation. The Science of Medicine at this time was however at best confined to a mere knowledge of simple vegetable remedies, and though Alchemy entered to some extent into this knowledge here as in Europe, the researches into the Chemical affinities of metals, salts, and earths were more directed to the elimination of the precious from the baser metals than to the discovery of any healing principle inherent in them. The Medical use of Mercury and Arsenic suggested by these studies resulted in the art of sublimating the former and purifying the latter as it was called, but these remedial agents so powerful in the hands of the skilful physician of the present day, served rather to indicate the extent to which research had laid bare the secrets of nature than to arm the physician with a weapon with which to combat disease. If therefore the native Doctors of that time had wholly or partially abandoned or failed to discover the curative remedies which even their faulty knowledge of Chemistry could have taught them, they no less felt the want of some ready prepared compound to be used in cases of emergency. By far the largest proportion of their prescriptions consisted of vegetable simples procured from the jungles the moment any necessity for their use arose. But decoctions and confections could not be kept by for any length of time, and this difficulty was overcome by compounding the simples into Pills, which were supposed to combine all the impossible virtues of the Pills of Holloway and old Parr. From Pills the next step in advance was the preparation of medicinal oils. The efficiency of these latter was in a progressive ratio with the offensiveness of their odour, and even at the present day a Sinhalese Vederale is surrounded by such a strong atmosphere of reeking oils, that his presence never fails to make itself felt to the olfactories of the by-standers. But if the science of medicine was

understood even to this imperfect extent, that of Surgery was at a complete discount with them. The ignorance which prevailed on the subject of Human Anatomy and still more, of Comparative Anatomy, would be simply astonishing did we not, in looking at the question, remember at the same time the peculiar and social institutions of the people. Interdicted by the latter from taking away life in any form, the carcase of an animal was equally with the dead body of a man an object of aversion. In fact, as regards the Dead Bull and the dead Man, this prejudice during the reigns of their later Kings seemed to have been equally distributed.

What wonder then, that the Sinhalese Doctor's knowledge of Anatomy should even at the present day be limited to the absurd teachings of his primitive text books, that he should locate the heart within the abdominal cavity, or look upon the lungs and liver as simple make-weights in the cavity of the chest. It would, however, be but fair to admit that notwithstanding the crude notions entertained by the Sinhalese Doctor on the general subject of Anatomy, some of them carried the study of Ophthalmology to a pretty fair extent. This is the only branch of general Surgery that they have ventured to practise. They possess instruments of their own design and make, which though faulty and defective in comparison with those of European manufacture, have been the means of even temporarily saving the sight of hundreds of people.

Under the Portuguese Government, that is from 1517 till 1640, we have hardly any information as to the condition of European medicine in the Island, but it may be assumed that at least in the more important stations held by them, there were Doctors in medical charge of the different garrisons. But at that period when the Science of Medicine was more Oriental than European, when whatever knowledge of the subject they possessed was derived from the Moors of Spain, and the whole system was in its primitive stage of development, it is more than probable that the European Doctor held but a very inconsiderable professional position among his compeers in the other professions: nor need it be doubted that the native Vederale, the *Mestri* of the Portuguese, too often competed—and successfully too—for the honours and the emoluments of the profession, with the European rival. Nor need we wonder that this same word *Mestri* is still applied indiscriminately to the Sinhalese Barber as well as to the Sinhalese Doctor, when we recollect that not many centuries ago in Europe the offices of Barber and Leech were performed by the same person,—the family barber being the proper functionary to be called in when blood-letting was thought necessary or a tooth was to be drawn; till in France the barber-surgeons were separated from the wigmakers in the reign of Louis xiv., while in England the separation did not take place till the 18th year of the reign of George II., and it required an act of Parliament to effect it. The system of medicine pursued in the Portuguese times by both the Native and European practitioners was in all essentials the same, but the native Vederale had the advantage over the European, in his wider knowledge of the vegetable Pharmacopæia. The Portuguese, however, during the troublous period of their occupation of the maritime provinces, shewed neither inclination nor ability to disseminate the gentler

arts of peace and to teach their subjects the humanizing sciences. Absorbed in the work of proselytism, they subordinated every other consideration, or altogether ignored it, to the great work of converting the heathen of which they believed they were the chosen instruments of providence. Hence very few, if any, relics of their arts or sciences have survived their expulsion, though their language corrupted into a barbarous *patois* still continues to give tangible reality to a rule that had held the finest provinces of Ceylon under subjection three centuries ago.

The Dutch, who succeeded the Portuguese in 1640, it would be charitable to suppose, had very little leisure to devote to the arts and sciences during the earlier periods of their occupancy, but once their power was consolidated and when the dread of foreign foes, equally with the intrigues of the Court of Kandy, had ceased to exert any influence, the Dutch turned their attention to the educational and religious wants of the people. The science of medicine at this period had emerged from the obscurity of centuries of formularism; and the illustrious Boerhave had just arisen in the Fatherland to reduce the chaos of medical knowledge into something like order and principle. The country that produced Boerhave could not have been unmindful of the duty of encouraging the newly regenerated science of medicine, and though we have no record of any Medical School or College under the Dutch, the large number of Ceylon born and Ceylon educated Medical men who took service under the British at their accession proves conclusively that European Medicine was both taught and practised to a considerable extent. Indeed, from a quaint old document discovered in the Record Office and published sometime ago in the Literary Supplement of the *Examiner*, much may be inferred bearing on the Medical History of the Island so far back as the commencement of the 17th century. At that time, one of the most important demands made on the Dutch Governors of Ceylon by the Court of Kandy was for Medical men, and some idea of the etiquette of the place may be formed when we are told that very few of the Medical men sent to attend on their ailing Majesties of Kandy were permitted to see their Royal patient, much less to touch them. Another difficulty in the way of these Doctors was the necessity imposed on them of exhibiting their medicines in the pleasant and most agreeable of vehicles. The Kandyan Kings at this period had just attained to that incipient stage of civilization indexed by a love of ardent drinks; and Dutch Schnaps, or native arrack were the only medicine that could disguise the nauseating compound which they were called upon to swallow. Dr. Danielsz, from whose journal I take these particulars, was sent from Colombo in the year 1739 to cure His Majesty Raja Singa of a bad leg. He went accompanied by his apprentice, but all he could see of his Royal patient was the ailing limb. Under such circumstances it was impossible he could adopt any other course of treatment but what consisted in outward dressings. These he tried without any satisfactory results, and alarmed at the consequences of failure, he insisted on His Majesty taking a course of Tonics. The Decoction was prepared, but the king found it so bitter that he emptied the cup into the Royal Spittoon, suggesting that the Doctor should employ the more agreeable vehicle of arrack for conveying the nauseous

potion. Dr. Danielsz hereupon brewed two bottles of *Bitters*, but prescribed so small a dose of it at a time (he calls it a small beerglassful) that his Majesty demanded either a double dose, or to be allowed extra liquor over the bitters. After a good deal of resistance the Doctor was at last compelled to yield, and as he said he himself was in the habit of taking a Schnap before meals, his patient also might, but positively not beyond the third day. In the meantime the leg was not improving and the regimen was becoming intolerable, and so Dr. Danielsz was bid prepare to leave Kandy, and if he could not congratulate himself on his professional success, we may yet suppose he was glad enough to escape the attentions of his patient, which now began to assume a form slightly more imperative than was altogether pleasant, and so Dr. Danielsz and his apprentice returned to Colombo and continued no doubt to adorn the profession till the natural close of his not uneventful life.

Towards the end of the Dutch Rule in Ceylon, regularly diplomaed Physicians and Surgeons from the Colleges of Amsterdam, Utrecht and Leyden were sent out to the Colonies, and these most probably made the various civil and military hospitals they found it necessary to establish, serve the purpose of Medical Schools. From among the Hospital dressers and dispensers at these establishments were turned out a lot of men who, combining the European and Native systems, attained to some eminence in the profession; and there are old people yet, who recall not without a touch of affectionate pride, the extraordinary cures and the wonderful operations performed by Drs. VanderLaan, and Jan Lourensz of Colombo, Dr. Gersse of Galle, Drs. Keegel and Janseque of Jaffna, and Pietersz of Matara.

Perhaps the great feature of the Dutch School of Medicine was the liberal use of Mercury and the Lancet which they introduced, and if Dr. Sangrado was not quite eclipsed by the achievements of the Dutch Surgeons, his imitators among the people of the country were no unworthy disciples of that great advocate of Phlebotomy. Indeed, so far was the faith in the lancet carried, that every common barber was instructed in its use, and, as in civilized Europe, the man of soapsuds was too often called upon to open a vein in the arm of him whose chin he had just operated upon. To such a state of proficiency did these men carry the art of bleeding that lacking the lancet they often used the point of their razors.

At any rate it may safely be assumed that at the period of the British accession, a knowledge of European Medicine had made some progress in the Island. Not only were there regularly diplomaed Physicians and Surgeons sent out from Holland, but many Natives and Dutch descendants trained to the profession had commenced to disseminate a truer knowledge of the healing art than had ever before been attempted. The large number of Medical men, whether Dutch or native-born, who took service under the British is sufficient proof of this.

I must not, however, conclude this brief and imperfect reference to the Medical History of our Island, without alluding to the immense services rendered by our Dutch forefathers to the Science of Medicine, by their laborious researches in one of its most important departments—the department of Botany.

It must be remembered that Ceylon possesses the distinction of having had her Flora arranged and described by the great Linnaeus in a work in which he first applied his sexual system in the arrangement of plants. For this purpose he availed himself of the celebrated Herbaria collected by two eminent Botanists, Herman and Hartog, both of whom had been sent out to Ceylon in the Medical Service of the Dutch East India Company, and had spent many years of their life in this labour of love. Herman arrived here about 1671 after a short sojourn in the Cape of Good Hope, and in 1679 returned to Holland on his appointment to the chair of Botany at Leyden, having previously forwarded to his native country many volumes of his Herbaria, including 400 drawings of new plants. Of his labours it may be sufficient to say that on his arrival in Ceylon, he found only *three* plants which he had seen before, while his Ceylon Herbarium is still looked upon as one of the most perfect collections in existence; and well might his biographer, in referring to his arrival here, indulge in the exclamation: "Good God! what treasures were then revealed to the eyes of Herman".

His successor, Hartog, a pupil of Boerhave, likewise visited the Cape, and of him his quaint biographer mentions, that rushing rashly into the jungles of a new vegetation, he was *dilacerated* by a lion, and saved only by a *globus missilis* from his servant, meaning doubtless, a bullet out of a Dutch blunderbuss.

Hartog also prepared a Herbarium which he forwarded to Cornelis Vos, the head gardener at Leyden; but in the words of his biographer "an early fate and perverse diet in a short time carried him away to Flora".

It was with the assistance of these Herbaria that first Burmann in 1737, and shortly after Linnaeus, in 1747, prepared their well known works on the Ceylon Flora, the former under the title of *Thesaurus Zeylanicus*, and the latter under the title of *Flora Zeylanica*. These, as books of reference to the Student of Botany, have perhaps been displaced by the recent and more complete treatise of our eminent Director of the Peradenia Botanical Gardens; but as evidence of the early interest taken by the Dutch in this favourite science, and the marvellous progress made by them in what was *then* an entirely new field of research, they will long maintain a very high rank in every respectable Library. Nor must I forget to record, that the first European writer on Tropical diseases was a Dutchman of the name of Bontius, whose book for several years after its publication was held to be of great authority on the subject.

The English who succeeded the Dutch in Ceylon brought with them a staff of well-qualified medical men. These were connected with the army and were stationed only in those parts of the Island where detachments of soldiers were garrisoned. In number they were few and this prevented their engaging in general practice. Soon, however, the military authorities felt the want of assistance to fill subordinate posts under their Surgeons, and in order to supply this demand, they initiated a system of Clinical teaching, by means of which they turned out a class of men who, though not qualified enough to compete with their teachers in general practice, rose to such eminence afterwards that their opinions

were sought after by the highest in the land. Some of them such as the late Messrs. Ferdinands, Misso, Pierez, and Prins acquired so great a local reputation that they successfully competed with those Surgeons and Physicians who succeeded their respective teachers, and even at this present day there are a few continuing to serve the Government with credit in the lower ranks of the Civil Medical Department.

The names of Drs. Cameron and Templeton will long be remembered as the first teachers of Medical Science in Ceylon under the English Government. But this system of clinical teaching in Military Hospitals was not found to answer as fully as was desired. The Civil Government thereupon inaugurated the scheme of sending young men to the Bengal Medical College, and nothing has conduced more to familiarize English practice amongst the natives of the Island than the services of these young men on their return. They undertook and performed with success the most formidable surgical operations; and the name of Dr. Anthonisz will always be connected with the first successful cases of Oesophagotomy and Ovariectomy in Ceylon. Indeed, if I am not mistaken, the first-mentioned operation was the first successful one of its kind ever recorded in the whole annals of British Surgery. Not only did these gentlemen distinguish themselves as Surgeons, but their training in Calcutta gave them an immense advantage in practical medicine over those who had been exclusively taught in England in consequence of the opportunities they enjoyed of the Clinical study of tropical diseases. Their success as medical practitioners has therefore been proportionately large. The Government have, however, ceased to avail themselves of the kind offices of the Bengal Government, and the once yearly exodus of young men to Calcutta, in quest of a medical education, has altogether ceased. But allow me to hope—and it is a hope which depends for its fulfilment more on your *own* exertions than the liberality of Government or the efforts of your teachers—allow me to hope that our present School will afford the education for which, till recently, we have been indebted to India, and supply a want that had been felt and acknowledged since the earliest days of British rule, but which, thanks to the far-seeing policy of Sir Hercules Robinson, is now a thing of the past. For without pretending to any unnecessary degree of modesty, I think I am justified in claiming for that school, so far as it has gone, a very marked amount of success. So long as the same liberal policy continues and governs the destinies of the people of this country, the future of the Ceylon Medical College cannot fail to be full of encouraging hope. It has, I know been said that the present curriculum of this school is defective in so far that it secures but an imperfect instruction of the Medical student, in other words that we are going to set loose upon society a body of young men "perfunctorily educated" and therefore imperfectly qualified to practise Medicine and Surgery. This is a very serious charge, and if generally entertained is likely to affect the prosperity of the school. I am glad to have the opportunity of telling you that our curriculum is as complete and ample as it is possible to make it in keeping with the objects detailed in a liberal prospectus. Without entering into any lengthy justification of the

course we are pursuing, I may simply mention that the subjects of study are more numerous and comprehensive than those which only a few years ago formed the standard of education for a Membership of the Royal College of Surgeons of London.

I am also not unaware that in some quarters the question has been asked, "what are the future Medical men educated in this School to do for a living? or what guarantee of employment have the Government held out to the youths who devote three years of their time to acquire a profession for the exercise of which it is asserted they can find no field in Ceylon?" Now, a greater fallacy than this has never been put forward; indeed, the fallacy is so apparent that it is hardly possible to control one's patience at the apparent sincerity with which it is advanced. However, as not a few seem to have been converted to this opinion, it would be as well to discuss it here. It is one of the great axioms of political economy that supply and demand regulate each other, nor will it be denied that the demand for Medical men of the class whom we expect to be able to send out *has been and still continues* to be admittedly great. The Medical School therefore, in endeavouring to supply this demand, not only trains up a number of youths to a *profession*, but also furnishes them with the readiest and surest means of honourable and remunerative employment. No one who has studied the medical requirements of the country will have the hardihood to deny that Ceylon offers a wide field of usefulness to properly qualified Medical men. European Medicine, except in our principal Towns, and perhaps at stations along the main road, is absolutely unknown in the outlying villages: and it would be no extravagant approximation to say that to a population of two and a half million there are hardly more than fifty or sixty Medical men. The Medical wants of this neglected population are it is true administered to by the *Vederale*, supplemented in not a few cases by the midnight orgies of the Devil dancer. The people who employ the *Vederale* and the Devil dancer do so, *not* from any conviction of their superiority over the practitioner of European Medicine, for they have never had the opportunity of making the comparison, but from sheer *necessity*. In proof of this I need only point to the *Native* population of Colombo and its vicinity, among whom the several practitioners of the Town find a fair field of work. In this case the prejudices of the people have been overcome, and the superiority of European Science established. There is not the least reason why the same should not be done in every native village. Perhaps the early experiments in this direction may have to be carried on under more than ordinary difficult circumstances, but once lead the people to feel the superiority of your knowledge, and they will not be long in acknowledging it. I can illustrate this best by referring to my own personal experience of the Northern Province, where the great mass of the people, simply because they have *longer* enjoyed the advantages of European practice so generously introduced by the American Mission, than the inhabitants of any other part of Ceylon, have little or no faith in their own Native Doctors; and it is a well-known fact, that the number of patients who resort to the Friend-in-Need Society's Hospital at Jaffna, is *infinitely larger* than the number who voluntarily resort to any Civil Hospital in the Island. To such an extent indeed has the confidence of the Natives in

the North been won over to the superiority of the Western System of Medicine, that to supply the want of Medical men among the people, Dr. Green has been compelled to organize a Vernacular Medical Class for whose special use he has himself translated the English text books into Tamil.

The creation of an artificial want is always a triumph of civilization—nor is the truth of this position affected by the possible or probable consequences that may flow therefrom. Indeed, civilized man has taught his savage brother many a want without which the latter would have been happier. But the fact nevertheless remains that wherever man is made to feel the want of anything, it will be supplied. Take for instance the rapid spread of the love for ardent spirits in this country within the last twenty years. On what hypothesis than that we *created* the want and it is supplying itself, can this be accounted for? Similarly take the case of Tea and Coffee, things altogether unknown in Europe a couple of centuries back, but *now* almost as necessary to every European as fire or water. Without however multiplying instances, I think it may safely be assumed that once you teach the people to feel that they cannot do without something, the supply will always be equal to the demand. If this be true in many things pernicious in themselves, how much more so is it not in things which contribute to the happiness and well-being of our fellow men.

Nothing perhaps has done more harm to the youths of this country than the idea that Government must find employment for every young man they educate. Not enough that they must be at the expense of educating every boy that comes to their schools, but forsooth they must impose upon themselves the additional penalty of providing a living for him. This idea of Government support has been the bane of the Ceylon youth. He believes, or his father does for him, that Government are bound, *because* they educated his boy, to employ him also, whether they required his services or not, just as the father believes, because his son is of age, he ought to marry, whether he wanted to or not. The idea is so absurd, that it is a marvel people living in the middle of the nineteenth century, and with some pretensions to European ideas, should seriously entertain it for a moment. It is therefore right to convince this class of disputants by telling them at once that the Government are not bound to employ those whom they educate—the supply must in this as in everything else be regulated by the demand.

To the young men whom the Government are educating in this school will belong the high privilege of both creating a want and supplying it. Your mission is to go forth among the people, and to teach them the superiority of European Sciences over Native empiricism, and this done the Missionary in the cause of suffering humanity will not go without his reward. The prospect before you, far from being disheartening, is most encouraging, while you also calculate on the support which a liberal Government (always ready to recognize usefulness and merit) may be reasonably expected to extend. My advice to you, the Students of the Ceylon Medical School, is to go on as you have begun and prosecute your studies with the same diligence you have hitherto shown. Trust to yourselves more than to any one else, *aye*, more than to the Government. Let singleness of aim, and an honourable ambition

to prove worthy of the noble calling before you, animate you, and not only will you surely *deserve* but you will *command* success. Let not present difficulties discourage you, much less allow fears of the future to cloud over a prospect fair and promising in every aspect. Above all, never anticipate evil, but always hope for the best: and with faith in the noble mission you are preparing to enter, and in humble reliance on the goodness of the Creator, whose creatures you are now being taught to relieve from pain and suffering, gird up your loins for the serious business of life.

THE REFORM OF THE CONSTITUTION.

In the issue of the *Journal* for April 1945 we published the full text of the memorandum presented to the Soulbury Commission on behalf of the Dutch Burgher Union. The representations embraced the following heads:—(a) the Franchise (b) Qualifications of Councillors (c) Representation (d) the Legislature (e) the Executive (f) the Public Services. Without going into details, it will be sufficient to say that the deputation laid great stress on the creation of a Second Chamber and of a Burgher Electorate similar to that which obtained sometime ago, and they asked that, in the event of the establishment of a Council of 100 members under the new Constitution, the Burghers should be allowed to return five members.

The Commission, after considering these suggestions, recommended a First Chamber, to consist of 101 members; of whom 95 shall be elected and 6 nominated by the Governor; and a Second Chamber to consist of 30 seats, 15 of which shall be filled by persons elected by members of the First Chamber, and 15 by persons chosen by the Governor-General in his discretion. The reasons for recommending nomination instead of election were stated by the Commissioners to be as follows:—

"315. We should like to have been able to dispense with nomination, but in view of the virtual impossibility of fitting the European or the Burgher communities into the electoral scheme of S. P. XIV, we think that, as at present, the representation of these two communities should be secured by nomination. It was proposed by the representatives of the Burghers that they should have a special electoral roll, and that the island itself should be constituted a single constituency for a separate Burgher electorate. This was the position between 1923 and 1931. A similar proposal was put forward to us by the Europeans. Apparently this method of election is preferred to nomination, because, we were told, the charge was constantly made against Nominated Members that they were the "hirelings and darlings of Queen's House," and the mouth-pieces of the Governor who nominated them. We appreciate the feelings of the Nominated Members, though we cannot suppose that they take this charge very seriously. But this method of election would be unreservedly communal and, as already pointed out, we desire, so far as possible, to discourage a reversion to communal representation. A similar consideration applies to the representation of the Europeans. Moreover, as regards the Burghers, the considerable, though perhaps not insuperable, administrative difficulty in determining the composition of their electorate, serves to reinforce our disinclination to recommend a separate electorate for them".

The Commissioners then went on to say:—

"316. As regards the Muslims (Moors and Malays), there are at present in the State Council two nominated representatives of the Muslim Community. We hope that as a result of the delimitation of electoral districts to be undertaken

by the Delimitation Commission, it will no longer be necessary to represent the interests of this community by nomination to the First Chamber, and that an adequate number of Muslims will find their way to it by the process of election. Should our hope, however, be disappointed, it will be necessary to resort to nomination as at present".

The proposals of the Commissioners, with some modifications, were duly approved by His Majesty's Government, and brought up before the State Council in the form of a motion to the following effect:—

"This House expresses its disappointment that His Majesty's Government have deferred the admission of Ceylon to full Dominion Status, but in view of the assurance contained in the White Paper of October 31, 1945, that His Majesty's Government will co-operate with the people of Ceylon so that such status may be attained by this country in a comparatively short time, this House resolves that the Constitution offered in the said White Paper be accepted during the interim period".

In view of the fact that, under the Commissioners' proposals, no definite number of seats has been assigned to the Burghers, whose representation might be adversely affected in the event of the Muslims not finding adequate representation wholly by election, and thus having to depend partly on election and partly on nomination, it was felt that Burgher representation should be made more secure. Mr. G. A. Wille therefore put this point of view very strongly before the State Council, and while accepting the new Constitution, he expressed the hope that the Burgher Community would find adequate representation in keeping with its importance. We give below his remarks in full:—

"I am sure, Mr. Deputy Speaker, that on this occasion every speaker would like to congratulate the Hon. Leader on the very great ability which he has shown in introducing this motion.

The motion has two parts to it, one is an expression of a sense of disappointment. I cannot honestly associate myself with that sentiment because, as you know, I never expected Dominion Status to be granted straightaway. I think the most valuable part of the White Paper is the passage in it which reminds us that Dominion Status cannot be improvised so to speak, by means of a constitutional document but must be evolved by experience.

I come to the more practical part of the motion, and that is the acceptance of the Constitution that is offered. I certainly, on behalf of my community, might say that we very gladly accept the Constitution but just as the Hon. Leader has accepted the Constitution, because of the promise that has been held out to this country that Dominion Status will be granted in a very short time, so my assent is also associated with a hope that the Secretary of State when he considers the views that are expressed by me here will remedy the serious grievance that we, Burghers, feel we suffer from.

You will remember, Mr. Deputy Speaker, that amongst the newspapers in London that commented on the Soulbury Report was the *London Economist*, a paper which always shows penetrating insight into any question with which it deals; and what it said has been brought home to us very closely because we agree with the view that although communal representation may do very little harm, representation on the lines which have been imposed is likely to end in the suppression of the minorities.

I feel very strongly that I ought on this occasion to urge the point of view of my community because, as you know, we have played an important part in the administration and history of this Island and are a part of its permanent population, and although we are the smallest community in that population I do not think I can let our case go by default. The provision that has been made is very scanty so far as the representation of Burghers goes. In spite of what the Hon. Minister of Health said with regard to the beating of the communal

drum, I wish to emphasize that fact. The Soulbury Commissioners themselves pointed out that if the question of representation is fundamental to any Constitution, it is far more fundamental to the Constitution of a country which contains a heterogeneous population. Now how is the matter dealt with so far as the Burghers are concerned?

The Soulbury Commissioners state that according to the Ministers' plan there is to be a House of Representatives consisting of 95 Elected Members and 6 Nominated Members. The Commissioners approve that number as reasonable considering the extent of our population. Then the Commissioners go on to say that they would have liked to abolish nomination altogether, but because the Europeans and Burghers cannot be fitted into a territorial scheme therefore they consent to 6 Nominated Seats. One would infer from that that the 6 Nominated Seats would be reserved for the Europeans and Burghers although even so the number is quite insufficient. But in the very next paragraph the Commissioners go on to say that they trust the Muslims for instance will find adequate representation for themselves by means of the demarcated areas that are contemplated. But if their hope in that respect is disappointed then they think that nomination will have to be resorted to. So there is the certainty, if the number of Nominated Seats is limited to 6, that the Muslims, if it becomes necessary, will encroach on the Nominated Seats meant for Europeans and Burghers. It is inevitable. I do not see any objection to any larger number of Nominated Seats being provided in order to meet the necessities of the case as they may arise.

For instance, Governor Caldecott in his Despatch pointed out that there should be 4 seats reserved for the Europeans and 2 for the Burghers and 2 other seats provided for any other interests that may require nomination. So that, in principle, there can be no objection whatever to definite numbers being stated. The House will also remember what the Donoughmore Commissioners recommended. Before passing on to that recommendation I might state that Governor Caldecott contemplated 8 Nominated Seats in all when he envisaged an increased House of only about 70; that is to say, the present House added to by about 10 extra territorial seats which would go to the Kandyans.

The House will remember that the Donoughmore Commissioners recommended a House of 65 elected members, and as against this number they recommended so many as 12 nominated seats of which they said that Europeans might have up to 6. Now our present Constitution is going to provide in the House of Representatives 95 Elected Members. So who will say that the nominated seats provided in the Soulbury Report is adequate? But when the Donoughmore Commissioners' recommendation was modified the total of elected seats was reduced to 50 and the nominated seats to 8. The House will see the result. Today the Burgher Community is represented here by just 1 Member who is hardly well enough to appear in public at the present moment, and there is nobody to take his place. I hope it will come home as one illustration of the great need for a more liberal representation of our community under the proposed Constitution.

I wish to say something on the subject of communal representation because I think the mind of the Secretary of State has to be disabused on the matter. The House will remember that the trouble started when the Montague-Chelmsford Commission reported on the Indian Constitution. They were the first to condemn communal representation. But yet they could not avoid facing facts and so they provided schemes of communal representation. As the House knows, the India Government Act of 1935 is based on communal representation.

Then I would like to point out that the Donoughmore Commissioners were simply repeating, as regards communal representation, what the Montague-Chelmsford Report had said. They seemed to be most illogical because when the Donoughmore Commission came to this Island there had been communal representation for 100 years, and although they condemned it very strongly as being a canker on the body politic, they admitted that communal members almost to a man had risen above communal considerations and paid heed to the general interests of the Island. It was therefore clearly a case of *non sequitur* to

say that communal representation ought to be abolished, and it only shows that when even able men adopt a deductive theory they cling to that theory in spite of what inductive evidence points to.

After the Donoughmore Commission came the Soulbury Commission. And what did they find? Their Report teems with passages which go to show that Ceylon is hardly suited for complete territorial representation. In fact, you will remember the passage in which they say that the Donoughmore Commission has been blamed for the growth of communal feeling; but they are very emphatic on the point that racial feeling in Ceylon is almost endemic, very deep-seated, very widespread, almost an antiquity. I do not think that recent history has failed to teach us tragically that racial feelings are a part of human nature and we cannot ignore them in any Constitution we may frame.

Very often when the subject of communal representation is mentioned the blame is put on the minorities as if it is they who suffer from communal feelings, but I can refer to passages in addition to that just quoted from the Soulbury Commission's Report to show that the whole population is tainted with communal feelings; and why the minorities ask for special representation is not because they suffer from communal feelings but because human nature being what it is there is communal feeling in the whole population.

I should like to refer to another passage in the Soulbury Report in which they suggest certain devices for getting over the difficulties that minorities have to face. They suggest the introduction of multi-member constituencies and the demarcation of territories with a concentrated population, where there is any such, of Muslims or Burghers. In that way they think it will be possible for Muslims and Burghers and others to succeed owing to the clash between other creeds and races.

That was a strange suggestion to make. I could hardly believe my eyes when I read it. I was wondering, "Do I sleep? Do I dream?" Here are men burning incense to the god of territorialism and practically putting a premium on communal feelings. It only shows that there is in the emphasis laid on territorial representation, a good deal of make-believe.

I do not want to take up more of the time of the House, and I am not physically capable of doing so, but I would like to refer to one or two authorities quoted sometimes against us and some which are on our side. You have the case of Canada which is often referred to as a standard example to show that you have only to give responsible government to any community that has racial differences and then those differences vanish. That is only a partial statement of the case. Lord Durham emphasised the point that the French and the English should have fair representation as a necessary aid to responsible government. Yet responsible government did not altogether succeed. It took another 20 years before a Federal Government was established in order to give Lower Canada its own legislature and Upper Canada also its own legislature. I trust that this oft misquoted chapter of history will be remembered not against the minorities but in their favour.

Then, Sir, it was only a month or so ago that the present Prime Minister, Mr. Attlee, told the British Trade Union Congress that where the suppression of minority views takes place there is no real democracy. That is in accordance with facts.

I have already quoted to you what the *London Economist* said and that is a warning to be borne in mind. I do not say it is the intention of any community here, the major community particularly, to exterminate politically any of the smaller communities, but as an old philosopher pointed out with great commonsense:

"Things are what they are and the consequences of them will be what they will be", whatever men intend.

and in the Constitution as proposed the Burghers will have very little room for political life.

I wish to add in regard to the Burghers—and the Leader of the House himself acknowledged it generously—that they played a considerable part in the progress of Ceylon during the last century. They led all public movements with great acceptance to the more permanent communities in the Island, and if things

have now changed there is no reason why they should not be given an opportunity of contributing as much as they can, in spite of difficulties, so far as circumstances permit.

I do not want to discuss any of the constitutional questions raised in the new proposals. I only say that we accept the New Constitution and trust that in the administration of the Island in the next few years Ceylonese will show such equitableness and capacity that a further step forward may be taken as soon as possible."

DUTCH MONUMENTS.

Under the auspices of the Standing Committee for Historical Monuments and Manuscripts, Dr. S. Paranavitana, the Archaeological Commissioner, at a recent meeting reviewed the steps so far taken to conserve Dutch Monuments and to proclaim them as places of archaeological interest. The talk was preceded by a short paper by Mr. R. L. Brohier, the Secretary of this Standing Committee, which provided a background for the speaker's remarks.

Dr. Paranavitana prefaced his talk by observing that he had come more with the object of obtaining information on the subject than of imparting it. He invited suggestions from the members of the Union and others interested in the preservation of the Dutch Monuments already taken over by the Archaeological Department, and of those which should be protected or conserved as coming within the terms of the Antiquities Ordinance.

Describing the steps taken to protect the Dutch Churches at Kalpitiya and Manaar, Dr. Paranavitana proceeded to show how in the case of some buildings and other monuments, considerable damage had already been done by the time his Department took some of them over for appropriate action. They had to be thankful to Mr. G. A. Wille, who took up the question in the State Council in 1940, as a result of which the Government received an impetus to take a more practical interest in the preservation of Dutch monuments. He explained that the monuments in private ownership could only be declared "protected" under the Antiquities Ordinance, while those belonging to the Crown could be proclaimed Archaeological Reserves. Those so far proclaimed as Reserves were: The Forts at Galle, Kalpitiya, Jaffna, Batticaloa, and Katuvana; the Star Fort at Matara, and the Dutch Burial Ground at Negombo.

Dr. Paranavitana said that the Dutch historical monuments, which were antiquities in the sense that all memorials prior to 1817 were considered antiquities, should have an equal place with other ancient monuments in the education of the people.

Referring to the modern accretions on the sites of monuments, he remarked that every endeavour would be made to have them removed. In Jaffna, Galle and other important places, custodians were being appointed to look after the monuments. A good idea would be to have proper descriptions of the Dutch monuments made and published. They should have an architectural survey of all Dutch fortresses in the Island, and published illustrations for the

information of those interested in Dutch architecture. He had that project in view and he invited the assistance of those who were in a position to help him in that task, as well as the preparation of an architectural monograph to those monuments.

Dr. Paranavitana further suggested the publication of a small pamphlet or handbook for the benefit of visitors and tourists, who should find in such literature, brief descriptions of the salient historical and architectural characteristics of the more prominent monuments. If such a work was done, those monuments could play a greater part in the teaching of history than they did today. The Dutch monuments were well suited to that purpose, because they were located in the popular towns in the Island.

The following is a summary of Mr. R. L. Brohier's paper:—

When I had the pleasure of addressing you sometime ago on the objects of the Historical Monuments and Manuscript Committee, I reminded you that there were three foundations on which history reposes, namely, Tradition, Monument and Manuscript. I ventured to say that the sense of Sinhalese nationality would not have survived 2000 years, but for the visible evidence of their past greatness. I observed that the monuments of the Dutch period were the most tangible links with a past which helped us to establish communal identity. The scant notice we have taken of the Dutch monuments hitherto, does not redound to our credit.

The more prominent memorials of the Dutch period are the Forts and Churches. Of the larger Forts we still have Galle and Jaffna intact. The demolition of the Galle ramparts was threatened some decades ago, but up to now they continue to impart a peculiar picturesqueness to the town. There are smaller Forts at Kalpitiya, Manaar, Hamenheil, Batticaloa and Matara, all in fair preservation; and a few remains at Negombo, Kalutara and at some places a few miles away from the coast. Naturally very little is left of the Fort of Colombo. The ramparts were pulled down about 100 years ago to make the town more spacious and breezy. Until recently there stood behind Queen's House an unique wicket-gate. This too was demolished with the recklessness which seems to have been a feature of the destruction done in the recent past. The portions most distinctly Dutch about these Forts is the Gateway. We should endeavour to have these at least protected for all time.

Regarding the larger Churches, the one at Galle known as *Groote Kerk*, and the one at Colombo, in the Gorden Gardens, were demolished before British occupation. The Jaffna Church, the oldest of this class of building, is the property of the Crown. The Galle, Matara and the Wolvendaal Churches belong to the consistory of the Dutch Reformed Church. They are all unique repositories of Dutch history, and some joint action between Government and the private owners for protecting the more important memorials in them seems desirable.

There are a few small churches in the Jaffna Peninsula, in ruin. They have special architectural features, and are well worth pre-

serving for visitors imbued with antiquarian interest who may find themselves in the northern parts. Negombo had a church, and so had Batticaloa, but they have disappeared.

We next come to the old Dutch "Kerkofs" or burial grounds. No visitor to these landmarks located at all important places in Dutch times can have failed to notice the carelessness and want of reverence for these memorials displayed by the successors and descendants of the Dutch. The easily portable head-stones have been removed; some have been cut up for building purposes and to pave the floors of private houses. Others served excellently as coverings for drains and for steps. Evidence is not wanting that these Dutch tomb-stones were used for commemorating persons who died in the British period, by fresh inscriptions on the reverse of the stone. Many a stone set in brick-work, or used as mural tablets in churches, possibly have earlier Dutch inscriptions on the back of them.

There are few Dutch buildings of the domestic type extant in Colombo. The last century saw the modernisation of many of them. After much search only one of them can be found in Chatham Street. In the Pettah, which remained a Dutch quarter longer than the Fort of Colombo, many distinctive features of the Dutch buildings were recently disclosed when demolition was effected to provide fire-gaps for the city. In Prince Street there still stands the old Dutch Orphan House, now the Post Office. It is an unique relic of the period.

The only outstation town which is still redolent of the period in which it was a Dutch settlement is the Galle Fort—narrow streets, wooden pillars, peculiar ornamental fanlights and doorway lintels, floors paved with large bricks, and the characteristic feature of Dutch colonial architecture, the gable, are still much in evidence.

The seeker after relics of Dutch times in Bentota will find an old church and school hall, still being used as a school. It has a history and an inscription. At Ambalangoda there is another church-school, now used partly as the Resthouse garage and partly as a Village Court. What is to be deplored is the fact that this building was paved with the grave stones of prominent personages who were buried there. These possibly still lie below the present floor. It should be no great task to move them to a place of safety.

For what was done in the past the gratitude of every member of our community must go out to the small band of Revenue Officers who directed their energies to preserve the relics of the Portuguese and Dutch times by every possible means. Foremost among them was J. P. Lewis. He left no Dutch monument unvisited, and essayed a great task indeed when he brought them to the notice of the public in his book "Tombstones and Monuments in Ceylon."

Sir Emerson Tennent referred to the Dutch in Ceylon as 'an expiring community in Colombo'. It is gratifying to know that

94 years after, this expiring community can view the memorials of the Dutch period with a measure of interest. It is ridiculous to imagine that we can rectify the neglect of a century and a half in a decade or two. This work of conservation and preservation is one that will need the co-operation of generations. What is more, we must realise that there will be cases where sentiment must give way to utility. There are alterations which must involve the dispersion of some of these memorials, but happily that day when demolition or accretion was left to the will and decision of persons who were not competent to decide, have passed away. We embark on a new era with much greater hope that the monuments of the Dutch Period will find a place in imparting the history of Ceylon's past.

GENEALOGY OF THE FAMILY OF HASSELMYER OF CEYLON.

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

I.

Johannes Hazelmyer of Eyzerloon, Corporaal in the service of the Dutch East India Company, married in the Dutch Reformed Church, Wolvendaal, 13th May 1770, Catharina Spaar, and he had by her:—

- 1 Johannes, who follows under II.
- 2 Maria Francina, married in the Dutch Reformed Church, Wolvendaal, 2nd May 1790, Jean Henry Batta of Deone, Soldaat in the Dutch East India Company.

II.

Johannes Hazelmyer, baptised 5th May 1771, married in the Dutch Reformed Church, Wolvendaal, 15th April 1810, Johanna Henriatta Matthysz, and he had by her:—

- 1 Johan Andreas Francois, who follows under III.

III.

Johan Andreas Francois Hasselmeyer, baptised 27th January 1812, married in the Dutch Reformed Church, Wolvendaal, 11th May 1840, Anna Helena Ebert, baptised 9th October 1808, died 23rd January 1876, daughter of Roeloff Hendrik Ebert and Johanna Susanna de Waas. (D.B.U. Journal, Vol. VI, page 78). He had by her:—

- 1 Edmund Joseph, who follows under IV.
- 2 Johanna Hendriatta, born 28th April 1845, married in the Dutch Reformed Church, Wolvendaal, 1st May 1865, Edwin Duncan Soerts, Head Clerk, Kachcheri, Galle, born 21st September 1843, son of Henricus Alexander Soerts and Elizabeth Henrietta Lourensz. (D.B.U. Journal, Vol. VIII, page 71).

IV.

Edmund Joseph Hasselmeyer, born 16th April 1842, died 1898, married in Holy Trinity Church, Colombo, 23rd August 1874, Elizabeth Irvine, and he had by her:—

1. John Francis, who follows under V.

V.

John Francis Hasselmeyer, born 27th March 1876, married in St. Paul's Church, Pettah, Colombo, 30th April 1913, Joslin Ella Pieres, born 26th November 1876, daughter of Edward Pieres and Susan Williams. He had by her:—

1. Jocelyn Edward Karl, born 24th February 1914.
2. Lucille Irvine, born 14th March 1915.
3. Edmund Vernon Royce, born 10th April 1917.

AN ACCOUNT OF CEYLON

BY THOMAS PENNANT.

(Continued from Page 50 of the issue for October, 1945).

The *Pandanus Odoratissimus*, Linn. *Suppl. Pl.* 4. 424, *Rumph. iv. P.* 139, *tab.* 74. *Bromelia*, &c. *Fl. Zeyl. P.* 54, is a native of this island, and also of Egypt.* It is the most fragrant of flowers, and its scent so diffusive, that a single spike will perfume a whole chamber. It has the appearance of the *Ananas*, or Pine-apple. There are many varieties of it in Rumphius. The finest he distinguishes by the name of the Wild Pine. The Portuguese call it *Ananas Brava*. The fruit is red, and of the size of a melon. The Juice is used medically in the *Erysipelas*, &c.

Sativa, v. *tab.* 130. This species has a clustered root; grows wild in Jamaica, but is greatly cultivated in India as a food. *D. Pentaphylla*, v. *tab.* 127, and *Alata*, *Brown's Jamaica*, 359, *Gerard*, 925. The last the useful yams of the West Indies, are of equal service for their salutary roots as a food. These, and numbers of other congenerous twining Plants, assist to support the Indian Peasantry, content with simple diet.

Papaya, *Trew Ehret tab.* 8, is common to the East and West Indies, and to Senegal. It is a singular tree, having the fruit growing out of the sides of the stem, of the form of a melon, and ribbed, filled in the inside with seeds, and is as large as a child's head: the stem is quite straight, the leaves large, and divided into numbers of lobes. This tree is supposed to have been introduced by the Portuguese from the Brazils into the East Indies; many other species, now common there, are thought to have been brought by them from the new world.

Paradisiaca, v. *tab.* 60, *Trew Ehret. tab.* 18, 19, 20. This is the celebrated plant which the Jews believe to have been the tree of knowledge of good and evil, placed in the midst of the Garden of Eden, which

*Forskhal, *Pl. Egypt P.* 172.

our great mother was forbidden to touch; and by her disobedience brought such heavy penalty on all her offspring. Milton does not attempt to describe it; he only says—

A bough of fairest fruit, that downy smil'd,
New gather'd, and ambrosial smell diffus'd.

Moderns do not speak in raptures of the fruit. Sir Joseph Banks gives the most favourable account, that they all have a pleasant vinous taste. Three species merit that praise; the others must be dressed by frying or boiling, and so eaten as bread. But the form of the plant is the most grotesque in nature, and most rich when laden, as it is, with its splendid looking fruit. The stem grows to the height of ten or twelve feet, and to the thickness of a man's leg, yet can readily be cut through with a knife; neither does it live above two years. It cannot rise to the dignity of a tree. Its leaves are the largest of any known vegetable; some are more than twelve feet long, and two broad; are very smooth, of an elegant green above, and yellow beneath; they more resemble paper than a leaf, and give a most rustling sound. The fruit grows in vast clusters, and is of an oblong shape, and is filled with a pulp soft as butter. Doctor Trew, by the skilful hand of Ehret, gives of it the most comprehensive idea.

Pala Plinii. This fine plant was not overlooked by the ancients. Pliny certainly means this species by his *Pala*, which he describes in these words, lib. xii. c. 6,—"Major alia poms et suavitate praeccellentior, quo sapientes Indorum vivunt. Folium alas avium imitatur longitudine trium cubitorum, latitudine duum. Fructum cortice emittit, admirabilem succi dulcedine, ut uno quaternos satiet. Arbori nomen palae, pomo arianae."

This account agrees well, not only in the size of the leaves and fruit, and delicacy of the pulp, but it also gives us reason to suppose, that there had been some tradition delivered down to the Indians of its having been the Paradisiacal tree, and that it continued the food of the wise men, or the Brahmins, as if it was supposed to still have power of imparting wisdom to those who fed on its fruits. Linnaeus gives the name of *Musa sapientum*, Trew's Ehret, *tab.* 21, 22, 23, to another species, with a shorter fruit. By the trivial he seems to think *this* to have been the tree of knowledge: but to decide on the important dispute is far beyond my abilities.

Serpentinum,—vii. *tab.* 16 is a plant of most potent virtues, as an alexipharmic, and has been spoken of before.

Orientalis,—iv. *tab.* 71, is the *Roffu*, the bark of fishermen, from its great use in dying their nets, and giving them durability.

Nodosa, *M. Bigemina* *M. Entada*, *Jacq. Am.* 265. *tab.* 183. *M. Scandens*, *Rumph. v. tab.* 4. *M. Virgata*, *Burman. Zeyl. tab.* 2. *M. Caesia*, *Fl. Zeyl. p.* 217. *M. Pennata*, *Burman. Zeyl. tab.* 1, a most elegant species, with the flower branching on the summit in the lightest manner. *M. Tenuifolia* *Syst. Pl. iv.* 353.

Ficus, Indica, *Rumph. Amboin. iii. tab.* 85. I have, at page 307, quite out of course, anticipated the account of this wonderful species, perhaps through zoological partiality.

Religiosa is perhaps the *Arbor conciliorum* of Rumphius, iii. *tab.* 91, 92, *Arcalu, Rheed. Malabar. 1 tab.* 27. This is also a very singular

kind; the body rude to the highest degree, as if formed of the accretion of many trunks, angular, and in many places cavernous. The branches spread out most extensively on the sides, grow across, interwoven with each other, and often growing together, so that the whole has the appearance of some *Lithodendron*: the leaves of a pleasant green, and placed so closely, as to form the thickest shade: the fruit small and round, of a faint taste, but are quickly devoured by the birds.

This tree has been venerated in India from the earliest times. The god *Ram*, charmed with its grotesque appearance, directed that worship should be paid to it. The superstition has been retained to this day. It is called the Pagoda tree, and tree of councils: the first from the idols placed under its shade; the second, because meetings were held under its cool branches. In some places it is believed to be the haunt of spectres as the antient spreading oaks of Wales have been of fairies. In others are erected, beneath the shade, pillars of stones or posts, elegantly carved, and ornamented with the most beautiful porcellane, to supply the use of mirrors. Near Tanjore is one of a most prodigious size.

(To be continued).

NOTES OF EVENTS.

Summary of Proceedings of the General Committee—16th October 1945:—(1) A vote of condolence was passed on the death of Mr. D. D. Jansz. (2) A vote of thanks was passed to Mr. de Wildt, Mr. A. C. Tutein-Nolthenius and the Amateur Cine Service for their assistance in the Cinema Show in aid of the Help Holland Fund. (3) Mr. T. B. Collette was appointed Secretary of the Entertainment Committee *vice* Mr. F. W. de Vos resigned. (4) A vote of thanks was passed to Dr. R. L. Spittel for the gift of a piece of land donated to the Union for a Home for the Poor. (5) Mr. H. E. S. de Kretser undertook to arrange for a Programme of lectures. (6) It was decided not to re-let the D.B.U. Rooms when they next fall vacant pending a decision as to their future use. (7) Mr. Leslie Foenander was admitted as a member.

20th November, 1945. (1) Votes of condolence were passed on the deaths of Mrs. J. P. de Vos, Mr. L. C. Austin and Mr. H. L. Bartholomeusz. (2) The President reported that a cable had been sent to the Secretary of State urging allotment of a specific number of seats for the Burghers and others. (3) Decided that as the Dutch Burgher Union was founded for cultural and social service purposes and not for political purposes, it is considered desirable that in future its activities should be confined to the furtherance of the objects specified in the Constitution. (4) It was reported that a total of Rs. 3,742.66 had been collected for the Help Holland Fund. (5) The following new members were admitted:—Messrs. R. L. G. van Houten, H. V. T. Leembruggen, E. St. C. Rode, H. H. Bartholomeusz and F. S. V. Wright.

18th December, 1945:—Votes of condolence were passed on the deaths of Mr. H. L. Wendt and Mrs. Martensz, mother of Mr. J. A. Martensz. (2) A report was read regarding the work done by the

St. Nicolaas Fund, and the Committee in charge of the Fund requested that it should be brought into relationship with the Dutch Burgher Union. The request was acceded to and the following members were appointed to form the St. Nicolaas Home sub-Committee:—The President, Secretary, and Treasurer (*ex-officio*), Messrs. O. L. de Kretser (Sr.), J. R. Toussaint, R. L. Brohier, C. A. Speldewinde, Alex VanderStraaten, E. A. VanderStraaten, I.S.O., H Vanden Driesen, Dr. Sam de Vos, Miss Violet vanderStraaten, Messrs. C. P. Brohier, C. L. Beling, Col. V. H. L. Anthonisz, Col. W. E. V. de Rooy, Mr. Kenneth de Kretser, Mrs. A. L. B. Ferdinand, Miss M. Vanden Driesen, Mrs. R. B. Jansz, Dr. R. L. Spittel, and Mr. Fred Loos (Secretary and Convener) with power to co-opt members, its duties being to collect funds and to build, equip, maintain and administer the proposed Home. (3) The question of appointing a full-time Secretary and Treasurer was considered, and the following Committee was appointed to report on the matter:—The President, Secretary, Treasurer, Messrs. J. R. Toussaint, E. A. VanderStraaten, R. L. Brohier, W. E. V. de Rooy, C. A. Speldewinde, F. R. Loos, C. L. Beling, Dr. V. R. Schokman, and Dr. Sam de Vos. (4) Messrs. R. C. W. Paulusz and Mr. F. V. Ferdinands were re-elected as members.

Founder's Day—We publish elsewhere Mr. W. E. V. de Rooy's address on Founder's Day, and we give below the President's remarks at the opening of the Celebrations. Mr. Kenneth de Kretser said: "This is our Day of Remembrance. To-day, as in previous years, we have gathered here to pay tribute and honour the memory of the late Mr. R. G. Anthonisz, the Founder of the Union, whose portrait you see yonder. Thirty-seven years ago the late Mr. Anthonisz, that great and simple man, assisted by a few others, had the foresight to realize that unless our Community was united by an Association of this nature, we were in danger of losing our identity and place in the well-being of the Country. We, older members, who had the privilege of meeting and knowing him, will not forget him—to you younger members his is but a name, but just as you were taught in History to remember great men, I ask you to think of Mr. Anthonisz as one who strove his utmost to up-lift and keep the Community together. We are to-day passing through critical times, and at no period in the history of the Community has it been so necessary for us to keep together and maintain our identity. Just as an Englishman, a Frenchman, a Sinhalese or a Tamil is proud of his identity and holds it sacred, so is a Dutch-Burgher. We are proud of the tradition and culture left to us as our heritage by our forebears the Dutch. There is, however, one important difference between the Europeans who live here and ourselves, and that is to us Ceylon is the land of our adoption, i.e. our home, and therefore, although we are Dutch Burghers, we are not unmindful of the fact that we are also Ceyloneses.

"Our relations with the other Communities have always been cordial and I trust will always remain so. Although I say it myself, I think we have earned a reputation for our integrity, intelligence and good citizenship, and the other Communities may rest assured that we are ready to help them, for we are as keen as they are to see the country advance so long as it is in the right direction. We have

with us to-day a few representatives of the other Communities, and I wish them to know that we are very happy to have them with us on this memorable day. We also have the Founder's son-in-law, Mr. Koch, who is here on a holiday from Australia. We are very pleased to see him. At our Founder's Day celebrations we make it a point to refresh our minds in regard to our past history and what we stand for. To-day we have our good friend, Col. W. E. V. de Rooy, to tell us about the history of our Union. As I told you once before, Col. de Rooy is to a great extent responsible for the construction of this nice building in which we meet to-day. I have great pleasure in calling upon Col. de Rooy to address us."

Obituary.—We regret to record the death, in December 1945, of Mr. Henry Lorenz Wendt. A son of the late Mr. Justice Wendt, the deceased followed in the footsteps of his father, and his career in the Legal Department gave every promise of being as distinguished as that of his father had been. After serving as an Assistant Legal Draughtsman for some years, he was appointed District Judge of Galle, and thereafter Commissioner of Requests, Colombo. He was held in much esteem by the members of the Bar, who appeared before him, for his high qualities of head and heart. But he was compelled by ill-health to retire while still comparatively young, and his sudden death at the age of 41 came as a shock to his friends.

News from Holland. "Let me tell you that the records at the Hague are in excellent condition". This news comes in a letter from Miss M. W. Jurriaanse, written to a friend in Ceylon recently. Continuing, she says:—"Our poor country has not lost those treasures of the past. We are slowly getting on our feet again, but the job will be hard".

Readers will recall that Miss Jurriaanse spent some years in Ceylon, translating and compiling a "Catalogue of the Archives of the Dutch Central Government of Coastal Ceylon, 1640--1796". On the termination of her agreement she left for the United States of America, but would appear to have returned to Holland on the 15th of August, and assumed duties as Archivist of the Ministry of Foreign Affairs.

"My room", she says, in her letter, "is beautiful, and furnished with the furniture formerly belonging to Seyss Inquart, the tyrant of Holland". She ends up by saying: "I long for your beautiful Island where there is no winter and the hardships of life seem easy compared with what is going on in our crowded bombed towns".—(*Communicated*).

Help Holland Fund. In acknowledging receipt of the D.B.U. contribution of Rs. 3,238 towards this Fund, the Honorary Secretary, Mr. R. G. Gibson, wrote as follows:—"I wish to express on behalf of the members of the Help Holland Committee our sincere thanks and great admiration for the magnificent response your Union has made to the appeal, which, coupled with the generous contributions made through the Dutch Reformed Church and the invaluable services rendered by our Chairman, makes a most praiseworthy total contribution from the Dutch Community.

[*Note by Editor*: The Chairman of the Help Holland Fund was Dr. V. R. Schokman]

— THE — DUTCH IN CEYLON

VOL. I.

BY

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

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CONTENTS

	PAGE
1. Our New President	97
2. A Revival of Reading	98
3. A Little-known Ceylon Author	99
4. Annual General Meeting	107
5. Thirty-eighth Annual Report	108
6. Genealogy of the Family of Claessen of Ceylon	114
6. An Account of Ceylon	124
8. Obituary,	127
9. Notes of Events	128

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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