

# Journal of the Dutch Burgher Union of Ceylon.



"Eendracht maakt Macht"

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

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— THE —  
**DUTCH IN CEYLON**

**VOL. I.**

BY  
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**MEMORIES GRAVE AND GAY**

BY SEPTUAGENARIAN

*"O Memory, Sweet Memory, when all things fail we turn to thee".*

I think it was H. G. Wells who said that every man or woman who reaches the age of sixty should write his or her biography. Well, since I have passed the Psalmist's allotted span of human life, it may amuse me, as well as some young people of the present generation, if there are any who read the D.B.U. Journal, to look back on some of the events of my life, and contrast them with present day standards and conditions, which have changed so greatly during the passage of nearly three quarters of a century.

The first picture flashed on memory's screen is that of a little girl of about four years of age (myself) watching her mother gathering flowers in a beautiful garden in Kadugannawa. This is followed by a vivid scene depicting the arrival by train at the Kadugannawa Railway station of King Edward VII, at that time the Prince of Wales, who was supposed to have travelled all the way up the incline in the engine, in order to have a better view of the scenery. He was in civil clothes, (as he alighted at the station), to my great disappointment, as I had expected to see him in royal robes and with a crown on his head, which I thought would be the correct get up of a prospective King. About half an hour later, my childish heart was gratified by the sight of the Prince re-appearing in a dazzling uniform, bedizened with medals and various orders, quite realizing my ideal of a prince, minus the crown. He had changed his clothes in an adjacent railway bungalow into attire suitable to the reception awaiting him at Kandy. All too soon he was gone, and only the various flags and decorations at the Railway Station were left to tell of the royal visit. Things must have been very primitive in those early days of the Ceylon Government Railway. There was no waiting room at the station, neither were there any facilities for the changing of the Prince's clothes in the unimposing saloon carriage placed at his disposal for the railway journey from Colombo to Kandy.

The next picture on memories' screen shows three little girls, my sisters and myself, accompanied by our mother, taking their first train journey. We were met at the end of it, which seemed to come all too soon, by my grandfather, at the old Maradana Terminus, as it was then called. Our luggage and our restless selves, were packed into a funny old four-wheeled carriage drawn by a horse, and taken to his home in Hulftsdorp, where our grandmother awaited us. We ascended a good many steps to get on to the verandah, which was quite unlike our present-day verandahs with their comfortable chairs, and pots with palms and ferns. A screen stood opposite the door leading into the house, and tatts screened the verandah from the road. It was otherwise quite bare of any furniture. The floor was of red brick. The door led into a long room, like a hall, with rows of ebony chairs lining the walls on either side, and in the centre stood a round table. Above it hung a coconut oil lamp, rather like a chandelier on a small scale. The shining glass pendants fascinated us. There must have been doors on the right and left walls, leading into the adjoining bed-rooms, but these doors, I fancy, must have been closed. I don't remember curtains of any sort or pictures on the walls. From this hall, we were taken straight into the dining room, a very pleasant room running the full length of the three rooms in the foreground. There was a long dining table in the centre, with many chairs around it, laid all ready for dinner. Two comfortable couches, also of ebony, stood at either end of the room, upholstered in bright coloured glazed chintz, and on the massive sideboard by the window overlooking the back verandah and garden, stood a magnificent breudher. It must have been on a Christmas Eve we had arrived. Everything looked festive, and the joints of the bricks on the flooring had been freshly striped with whitewash. It must have been just after the Annual Christmas cleaning when walls and floors were freshly washed. Memory does not recall anything more of the happenings of that night. Probably we had been tired after the journey and were fed and sent to bed.

The next day, Christmas Day, stands out vividly. The hurried breakfast, in which fat slices of thickly buttered breudher played a prominent part, and then getting dressed quickly to accompany my mother and the rest of the household to the Christmas Service at Trinity Church. Very little of the service is remembered by me, only getting back to my grandfather's house, having lunch, and being free to amuse ourselves the rest of the day. In the evening we were taken to visit various relatives and friends, but these recollections are rather hazy.

During this stay in Colombo I remember having been taken out for a walk by my grandfather to the Hulftsdorp Courts. It seemed a very lovely place to me at that time, with imposing buildings standing in large grounds shaded by grand old trees. In after years I searched in vain for this figment of memory. The buildings were still there, but incredibly shabby and dusty, surrounded by noisy, dusty streets. Another vivid memory of this visit to Colombo is an expedition to a bathing place in a large shady garden. Quite a number of the

members of the household accompanied us and we set out in the early morning hours. In a number of cadjan enclosures stood many wooden bath tubs filled with water which were used for our baths. The water was drawn from adjoining wells in a peculiar manner, by a sort of wooden pulley. Years after, on visiting Jaffna, I saw water being drawn from the wells there by the same contrivance. Looking back, I often wonder why we had to go out for our baths. Were there no bath rooms in the house, or were we too many for the facilities available? What a contrast to our luxurious bath rooms of the present day!

After this visit we probably returned to our home in Kadugannawa. My next recollection is of days of incessant rain and of the house we lived in being flooded and three children being huddled together on my mother's big bed. The floods must have made the house uninhabitable, because we were moved into a house on a hill, a little way off, and we remained there a couple of weeks. Walks on the railway incline, visits to Dawson's Monument, and a picnic to Bellungal Estate, come back in flashes of memory.

It must have been during a later visit that my grandfather died suddenly, while we were staying in his house. I remember standing in the store-room, watching rice being measured and stores given out, when there was a sudden commotion and we were told that my grandfather had fallen from his bed. Probably he had been ill and the fall hastened the end. A vivid memory remains of seeing him laid out on a couch, looking very noble and peaceful.

It is possible that after this event his home was broken up, because the next picture that comes to me is living in a house in Dam Street. The house was, apparently, run by my mother, and we had our grandmother and two aunts staying with us. My father's work, at the period, took him to out-stations and he was only able to pay occasional visits to his family. It was at this time, I remember, accompanying my aunts shopping. We were awakened in the early morning hours, and walked all the way with them, through the quiet streets, to Main Street, Pettah. Imagine doing that in the crowded, dusty, busy roads of today, especially when accompanied by young children. How we enjoyed these expeditions, roaming about the shops while our elders made their purchases, receiving little gifts from the kindly old "tamby's" who had known the family for years. At about this period my elder sister and I were sent to our first school. We had, previously been taught at home by my mother, until we reached the ages of seven and nine. The school was a small one, carried on in a house a few yards away, and was run by two sisters, the Misses V. There we were initiated into the mysteries of arithmetic,—we had only done reading and writing so far,—and I was delighted to find it easy and interesting. Our next door neighbours at that time were a family consisting of a widower with many girls and boys who became our earliest friends and we had many happy times together. We also started going to Sunday School, another kind neighbour taking us along. Her father was a patriarchal old man, with a big white beard, who welcomed us to his house and amused us by showing his aquariums.

A frequent and important visitor in our home was my mother's adopted brother who was looked up to by my mother and her sisters as a sort of elder brother, and who asserted his authority over them in no uncertain manner. He was their escort to all the parties they attended, and had been known to order them to change their clothes if anything in their attire met with his disapproval, before he would take them out. Their real elder brother, a padre, did not interfere with them in any way or resent this usurpation of his rightful position in the family. Uncle W. (the adopted brother) had married shortly before my mother did, so had Uncle A., my mother's real brother, and their children, of about the same age as ourselves, were our constant companions. Uncle A. and family lived in Kalutara, so we did not meet them quite so often as Uncle W.'s children. He became a sort of pioneer in our eyes when he had the daring to leave the dusty environs of Small Pass, where he and family had previously resided, to take them to what our family considered the remote country district of Borella. After they had settled there we were invited to spend the best part of a day with them, and experience for ourselves the delights of their new home in Cotta Road. How we got there I can't remember. Perhaps we walked all the way! Any way I have vivid recollections of the joy of roaming in a large garden, which seemed so wonderful when compared with our home in Dam Street, where the houses stood quite at the edge of the road, and the only bit of garden we could boast of was at the back of the house. Very soon, Uncle W. who was always talking about the salubrious air of his country home, and the consequent improvement in the health of his children, persuaded my mother to let him find her a house in the same locality, and the transfer was made from town to country life. Those who read this now will smile at my calling it the country, but it really was a country place sixty years ago. Cotta Road, along which we took our daily walks to a school kept by two young ladies, the Misses P. (ex-pupils of Miss Sarah Loos, an educationist whom people of my generation may remember) was a lovely, quiet shady road. Only a few large houses, within big gardens, stood at distant intervals on either side, amongst the residents at that time being the van den Driesens, Charles Thomasz, "Chindo" Silva, who had three pretty daughters, the Ludovics, Siebels, and others whose names I can't remember. Ward Place also had large detached bungalows, where the van Rooyens, Henry Thomasz and family, Ohlmuses, Martenstyns, van Geyzels and many others lived. It was pleasant walking along either of these roads, which had very little traffic on them, save a few horse-drawn carriages or bullock carts. It seemed no distance in those days to walk all the way up Ward Street and into Rosmead Place, which at that time was called Robinson Street, to attend Sunday School in a C.M.S. School room, which was called the "Alliance Chapel", where the C.M.S. held their Sunday Services, until some years later when St. Luke's Church was built in Maradana.

Within a few years many Burgher families had migrated to Borella and the Cinnamon Gardens, and the need of a church was strongly indicated. Funds were collected and very soon St. Luke's Church was built. It drew quite a large congregation of whom I recall many

well-known families, such as Dr. J. L. van der Straaten and family, the Misses Nicholas, Mr. and Mrs. Ludovici and family, the Misses van Geyzel (six of them), van Rooyens, Kelaarts, de Kretzers, Andreës and many others too numerous to mention. Our Sunday School was now transferred to St. Luke's Church, close to our home. Many are the pleasant recollections crowding in on me, of special hymns being practised for various Sunday School festivals, under the leadership of Rev. Pickford. A good proportion of the congregation of St. Luke's were Presbyterians, but Wolfendahl Church seemed so far away, to those who did not own horses and carriages, that they became regular worshippers at St. Luke's. The services were of the simple Church of England order, with no ritual of any sort, and were joined in heartily by all present.

The day school in Cotta Road, which we attended, was held in a spacious house, standing in a large garden, in which we spent all our "play hours." We made many friends in school and each day seemed all too short. At some time during this period the parents of the two young ladies running the school celebrated their Silver Wedding, and we children had many vicarious thrills over the preparations for it. In those days a Silver Wedding was something to look forward to, the celebrations being spread over three days at least. The daughters of the happy couple were given a new frock for each of the three parties, and dress makers were kept busy. Indian tailors were not patronized then as largely as they are now. Three evening frocks for each daughter, especially where there were many, must have entailed a big drain on the family purse. On the auspicious day most of the rooms in the large houses of that period, were thrown upon, chairs lined every wall, and to the first strains of the music, couples of the same generation as the pair celebrating their Silver Wedding, formed up for the opening Quadrille. The young people present were not privileged to participate in it. At the conclusion of this dance, with all its stately measures, they had their turn and many polkas, mazurkas waltzes, and sets of Lancers followed, dancing being kept up with zest till the small hours of the morning, when the stately dance, Sir Roger de Coverley brought everything to a close. Supper was served round about midnight and was a gargantuan repast.

A year or two later our two young teachers were married, within a few months of each other, and their weddings provided us with some more excitement. We had our first experience of getting up subscription papers to provide wedding gifts for the brides. After this our school closed down, and our pleasant walks in that direction were ended. Our next school was not in such ideal surroundings, and was run by a man, who had many lady teachers to assist him. The education imparted was now of a higher order, and there were boys as well as girls in that school. Our principal was something of a martinet and we stood in awe of him. On handing up our slates (there were no exercise books in those days) we watched his face with beating hearts. If his brow got corrugated it was an indication that we had done badly and there was trouble in store for us. Any way, I realize now that I owe to him the foundation of a good education.



Looking back, I also realize how great a part our aunts, mentioned earlier, played in our lives, and how unobtrusively they helped in forming our characters. As the years passed on the children in the home had increased,—there were six of us,—and my mother had her hands full. She covered all the necessary mending and darning in the house and the aunts made our clothes. I love to remember how daintily they dressed us, and can recall in imagination many of the pretty frocks we wore. One of the aunts was a great reader and had an excellent memory. Many were the stories by Mrs. Henry Wood which she related to us, in language suitable to our years, as we gathered around her in the evenings after our early dinner. Many years after, the same stories were related by her to my own children. We were taught by these aunts to darn, mend, and sew, and were trained by them in habits of neatness and personal cleanliness. Both were exquisite needlewomen and excelled in dainty work. They must have been comparatively young at that time, and I have often wondered why they never married. What splendid wives they would have made! It seems such a waste that they spent their lives devoting themselves to children who were not their own.

At about this stage in my life, (I must have been about ten years of age) my father's work took him to Gampola and we left Colombo. Great was our delight over the change of climate and environment. Here we had a lovely garden to play in. Our schooling had apparently been temporarily suspended. We spent all day in that garden, sailing paper boats in a streamlet that ran through it, and eating the luscious mangoes that fell from a huge Jaffna mango tree. Looking back it recalls the lines:

"O to be young again, O to have dreams and dreams,  
And to talk in the gardens of fairyland  
With birds and flowers and streams."

At about this time a copy of Lamb's *Tales from Shakespeare* fell into my hands, and with my sisters and brothers we tried to act "Midsummer Night's Dream" in that enchanted garden. A baby brother of two was made to take the part of Titania, while we sang while watching over her slumbers, 'Ye spotted snakes of double tongue. . . . Come not near our fairy queen.' It was difficult to persuade the fairy queen to lie still.

About a year later we were back in Colombo again and our schooling was resumed. Another year went by, and then we went to Peradeniya, which at that time was the loveliest of places. Here too we had a large garden in which flowers and ferns abounded. The Botanical Gardens were not far away and was our constant resort. We had to cross the Mahaweli Ganga to get there by way of the Railway bridge, which the recent floods swept away, and we often did this at flood time when the muddy waters swirled furiously a few feet below the bridge. Re-visiting Peradeniya about thirty years later, I wondered how we had been so daring. Once we were settled at Peradeniya we were sent to our first big school in Kandy. We went by train, the four girls to the Girls' High School, and the two boys to Trinity College. We did enjoy

our first experience of a big school, the many new friends we made, and the larger outlook on life.

My father bought a pony and a two wheeler called in those days a Norfolk cart and he often drove into Kandy to fetch us home from school, thus sparing us the long and tedious wait at the Kandy Railway Station until 6 p.m. for the train to take us home. On Sundays he drove us to church service at St. Paul's. These were pleasant excursions and broke the monotony of our quiet lives at Peradeniya. They were quiet but happy because on Saturdays and Sundays and during the holidays we were allowed to roam at will through the surrounding country. There was a hill quite close to our house which we named "The Guava Hill" because it abounded in trees which bore delicious guavas of every variety. There was also another jungle near by where we plucked what we called "China Guavas." We had to creep through a great deal of undergrowth to get at them. It is surprising that we were not bitten by the snakes which were quite numerous there. These China Guavas were in great request in the household to be converted into jelly.

Specially associated with these memories of happy childhood's days were the lovely flowers we saw for the first time; roses of every variety, Baroness Rothschild, Marechal Niel, Glorie de Dijon, Cloth of Gold, Heliotrope both, dark and light, Fuschias, Foxglove, Jasmine. All that fragrance comes to me in imagination and brings with it a deep feeling of nostalgia. "O to be young again!" I did not at the time, appreciate the joys of my childhood sufficiently. If I could go back to them how much more they would be appreciated. But, alas, "Youth's Sweet-scented manuscript" has long been closed.

With the new friends made at school our horizons widened. A new joy was music, which we were taught at school, and my father bought us a piano. We were taken to school concerts and fancy bazaars. During the holidays various cousins came over to spend them with us. Oh, those golden hours which were nearly always spent out of doors. I don't seem to remember any rainy days, or is it that days of sunshine linger in our memories while rainy ones are forgotten.

I must have been about the age of fourteen at the time of Queen Victoria's Jubilee. (Was it the Diamond Jubilee?). It was exciting to see the whole town of Kandy be-flagged and decorated. Intensive preparations had been made, and the town was to be brilliantly illuminated. To general disappointment the day dawned dull and drizzly; the drizzle kept on nearly all day and damped everybody's spirits. The plays drooped forlornly, and though the programme arranged for the day was scrupulously adhered to, it was in rain, slush and mud. Pretty frocks were spoiled and low spirits prevailed. The day which had been long looked forward to turned out a failure. Crowds had come into Kandy from out-lying districts, but by nightfall all had returned to their homes, be draggled miserable and dispirited. The illuminations and fireworks fizzled out.

What were called 'Scrap Albums' were very popular among the young people of that time. My father, with his usual kindness, presented me and my elder sister with one each. Beautiful coloured scraps of flowers and fruit, and Christmas cards, were pasted at the head of every page, and below them our friends were asked to contribute some verses or favourite passages, and their autographs. Another kind aunt who was a poetess in a small way contributed acrostics on our Christian names. She was a cultured and charming woman who lived a very retired life owing to poor health.

Memories come back of holidays spent in Colombo, during this period, with some of our cousins. I was progressing with my music and was overjoyed to find that one of my cousins had a good collection of sheet music to which I was a stranger. I spent a good portion of that holiday copying music and soon became quite expert. In those days most young peoples' recreation lay in going for walks. There were no cinemas, and dances were few and far between. Once a week, when in Colombo, we walked from Cotta Road, where our cousins lived, all the way to Victoria Park, to hear the band play. I am not sure whether it was the C. L. I. or Police band, but I remember the band-master was Mr. Luschwitz. This was a rendezvous for many young people, and in addition to listening to the band we met many friends.

Was it during these holidays a new interest came into our lives? Another cousin had a tennis court adjoining his house; we were invited there and spent many happy evenings learning to play tennis. On returning to our home in Peradeniya we persuaded our father to turn his vegetable garden into a tennis court, which gave us much pleasure and relieved the monotony of life in so quiet a spot. Friends often came in from Kandy to play tennis with us and many pleasant afternoons followed. A family my parents knew well came to stay in the neighbourhood, a little way across the river, and their boys and girls as well as their children's cousins often came over *en masse* to our bungalow. We started a cricket club and had great fun.

At about this period of my life I read Louisa M. Alcott's "Little Women", and that germinated the idea of running a newspaper of our own. We called it "The Topsy Turvy" and it appeared once a week, laboriously written out on a sheet of foolscap paper. The subscribers were limited to 20 at first, and the price was 5 cents per copy. In it were recorded the events in our small world. The whole family was enticed to copy the sheet, of which I was editor, also any cousins staying with us during the holidays. It was all well and good so long as the novelty of it lasted. Very soon I found I had to do all the spade work.

I left school when I was sixteen and I remember, at this age accompanying my parents to small parties in Kandy. A couple of years later, at the age of eighteen, my elder sister and I were taken to our first big dance in Colombo, the Medical Student's ball. The family were, at the time, having a couple of month's holiday at the sea-side. We wore frocks of Indian muslin, our first evening frocks and were enchanted to be able to dance to the strains of a band, at what was then called

the Public Hall, which has now been converted into the Empire Cinema. When we got back to the quiet of Peradeniya, we longed for the gaieties of Colombo and looked forward to periodical visits to the metropolis.

My younger sister and I were very fond of poetry, Tennyson being our favourite, as was natural at that age, and we committed to memory many of his poems. Locksley Hall, The Lotus Eaters, The Lady of Shallott, and parts of "In Memoriam" were some of them. We began to read much of the fiction of the period, and among our favourites authors were Edna Lyall, Rhoda Broughton, Mrs. Hungerford, Miss Braddon, Thomas Hardy, Barrie, Jerome, K. Jerome and Kipling.

We had our first experience of the sorrows and troubles of life when my elder sister got ill. A neglected cold, led to pneumonia and long trouble, and in three short months, the brightest and best of the family was taken from us, at the early age of twenty-one, and a heavy shadow was cast on the home. Six months later I married and left my happy childhood behind me, but that is another story.

(To be continued)



# CHRISTIANITY IN CEYLON IN THE PORTUGUESE AND THE DUTCH PERIODS

## B. The Dutch Period (1658—1796)

BY THE REV. C. N. V. FERNANDO

(Continued from our last issue)

When the Portuguese settlements fell to the Dutch in 1650 there was thus a Christian community in the island owing allegiance to the Roman Catholic Church. The Dutch whose territory was administered by the Dutch East India Company were members of the Reformed Church. And just as the Portuguese had been zealous for the propagation of Christianity according to the Roman Catholic tradition, so the Dutch were eager to spread Christianity according to the tenets of the Reformed Church.

The religious policy of this period, however, was influenced by a combination of factors which has always been a danger to human progress. The Europe of that day was in the grip of a deep-rooted religious intolerance and Roman Catholics and Protestants, forgetting their common loyalty to Jesus Christ, hated each other. And since such religious intolerance in Ceylon, just as in Europe, had its roots not only in differing religious convictions but also in conflicting political interests, the relationships between the Portuguese Roman Catholics and Dutch Reformed Churchmen became particularly bitter. Many of the Roman Catholic clergy being Portuguese had made the mistake of identifying the Catholic Faith with the Portuguese dominion and had assisted their government during the wars with the Dutch. And so the Dutch looked with suspicion on every Roman Catholic priest and identified Roman Catholicism with their defeated and hated political rivals.<sup>27</sup>

As early as in 1638 when the Dutch made a Treaty of Joint Alliance against the Portuguese with the King of Kandy, one clause had stipulated that "His Majesty will not tolerate any papists, monks or other ecclesiastics (who alone are the cause of all commotion, dissension and disturbance, and are the destruction of kingdoms and countries wherever they happen to be) but will exterminate them as far as possible, because they are always the characters who set the inhabitants of a country against their king, with a view of their helping the Portuguese to conquer and master the Country".<sup>28</sup> De Queyroz records that after the struggles of the

27. De Queyroz : Bk. 4, p. 720 ; Bk. 5, pp. 811-12, 647, 1169, 1170, 1172, 1197.

28. Memoir of Joan Maatsuyker, 1650 ; Appendix A. pp. 43-46. "Treaty between Adam Wester Wold on behalf of the Dutch East India Company, and Raja Singha, King of Kandy 1638 ; see also Appendix C. pp. 57-58 in Memoirs and Instructions of Dutch Governors, Commanders, etc. being selections from the Dutch Records or the Ceylon Government (Colombo) : Ceylon Government Press 1905 onwards).

Dutch with the Portuguese the Roman Catholics were persecuted and a large number of their clergy were expelled from the territory under the Dutch.<sup>29</sup> Tennent points out that "their resistance to its priesthood was even more distinct and emphatic than their condemnation of the Buddhist and Brahmans. In 1658 a proclamation was issued, forbidding, on pain of death, the harbouring or concealing of a Roman Catholic priest ; but such a threat was too iniquitous to be carried into execution ; and the priests continued their ministrations in defiance of the law. In 1715 a proclamation was issued prohibiting public assemblies or private conventicles of the Roman Catholics under heavy fines for the first and second offence, and chastisement, at the discretion of the magistrate, for the third. In the same year by a plakaat which was afterwards renewed from time to time, it was forbidden for a Catholic clergyman to administer baptism under any circumstances ; and in 1733, the proclamation of 1658 was republished against entertaining or giving lodging to a priest, but with no better success ; for twelve years later, the same sanguinary order had to be repeated by a fresh plakaat of the governor. In 1748 it was forbidden to educate a Roman Catholic for the ministry ; but within three years it was found necessary to repeat the same prohibition, as well as to renew the proclamation for putting down the celebration of the mass".<sup>30</sup> "Roman Catholic marriages were at first heavily taxed, then ordered to be solemnized only by ministers of the Reformed Church, or by the officers of the Court of Justice ; and all these proving ineffectual, their celebration by a Roman Catholic priest was at last absolutely prohibited and their registration declared void. Their burials were forbidden in cemeteries of their own and extravagant fees were exacted in their interment in those attached to the Protestant churches. Roman Catholics were declared equally with heathens to be ineligible to office ; and freedom was conferred upon the children of all slaves born of Protestant parents, while those of Roman Catholics were condemned to perpetual servitude."<sup>31</sup>

The prejudices which provoked the policy of religious intolerance in Europe at this time were so deep-rooted that it is difficult to say whether things would have been different if the Portuguese

29. De Queyroz : Bk. 5, pp. 812, 821 ; Bk. 6 pp. 1169, 1170, 1172, 1197. For burning a church, Bk. 5, p. 925.

30. Sir James Emerson Tennent : "Christianity in Ceylon" (London : John Murray : 1850) pp. 40-42. Tennent cites the proclamations issued. Anthonisz : R. G. : *Report on the Dutch Records of the Government Archives at Colombo* (Colombo Government Press 1907) pp. 78-9.

31. Tennent : op. cit. pp. 53-54. Note however later these laws and other repressive laws were relaxed *vide infra*.

were in power and the Dutch were the defeated rivals.<sup>32</sup> The Dutch fell in with the spirit of the age.<sup>33b</sup> Tennent points out how "in 1682 the governor Lourenz Van Pyl, yielding to the entreaties of the consistory, issued a *plakaat*, imposing penalties on devildances and similar idolatrous ceremonies; in 1688 permission was refused to the king of Kandy to erect a Buddhist Temple within Dutch territory; and a few years later, application was made by the Protestant clergy to have the Buddhist worship prohibited at the great temple of Kalany, within a few miles of Colombo, and for authority to build a school-room on the ruins of a heathen *madua* or preaching house, which stood in its immediate vicinity. The government were reluctant to take so bold a step as the suppression of one of the most ancient Buddhist foundations in Ceylon, apprehensive that they would draw down the vengeance of the king of Kandy, with whom it was then expedient to cultivate peace and alliance. They expressed their willingness, however, to impose a penalty on such nominal Christians as should be convicted of idolatrous practices; and they gave an authority for the establishing of the Christian school as requested. The experiment was unsuccessful; the school-house was opened, but the resort of pilgrims to the temple became more multitudinous than ever, and the clergy in their extremity appealed from the timid policy of the local authorities to the supreme authority at home, to enforce the *plakaat* of Van Pyl against the idolators of Kalany. The Dutch East India Company complied;

32. Cp. Fr. Gnanaprakasas who writes regarding the Portuguese period: "The liberty of conscience with respect to one's choice of religion indeed was scrupulously safe-guarded, while it was considered the bounden duty of a Christian Sovereign to see to it that his subjects are made fully to understand the claims of the one true religion. Furthermore, it was felt that in lands belonging as his absolute possession to a Christian King, the public and solemn worship of false gods and rites contrary to good morals ought not to be tolerated. This feeling was one akin to that of a good Christian who acquires a property on which there is a village fane or a sacred grove to a tutelary deity. The Christian proprietor would consider it his duty to lose no time in destroying the fane completely and putting a stop to the acts of worship which used to be performed there. To allow, in his own property, any worship contrary to the worship of the one true God would appear to him as personally taking part in idolatry. Such was the Portuguese mentality with regard to the territories they owned". Fr. Gnanaprakasas: p. 135. ff See also Selections from the Dutch Records of the Ceylon Government No. 2, Constantine de Sa's Maps and Plans of Ceylon 1624-1628 with an Introduction, Transcripts Notes and Translations by E. Reimers, Government Archivist (Colombo: Government Printer 1929) pp. v. - 30, 58, where a dagoba, destroyed by the Portuguese in Dondra, about 1588 is mentioned. Here the Franciscans had built a church. The dagoba is described as "one of the most magnificent works". See also De Queyroz Bk. 6. p. 1053-54; 1055-6.

32 b. The Dutch Reformed Churchmen had not very long before this been persecuted in their own country by the Roman Catholic Spaniards and this too was doubtless a provocation for anti-Roman measures in the East. See H. A. L. Fisher: "A History of Europe" London 1936 pp. 568, 580, 589.

and in 1692 they declared the Buddhist ceremonies at Kalany to be prohibited, and ordered the priests to withdraw from the temple".<sup>33</sup>

What Tennent says here may well give us the idea that the Dutch were generally harsh and cruel. But such an impression would be far from fair. It is true that inspired by the spirit of religious intolerance which has been seen from time to time in the history of some peoples not only then but also in our day, the Dutch too were anxious to overcome opposition by means of the political power which they temporarily enjoyed; but alongside that spirit, the Dutch had a genuine desire to promote good government and better commerce and verily believed that this policy of inspiring loyalty to their religion would assure them, both. And these latter reasons account for their constructive policy both in religion and education.

The first presbyter of the Dutch Reformed Church who commenced ministrations as early as October 6th, 1642, probably came to Galle as a chaplain to the Dutch forces and commenced ministrations in the church which is used to this day by the members of the Dutch Reformed Church in that city.<sup>34</sup> Other Dutch ministers followed and with their flair for organisation the Dutch soon had a very elaborate organisation designed to work together for the religious and secular education of both the Dutch and the Ceylonese people.

All the Dutch territory was divided into parishes and churches and schools were built in many part of the island.<sup>35</sup> The chief congregations in the Colombo district were at Colombo, Negombo, Kalpitiya, Hanwella and Kalutara; in the northern district at Jaffna and Mannar; in the eastern district at Batticaloa and Trincomalee and in the southern district at Galle, Matara and Bentota. These parishes and churches were manned by an ecclesiastical service consisting of "Predikanten" or ordained ministers who when they were European were nominated by the Classis of Holland and appointed by the Dutch East India Company. These European ministers were stationed at Colombo, Galle and Jaffna and sometimes also at Matara, Trincomalee and Negombo. They were paid a stipend of fifty rix-dollars with a free house and some provisions

33. Tennent: op. cit. pp. 54-55. See also instructions from the Governor-General and Council of India p. 81; also pp. 22 ff; 63, 103; De Queyroz: Bk. p. 727.

34. Tennent: p. 39;

35. Memoir of Joan Maatsuyker, p. 19; Instructions from the Governor-General and Council of India 1656-1665 p. 60; For details of the Ecclesiastical and Educational Systems of the Dutch see also: Palm: J. D. in J.R.A.S.C.B. Vol. 1 No. 2 pp. 105, 133, 135-151; Vol. 1 No. 3, pp. 5-70; Also: Leopold Ludovici; *Lapidarium Zeylanicum*; being a collection of Monumental inscriptions of the Dutch Churches and Church yards of Ceylon by Leopold Ludovici, M.R.A.S., Editor of the *Ceylon Examiner &c.* (Colombo: J. Maitland & Co., 1877) pp. 1-17, and Anthonisz, R.G.: Report on the Dutch Records in the Government Archives at Colombo (Colombo: Government Press, 1907). pp. 70-3.

such as butter, wine, cheese, bacon, rice and oil were given them from the government stores. Colombo had four European ministers and the Rector of the Seminary to assist them. Jaffna and Galle too had four each except when one of the ministers in Galle was sent when needed to Matara and those in Jaffna went for periodical ministrations to Mannar, Kayts, Trincomalee and Batticaloa.

The ordained Ministers were assisted by "Proponents" (both Europeans and Ceylonese) who were lay-helpers who had gone through a theological course and were licensed to preach, to prepare catechumens, visit members, and evangelise but were not authorised to administer the sacraments. Among the Europeans were "Young men, graduates of the Universities of Leyden and Utrecht who had passed their theological course", and who "were allowed to preach and act for the regular Ministers in cases of emergency. These young men... were by far the most efficient in promoting the cause of Christianity among the natives. They devoted from four to five years before ordination to the study of the native languages and generally acquitted themselves as accomplished native scholars".<sup>36</sup> The native Proponents after education in the Colombo Seminary, passed an examination conducted by the clergy in Colombo and were appointed by the government. They were supervised by the consistories and Ludovici remarks that "Though many of these proponents were estimable members of the body to which they belonged, there were others on whom the Consistory had occasion to pass votes of censure for their indolence and lukewarmness in the great cause in which they were engaged".<sup>36b</sup> The Predikanten and Proponents were assisted by "Krankbezoekers and "Ziekentrostroosters" who held weekly religious meetings, visited the sick and performed other similar duties. Associated with the ecclesiastical service were the charitable institutions managed by "the Diaconate." They administered the "Weiskamer" (or Orphan Chamber) and the "Armen Huis" (or Poor House). The oversight of the ecclesiastical service was in the charge of the "Consistories" the chief of which was in Colombo while there were two others in Galle and Jaffna. Each consistory consisted of the Minister, who was the President *ex-officio*, and four Elders and six Deacons. The Colombo Consistory being the chief had a member of the Government Political Council on it. This Consistory decided on the stations for the various ministers while their formal appointments to the stations were handed over by the Governor in Council. Even the chief Consistory, however, had not the power to ordain "unless the candidate produced a special qualification from the Classis of Holland" and also "an act of authorisation from the East India Company to the Governor".<sup>37, 38</sup> The Colombo Consistory had the supervision of the Church at Tuticorin and a minister was sent by the Consistory on

periodical visits for the administration of the sacraments and the general supervision of the work and then to submit reports to the Consistory. Half the elders and deacons went out of office after a fixed term and other members of the congregations took their place. A power of veto which the government held over the elections in the early days was later removed. The government had then to be informed of the elections but this too was discontinued after a time in the British Period.

The Educational Establishment was managed by the Educational Commission called the "Scholarchale Vergadering". It was composed of the Disawe or Collector of Colombo, the highest officer after the governor, who was always President, the clergy of Colombo, one of whom was secretary, and three or four members from the Civil and Military Services nominated by the governor. It supervised religious and secular education, appointed schoolmasters and thombo-holders (i.e., keepers of baptismal, marriage and land registers), settled matrimonial disputes and granted marriage licenses in cases where consanguinity was in question. Twice a year a clerical and lay-member of the Board were expected to go on circuit to all churches and schools to examine them and perform their various other duties in the areas. All decisions of the commission were subject to the governor's ratification.<sup>39</sup> Schools were established in many parts of the island: there were schools for European children, schools of a lower grade for children of European descendants, schools for orphans and a large number of vernacular schools, at which attendance was compulsory and education was free. Ludovici records that in 1786, there were 45 vernacular schools in the Colombo district with 28,867 pupils. In Galle and Jaffna there were 8,532 and 41,090 children respectively. And Ludovici remarks that female education though not widespread was attended to in the principal towns. The school masters acted somewhat in the role of lay church-workers, imparted both religious and secular knowledge, prepared catechumens and confirmation candidates, published banns and were thombo-holders. Many of the schools served also as places of worship for the members of the local Christian Congregation whose children were nurtured in the school. Provision for higher education was made in the seminaries which were established at Jaffna (1690) and Colombo (1696) where there was a course of teaching which included Sinhalese and Tamil, Latin, Greek, Hebrew, Logic and Theology, and a number of Ceylonese youths were trained here and later appointed as Proponents, Teachers, Headmen, Mudaliyars, Interpreters and other officials. A few Ceylonese youths were sent to Holland for special training to the ministry. In 1744 Abrahams, a Sinhalese and Joachim Fybrandsz, a European descendant were sent on Government Scholarships to the University of Leyden while one who was sent later returned after seven years and became Rector of the Seminary. There was one Dutch commander of Jaffna who received his entire

36. Ludovici: op. cit. p. 7.

36b. Ludovici: op. cit. p. 8.

37, 38. Ludovici: op. cit. p. 8.

39. See Palm: op. cit. passim and Ludovici. p. 9.



education in the island. And a Ceylonese of Indian descent, Peter Philip Jurian Ondaatjie (better known as Dr. Quint Ondaatjie), was sent to Holland and had a remarkable career in that country.<sup>40</sup>

### C. Methods and Results of Christian Evangelism in Portuguese and Dutch Times

Christian Evangelism all the world over shows certain common characteristics. In obedience to the call to Evangelism, Christian missionaries visit far-flung places, learn the language of the people, and preach the Gospel. They foster congregations and build churches for them. They establish schools for the education of children and in and through them impart both religious and secular knowledge. They write and publish the literature essential for the fulfilment of this programme where such literature is not already available. They establish medical missions and build hospitals and generally seek to improve the moral, physical, social and economic condition of those among whom they work. And all these things form a part of their pastoral duties to the people designed to help them in their personal, family and social life.

It is very true that in certain places and at certain times some of these very necessary features of Christian Evangelism have been conspicuous by their absence, that there has been much apathy among Christian missionaries and that nominal Christianity has often prevailed. But it is against the background of this characteristic policy and programme that we must evaluate the Evangelistic methods and results of this period remembering also the historical circumstances of the time and the temper of the age.

Dependable statistics are not available from contemporary documents about the number of Christians in Ceylon in the Portuguese and Dutch periods, but the general impression that one gets is that the Portuguese were on the whole far more successful in Evangelism than the Dutch. There were many reasons for their success. Already reference has been made to the religious zeal of the Portuguese and how they felt that their temporal and spiritual work in Ceylon was a part of the same programme.<sup>41</sup> In the fulfilment of this programme they had helpful leadership from their clergy. The Franciscans did devoted and self-sacrificial parish work. Both they and the Jesuits travelled widely along the coasts and even far into the interior visiting obscure villages to declare the Gospel, to build congregations and establish churches.<sup>42</sup> They learnt the vernaculars

40. Memoir of Anthony Mooyart: Introduction p. iii.; J. D. Palm: J. R. A. S. C. B. Vol. 1. No. 2. pp. 136-137; Ludovici: op. cit. pp. 17, 18.

41. See supra p. 263.

42. De Queyroz Bk. 4, pp. 714-719; and pp. 719-726 give an account of the pastoral achievements of several missions. Index pp. 1217-18 give a long list of Churches in Portuguese times; and information as to Church Centres are also available in Selections from the Dutch Records of the Ceylon Government No. 2. Constantine de Sa's Maps and Plans of Ceylon 1624-1628 by E. Reimers: Colombo Government Press 1929 passim; sp. see pp. 51-62.

diligently and their cultural interests and linguistic attainments helped their work. They made translations of Catechisms, Devotional books and other works. They opened schools and in 1605 they established a Seminary where sons of the nobility were taught reading, writing and singing, divinity, Latin and "good manners".<sup>43</sup>

A noteworthy tribute to the missionary zeal and organisational efficiency of the Jesuits was paid by Philip Baldaeus, a prominent minister of the Dutch Reformed Church, who wrote of their work in Jaffna: "They organised regular and systematic courses of instruction, on a very extensive scale and the neophytes were thoroughly catechised before and after baptism. Schools for similar instructions were attached to every residence and catechism classes for young and old were held in the churches". And he added "I willingly recognise that I liked their method of procedure and I have walked in their footsteps in working at the reformation of all churches and schools of Manar and Jaffnapatam so long as their teaching did not clash with our own religion and teaching".<sup>44</sup>

Another reason for Evangelistic success in this period was the help given by the priests to the Ceylonese in their difficulties and specially when they suffered in Courts of Law and otherwise from the oppression of corrupt Portuguese officials. It is true that in the early days the Portuguese government officials remembered the high professions of their faith and that there were persons like Dom Jeronimo de Azevedo, Captain-General of Ceylon (1594-1613) who gave a great deal of help to religious activities and even assisted in founding Jesuit Colleges in the island<sup>45</sup>, but as time went on the type of officials who arrived in Ceylon was often not of the best. Lacking experience both of colonial administration and of human nature they failed to bring contentment to the people and often oppressed them<sup>46</sup>, while there were others who like soldiers in temporary occupation of other lands exploited the people in order to enrich themselves. They worked against their own clergy and became thoroughly unhelpful to the missionary cause. De Queyroz points out how "in all things they behaved like independent lords not excluding the ecclesiastical affairs, arrogating to themselves the power of the Nuncios. There was a General who even interfered with the allotting of sermons. 'I want this one to preach, not the other'; 'there shall be or there shall not be a sermon'; even going

43. Fr. S. G. Perera: C. A. and L. R. July 1916 pp.; Oct. 1916, pp. 69-70; July 1917, p. 27; Oct. 1917, pp. 120-22; Jan. 1919, pp. 150-6; Oct. 1919, pp. 82; H. W. Codrington: *A Short History of Ceylon* (London: Macmillan 1926) pp. 128-130.

44. P. Baldaeus: *A fine and exact description of the most celebrated East India Coast of Malabar and Coromandel; as also of the Isle of Ceylon*. Translated from the High Dutch printed at Amsterdam 1672 (in *Churchill's Voyages* Vol. III, pp. 509-793; London 1752 fol.); Also Fr. S. G. Perera: C. A. and L. R. Oct. 1917, p. 121.

45. De Queyroz: Bk. III, 577. Fr. Gnanaprakasara pp. 261-2.

46. De Queyroz: Bk. 6, pp. 1003-1059.

to the length of saying that he was King, that he would turn the Religious in a *champana* out of the Island, and sometimes saying to others that he would give slaps and whippings at the hands of Caffirs and other nonsense".<sup>47</sup> The oppressive actions of the government officials against the clergy and the people and the stand that the clergy took on behalf of the people against the government bound them together and was doubtless the basis of a firm and common loyalty to each other so great that the clergy appear to have been even accused of provoking rebellion against the government. De Queyroz says "In the rebellion against Constantine de Sa many *olas* were spread about the country by Natives complaining of the violence and injustices which the Portuguese did to them; but never a complaint did they make of the Fathers. In the petition and notes they gave to the general Diogo de Melo de Castro they made the same complaint but, none about the Rectors". And so De Queyroz asks: "On what ground, then, do you accuse them of the rebellions in Ceylon?"<sup>48</sup>

If the pastoral zeal of the clergy promoted Evangelism, the Roman Catholic manner of worship too helped towards the same end. The elaborate ritual and the colourful ceremonial which have the sanction of ancient usage and which appeal to certain people in every land and to most people in the Orient, the use of images, of incense, of religious processions, of feasts and fasts, all these helped in winning converts from a people who professed a religion already familiar with such modes. Evangelism was also assisted by the use of dramatic representations intended to interpret church-doctrine and history in an interesting manner.<sup>49</sup>

47. De Queyroz: Bk 6, p. 1047; see also pp. 1057-9 where De Queyroz accuses the Portuguese of ingratitude to the Religious. One of the reasons why De Queyroz wrote his great work was to show where the iniquities and oppressions of the Portuguese officials had led the country. Study also for both sides of the question De Queyroz Bk. 3, pp. 576-7; Fr. S. G. Perera: C. A. and L. R. Vol. II-IV, passim and specially C. A. and L. R. July 1916, pp. 1-28; Oct. 1916, pp. Jan. 1917, pp. 69-90; 158-168 July 1917, pp. 19-35; Oct. 1917, p. 116-130; Pieris and Fitzler: pp. 18-19. H. W. Codrington: *A Short History of Ceylon* pp. 129-130. Codrington reminds us that while "under the old government the chiefs had a wholesome fear of the king, who, if a strong ruler suffered no tyrant but himself; under the Portuguese every lord of a village, nay every petty headman, assumed powers which would not have been tolerated before. It must be remembered", he adds, "that the worst enemies of the villager often were his own fellow-countrymen; the Vidanes were as bad as any Portuguese village lord, and the Lascarins in 1636 actually prayed for Portuguese instead of Sinhalese Mudaliyars and Arachchis, a prayer curiously reminiscent of a similar request by the people at Kandy in 1815"; see also H. A. Windham: *Native Education* O. U. P. 1933 pp. 15-16.

48. De Queyroz: Bk. 6, p. 1053.

49. Tennent: pp. 21-22; Fr. Perera: C. A. and L. R. Oct. 1919, p. 84 for the adoption of the "Sanniyasi" dress by the Jesuits; Ludovici: *Lapidarium Zeylanicum*, p. 5; cp. Dutch worship *vide infra* p.—.

Then again, material "benefits and favours" given to Christian converts at certain times also assisted "conversions" although the local officials do not seem to have been very keen on granting these favours. Fr. Gnanaprakasas quotes an injunction of King Don João III given in 1546 to Don João de Castro, Governor of India, asking him to grant his subjects temporal benefits: "And in order that the heathens may be led to submit to the yoke of the Gospel not only by an intimate conviction concerning the doctrines of the Faith and by an efficacious hope in life everlasting, but also by the benefit of certain temporal favours—those favours which exercise an influence over the hearts of subjects, you will take care that the new Christians do really obtain in future and possess all the liberties and immunities, enjoy all the privileges and favours which till now were the exclusive share of the heathens."<sup>50</sup> Commenting on this, Fr. Gnanaprakasas points out that "in accordance with the royal wishes, we see provisions made from time to time for giving clothing to catechumens the day before their baptism at the expense of the royal treasury; for exempting neophytes from payment of tithes for fifteen years from the date of their baptism; for promoting natives to offices by Government through the mediation of the *Pai dos Christaos* (or the priest in charge of converts) whose recommendation always obtained precedence over others; for favouring heathens who would be converted, and granting to those already converted rewards and honours, refusing them to those who would persevere in their idolatry".<sup>51</sup>

The Dutch Evangelists too had their achievements. Just as both Church and Government authorities in Portugal were keen on the spread of Roman Catholicism in Ceylon, so similar authorities in Holland took a keen interest in the Evangelistic efforts of the Dutch Reformed Church. We know that the Classis in Holland called for reports, statistics and other details of work; and there appear to have been far more Governors and Commanders who aided the church authorities in the island in the Dutch period than in the Portuguese.<sup>52</sup>

Many churches and schools some of which had been taken over from the Roman Catholics were maintained by the church and schools commissions in the Dutch period.<sup>53</sup> And among the Dutch clergy there were zealous and devoted men like the Revd. Philip

50. Fr. Gnanaprakasas: p. 134.

51. Fr. Gnanaprakasas pp. 134-5 quotes the *Arquivo Portuguez-Oriental* Edited by T. H. de Gunha Rivera in 6 fascicules. Nova Goa 1857-76 V. Nos. 695 pp. 749-50; 684 and 718 pp. 73, 785, No. 782 p. 911 and No. 803 p. 967-9; Windham: op. cit. p. 15.

52. Instructions from the Governor-General and Council of India pp. 92 ff; Memoir of Baron Von Imhoff pp. 59-62; Memoir of Cornelius Joan Simons pp. 21-22; Memoir of Jacob Christiaan Pielat pp. 37-38. 60.

53. Ludovici: *Lapidarium Zeylanicum*, p. 7.

Baldaus who worked in Jaffna.<sup>54</sup> The local church authorities were anxious to see the European clergy learning and preaching in the vernaculars and the Classis in Holland was asked in selecting ministers for work in Ceylon to give preference to young men who would be able to learn the languages easily. Among the clergy who were proficient in the vernaculars were Simon Cat, Fybrandz, Henricus Philips de Melho and Wetzelijs. Besides these were the Revd. Mr. Coneyn who was at Matara in 1718, became a distinguished scholar in Sinhalese and translated the scriptures, and Johannes Ruell who published a Sinhalese Grammar in 1708 in Amsterdam. The first printing press to be set up in the island too appears to have also been during this period. Under the supervision of the Dutch clergy the Scriptures were translated from the Dutch by a committee of clergy and Sinhalese pundits while other books and pamphlets too were printed in Sinhalese, Tamil and Portuguese.<sup>55</sup>

It was through these efforts that the Dutch Reformed Church built up her congregations. In the Kingdom of Jaffna, Baldaus reported that in 1663 there were 62,558 Christians and that between 1658-1661 there were 5,799 children attached to the churches of Jaffna. In 1772 it was said that throughout the Dutch possessions there were 424,392 Christians. But since much of the activities of the Dutch Reformed Church were built on Roman Catholic foundations it is possible that these numbers included many who were at heart Roman Catholics. Even the Dutch authorities were convinced that many Ceylonese who called themselves Christians were really pseudo-Christians. In 1751 the Dutch Consistory thought that the converts of Jaffna were but Laodiceans at heart, and the Classis of Walchern but a few years before had expressed their fear, from the small number of communicants in proportion to the crowds of Sinhalese who had been baptized, that their profession was unsound and the converts themselves—'Christianos Sine Christo'.

The Dutch Reformed Church would have been more successful in her Evangelistic activities during this period but for certain very serious obstacles. It was indeed a very great mistake in religious policy to have allowed such rigorous laws to be enacted against the Roman Catholics and the non-Christians.<sup>57</sup> It was doubtless the spirit of the age but it is in adverse circumstances that the Christian

Church has always thrived and the persons who profited by these laws seem to have been the very persons against whom they were chiefly directed—the Roman Catholics, while, if the Dutch Reformed Church got adherents from the non-Christians by these methods many of them proved to be pseudo-Christians.<sup>58</sup>

Then again over against the colourful and attractive worship of the Roman Catholics, the worship of the Dutch Reformed Church eschewing Catholic ceremonial, images and processions, must have been very austere and unattractive to the Oriental mind; and especially those who had been already influenced by the Portuguese Christians must have found the new ways of worship unhelpful.

Even the control of her own members by the Dutch Reformed Church appears to have been far too strict to ensure happy or long-lived co-operation. In 1659 a resolution was passed by the Council for regulating the Burgery of Trade Guilds to the effect that no native Christians should be admitted into the Tailors' Guilds "unless they prove their eligibility by diligent church attendance, etc." And similar measures were to apply to shoe-makers and bakers.<sup>59</sup> Fines were imposed not only on all eligible persons who failed to attend school on week-days, but also on 'those who failed to attend Divine Service on Sundays.'<sup>60</sup>

The repressive laws of the Dutch in Ceylon were looked at with disfavour by the authorities in Holland, and when reports of these reached the Classis in Amsterdam they sternly disapproved such methods. As the years went on, partly because liberal ideas were reasserting themselves in European religious thought and religious intolerance was becoming less popular, partly because the Portuguese who were the most influential Roman Catholics were becoming less of a political danger, and partly because the Dutch authorities in Ceylon discovered for themselves that hard religious laws did not bring the results they were intended to get, the more rigorous laws were repealed. And there were instances of governmental offices, at least in the village areas, being held by Roman Catholics and less difficulties being placed in the way of their exercising their religion.<sup>61</sup>

54. Baldaus: Ch. 44 pp. 708-709; Ch. 46; pp. 719-720; Instructions from the Governor-General and Council of India pp. 72, 92; Memoir of Hendrick Zwardcroon pp. 52. The Galle Church was on the site of a former Capuchin Convent, Ludovici: *Lapidarium Zeylanicum*, p. 14; also pp. 12 ff.

55. Memoir of Baron Von Imhoff pp. 60-62; Memoir of Jacob Christiaan Pielat p. 38; J. D. Palm: in J.R.A.S.C.B. Vol. I. No. 3. pp. 37-38, 48; Ludovici: *Lapidarium Zeylanicum*, pp. 9-10; 12 ff. Van Cuylenberg (R): Extracts from the Records of the Dutch Government in Ceylon: J.R.A.S.C.B. 1874 pt. I. pp. 69 ff. sp. 73; also J. D. Palm in J.R.A.S.C.B. II 1848 pp. 5-72 passim.

56. J. D. Palm: J.R.A.S.C.B. Vol. I. No. 3, pp. 27, 54, 65.

57. v. *supra* pp. 271-2.

58. v. J. D. Palm op. cit. passim.

59. Memoir of Ryckloff Van Goens to Ryckloff Van Goens, the younger 1663-1675: Appendix B. p. 53.

60. J. D. Palm: J.R.A.S.C.B. Vol. I. No. 2, p. 107. Instructions from the Governor-General and Council of India 1656-1665, pp. 30-82; Ludovici: *Lapidarium Zeylanicum* p. 9. op. however a similar attitude to non-Christians in Portuguese times: Fr. Gnanaprakasam pp. 135 ff.

61. J. D. Palm: J.R.A.S.C.B. Vol. I. No. 3, op. cit. passim. There is an interesting record of a High Court Trial in Dutch times in Colombo where the two officers who were accused of a "forcible" baptism—the Arachchi and the Interpreter—were both Roman Catholics: see E. Reimers: Article on "A trial before the High Court of Colombo on March 14, 1770. Directors of the East India Company vs. John Rodrigo (?) *Ceylon Daily News* Fr. Perera in C.A. and L.R. January 1921, pp. 113-134; and article in the *Ceylon Daily News* September 4th, 1937; Tennent pp. 58 ff; Ludovici: *Lapidarium Zeylanicum* p. 5.

Meanwhile the Evangelistic efforts of the Dutch suffered from further disabilities. In contrast to the large numbers of Roman Catholic clergy who were in Ceylon not only in the Portuguese period but also in Dutch times, the Dutch weakened their religious work in the latter years of their government by providing a ministry which was inadequate both in numbers and in the knowledge of the vernaculars. Between 1642 and 1726 there were 97 clergy of whom only 8 could preach in the vernacular. In 1747 there were only 5 Dutch ministers employed in garrison duty and in the superintendence of the instruction of the Ceylonese and only one of them knew the vernacular. Earlier in Jaffna Baldaus complained that he had only two or three clergymen of his church where there had been more than 40 Roman Catholic priests previously.<sup>62</sup>

For all these reasons the religious and educational work of the Dutch suffered. At times meetings of the Consistories and School Boards were not held for long periods and the charitable institutions were mismanaged.<sup>63</sup> More than once the Classis in Holland and Governors had to draw the attention of the Consistory to a more vigorous execution of their Evangelistic work.<sup>64</sup> For Dutch religious teaching, despite the elaborate educational establishment, had become very weak and men like Baldaus and the other accomplished ministers mentioned earlier were all too rare.<sup>65</sup>

Towards the end of the Dutch period there were two revivalist movements. The hardness of the Dutch religious laws drew many Roman Catholics 'underground'. Some, specially the clergy, moved from the maritime provinces which were under the Dutch to the Kandyan kingdom where the kings who had originally welcomed the Dutch to get rid of Portuguese rule were now repentant of their connexion with them and gave the Roman Catholics asylum. The friendship which was offered to them at certain times during this period by the kings helped the campaign for greater religious freedom which the Roman Catholics conducted from Kandyan territory, although at other times political reasons provoked the kings to inflict hardships on those to whom they had offered asylum. No account of this difficult period both of suffering and of revivalism can be complete if mention is not made of the chief of the Roman Catholic clerical revivalists—Fr. Joseph Vaz, a Konkani Brahmin priest of the Oratory of St. Philip Neri at Goa. He crossed over

62. J. Hough : *A History of Christianity in India* Vol. III, p. 103; Hough quotes Valentyn as his authority; see also Baldaus Chapter 46, p. 719; Tennent : p. 62.

63. Memoir of Cornelis Joan Simons, pp. 21-23.

64. Selections from the Dutch Records of the Ceylon Government No. 5; Memoir of Jan Schreuder, Governor of Ceylon delivered to his successor Lubbert Jan Baron Van Eck on March 17, 1762. Translated from the original by E. Reimers, M.B.E., Government Archivist (Retd.) Colombo (*Government Press*, 1946) pp. 95-6; J. D. Palm : J.R.A.S.C.B. Vol. 1, No. 3 pp. 42 ff;

65. Baldaus p. 720; Tennent pp. 68-70; but cp. J. D. Palm : J.R.A.S.C.B. Vol. I, No. 3 pp. 137-8; supra pp.

from South India to Ceylon in disguise and won the goodwill of the Kandyan king and, bearing many privations and undergoing many perils for the sake of the gospel and the church, revived and reorganised Roman Catholicism in Ceylon with the help of other priests who joined him.<sup>66</sup>

There were also the beginnings of Buddhist revivalism during the latter part of the Dutch period. For many years the Buddhists had allowed the ethical idealism which had been a powerful focus of appeal of their great religion to be lost and many who called themselves Buddhists had, like adherents of other religions, ceased to take any interest in it, being involved in the pursuit of material advancement and internecine strife. Many of them also believed in primitive animistic cults, worshipped in Hindu temples and adopted Hindu practices. Such kings who took an interest in their religion, however, were able to kindle a like interest among their people, and among these were Wimala Dharma Suriya II (1687-1707), Vijaya Raja Singha (1730-1747) and Kirti Siri Raja Singha (1747-1780). In the time of Kirti Sri much was done for the furtherance of Buddhism and of cultural activities generally. Among the monks at this time the most prominent of those who influenced the revival was Valivita Saranankara Thero. He was one of those who were ordained to Upasampada status at its restoration after many years through the good offices of a Chapter of Siamese monks which was invited to Ceylon. Saranankara Thero encouraged the study of Pali and initiated a cultural revival not only in the Kandyan kingdom but, through his pupils, also in the south and, in view of his great contribution both to religious and secular learning, he was installed as Sangha Raja in later years.

Arriving in Ceylon several centuries after the first Buddhist missionaries, the Christian missionaries who came in the Portuguese and Dutch periods were able to proclaim the Gospel to vast numbers of the Ceylonese and many of them were converted to Christianity. The foundations of the Christian missionary enterprise in Ceylon were laid by the missionaries of the Roman Catholic Church and were later built on by those of the Dutch Reformed Church. As religious missionaries all over the world have done, these Christian missionaries too sought the aid of the rulers of the country to propagate their faith and, as rulers all over the world have done, they assisted the Evangelists when such assistance redounded to their favour.

This close connexion of a particular Religion with the State has often brought many good results to both agencies, but there is no doubt that, however unofficial the connexion, it has also created many evils, the chief of which is nominal religion specially among those who would exploit religion for the sake of political power,

66. Fr. Perera (Ed.): "*Catholic Agitations in Dutch Times*" C.A. and L. R. January 1921, pp. 113-134; see also his article on *Kings of Kandy and the Catholics in the Ceylon Daily News* August 28, 1937; and *The Aloysian* 1937-8 p. 421; also Tennent pp. 50-51; H. W. Codrington p. 133 ff.

material advancement or organisational prestige. Many in the Christian Church in Portuguese and Dutch times succumbed to such temptations as these and nominal Christianity abounded. The moral strength of the Church and her contribution to this country's true welfare would undoubtedly have been far greater had the Church in these as in other times relied less on political and other material aids for the proclamation of her message.

Despite the weakness caused to the Church by nominal Christianity, however, there were undoubtedly many Ceylonese who, being convinced of its truth, accepted the Christian religion and supported the personal and social Evangelism of the Church whether the government of the day was favourable to them or not. They formed the nucleus of the Church in Ceylon, and it was chiefly through them that Christianity was transmitted to later generations and was able to serve the country as the years went by.



## GENEALOGY OF THE FAMILY OF LOOS OF CEYLON

(Compiled by Mr. F. H. de Vos in 1916; revised by Mr. D. V. Attendorff in 1949).

### I

Jacob Pietersz Loos, Superintendent of the Dutch East India Company's Armoury, born at Amsterdam, 15th February 1655, died at Colombo, 8th January 1702, (D.B.U. Journal, Vol. I, page 88), married at Colombo, 1st June 1681, Margarita Dirksz de Vries. He had by her —

- 1 Catharina, born 7th September 1682.
- 2 Pieter, who follows under II.

### II

Pieter Loos, Boekhouder, baptised 21st November 1686, died 1752, married:

- (a) 16th October 1722, Adrianus Scheffar, widow of Pieter Caesar.
- (b) Florinda d' Orta.

Of the first marriage, he had—

- 1 Margarita Cornelia, baptised 21st December 1718.
- Of the second marriage, he had—
- 2 Pieter Adriaan, who follows under III.
- 3 Hermanus, who follows under IV.

### III

Pieter Adriaan Loos, Boekhouder, married in the Dutch Reformed Church, Wolvendaal:

- (a) 2nd April 1758, Clarinda Meyer.
- (b) 24th September 1769, Catharina Mazius.

Of the second marriage, he had—

- 1 Adriaan Elias, baptised 17th February 1771.
- 2 Jacob, baptised 20th September 1772.

### IV

Hermanus Loos, Assistant in the Dutch East India Company, married in the Dutch Reformed Church, Wolvendaal:

- (a) 7th July 1767, Elizabeth Johanna Erfson, baptised 21st February 1740, daughter of Johannes Erfson, Krank-bezoeker, and Maria Ligteveld. (D. B. U. Journal, Vol. IX, page 71).
- (b) 2nd August 1802, Christina Peries.



Of the first marriage, he had—

- 1 Margarita Adriana, born 30th May 1769.
- 2 Johannes Jacobus, who follows under V.
- 3 Pieter Francois, married:
  - (a) Eliza de Heer.
  - (b) In the Dutch Reformed Church, Wolvendaal, 7th March 1802, Anna Francina Milhuysen, widow of Johannes Hendrik Henke, and daughter of Jurgen Milhuysen of Stockat in Holland and Anna Maria Jansz.
- 4 Pieter, who follows under VI.
- 5 Clara Catharina married in the Dutch Reformed Church, Wolvendaal, 25th March 1810, Adriaan Willem Appelboom, died 19th June 1855, son of Julius Johannes Appelboom and Johanna Sophia Spech.
- 6 Harmanus, who follows under VII.
- 7 Adriana Sesilia Johanna, baptised 1st April 1810.

## V

Johannes Jacobus Loos, Boekhonder, baptised 8th April 1770, married in the Dutch Reformed Church, Wolvendaal:

- (a) 10th May 1789, Catharina Fernando.
- (b) 20th July 1800, Adriana Hansen, widow of Johan Christiaan Herber.

Of the first marriage, he had—

- 1 Pieter Adriaan, who follows under VIII.
- 2 Gertruida Margarita, baptised 9th October 1791.
- 3 Henrietta Huberta, baptised 14th April 1793.
- 4 Gertruida Wilhelmina, baptised 14th April 1793, married in the Dutch Reformed Church, Wolvendaal, 6th December 1824, Abraham Pietersz.
- 5 Johanna Jacoba.

## VI

Pieter Loos, baptised 28th July 1776, married in the Dutch Reformed Church, Wolvendaal, 31st July 1796, Johanna Sophia Van Dort, baptised 4th February 1776, daughter of Gerhart Elias Van Dort and Helena Jansz. (D. B. U. Journal, Vol. XXVIII, page 19).

He had by her—

- 1 Fredrick Pieter Robertus, who follows under IX.
- 2 Charlotta Gertruida, baptised 24th March 1799.
- 3 Johanna Adriana, baptised 10th May 1801.

## VII

Harmanus Loos married in the Dutch Reformed Church, Wolvendaal, 25th June 1816, Johanna Elizabeth Brands, widow of George Dak Orton, and he had by her—

- 1 Petrus Harmanus, born 11th December 1818.
- 2 Louisa Adriana, born 13th December 1823.
- 3 Johan Adrian, born 21st December 1828.

## VIII

Pieter Adriaan Loos, Registrar of the Supreme Court, baptised 9th October 1791, died 6th June 1859, married in the Dutch Reformed Church, Wolvendaal:

- (a) 21st March 1805, Sophia Cornelia Fares.
- (b) 10th January 1829, Sophia Magdalena Alvis, widow of Josephus Christoffel Weinman, and daughter of Bernhardus Alvis and Libertina Maria Landsberger. (D. B. U. Journal, Vol. XXXVII, page 62).

Of the first marriage, he had—

- 1 Justinus Adrianus, who follows under X.
- 2 Anna Christina, baptised 22nd March 1807, married in the Dutch Reformed Church, Wolvendaal, 13th April 1830, Lucas Adrianus Bartholomeusz, son of Daniel Bartholomeusz and Cornelia Elizabeth Koch, (widow).
- 3 Christiaan Albertus who follows under XI.
- 4 Carel Godfried, who follows under XII.
- 5 Johanna Frederica, born 28th April 1816, married in the Dutch Reformed Church, Wolvendaal, 21st November 1839, Johan Gerard Alvis, born 24th December 1815, son of Bernhardus Alvis and Libertina Maria Landsberger. (D. B. U. Journal, Vol. XXXVII, page 62).
- 6 Sara Elmelia, born 5th October 1817.
- 7 Gerhardina Dorothea, born 30th October 1818,
- 8 Johannes Jacobus, who follows under XIII.
- 9 Harriet, born 2nd October 1825, married in the Dutch Reformed Church, Wolvendaal, 7th June 1847, Peter Henry Ephraums, born 16th December 1818, son of Cornelius Adrianus Ephraums and Angenita Clara Van Ingen. (D.B.U. Journal, Vol. XXIV, page 106).
- 10 Charlotta Louisa, born 4th May 1828.

Of the second marriage, he had—

- 11 William, born 16th November 1829.
- 12 Julia, born 30th October 1830.
- 13 Matilda, born 26th January 1832.
- 14 Cecil, born 4th March 1834.
- 15 Sophia Magdalena, born 7th June 1835, married in Holy Trinity Church, Colombo, 8th November 1855, Dionysius James Alexander Andree, born 2nd October 1825, son of Wilhelmus Fredericus Edwardus Andree and Johanna Charlotta Bogaars. (D. B. U. Journal, Vol. X, page 15).
- 16 Edward, born 13th August 1836.

- 17 John, born 4th February 1838, died 15th September 1902, married in the Methodist Church, Maradana, 10th April 1897, Mary Millicent Christoffelsz, born 1st February 1872, daughter of Johannes Justinus Christoffelsz and Elizabeth Sophia de Rooy (D. B. U. Journal, Vol. XXIV, page 17).
- 18 William Adrian, born 23rd August 1840.
- 19 Henry Theobald, born 2nd February 1842.

## IX

Fredrick Pieter Robertus Loos, baptised 22nd January 1797, died 14th August 1842, married in the Dutch Reformed Church, Wolvendaal, 14th May 1821, Anna Sophia Bertram, born 3rd May 1805, died 9th July 1851, daughter of Johan Godlieb Bertram and Gertruida Cornelia Erfson, widow of Jan Fredrik Ruhne. (D. B. U. Journal, Vol. IX, page 72). He had by her—

- 1 Pieter John James, who follows under XIV.
- 2 Anna Sophia, born 14th December 1824, died 7th September 1889.
- 3 Charlotte Amelia, born 7th August 1826, married in the Dutch Reformed Church, Wolvendaal, 22nd June 1857, Andrew La Haye (widower).
- 4 Charles Edmund Richard, who follows under XV.
- 5 Robert Henry, born 24th December 1830, died 19th August 1865.

## X

Justinus Adrianus Loos, baptised 2nd March 1806, married ..... and he had by her—

- 1 James Adriaan, who follows under XVI.

## XI

Christiaan Albertus Loos, baptised 10th February 1809, died 5th October 1858, married in the Dutch Reformed Church, Wolvendaal, 9th July 1832, Cornelia Rudolphina Cramer, born 2nd April 1812, daughter of Josephus Louis Cramer of Batticaloa and Charlotte Elisabeth Caspersz. He had by her—

- 1 Lewis Adriaan, born 30th August 1833.
- 2 Frederick Charles, who follows under XVII.
- 3 Emma, born 7th May 1837, died 22nd November 1902, married in the Dutch Reformed Church, Wolvendaal, 9th April 1863, John Henry Ferdinands, born 24th September 1832, died 9th December 1871, son of George Henry Ferdinands and Gertruida Johanna Meier. (D. B. U. Journal, Vol. XXIV, page 142, and Vol. XXV, page 78).
- 4 Caroline, born 19th January 1838, married in the Dutch Reformed Church, Wolvendaal, 10th February 1862, Stephen

Charles Van Langenberg, born 1838, son of Hendrik Van Langenberg, Chief Clerk, Audit Office, and Lucretia Elizabeth Von Hagt. (D.B.U. Journal, Vol. IX, page 128).

- 5 James Robertson, who follows under XVIII.
- 6 Francis William, who follows under XIX.
- 7 Helen, born 25th July 1845.
- 8 Catherina, born 14th October 1847, married in the Dutch Reformed Church, Wolvendaal, 27th December 1884, Solomon Henry Ferdinands, born 15th October 1839, died 20th January 1911, son of George Henry Ferdinands and Justina Emerentia Van Cuylenberg. (D. B. U. Journal, Vol. VII, page 80, and Vol. XXV, page 77).
- 9 Lucy, born 27th December 1848, married in the Dutch Reformed Church, Wolvendaal, 14th December 1872, Oscar Gerard Joseph, born 2nd April 1848, son of Gerardus Petrus Joseph and Johanna Francina Martensz. (D. B. U. Journal, Vol. XII, page 28).

## XII

Carel (Charles) Godfried Loos, born 13th December 1814, married in St. Paul's Church, Pettah, Colombo, 7th September 1837, Emelia Barbara Vanden Driesen, born 3rd October 1822, died 23rd February 1851, daughter of Johannes Arnoldus Vanden Driesen and Anna Helena Wilhelmina Heyzer. (D. B. U. Journal, Vol. XXV, page 56, and Vol. XXVI, page 26). He had by her—

- 1 Marianne born 1st January 1844, died 27th January 1845.
- 2 Martin Carnie, born 27th August 1845, died 9th September 1856.
- 3 Edmund Sydney, born 28th August 1847, died 3rd July 1848.
- 4 Eleanor Frances, born 28th January 1849, married in Holy Trinity Church, Colombo, 25th September 1872, Charles William Bennett.
- 5 Andrew Benjamin, who follows under XX.

## XIII

Johannes Jacobus (James) Loos, M. D. of St. Andrew's University in 1866, Member of the Royal College of Physicians of Edinburgh in 1867, Colonial Surgeon, Civil Medical Department, appointed first Principal of the Ceylon Medical College in 1870, acted as Principal Civil Medical Officer, 1881—1882, born 17th July 1822, died 4th May 1904, (D. B. U. Journal, Vol. XV, page 2), married in St. Paul's Church, Pettah, Colombo, 20th November 1845, Maria Louisa Kats, born 23rd December 1826, died 30th August 1875, daughter of Jurgen Gualterus Kats, Colonial Chaplain, St. Paul's Church, Pettah, Colombo, and Elizabeth..... He had by her—

- 1 Arthur James, born 28th December 1846, died 4th September 1847.

2 Walter Henry, born 15th September 1849, died in London, 11th June 1875, married at Glasgow, 28th October 1873, Anabelle Cameron Chisholm.

3 Laura Amelia, born 30th March 1851, died 3rd June 1919.

## XIV

Pieter John James Loos, born 6th October 1823, died 14th February 1863, married 15th January 1852, Matilda Bartholomeusz, baptised 3rd November 1823, daughter of Daniel Anthony Louis Bartholomeusz, Minister of the Methodist Church and afterwards Dutch Translator, and Henrietta Charlotte Vander Wall. He had by her—

1 Charlotte Sophia, born 22nd April 1853, married 18th September 1875, Vincent Henry Herft, son of John Charles Herft and Anna de Moor.

2 John William, who follows under XXI.

3 Vincent Edmund, born 2nd December 1859, died 17th July 1910.

4 James Andrew, who follows under XXII.

## XV

Charles Edmund Richard Loos, born 17th June 1829, died 24th June 1894, married in the Dutch Reformed Church, Wolvendaal, 10th September 1856, Eliza Matilda Rodrigue, born 22nd May 1837, died 4th March 1890, daughter of Hermanus Dionysius Rodrigue and Jacoba Pieris. He had by her—

1 Arthur Edmund, born 12th August 1857, died 14th August 1858.

2 Owen Julian, who follows under XXIII.

3 Justin Bertram, who follows under XXIV.

## XVI

James Adriaan Loos, Accountant, born 21st December 1828, died 28rd January 1863, married—

(a) In St. Paul's Church, Pettah, Colombo, 1st May 1848, Marianne Caroline Jansz.

(b) In Holy Trinity Church, Colombo, 14th April 1853, Johanna Frederika Dickman, born 20th April 1830, daughter of Magnus Fredrik Willem Dickman and Johanna Gerhardina Justina Mack. (D. B. U. Journal, Vol. XXVI, page 125, and Vol. XXXVIII, page 134).

(c) In the Dutch Reformed Church, Galle, 26th July 1858, Mary Ann Eliza Piters, born 4th October 1838, died 9th November 1931, daughter of Cornelius Jacobus Piters and Mary Ann Garvin. (D. B. U. Journal, Vol. XXXIV, page 110).

Of the first marriage he had—

1 Arthur Duncan Grant, who follows under XXV.

2 Lydia Louisa, born 4th August 1854.

3 Walter Frederick, born 9th September 1855.

4 Frederick John Clement, born 22nd September 1856, died 5th March 1909, married in the Dutch Reformed Church, Wolvendaal, 17th November 1881, Laura Jemima Dickman, born 6th June 1858, died 21st May 1933, daughter of Johannes Jacobus Cornelius Dickman and Drusilla Johanna Engelina Woutersz. (D. B. U. Journal, Vol. XXVI, page 127, and Vol. XXXIX, page 56).

## XVII

Frederick Charles Loos, C. M. G., Proctor and Notary Public, Member of the Legislative Council, 1900—1911, First President of the Dutch Burgher Union of Colombo, 1908—1911, born 13th December 1834, baptised 3rd January 1836, died 21st August 1911, married in Holy Trinity Church, Colombo:—

(a) 25th April 1859, Jane Harriet Keith, born 5th September 1838, died 4th October 1872, daughter of John Neil Keith and Margaritta Wilhelmina Vander Straaten, (D. B. U. Journal, Vol. XXIII, page 158, and Vol. XXV, page 57).

(b) 2nd November 1874, Isabel Amelia Van Cuylenburg, born 27th June 1856, died 12th February 1935, daughter of Petrus Henricus Van Cuylenburg and Eliza Morgan. (D. B. U. Journal, Vol. VII, page 84, Vol. XI, page 62, and Vol. XXV, pages 174 and 175).

Of the first marriage, he had:—

1 Margaret, born 27th February 1860, died 1938, married in Holy Trinity Church, Colombo, 9th December 1880, Edward Campbell Davies, Government Factory Engineer, Colonel Commanding the Ceylon Light Infantry.

2 Frederick Christian, who follows under XXVI.

3 Marianne, born 29th April 1862, died 31st May 1864.

4 Herman Albert, who follows under XXVII.

5 William Christopher, born 4th February 1867, married 27th November 1901, Agnes Johnstone Osmund.

6 Charles Garvin, born 10th June 1870, died 31st January 1882.

7 Julian Henry Keith, Architect, born 22nd September, 1872, died 1st June 1948.

Of the second marriage, he had:—

8 Albert Edward, who follows under XXVIII.

9 Hector Rienzi, who follows under XXIX.

10 Mira, born 7th March 1879, married in St. Peter's Church, Colombo, 23rd October 1912, Frederick John de Saram, Proctor and Notary Public, born 24th May 1886, son of Richard Francis de Saram and Selina Louisa Dickman. (D.B.U. Journal, Vol. XXVI, page 126)

- 11 Lilian Stephanie Alberta, born 22nd June 1881.
- 12 Beatrice Hesba, born 17th December 1882, married in Christ Church, Galle Face, Colombo, 22nd April 1924, Edward Gerald Gratiaen, Proctor and Notary Public, born 2nd October 1885, son of Edward Stork Gratiaen, Colonial Surgeon, Civil Medical Department, and Sophia Jane Vander Smagt. (D.B.U. Journal, Vol. VI, page 20, and Vol. XXVIII, page 86)
- 13 George Cecil Bertram, born 3rd October 1884, died 12th March 1915, married in England, April 1912, Helen Hines, and he had by her a son, who was born in May 1913.
- 14 Walter Frederick Michael, born 30th September 1890, died 30th May 1907.

## XVIII

James Robertson Loos, Proctor, born 1st May 1840, died 15th February 1920, married in Holy Trinity Church, Colombo, 4th August 1864, Anna Maria Louisa Vander Straaten, born 20th April 1844, died 13th February 1931, daughter of Philip Joseph Lewis Vander Straaten and Sophia Maria Louisa Spencer. (D.B.U. Journal, Vol. XXIII, page 164). He had by her—

- 1 Ethel Sophia, born 2nd August 1865, died 26th March 1949, married in St. Michael's and All Angels' Church, Colombo, 4th April 1894, William Edmund Mack, born 25th May 1860, died 12th March 1929, son of Martin Edmund Mack and Emelia Maria Idé (D.B.U. Journal, Vol. XXXVIII, pages 139 and 145)
- 2 Ernest Robertson, who follows under XXX.
- 3 Justin Robert, born 2nd November 1867, died 5th March 1868.
- 4 Vivian Albert, who follows under XXXI.
- 5 Evelyn Maria, born 18th January 1870.
- 6 Herbert Gibson, L.M.S. (Ceylon), born 22nd July 1871, died 9th August 1918, married in Christ Church, Galle Face, Colombo, 24th March 1915, Louise Dorothy Buksh *nee* Pusey.
- 7 Mabel Beatrice, born 31st March 1873.
- 8 Percival Robert, who follows under XXXII.
- 9 Guy Errol, who follows under XXXIII.

## XIX

Francis William Loos, born 19th January 1842, died 14th October 1913, married in St. Andrews Church, Gampola, 18th May 1870, Harriet de Hoedt, born 7th April 1849, died 23rd February 1933, daughter of Charles William de Hoedt, Clerk in Holy Orders and Clara Vander Wall. (D.B.U. Journal, Vol. XXIII, page 152). He had by her—

- 1 Clara Winifred, born 13th July 1871.

- 2 Frank Eric, who follows under XXXIV.
- 3 William Theodore, who follows under XXXV.

## XX

Andrew Benjamin Loos, born 9th February 1851, died 15th March 1900, married in Christ Church, Galle Face, Colombo, 24th April 1887, Charlotte Sophia Warkus, born 20th January 1868, daughter of John Godfrind Warkus and Harriet Clout. He had by her—

- 1 Andrew Wilhelm, who follows under XXXVI.
- 2 Dorothy, born 21st June 1890, married in Holy Trinity Church, Colombo, 22nd August 1921, Alexander Percival de Bruin, born 11th December 1875, died 2nd April 1936, son of James de Bruin and Johanna Dorothea Paterson.
- 3 May Eleanor, born 15th June 1893, married in Christ Church Cathedral, Colombo, 19th September 1918, Walter Edward Arnold Jansz, born 21st October 1885, son of Walter Richard Jansz and Eleanor Jansz. (D.B.U. Journal, Vol. XXIV, pages 133 and 184.)
- 4 Charlotte Gretchen, born 18th December 1899, died 1902.

## XXI

John William Loos, born 25th September 1855, died 22nd October 1883, married in the Dutch Reformed Church, Wolvendael, 29th December 1880, Caroline La Haye, born 9th March 1859, daughter of Andrew La Haye and Charlotte Amelia Loos, (*vide* IX, 3, *supra*). He had by her—

- 1 John William, born 23rd October 1881.
- 2 Elaine Constance Sybil, born 10th February 1883.
- 3 Roslin Vivian, born 12th June 1884.

## XXII

James Andrew Loos, born 8th April 1861, married in the Dutch Reformed Church, Wolvendael, 27th May 1885, Jane Maria Elders, died 8th October 1924, daughter of Richard William Elders and Julia Leonora Heyzer. (D.B.U. Journal, Vol. XXVI, page 27). He had by her—

- 1 James Alaric, Head Guard, Ceylon Government Railway, born 12th January, 1887, married in St. Michael's and All Angels' Church, Colombo, 20th June 1914, Daisy Muriel Vanden Driesen, born 12th May 1889, daughter of Wilfred Vanden Driesen and Anne Malvina Brittain. (D.B.U. Journal, Vol. XXV, page 58).
- 2 Frederick Walter, born 7th August 1888, married in the Dutch Reformed Church, Bambalapitiya, 26th December 1932, Gladys Venetia Carnie, born 23rd September 1901, daughter of John Arnold Carnie and Mabel Venetia Vanden Driesen. (D.B.U. Journal, Vol. XXV, page 58).

- 3 Sylvia Matilda, born 9th August 1890, married in the Dutch Reformed Church, Bambalapitiya, 8th September 1910, Bertie Cecil Loos, who follows under XXXVII.
- 4 Rosamund Blanche, born 7th January 1892, married in St. Michael's and All Angels' Church, Colombo, 26th December 1914, Charles Conway, died 20th August 1946.

## XXIII

Owen Julian Loos, born 13th November 1858, died 1925, married in the Dutch Reformed Church, Wolvendaal, 13th October 1881, Laura Sophia Elisabeth Pieres, born 14th January 1864, died 31st July 1934, daughter of Edward Pieres, and Susan Louisa Williams. He had by her—

- 1 Frederick Richard Percival, who follows under XXXVII.
- 2 Bertie Cecil, who follows under XXXVIII.
- 3 Frederick George, born 31st March 1887, died 16th August 1887.
- 4 Rosamond Muriel, born 17th October 1888, married in the Methodist Church, Wellawatte, 28th October 1910, Cyril Reginald Jansz Accountant in the Department of Government Electrical Undertakings, born 16th July 1884, son of John William Jansz and Emily Gilles.

## XXIV

Justin Bertram Loos, born 5th July 1860, married in the Dutch Reformed Church, Wolvendaal, 28th December 1891, Jane Amelia Keegel, born 4th January 1864, died 15th January 1943, daughter of Pieter Liebert Keegel, Inspector of Police, and Anna Matilda de Zilva. (D. B. U. Journal, Vol. XXVII, page 117). He had by her—

- 1 Ruth Gladys, born 8th March 1898, married 1st March 1943, Denzil Clarence Claessen, born 10th October 1897, widower of Lodwin Elma Maxworth, and son of Granville Hillebrand Freywer Claessen and Ethel Blanche McCarthy Heyzer. (D.B.U. Journal, Vol. XXVI, page 28, and Vol. XXXV, page 120).

## XXV

Arthur Duncan Grant Loos, born 19th January 1849, died 27th June 1891, married in Holy Trinity Church, Colombo, 16th December 1869, Catherine Maria Blackett, born 5th January 1850, died 4th July 1915, daughter of James Blackett and Sophia Francina Elhart. He had by her—

- 1 Aileen Kathleen, born 21st September 1872, died 8th June 1927, married in the Methodist Church, Maradana, 11th April 1897, Albert Valentine Sela, born 31st December 1866, died 20th November 1936, son of Andrew Henry Sela and Julia Maria Susanna Deutrom. (D.B.U. Journal, Vol. XXXI, page 64, and Vol. XXXV, page 22).

- 2 Euston Donald, who follows under XXXIX.
- 3 Allan Grant Blackett, who follows under XL.
- 4 Arthur Alison, who follows under XLI.
- 5 Herbert Alwin Sanford, born 1879, married in the Dutch Reformed Church, Wolvendaal, 27th December 1926, Muriel Florida Wille, born 18th July 1895, daughter of John Edward Wille and Emelia Louisa Mary Gerlach. (D.B.U. Journal, Vol. XXXVII, page 17).
- 6 Evelyn May, born 1st May 1881, married 18th January 1904, George Fretz Howard Scharenguivel, born 19th July 1881, son of William Andrew Scharenguivel, and Edith Jemina Sansoni. (D.B.U. Journal, Vol. XXV, page 16).
- 7 Elsie Muriel, born 20th September 1883, died 1st February 1931, married in Holy Trinity Church, Colombo, 18th April 1904, George Henry Miller Colomb, born 15th December 1879, son of James Bernard Colomb, Secretary of the District Court, Batticaloa, and Evelyn Frances Miller.
- 8 Violet Gwendoline, born 29th January 1886, married:—
  - (a) In St. Luke's Church, Borella, 27th July 1916, John Alfred Vincent Atwell, died 23rd October 1918.
  - (b) In the Provincial Registrar's Office, Padulla, 17th July 1933, George Henry Miller Colomb, widower of Elsie Muriel Loos, referred to in 7 *supra*.
- 9 Catherine Maria, born 4th August 1888, died 5th May 1932, married in St. Michael's and All Angels' Church, Colombo, 26th December 1911, Cecil Percival Clement Foenander, born 11th June 1888, son of Clement Eugene Foenander and Laura Emelia Foenander. (D.B.U. Journal, Vol. XXXVIII, pages 99 and 105).
- 10 John Adrian, born 23rd February 1891, married 8th November 1916, Muriel Kerr.

## XXVI

Frederick Christian Loos, J.P., F.R.C.I., Proctor, First Deputy Registrar of the Supreme Court, born 21st March 1861, married in Holy Trinity Church, Colombo, 23rd May 1888, Margaret Elizabeth Vander Straaten, born 12th July 1868, daughter of John Dionysius Vander Straaten and Margaret Rose Mackenzie. (D.B.U. Journal, Vol. XXIII, page 163).

He had by her—

- 1 Marguerite Harriet, born 17th March, 1889.
- 2 Frederick Christian, Barrister-at-Law, Gray's Inn, Ceylon Judicial Service, born 26th April 1900.
- 3 Dorothy O'nora, born 5th July 1908, married in the Church of St. Saviour, Raynes Park, London, 5th May 1937, Wyvil Henry Vanden Driesen Ferdinands, L.M.S., (Ceylon), M.R.C.S. (Eng.), L.R.C.P. (Lond.), D.O.M.S. (Eng.), Civil Medical Department, born 3rd December 1899, son of John



Henry Ferdinands and Ethel Lucy Vanden Driesen. (D.B.U. Journal, Vol. XXV, pages 59 and 79).

## XXVII

Herman Albert Loos, B.A. (Cantab.), F.R.C.I., Barrister-at-Law, Inner Temple, District Judge, Colombo, born 21st July 1865, married in Scots Kirk, Kandy, 2nd September 1891, Minnie Evelyn Gratiaen, born 16th September 1871, daughter of Edward Stork Gratiaen, Civil Medical Department, and Sophia Jane Vander Smagt. (D.B.U. Journal, Vol. VI, page 20 and Vol. XXVIII, page 86). He had by her—

- 1 Herman Frederick Edward, Barrister-at-Law, born 15th June 1892.
- 2 Albert Eric, born 16th July 1894.
- 3 James born 19th October 1895, died 18th May 1917.
- 4 Minette, born 7th April 1897, married in Holy Trinity Church, Nuwara Eliya, 5th January 1924, Walvin Gerald Mack, Visiting Agent and Valuator, Lieutenant Colonel in the Ceylon Light Infantry, O.B.E., (Military Division) born 8th May 1897, son of Theodore Dornhorst Mack, Proctor and Notary Public, and Joseline Priscilla Daniels. (D.B.U. Journal, Vol. XXVIII page 51, and Vol. XXXVIII, pages 143 and 147).
- 5 Lindsay Vernon, Barrister-at-Law, born 2nd August 1899.
- 6 Verna Evelyn, born 15th November 1900, married Frederick Christopher William Van Geyzel, Advocate, born 30th May 1901, son of Colvin Thomas Vangeyzel, M.R.C.S. (Eng.), L.R.C.P. (Lond.), and Antoinette Aileen Beling. (D.B.U. Journal, Vol. VII, page 136, and Vol. X, page 77).
- 7 Ronald, born 2nd March 1902, died 19th September 1902.

## XXVIII

Albert Edward Loos, born 8th November 1875, married in England, 16th April 1904, Lottie Muille, and he had by her—

- 1 Frederick Ian Leslie, born 6th February 1905.

## XXIX

Hector Rienzi Loos, born 24th December 1876, married in England, 13th January 1898, Aimee Evelyn Godfrey, and he had by her—

- 1 Norah Mary Isabel, born 19th August 1900.

## XXX

Ernest Robertson Loos, L.M.S. (Ceylon), Assistant Medical Officer of Health, Colombo Municipality, born 3rd August 1866, died 21st November 1946, married in the Dutch Reformed Church, Wolvendaal, 27th December 1909, Violet Maud de Hoedt, born 24th January 1878, daughter of Frederick James de Hoedt and Alice Lucretia Vander Straaten. (D.B.U. Journal, Vol. XXIII, page 161). He had by her—

- 1 Ernestine Viola, born 13th October 1910, married in the Dutch Reformed Church, Regent Street, Colombo, 4th July 1936, Leonard Victor Oswald Jonklaas, Customs Officer, born 5th November 1904, son of Henry Oswald Jonklaas, Forest Officer, and Athelind Victoria Altendorff. (D.B.U. Journal, Vol. XXIII, page 208, and Vol. XXXIII, page 103).
- 2 Frederick Robertson, A.M.I.E.E., M.I.M.T., Branch Service Manager, Ford Motor Company of India, Limited, born 16th February 1912, married in the Methodist Church, Wellawatte, 26th December 1945, Marjorie Beryl Poulter, A.T.C.L., L.T.C.L., born 11th May 1911, daughter of Evan Walwin Poulter and Harriet Emelia Bartholomeusz. (D.B.U. Journal, Vol. XXIV, page 25).

## XXXI

Vivian Albert Loos, Accountant, Railway Extensions, born 21st October 1868, died 27th January 1949, married in Holy Trinity Church, Colombo, 28th December 1898, Helen Gertrude Johnson, born 24th February 1872, died 3rd March 1934, daughter of Charles John Johnson and Matilda Abigail Christoffelsz. (D.B.U. Journal, Vol. XXIV, page 15). He had by her—

- 1 Estelle Vivienne, born 28th February 1900.
- 2 Louise Marion, born 21st February 1905.

## XXXII

Percival Robert Loos, born 17th June 1875, died 18th April 1913, married in the Dutch Reformed Church, Bambalapitiya, 18th December 1907, Beatrice Evelyn Koch, born 3rd April 1881, daughter of Cecil Theodore Koch and Evelyn Harriet Foenander. (D.B.U. Journal, Vol. X, page 134, and Vol. XXXVIII, page 94). He had by her—

- 1 Bianca Evelyn, born 14th October 1908, married in Christ Church, Galle Face, Colombo, 28th June 1941, William Llewellyn, St. Maurice Nagel, A.M.I.E.E., Engineer in the Department of Government Electrical Undertakings, born 5th October 1903, son of James William Nagel and Stella Margaret de Silva.
- 2 Veronica Beatrice, born 30th December 1911, married in St. Michael's and All Angels' Church, Colombo, 26th January 1936, Albert William Wakeford, born 1st November 1908, son of Wilhelm William Ludwig Wakeford and Emma Rhoda Nance.

## XXXIII

Guy Errol Loos, District Engineer, Public Works Department, born 18th May 1877, died 26th August 1941, married in the Dutch Reformed Church, Wolvendaal, 4th April 1904, Eleanor Lucretia de

Hoedt, born 12th November 1879, daughter of Frederick James de Hoedt and Alice Lucretia Vander Straaten. (D.B.U. Journal, Vol. XXIII, page 161). He had by her—

- 1 Frederick Errol, who follows under XLII.
- 2 Leonard Gordon, who follows under XLIII.
- 3 Alice Eleanor, born 18th September 1912, married in the Dutch Reformed Church, Bambalapitiya, 6th June 1935, Lester Drogo Cameron Austin, L.M.S. (Ceylon), F.R.C.S. (Eng.), Civil Medical Department, born 17th October 1910, son of Lester Cameron Austin and Ethel Elfreda Nicolle.

## XXXIV

Frank Eric Loos, J.P., Accountant, Civil Medical Department, born 11th July 1877, married in St. Paul's Church, Milagiriya, 11th June 1910, Constance Estelle Brechman Toussaint born 21st December 1885, daughter of William Brechman Toussaint, Superintendent of Mails, and Minnie Elizabeth de Hoedt. (D.B.U. Journal, Vol. IV, page 40). He had by her—

- 1 Frank Harold, who follows under XLIV.
- 2 Doreen Estelle, born 24th January 1913, married in St. Peter's Church, Colombo, 18th February 1939. Fredrick Lucien Poulter, Proctor, born 2nd June 1910, son of Lucien Godfrey Poulter, J.P., U.M., Proctor, and Frederica Louise Anthonisz. (D.B.U. Journal, Vol. XXIV, page 25)
- 3 Neil Eric, who follows under XLV.

## XXXV

William Theodore Loos, L.S.O., J.P., C.C.S., born 9th May 1885, married in the Dutch Reformed Church, Regent Street, Colombo, 26th June 1920, Mirabel Speldewinde, born 23rd March 1900, daughter of Henry Arthur Victor Speldewinde and Josephine Cecilia Nancy Matthysz. (D.B.U. Journal Vol. XXXIII, page 71). He had by her—

- 1 Emile Theodore, who follows under XLVI.
- 2 Terence, born 24th April 1923, died 6th June 1925.

## XXXVI

Andrew Wilhelm Loos, born 22nd January 1888, married :

- (a) In All Saints' Church, Borella, 11th April 1919, Augusta Helen Berenger, born 6th January 1897, died 5th March 1926, daughter of Edward James Berenger and Augusta Hope de Silva.
- (b) In Holy Cross Church, Kalutara, 26th December 1927, Muriel Blanche Cook.

Of the first marriage, he had—

- 1 Audrey Wilmar, born 18th May 1919.
- 2 Isabel Helen Marguerite, born 19th August 1920.
- 3 Andrew Benjamin, born 1st March 1922.

- 4 Rachel Terese, born 15th December 1924.
- 5 Thelma Mary, born 24th January 1926,  
Of the second marriage, he had—
- 6 Colin Brian Anthony, born 25th March 1929.
- 7 Aubrey Mark, born 26th July 1930.
- 8 Carmen Marguerite, born 13th March 1934.
- 9 Cynthia Maureen, born 10th June 1940.
- 10 Trevor Percival Stephen, born 19th July 1944.

## XXXVII

Frederick Richard Percival Loos, Chief Clerk, Duncum, Watkins Ford & Co., born 12th December 1883, married in the Dutch Reformed Church, Wolvendaal, 22nd July 1906, Frances Laura Herft, born 27th January 1881, daughter of Vincent Henry Herft and Charlotte Sophia Loos, referred to in XIV, 1, supra. He had by her—

- 1 Cecil Percival, who follows under XLVII.
- 2 Muriel Iris, born 26th April 1909, married in St. Paul's Church, Kynsey Road, Colombo, 11th June 1932, John Stanley de Run, born 3rd December 1905, son of John Thomas de Run and Clara Georgiana Arendtsz.
- 3 Errol Vere, born 7th April 1912, died 12th July 1912.
- 4 Earle Vere, born 12th August 1913.
- 5 Ileen Marjorie, born 17th July 1916.
- 6 Sam Royce, born 17th July 1918, married in St. Philip Neri's Church, Pettah, Colombo, 10th April 1947, Annette Marguerite Holmes, born 10th June, 1930.
- 7 Erma Iris, born 11th July 1921, married in the Dutch Reformed Church, Regent Street, Colombo, 21st April 1945, Clarence Oswald Jansz, born 26th June 1915, son of Basil Edward Jansz and Daisy Charlotte Balthazar.

## XXXVIII

Bertie Cecil Loos, born 1st August 1885, married in the Dutch Reformed Church, Bambalapitiya, 8th September 1910, Sylvia Matilda Loos, referred to in XXII, 3, supra. He had by her—

- 1 Barclay Cecil, who follows under XLVIII.
- 2 St. Elmo Cecil, born 19th April 1914, died 20 April 1919.
- 3 Inez Cecil, born 13th March 1916, married in All Saints' Church, Borella, 30th December 1936, Edward Noel Ohlms, born 5th December 1904, son of Edward Haddon Ohlms, L.R.C.P. & S. (Edin.), L.F.P. & S. (Glas.), and Ethel Winifred Rodrigue. (D.B.U. Journal, Vol. XXVIII, pages 175 and 178.
- 4 Herbert Cecil, born 9th September 1918.
- 5 Errol Cecil, who follows under XLIX.
- 6 Douglas Cecil, born 25th May 1922, died 10th March 1933.

- 7 Beryl Cecil, born 26th November 1923, married in the Dutch Reformed Church, Bambalapitiya, 26th December 1942, Robert Francis Fraser Eadie, Flight Sergeant in the Royal Air Force.
- 8 Therese Cecil, born 12th April 1926.
- 9 Kenneth Cecil, born 16th February 1929.
- 10 George Cecil, born 15th May 1933.

## XXXIX

Euston Donald Loos, born 17th October 1870, died 14th December 1944, married in St. Paul's Church, Pettah, Colombo, 10th December 1903. Theodora Margaret MacCarthy, born 16th October 1884, died 9th July 1943. He had by her—

- 1 Leslie Donald, born 16th September 1904, married in St. Paul's Church, Milagiriya, 21st August 1948, Phyllis May Murphy Ruston.
- 2 Constance Rosamond Aileen, born 8th March 1906, died 20th May 1908.
- 3 Granville Alison, who follows under L.
- 4 Dudley Grant, born 27th December 1909, died 27th January 1911.
- 5 Lionel Victor, born 18th September 1911.
- 6 Lucien Edgar MacCarthy, born 31st July 1915, died 6th December 1942.

## XL

Allan Grant Blackett Loos, born 29th September 1874, died 12th June 1923, married Violet Saggar, died 12th July 1919, and he had by her—

- 1 Percival, born 26th June 1907.
- 2 Frederick, born 29th July 1911.

## XLI

Arthur Alison Loos, born 30th September 1876, married in St. Matthew's Church, Dematagoda, 27th April 1905, Winifred Margaret Lamont, born 25th June 1883, daughter of George William Lamont and Alice Ann Moss. He had by her—

- 1 Sylvie Delicia, born 3rd February 1906, married in St. Paul's Church, Milagiriya, 15th August 1938, Alfred Douglas Baptist, born 14th April 1903, son of Alfred Jacob Albert Baptist and Ellen Sophia Faber.
- 2 Arthur Lorenz, who follows under LI.
- 3 Esme Gwendoline, born 11th May 1909.
- 4 Clive Alison, who follows under LII.
- 5 Doreen Winifred, born 3rd April 1920, married in St. Paul's Church, Milagiriya, 17th October 1942, Henry Irwin Wanigasakera.
- 6 Donald Eustace, born 3rd February 1943.

## XLII

Frederick Errol Loos, Inspector in the Public Works Department, born 26th December 1904, married in St. Mary's Church, Bambalapitiya, 28th December 1931, Isobel Pereira, born 31st January 1913, died 12th September 1947, daughter of John Pereira and Dorothea Henrietta Collette. (D.B.U. Journal, Vol. XXX, page 68). He had by her—

- 1 Moira Adele, born 6th October 1934.
- 2 Veronica, born and died 12th September 1945.

## XLIII

Leonard Gordon Loos, born 2nd February 1906, married in the Dutch Reformed Church, Bambalapitiya, 18th December 1937, Ruth Kathleen Maartensz, born 14th December 1908, daughter of Alexander Godlieb Maartensz and Edith Isabel Pereira. (D.B.U. Journal, Vol. XXXIII, page 42). He had by her—

- 1 Kathleen Dawne, born 15th May 1940.

## XLIV

Frank Harold Loos, Aeronautical Ground Engineer, born 7th August 1911, married in Northampton, England, 21st September 1939, Sylvia Ida Palmer of Luton in Bedfordshire. He had by her—

- 1 Sandra Estelle, born 22nd September 1940.
- 2 Geoffrey Harold, born 8th November 1944.
- 3 Fiona Alison, born 25th March 1949.

## XLV

Neil Eric Loos, M.B.B.S. (Ceylon), Civil Medical Department, Captain in the Ceylon Medical Corps, born 3rd December 1919, married in St. Paul's Church, Milagiriya, 27th April 1946, Esme Maude Jansz, born 23rd August 1927, daughter of Paul Cassius Jansz, Advocate, and Esme Ruth Koelman. He had by her—

- 1 Maude Marina, born 26th April 1947.
- 2 Esme Lana, born 21st September 1948.

## XLVI

Emile Theodore Loos, B.A. (Hons.), London, Assistant Assessor, Income Tax Department, born 29th June 1921, married in the Dutch Reformed Church, Wolvendaal, 29th March 1948, Corinne Blanche Joseph, born 22nd October 1927, daughter of Louis Neil Joseph and Freda Fernando. (D.B.U. Journal, Vol. XII, page 26) He had by her—

- 1 Emile Terence, born 19th March 1949.

## XLVII

Cecil Percival Loos, Head Guard, Ceylon Government Railway, born 16th November 1907, married in the Registrar's Office, Dehiwala, 8th April 1935, Ann Clarice Edith Ruth Schumacher, born 26th December 1910, daughter of James Walter Schumacher and Freda Hazel Clarice Heyzer. He had by her—

- 1 Anita Mae, born 29th September 1935.
- 2 Carline Hazel, born 24th March 1940.



## XLVIII

Barclay Cecil Loos, born 23rd May 1912, married in the Dutch Reformed Church, Bambalapitiya, 23rd December 1939, Louise Joseph, born 10th August 1915, daughter of Cyril Louis Joseph, Advocate and Melisa Theodora de Kretser. (D.B.U. Journal, Vol. XII, page 28). He had by her—

- 1 Roger Cecil, born 4th February 1941.
- 2 Patrick Robert, born 17th January 1946.

## XLIX

Errol Cecil Loos, born 1st May 1920, married in St. Mary's Cathedral, Galle, 26th December 1947, Joan Elizabeth Buultjens, born 24th September 1920, daughter of Oscar Walwin Buultjens and Lottie Balziel Don. He had by her—

- 1 Adrian Anthony, born 20th August 1948.

## L

Granville Alison Loos, Driver, Ceylon Government Railway, born 10th June 1907, died 21st July 1939, married in the Dutch Reformed Church, Galle, 11th June 1932, Zena Dorinne Wittensleger, born 4th August 1908, daughter of Allanson Rupert Wittensleger, Chief Inspector of Police, and Esther Alberta Jansz. He had by her—

- 1 Granville Lovell, born 14th September 1933.

## LI

Arthur Lorenz Loos, B.Sc. (Lond.), Assistant Commissioner of Excise, born 30th March 1908, married in St. Paul's Church, Milagiriya, 14th September 1935, Edith Thekla Arndt Felsing, born 11th November 1911, daughter of Guy Spencer Felsing, Proctor, and Edith Mary Arndt. (D.B.U. Journal, Vol. VI, page 101, and Vol. XXVIII, page 129). He had by her—

- 1 Lorraine Thekla, born 31st July 1936.
- 2 Michael Lorenz, born 30th October 1940.

## LII

Clive Alison Loos, born 21st April 1911, married in Christ Church, Kurunegalle, 29th December 1935, Dorothy Evelyn Millicent Daniels, born 17th November 1903, daughter of Ernest Wilfred Crofton Daniels, Surveyor, and Millicent Lena Lorenz Andree. (D.B.U. Journal, Vol. XXVIII, page 52). He had by her—

- 1 Jenifer Millicent, born 27th September 1936.
- 2 Pete Alison, born 27th June 1944.

Notes: (1). There is a tombstone with an inscription in Dutch in the Burial Ground, Pettah, Colombo, over the grave of Jacob Pietersz Loos, referred to under I.

- (2) Julius Johannes Appelboom and Johanna Sophia Spech referred to under IV, 5, married in the Dutch Reformed Church, Wolvendaal, on 17th June 1787. The latter was

widow of Fredrik Bartels of Wezer, whom she married in the same church on 27th April 1778.

- (3) The Governor-General of the Netherlands possession in the East Indies remitted in 1846 to the Government of Ceylon a donation for the relief of widows and orphans of servants of the late Dutch Government. A Government notification dated 17th July 1847, gives a list of persons whose claims were considered and showing the proportion allotted to each. Among the recipients were the following:

- (a) Johanna Elisabeth, widow of Harmanus Loos, referred to under IV, 6 and VII.
- (b) Adriana Cecilia Johanna, daughter of Harmanus Loos, referred to under IV, 7.
- (c) Johanna Jacoba, daughter of Johannes Jacobus Loos, referred to under V, 5.
- (d) Charlotta Gertruida, daughter of Peter Loos, referred to under VI, 2.

- (4) Johan Godlieb Bertram and Gertruida Cornelie Erfson, referred to under IX, married in the Dutch Reformed Church, Wolvendaal, on 16th September 1798. The former was widower of Maria Philippina Kunst, whom he married on 1st February 1795, and the latter was widow of Jan Fredrik Ruhne. (D.B.U. Journal, Vol. IX page 72).

- (5) Reverend Jurgen Gualterus Kats, referred to under XIII, was in charge of the Wesleyan Methodist Church at Trincomalee, where his wife, Elizabeth, died on 21st January 1831. To her memory, there is a mural tablet in the Methodist Church at Trincomalee. On 29th May 1843, Jurgen Gualterus Kats was ordained Deacon of the Anglican Church by Dr. Spencer, Bishop of Madras, and on 17th November 1844, he was ordained Priest. He was Colonial Chaplain in charge of St. Paul's Church, Pettah, Colombo, from 26th September 1843 succeeding Reverend Johan Carel Arndt. (D.B.U. Journal, Vol. VI, page 100). He was an extempore and able preacher, and it is said that during his time the number of persons at the services in Portuguese amounted to over 400, and frequently more. In his days, St. Paul's Church was resorted to by persons of all nationalities. As widower, he married in Holy Trinity Church, Colombo, on 14th October 1847, Arabella Petronella Gratiaen. (D.B.U. Journal, Vol. VI, page 19). He died on 25th January 1864, and was buried in St. Paul's Burial Ground at Wolvendaal, where there is a monument in his memory. (Lewis on "Tombstones and Monuments in Ceylon," pages 101 and 278).

- (6) By the Last Will of Isabel Amelia Loos, referred to under XVII, (b), a sum of Rupees Five Thousand was bequeathed to the Dutch Burgher Union for use in connection with the

social work of the Union. The amount was received in 1937 and deposited in the Ceylon Savings Bank. The interest derived is being paid in to the Social Service Fund. (D.B.U. Journal, Vol. XXVI, pages 35 and 160).

- (7) George Cecil Bertram Loos, referred to under XVII, 13, served in the Great War, 1914—1918, and held the rank of Lieutenant in the 3rd Worcestershire Regiment. He fell in action on 12th March 1915 at Lindenbock. (D.B.U. Journal, Vol. XIV, page 5).
- (8) Frederick Christian Loos, referred to under XXVI, retired from the Government Service in 1921, and went to England with his wife in 1926 to live there. Throughout the World War, 1939—1945, they were in London and witnessed every phase of the Battle of Britain, during which they once spent ten days and ten nights in an air-raid shelter when the German blitz in that city was at its height. They found living in London very difficult, owing to acute food shortage etc., and decided to return to Ceylon which they did early in 1947.
- (9) In the re-constitution of the Legislative Council 1924 the Burgher Community alone was entitled to return two Elected Members. In addition, the Burghers were assigned a nominated seat, which went to Herman Albert Loos, referred to under XXVII. In the contest for elected seats, Nathaniel John Martin and George Alfred Henry Wille were returned. (D.B.U. Journal, Vol. XXXVII, pages 18 and 66).
- (10) Herman Frederick Edward Loos, Albert Eric Loos and James Loos, sons of Herman Albert Loos, referred to under XXVII, served in the Great War, 1914—1918. The first named was Lieutenant in the Royal Field Artillery, while the second and third enlisted in the Australian Army. James Loos was killed in action on 18th May 1917. (D.B.U. Journal, Vol. XIV, page 5).



## NEWS AND NOTES

**Honours.** We are very pleased to record the honour of C.M.G. conferred on Mr. L. L. Hunter, Government Agent of the Western Province. He joined the Civil Service in 1914 and held several important appointments, when he retired on account of ill-health in 1936. On recovering his health in 1942, he was appointed Additional Director of Agriculture. This was followed by his appointment as Additional Land Commissioner in 1944 and as Government Agent, Western Province, in 1948. During his service he was responsible for a great deal of colonization work in the North-Central Province, and played a great part in the work of food production in war time. He takes a lively interest in social work and is President of the Colombo Friend-in-Need Society. We look forward to his receiving higher honours.

*Items of Interest from Proceedings of General Committee Meeting held on 18th January, 1949:—*(1) On behalf of the Committee Mr. D. V. Altendorff congratulated the President, Dr. V. R. Schokman, on his appointment as a Member of the House of Representatives. (2) Votes of congratulations were passed on the honours conferred on Mr. A. E. Christoffels, C.M.G., and Mr. L. E. Blazé, C.B.E.

*15th February, 1949:—*(1) A vote of condolence was passed on the death of Mr. Vivian Loos. (2) Messrs. A. V. E. Felsing and C. H. L. Bartholomeusz, were elected members of the Union. (3) The President informed the meeting that the time had now come when a start should be made on building the St. Nicolaas' Home, the amount available being Rs. 32,814. It was suggested that the Arndt Trust Fund (Rs. 2,000) and the Loos Legacy (Rs. 7,000) be utilised for the purpose. The President mentioned the possibility of utilizing the Dr. Donald Schokman Legacy of Rs. 10,000 when realised. (4) It was decided to increase the subscription rates for Colombo members from Rs. 2 to Rs. 3. (5) A letter from Mr. D. V. Altendorff was tabled regarding the proposing and seconding of applications for membership, and it was decided to file the letter of record.

*15th March, 1949:—*(1) It was decided to transfer Rs. 2,000 from the Arndt Trust Fund and the Loos Legacy of Rs. 7,000 from the Social Service Fund to the Nicolaas' Home Fund, and to affix suitably worded plaques to the Building to indicate special donations to the Union. (2) The resignation of Mr. E. J. de Kretser was accepted with regret.

*5th April, 1949:—*(1) Votes of condolence were passed on the death of Lt. Commander C. H. Ohlmus and Mr. L. G. Vollenhoven. (2) The President tabled the plan of the St. Nicolaas' Home, which had been passed by the Urban Council, Dehiwala.