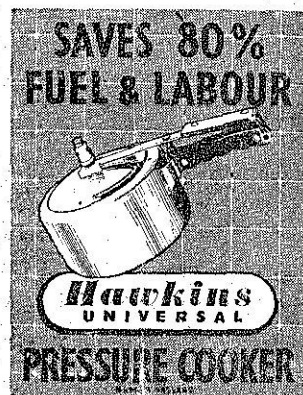


*Better Meals
by the Minute!*



with a

*Quicker Pressure Cooker
with the Safety-Seal Cover*

A boon to housewives who will learn
to cook this truly new way—

● SAVES TIME ● USES LESS
FUEL ● ALL COOKING DONE
AT ONE PRESSURE ● RETAINS
FOOD VALUE AND COLOUR

8 $\frac{3}{4}$ pint size **Rs. 67/50** Nett.

millers Ltd.

Journal of the Dutch Burgher Union of Ceylon.



"Eendracht maakt Macht"

CONTENTS

	PAGE
1 Our Frontispiece	121
2 A Commemorative Gold Medal	125
3 Bishop Heber, and his Link with Ceylon	127
4 Blazé Genealogy (Corrections)	133
5 Portuguese Patois	134
6 Things in General	140
7 Genealogy of the Family of Martensz of Ceylon... ..	145
8 Genealogy of the Family of Keuneman of Ceylon	150
9 Our Old Clerk... ..	155
10 The Colts and the Cats	159
11 Notes of Events and Queries	161
12 Stamboek	167
13 Correspondence	168
14 Book Reviews	169
15 In Memoriam	171

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.

Published quarterly. Subscription Rs. 10/- per annum, post free. Single copies, if available, Rs. 5/- to be had at the D. B. U. Hall.

The objects of the Union shall be :

To promote the moral, intellectual, and social well-being of the Dutch descendants in Ceylon.

--

--

--

To gather by degrees a library for the use of the Union composed of all obtainable books and papers relating to the Dutch occupation of Ceylon, and standard works in Dutch literature.

--

--

--

To cause to be prepared and.....printed and published, papers, essays, etc: on questions relating to the history and origin of the Dutch Burghers of Ceylon, and to publish the genealogies of the Dutch families now in Ceylon.

--

--

--

To prepare and publish a memorial history of the Dutch in Ceylon, descriptive of their social life and customs, their methods of administration, and the influence of these upon existing institutions in the Island.

Journal of the Dutch Burgher Union of Ceylon.

VOL. XL]

OCTOBER, 1950

[No. 4

OUR FRONTISPIECE

It was characteristic of the Dutch in most of their concerns to perpetuate the remembrance of events. Their memorials on permanent materials, are only too well known to us here in Ceylon. In the opening pages of this number of the *Journal*, we refer to a particular form of memorial, namely, the commemorative medal.

We are fortunate enough to present our readers with the illustration of a medal of gold which was presented to a servant of the Company in token of faithful services rendered. It is in the possession of the recipient's family. If any reader is able to throw more light on this medal or the party commemorated, will he please communicate with the Editor.—

--

--

--

"If we were to be asked at any time, what is the most Catholic spirit in every age? Our answer would be the influence of Woman." So begins a dissertation on Domestic Training in "Young Ceylon"—May 1850. The article reminds us moreover, that: "from the time of our first frail Mother, to the present moment, Woman exercises her quiet but resistless influence, whether for good or for evil; a power effective in the palace and in the cottage. Though home is the immediate seat of her influence the effects of her agency are not limited to the domestic hearth, but should that be rendered happy by her kind activity, her watchful anticipation, and her sweet intelligent smile, the frowns of the outward world may be borne with patience and resignation, and there is not an amount of prosperity which cannot be heightened in the enjoyment by the thoughts of happiness and comfort at home."

--

--

--

Reflecting on these words a hundred years old we commence a series of writings in this number of the *Journal*, on "Things in General—from a Woman's standpoint." The unsuspecting readers should

be put upon his guard that the contents of these articles are not made up of sonnets addressed to the Moon, or yet be inveigled into expecting the worst of all modern notions—that domesticity is dull without the make-up of the beauty specialist and of the theatrical costumier.

Athena's numerous readers who were delighted in the past by her wise and philosophic writings, will welcome warmly her reappearance in print in the pages of the Journal. There may be nothing in the series selected for publication to please the stern historian—but, there is much to suit all tastes. What is also likely to please our readers is that Athena is an esteemed and long-standing lady-member of the Union.

Apropos of the opening article in the last issue of the Journal on "Legacies of the Colonial Dutch Engineer," the following citation from a contribution to the "Ceylon Daily News" of August 17th, 1950, by T. L. Green (Professor of Education, University of Ceylon,) makes heartening reading. Under the caption "Culture and the Camera—A means of preserving Ceylon's heritage," he says: "Even buildings do not last for ever—and many get no chance to try. A great monument to Dutch workmanship was lately demolished in Negombo—with hardly a protest. It is said that plans are afoot to improve Kalutara, plans which will efface the last trace of Portuguese work in that town. And the old Dutch jail—now the Police Station—will go, in order that the road may be widened. Deplorable though their loss will be—if it cannot be avoided—at least these buildings have been recorded in the various learned journals. In Hultsdorf, in Pettah and in many of the coastal towns are houses containing Dutch woodwork; the wealthy collector will preserve the coffers and admirals—but what of the verandahs and colonnades with their gracefully turned wooden rails and pillars? Termite, fungus and "progress" threaten them. At least they could be photographed."

To a new school of thought which seeks to overlook the contribution by the Dutch as deserving the title "Culture," these striking observations by Professor Green should prove stimulating.

"No sudden exuberance of nationalist feeling can hide the fact that these memorials of the Dutch are not badges of a servitude to be forgotten—they are part of the cultural treasures of the world. History has made Ceylon their custodian and the world will undoubtedly judge Ceylon's cultural status by the care she bestows on them, as well as by her own contributions to culture. In any case are they the less Ceylonese by being Dutch? The blood, and the spirit, of those who built forts and houses still lives in Ceylon, and has given to Ceylon many of her distinguished citizens much of her law and not a little of what matters in standards of ethics and morality."

Another but less inspiring reference to Dutch buildings is made by a correspondent who writes over the pen-name "Contact" to the "Ceylon Observer."—"A colleague of mine while walking along Mac-Callum Road on his way to the Railway Station was requested by a foreign, European Continental looking couple who seemed to have stepped off a ship, to point out to them some Dutch buildings.

My colleague told them that no Dutch buildings could be seen from that place, but he mentioned Wolvendaal Cathedral and gave them directions how to proceed there.

He also volunteered to give the strangers a few Dutch Burgher names and addresses, but the couple while thanking him for his kindness, declined the offer, saying that they only wanted to see Dutch buildings. They also wanted to know whether there was a 'Dutch quarter' in the city, and, of course, were told there was no such thing now."

Incidentally should the above meet the eye of the present custodians of the Wolvendaal Church, it will serve to remind them that many a visitor seeking to view this historic institution has been compelled to turn away disappointed, on finding the doors bolted. There will doubtless be much pleasure given to many, if something is done to arrange to have the Church doors opened on "steamer days," more particularly when the Dutch Liners put into Colombo.

Before the days of the Dutch Governor Falck, an opinion prevailed that cinnamon was only good when found in its wild state. This Governor accordingly tried an experiment. A small quantity of berries was sown in his garden at the *Grand pass*, in north Colombo. The plants grew, but soon after died. It appeared that the local collectors who saw with vexation a time which would render the gathering of the bark more easy, had secretly besprinkled the plants with warm water.

After he discovered this stratagem, the Governor caused berries to be planted again in several places. Many thousands of these grew up, and the Cinnamon Gardens of Colombo yielded this commodity, of the best quality.

Bertolacci is credited with saying that in the Dutch period, wilful injury of a cinnamon plant was a crime punishable with death. "In the British period, during North's government, all the Cinnamon Gardens in Colombo were ordered to be preserved. There was an order that "wherever cinnamon grows, no other cultivation which could in any way injure the plant should be introduced."

Such were the stringent laws and regulations which protected this ancient staple of Ceylon's commerce—so renowned as to even inspire the grave historian Baldaeus, to declare:—The Helen or Bride in contest of this Isle, is the finest and surest Cinnamon:—The "Cinnamon Gardens of the Marendhan," as they were called in the days when the Dutch controlled the destiny of Maritime Ceylon, is now the choicest residential zone of the City of Colombo. Governor Falck's cinnamon trees made way for spacious bungalows. Yet, not all of them, for one hardy survivor in "Guildford Crescent" proclaimed the no small part cinnamon had played in the fortunes of the Metropolis, and in fattening the purses of many a "Cinnamon Garden." dweller.—

-:- -:- -:-

Alas! this unique tree stands there no longer to bear testimony to history. A ruthless axe, has on the testimony of a correspondent to a local newspaper, recently claimed the last cinnamon tree in the Cinnamon Gardens.

-:- -:- -:-

A COMMEMORATIVE GOLD MEDAL

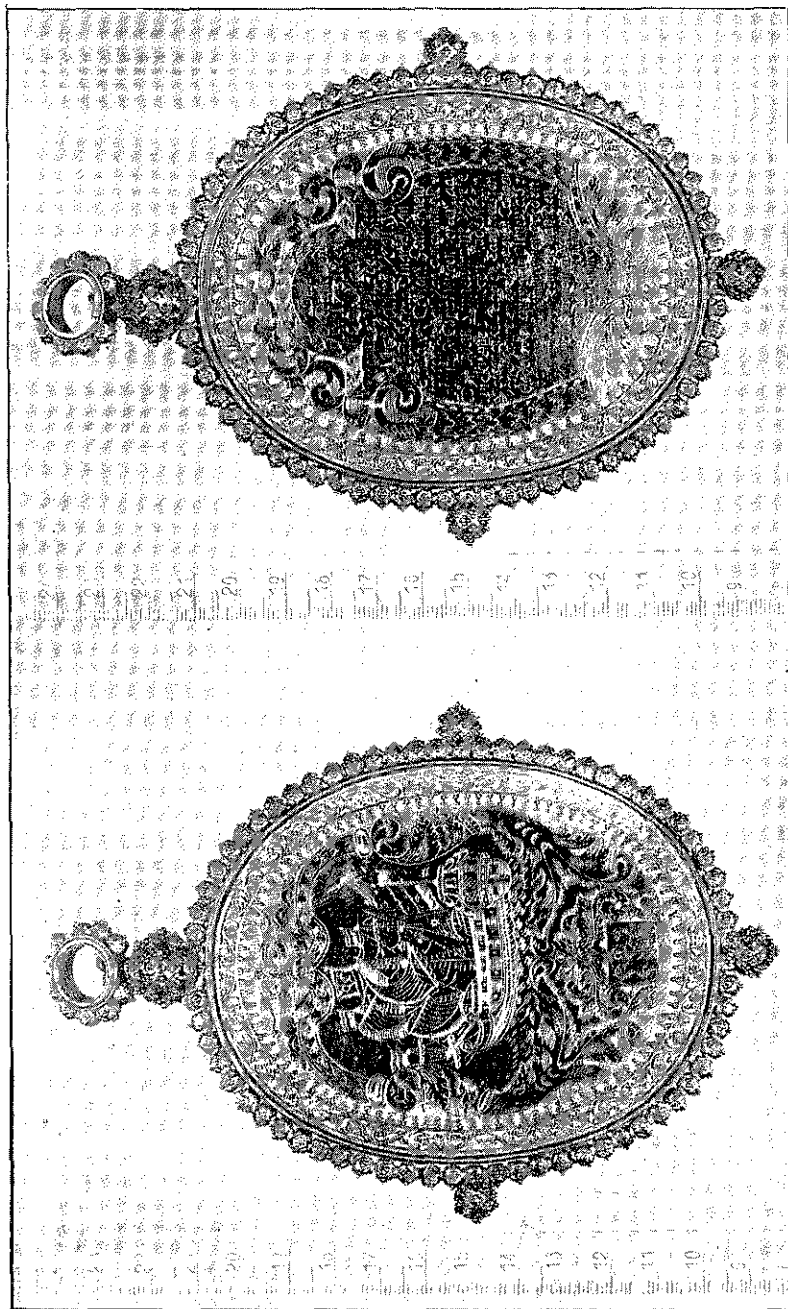
(Communicated.)

Deze
Medalie everd
A^o 1731 den
22^o Maart

door den wel Edelen Heer
Stephanus Versluys
Raad Extraordinaris van
India en Ceylons Gouverneur
tot een teeken van genegentheyd en
gunste Pr Comps wegen vereert aan
Don Joan Sennewiratne Wijeye-
wickreme Tinnecon Modeliaar
Daisenaïke Jaag en Zaaijmeester
van Mature en opzigter over Cattoene
Oedebocke Kireme de Girewaisen
baigams om hem in Synen goeden
yver tot voortzetting van den
Eliphants vangst en Nelijgezaay
Item de Coffij Culture
meer en meer
t' animie
-ren

This medal was, in the year 1731 on
the 22nd of March, by
Mr. Stephanus Versluys, Extraordinary
Councillor of India and Governor of
Ceylon, as a token of grace and favour,
on behalf of the Company,
presented to Don Joan Sennewiratne
Wijeyewickreme Tinnecon Modeliaar
Daisenaïke, Master of Hunting and
Sowing of Mature, and superintendent
over Cattoene, Oedebocke, Kireme, the
Girrewais and baigams, in order to
encourage him more and more in his
praiseworthy zeal in the direction of
the capture of Elephants and sowing
of Paddy; also the cultivation of Coffee,

COMMEMORATIVE GOLD MEDAL

(Procured for reproduction by Dr. J. R. Blazé)

NOTE BY EDITOR:—Stephanus Versluys (1729—1732), followed Petrus Vuyt as Governor. The latter was removed from office, tried and executed in Batavia for treason, rebellion and murder. Versluys was also recalled in disgrace. His greed for gain was such that he nearly caused a famine by raising the price of rice to an extent quite beyond the means of ordinary people. For references to Stephanus Versluys see folio 2471, Government Archives: "Instructions issued by Stephanus Versluys during his absence on visits to Jaffna, Tuticorin and Galle."

Folios 2724 to 2726: (a) Diary of the visit to Jaffna. 1730, January 28—April 9. (b) Diary of visit to the coast of Madura 1731, January 31—February 27. (c) Diary kept during the voyage to Madura, 1732 February 1st—25th.

Folio 2867: "Report of the *Fiscaal* of Colombo, Joan de Mauregnauth to Governor Versluys regarding the administration of the late Governor Vuyt, particularly relating to the conspiracy which the late Governor pretended to have discovered." 1729, December 10th.

BISHOP HEBER, AND HIS LINK WITH CEYLON

Among the well-known missionary hymns found in most collections of congregational psalmody, there is one by Reginald Heber, beginning with the words: "From Greenland's icy mountains....." In the revised editions of most hymnary since 1935 the second verse of the original composition has been expunged. This verse ran:

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile; etc.....

There are few references to this land, in prose or verse, which have evoked more discussion and controversy.

Donald W. Ferguson, writing in the Ceylon Literary Register in January 1887, points out that in the first edition of "Hymn's written and adapted to the weekly Church Services of the year" published in 1827, "Java's" appears, instead of "Ceylon's". Apparently, this is what Bishop Heber originally wrote. It appeared unchanged up to the tenth edition, published in 1834.

Ferguson says—"From Bishop Heber's life, edited by his widow (published in 1830), we learn that the hymn in question was written by him in 1819 and first sung in Wrexham church on the occasion of a collection being made for the S.P.G. When we bear in mind that it was only three years before this, that the British had given back to the Dutch the island of Java after a temporary occupation of five years, it will not appear strange to us that its natural attractions and the moral failings of its inhabitants should have been thus signalized. But how came "Java's" to be altered to Ceylon's; and who was it that took upon himself to make this alteration? To the latter part of this question I can give no answer: it can only be settled by a comparison of the various collections of hymns subsequent to 1834.

But the explanation of the change, Ferguson goes on to say, is not so difficult. In the first place, Java being a foreign possession, it would appear in rather bad taste to thus hold up to opprobrium the subjects of another power; and in the next place Ceylon seems to have had, even in the good Bishop's time, a notoriety for exhaling balmy odours. In the diary of his voyage to India in 1823, we find, under date September 21, the following:—

"In the evening we were apprehended to be about ninety miles from the coast of Ceylon, and a trick was attempted on the passengers, which is on such occasions not unusual, by sprinkling the rail of the entrance port with some fragrant substance, and then asking them if they do not perceive the spicy gales of Ceylon? Unluckily no oil of cinnamon was found on ship board, though anxiously hunted for, and peppermint-water, the only succedaneum

in the doctor's stores, was not what we expected to find, and therefore did not deceive us. Yet, though we were now too far off to catch the odours of land, it is as we are assured, perfectly true, that such odours are perceptible to a very considerable distance. In the Straits of Malacca, a smell like that of a hawthorn hedge is commonly experienced; and from Ceylon, at thirty or forty miles, under certain circumstances, a yet more agreeable scent is inhaled."

Again, in Mrs. Heber's "Journal of a Tour in Ceylon," under date August 31, 1825, with reference to the Cinnamon Gardens near Colombo, she writes:—

"After hearing so much of the spicy gales from this island, I was much disappointed at not being able to discover any scent, at least from the plants, in passing through the gardens; there is a very fragrant-smelling flower growing under them, which at first led us into a belief that we smelt the cinnamon, but we were soon undeceived. On pulling off a leaf or a twig one perceives the spicy odour very strongly, but I was surprised to hear that the flower has little or none."

Ferguson ventures to assert as a certainty that had Bishop Heber lived, he would never have sanctioned the alteration of "Java's" to "Ceylon's". He based this opinion purely on the academic issue that the name of our Island is not pronounced with the accent on the first syllable, as is required by the exigencies of metre in the hymn under discussion. Ferguson expressed the hope that whenever this hymn is sung in Ceylon at least, we shall not have the vulgarity of *Seelon* perpetuated.

In this hopeful outlook, however, Ferguson failed to take measure of the two subsequent lines, and to enter into the question as to how far the description of the natural beauties and the character of the inhabitants is applicable to Ceylon. It is hardly to be expected he would contemplate that a time would come when this verse would be no more sung. The more important query seems to be: Who expunged the second verse of the hymn from the authorised hymnary, and why?

None of us moderns are justified in analysing too closely, much which was written in the name of religion in the past. But our minds must be immeasurably poorer if we cannot view these vestiges surviving from the years gone by dispassionately.

Heber prefaces his hymns with the hopes that "they will not be found reprehensible." He adds, "no indecorous language has been knowingly adopted." Of Heber's fifty-seven hymns at least thirty still take a front rank in popular approval. Many an authority holds that "From Greenland's icy mountains" still expresses best the great missionary call of the English-speaking peoples. It is from this angle perhaps, in its simplicity, freshness, reality of feeling, above all in a rhythm and rhyme that is easy and harmonious, that we ought to review this controversial hymn.

Striving to put Bishop Heber's public life in its right perspective and setting, one of his later biographers, George Smith, writing in 1895, says: "Two generations have passed away since the death of Reginald Heber in the bath at Trichinopoly. His widow promptly published a Memoir of his life. In these two volumes, the most loveable and the most laborious of all English gentlemen and missionaries lies buried. His verse, and especially his, as yet, matchless missionary hymn, has kept his name in remembrance." This writer adds: "He was for Christ..... he worked with all good men, or wished them well in the one divinely commanded cause." To this picture revealing the man, he ventures to give us the words of the last sermon he preached, although he knew it not that the sermon was to be his last.

"Let me entreat you to remember.....those ministers of Christ who now have laboured for your instruction.....and to rejoice hereafter with you, the children of our care...."

Three events redeem the Rock of Trichinopoly from the associations of centuries of Dravidic Brahmanism ever since the flag of Great Britain floating from its summit proclaimed that Protestant and Papist, Buddhist, Hindoo and Mohammedan, were permitted to worship his God, freely in his own way. Here Clive commanded, and marched on his famous expedition to Arcot. Here Schwartz founded the first Christian Mission. Here Heber, in the midst of zealous labour for the Master he served, and the people, was removed by a sudden death.

As was usual in the greater official bungalows of an Indian station, a plunge and swimming bath is provided in an out-building. The bath, adjoining the house Bishop Heber occupied on a visit to this station, held 7 feet of water. After a busy morning in the heat of a Madras April, he retired to the bath previous to the late breakfast of an Anglo-Indian station. Half an hour passed without a sound. When his servant, alarmed, open the door, he saw a body under the water.

All efforts made subsequently to restore animation failed. Reginald Heber who succeeded Bishop Middleton to the See of Calcutta in 1823, was thus translated almost in a moment from unceasing service on earth, to be for ever with his Master. It was disclosed that the shock of the cold water, acting on a nervous system weakened by overwork and recent fever had caused a blood-vessel to burst in the brain and led to his tragic death.

Let us now turn to consider what actually were Bishop Heber's associations with Ceylon which, with South India was also part of his charge. Mrs. Heber, whose pen was almost as ready as her husband's, begins the Journal of their tour stating that they "took final leave of Bombay on the 15th of August (1825), and embarked on the *Discovery*...." This cruiser, we are told, gave its passengers "a pleasant time, despite the monsoon swell of the Indian Ocean. For ten days it coasted along the beautiful shores and

back-waters of Malabar, dotted with Christian churches from the times of Pantaenus and Cosmas Indicopleustes."

Mrs. Heber thus described the Bishop's reception at Galle, the principal port of the Island till such time as the harbour which gives Colombo its name was improved: "About three o'clock (on the 25th of August 1825) the vessel was got safe into harbour. Mr. Glennie, the Senior Colonial Chaplain, Mr. Layard, the Judge of Galle, and the Master Attendant, came on board to meet us. The Fort fired a salute and we were met on the pier by the principal inhabitants of the place, the regiments stationed there, and a band of spearmen and a lascarines. The pier was covered with white cloth, we passed between two files of soldiers to the place where palanquins etc. were waiting; in which, preceded by music... we went two miles to the Cutcherry where we were invited, and most hospitably entertained, by Mr. Sansoni, the collector of the district."

The Bishop and his party stayed three days in Galle, and in between the lines of Mrs. Heber's diary we pick up many citations affording interesting glimpses of 125 years ago. She writes: "The modeliers, or native magistrates, headmen, as they are generally called, wear a strange mixture of the Portuguese and native dress, but handsome, from the gold with which it is covered. The *moodelier* of Galle, and all his family are Christians; he is a most respectable man, in face and figure resembling Louis XVII, to whom his sons also bear a strong likeness; the old man wears a handsome gold medal, given him for meritorious conduct." This doubtless refers to Maha Mudaliyar Dias Abeysinghe, the friend and protege of the last Dutch Governor.

Making frequent reference to the absence of punkahs, she says of Galle that "The heat is never very oppressive". The Fort, built by the Dutch she describes as "a good deal out of repair". The confirmation service at which the Bishop afterwards preached, was held in the church "built by the Dutch" and "according to their custom is without a communion table." It was described as "kept neatly, but a good deal out of repair."

The following entry is made below the date "29th August:"

"This morning, at three o'clock, we were roused by beat of drum to prepare for our march to Colombo; we formed a long cavalcade of palanquins and gigs, preceded by an escort of spearmen and noisy inharmonious music, and attended by some of Mr. Sansoni's lascarines, who answer in some respects to our peons in Calcutta; they wear rather a pretty uniform of white, red, and black, and a conical red cap, with an upright white feather in it. Instead of the *chattah* used with us (in India), these men carry large fans made of the talipot palm, which is peculiar to Ceylon from six to nine feet in length, over the heads of Europeans and rich natives, to guard them from the sun. The road was decorated the whole way as for a festival, with long strips of palm-branches hung upon strings on either side; and wherever we stopped we found the ground spread with white cloth, and awnings erected, beautifully decorated

with flowers and fruits, and festooned with palm-branches. These remnants of the ancient custom mentioned in the Bible, of strewing the road with palm-branches and garments, are curious and interesting."

Sir Edward Barnes was the Governor of Ceylon, which had become a Crown Colony when it was separated from the adjoining Presidency of Madras, of which in the opinion prevailing at that time, in almost every other respect, it formed a part. Continuing the narrative the writer states:

"30th August"

"We were met by Sir Edward Barnes's carriage, drawn by four beautiful English horses, which took us, with a fresh relay through the Fort at Colombo, where the usual salute was fired, to St. Sebastian. Here we found a most comfortable house, provided and furnished by Government, on the borders of a large lake, but commanding a fine open view of the sea.* This was the residence of the late Archdeacon Twistleton, whose death we have heard much lamented; it is reckoned one of the healthiest spots in the island, always enjoying a fine breeze from the sea. In the evening we dined at the 'King's House,' that being the name given to the residence of the Governor in this Colony. We were most kindly received by Sir Edward and Lady Barnes, and met a small and agreeable party, but I was much tired, and glad to go home early. The house is a bad one, in the centre of the Fort, but everything is conducted on a handsome and liberal scale by the Governor."

"31st August"

"... in the afternoon we drove in Sir E. Barnes's *sociable* through the far-famed Cinnamon gardens, which cover upwards of seventeen-thousand acres of land on the coast... near Colombo..... Mr. Walbeoffe, the manager of the cinnamon gardens, good-naturedly sent some of the cinnamon peelers to our bungalow, that we may see the way in which the spice is prepared."

"3rd September"

"The Bishop has been much engaged since our arrival in preparing a plan, which he discussed to-day with Sir E. Barnes, for restoring the schools, and the system of religious instruction which we found established by the Dutch, and of uniting it more closely with the Church of England. At a very small annual expense, this plan would, he thinks, be the means of spreading not merely a nominal, but real Christianity through the island."

The Bishop preached this morning at St. Thomas';† the church was very full, and, as it has no punkahs, the heat was great. It is a remarkably ugly inconvenient building; indeed, it was not originally intended as a church by the Dutch, and the Colony is too poor to build another. There is a mural tablet in it to Bishop Middleton, who was here at two different periods."

* Apparently the house used now as the Bishop's residence.

† St. Thomas' Church, Mutwal, was opened on the 20th July, 1816. It was hence not a Dutch building.

"The Bishop held his Visitation, which was attended by all the colonial chaplains and Church missionaries in the island, the latter of whom were assembled at Cotta for their annual meeting..... I think there are few sights more impressive than that of a bishop addressing his clergy from the altar; and on this occasion it was rendered peculiarly interesting by there being two regularly ordained native priests among the number, Mr. de Sarum and Christian David, both Colonial Chaplains."

The catholicity of Bishop Heber has been proved by his biographer to great advantage long before the time of his arrival in Ceylon. Yet apparently nowhere is it expressed more forcibly than in the written answer he gave to the address read him at Cotta asking his advice on the propriety of engaging with missionaries of other Reformed Churches of Europe and America in solemn conference. Such conferences were at the time being regularly held at Jaffna and Cotta.

"I have to express my thankfulness to God" said the Bishop, "for the brotherly and tolerant spirit which I have noticed among those who, with greater or lesser differences of opinion and discrepancies of doctrine...yet hold, as I am persuaded, the same faith in the Cross...and the same Rock of Salvation." Referring to the conferences, he added, "I am happy that I do not think it necessary to advise their cessation....."

These ideals of character, backed by energy and a high intellect, picture the man who produced the missionary hymn which has given rise to so much discussion and change.—Writing to the Archdeacon on the 27th of September 1825, the Bishop says: "I have passed a very interesting month in Ceylon, but never in my life, to the best of my recollection so laborious a one." He even travelled up to Kandy and it must be counted interesting to know that he held a confirmation service in the church—which at that time was held in the audience-hall of the late Kandyan Kings. His wife writes in this connection, under the place and date: "Kandy, Sunday 18th September."

"His Lordship delivered an address, much altered from the one I had heard from him before, and excellently adapted to local circumstances. The power of seizing on such topics of interest is one among the many beauties of his rich and powerful mind. After we returned home, before breakfast, I was mentioning to him how forcibly it had struck me, during the service, that in that hall, where a few years ago the most savage tyrant received his miserable subjects—and even the English embassy was compelled to be almost prostrate before him—a Christian bishop was now administering the solemn ordinances of our religion. He leaned his head on his hand and burst into tears. How wonderful is the providence of God in the economy of His Church! *Never was any people entrusted with such power of doing good as England now is, nor is it possible in the nature of things that this power can long endure*; her dominion, like that of other nations that have preceded her, must pass away. What a fearful responsibility on the government and its ministers, on the nation and all its children,

and (above all) on our Church and its rulers! Such was our conversation in the palace of the Emperor of Kandy on this memorable morning."

The reader who has let his eyes drift across these pages will have caught many glimpses contemporary and topical which might very well be associated with the words in the hymn. In a letter to his mother we find a characteristic entry by the Bishop of the "pleasing prospect" unfolded on his visit.

"... All which we have seen is extremely beautiful, with great variety of mountain, rock and valley, covered from the hill-tops down to the sea with unchanging verdure, and, though so much nearer the Line, enjoying a cooler and more agreeable temperature than either Bombay or Calcutta. Here I have been more than ever reminded of the prints and descriptions in Cook's Voyages. The whole coast of the island is marked by the same features, a high white surf dashing against coral rocks, which, by the way, though they sound very romantically, differ little in appearance from sandstone; a thick grove of coco-trees, plantains, and bread-fruit thrusting their roots into the very shingles of the beach, and hanging their boughs over the spray; low thatched cottages scattered among the trees, and narrow canoes, each cut out of the trunk of a single tree, with an outrigger to keep it steady, and a sail exactly like that used in Otaheite."

Whatever it be which inspired the poet to write the verse since expurgated, in the manner he did; it was not impressions gathered on his visit to Ceylon although they well might. In an early paragraph of this article it was mentioned that the hymn in question was written in 1819, six years before the author placed foot on these shores.

Few writings can be classified as more thoroughly "period". The words have mellowed in changing times, and mellowing suits them:

R. L. B.

BLAZE GENEALOGY

D.B.U. JOURNAL, VOL. XL.

(Corrections.)

1. On page 94, Section I, delete item 1, and alter items 2 and 3 to read 1 and 2 respectively.
2. On page 95, Section VI, line 2, substitute "August 1918" for "November 1916."
3. On page 96, Section X, line 4, substitute "Pearline" for "Caroline."

D. V. A.

PORTUGUESE PATOIS

BY THE LATE MR F. H. DE VOS.

No resident of Ceylon can have failed to notice the strange language one sometimes hears in the streets, generally in conversation between gentlemen strongly reminiscent of the south of Italy. But how few have taken the trouble to study this strange patois! Portuguese, it is, no doubt, but how came it to deviate so much, grammatically and idiomatically from the parent language?

The problem of its existence is not insoluble. A little thought about the matter will explain everything. The Portuguese settled in Ceylon about the beginning of the 16th century and in less than a century afterwards their language was generally spoken throughout the Island. In 1602, when the Dutch visited Ceylon, it is recorded that the King's Mudaliyar, Emanuel Dias, spoke Portuguese "zeer costelijk" (very well.) Emanuel Dias must have been a Sinhalese. The social relations between the Sinhalese and the Portuguese were very intimate, and Portuguese had then, as English has now, a money value. The policy of the Dutch about the middle of the 17th century, in retaining, after their conquests of the various forts in the Island, the Portuguese women as wives for the Dutch, helped to perpetuate the language. In the strenuous years of the early Dutch occupation, the children were left with their Portuguese mothers, whilst the Dutchman, "tenerae conjugis immemor," was fighting the Company's "battles" in putting down the various risings, "perellae," that took place among the Sinhalese and Portuguese. The Portuguese-speaking daughters of Dutch paternal descent were the prospective wives of the steady stream of Dutch immigrants. The Dutch sailorman in the East in those days picked up Portuguese "natural like," and so did the Dutch settlers. And this accounts for the milk in the coconut and the Portuguese language in Ceylon. According to the Rev. Francois Valentyn, a Dutch writer on the East Indies about the first quarter of the 18th century, the best Portuguese in the East was spoken in Ceylon. There were services in the churches for the Portuguese-speaking inhabitants. The "Hollandsch-sprekende predikants," who were sent out to Ceylon, had to learn to "fallar Portuguese," or, in the patois, to "papear Portuguese," a strange departure, as a "papear" means to chatter, and not to speak, which is "fallar." It is said of some of these clergymen (Jacobus op den Cekker and Augustinus Thornton, yr. a. 1688—1705) that after some time they forget their mother-tongue, which was "jammer." There were Dutch Governors in whose hymn of hate the Portuguese language was included, but it had taken root too deep to be easily eradicated. For many years after British rule services were held in the local Portuguese in the churches and, I believe, in Courts of Justice we had Portuguese interpreters and Portuguese-speaking jurors. It was only the other day that a lecture on the war was delivered at Galle in the patois to a fairly large audience.

The "chicotis," which form a special feature in Portuguese merry-makings in Ceylon, contain good examples of the local patois. According to a Dutch writer, (Haafner, "Reis te voet door het eiland Ceylon Page 64), these "chicotis" and "chacras" were Malabar love songs. He gives a graphic account of a Portuguese "social function" about the end of the 18th century, somewhere on the West Coast of Ceylon, at which these "chicotis" were sung. They consist of extemporaneous verses and repartées to the same, also in verse, something like the harvest songs of Portugal. The word is perhaps a corruption of "chacota" which Bluteau defines thus:—"Cantiga villanesca que os zasticos cantao em coro or so hum," and he adds that, in Portuguese to make "chacota" of anyone was to fool him.

A specimen of a "chicoti" will perhaps explain:—

Iste qui castigo nons,
Iste que vinganca,
Outros suos amores nona,
Ne mea lembranca.

(What punishment is this! what vengeance! The loves of others are in my mind). Now follows a series of repartées and answers to repartées, the "wit" often degenerating into ribald references to one's physical defects and deformities, ("chufas" or "chucas," digs or pin-pricks, as they call them) with resultant quarrels and broken heads, which supply the local tee-totallers with matter on which to base an article in the "Bruffador" on the evil effects of drink ("beberagem"). This word "Bruffador," intended to mean sower, is no doubt a corruption of "borrifador" (sprinkler), a sower being in Portuguese "semeador."

Every good singer at the harvest songs of Portugal already referred to, must be an extempore song-maker—an "improvisador"—and have in his "repertoire" many of these songs. These "desgarradas" (songs and dances) are very common at village balls and concerts. The following examples will show the similiarity between these songs and our "chicotis."

Facamos, meu bem, as pazes
Como foi da outra vez
Quem quer bem sempre perdao
Uma...duas...até tres

("My sweetheart, let us be friends again as once before," says the lover, "all lovers always forgive, once, twice, even three times.")

The young lady answers:—

nao quero fazer as pazes
Como foi da outra vez
Quem quer bem nunca offende
Nem uma.. quando mas tres.

(I do not desire peace as was the case once. He who loves never does a wrong, not once and much less three times).

A disappointed lover sings:—

Os tues othos, O menina,
Sao gentios da Guiné,
Da Guiné por serem pretos
Gentios por nao terem fé.

(Your eyes, O maiden, are heathens from Guinea; from Guinea in being black, heathens in not having faith).

It is a pity that the old Portuguese writers on Ceylon do not touch on Portuguese social customs in the East, their attention being wholly centred on spiritual, temporal and political conquests.

The dance "par excellence" of the Portuguese in Ceylon is the "caffrinha" to which these "chicotis" form a necessary adjunct. I do not think, as the name implies, that it is a "caffre" dance, imported, as it is said, from Mozambique, though, it should not be forgotten that, in ancient times, negro labourers were imported into Portugal. The dance bears a strong resemblance to the Spanish dances. This is what "Hand-book for Travellers in Spain," part I. p. 187 (1845) (John Murray) says about these Spanish dances:—

"In the same manner (the Spaniards) although they have danced to their rude songs from time immemorial, are merely saltatory and have no idea of the grace and elegance of the French ballet: the moment they attempt it, they become ridiculous, which they never are when natural, and take, in their jumpings and chirpings, after the grass-hopper: they have a natural genius for the "bota" and "bolera." The great charm of the Spanish theatres is their own national dance—matchless, unequalled and inimitable, and only to be performed by Andalusians—the "bolera." This is "la salsa de la comedia," the essence, the cream, the "sauce piquante" of the night's entertainments: it is "attempted" to be described in every book of tavel— for who can describe sound or motion?—it must be seen."

The "bolera" is not of the remote antiquity which many, confounding it with the well-known and improper dances of the Gaditanas, have imagined." "These Gaditanian dances, which our good friend Huber pronounces "Die Poesie der Wollust," are more marked by energy than by grace, and the legs have not more to do than the body, hips and arms. The sight of this unchanged pastime of antiquity, which excites the Spaniards to frenzy, will rather disgust an English spectator, possibly from some natural mal-organization, for, as Molière says, "L'Angleterre a produit des grands hommes dans les sciences et les beaux arts, mais pas un grand danseur, allez lire l'histoire..... The "seguidilla," the guitar and dance at this moment, form the joy of careless poverty, the repose of sunburnt labour. The poor forget their toils "sans six sous et sans souci," nay they forget even their meals, like Pliny's friend Claro who lost his supper "Boetican olives and 'gas-pacho'" to run after a Gaditanian dancing girl. (Plin. Ep. 1. 15)..... Supper is no sooner served than "après la panse la danse," then some black-whiskered performer, the very antithesis of Farinelle "screechin' out his prosaic verse" screams forth his "coplas de zarabanda, los

canos," either at the top of his voice or drawls out his ballad "melancholy as the drone of a Lincolnshire bagpipe.".....The multitude suit the guitar time to the song, both of which are frequently extemporaneous. They lisp in numbers, not to say, verse: but their splendid idiom lends itself to a prodigality of words whether prose or poetry; nor are either very difficult, where common-sense is no necessary ingredient in the composition.....Accordingly the language comes in aid to the fertile mother-wit of the natives: rhymes are dispensed with at pleasure.....Thus "santos," "clantos" are rhymes: "amor" and "razon" are assonants. It will thus be seen how closely these Spanish dances resemble the "caffrinha," the dance at which one hears the patois pure and unadulterated and "jokes" of Rabelaisian license.

I will now give a conversation between two old "Portuguese" spinsters.

"Kaatje":—Morgen Doortje,
(Good morning Dorothea.)

"Doortje":—Morgen Kaatje. Quelel tem saude?
(Good morning Catherine. How are you?)

"Kaatje":—Heigho muito schraal. Vino tem uma ruppia per bortel.

(Alas! very rotten. Arrack is one rupee a bottle).

Doortje:—Quefoi nao larger beberagem? Kaatje nunca lees "O Bruffador?" (Why don't you give up drink? Has Kaatje not read the "Bruffador?").

Kaatje:—"O Bruffador" ter papear douce—tradors, mintrosos diabos. (The Bruffador is talking nonsense—traitors, lying devils).

Doortje:—Kaatje nunca ovi novas. Mn'r. von Poppenbeek ja da um bom boftada per sua nonna.

(Hasn't Kaatje heard the news? Mr. von Poppenbeek has given his wife a good slap).

Kaatje:—Quefoi?
(Why?)

Doortje:—Eu nunca sabe, Gentes te fallar to fallar que aquelle mofinho Pietje ja fallar te fallar per Mn'r. von Poppenbeek que pessao sua nona jar dar boca un Engris per.

(I do not know. But it is said that people say that that rotter Pietje has been telling von Poppenbeek that his wife has been caught kissing an Englishman).

Kaatje:—Eu poi matar equel malversado malcreado filho do diabo. Que te nesta elle per carzar elle sua nariz outros gentes suas causas dan. Mas bom si elle ter lembrar elle sua tante suas levidades.

(I could kill that cursed son of the devil. What necessity was there for him to poke his nose into other people's affairs? Much better if he thinks of the levities of his aunt.)

Doortje:—Que maldade si ja da bora aquelle Engris per. Nao quebrar ossos.

(What harm if she did kiss that Englishman? It breaks no bones).

Kaatje:—Aque many eu que to fallar. Peim graca dang tem.

(That is what I say. I can't help laughing.)

Doortje:—Nosso tempo que demonis nos tinha!

(What demons we were in our time!)

Kaatje:—Sem. Our tem bom um sope per dai.

(Yes. It is good now to have a drink.)

They have a drink of arrack.

Doortje:—Eu quandia beber um vidro vino vide to vee ler to sinti.

(When I drink a glass of arrack I feel like coming to life again.)

Kaatje:—Sem, muito saude lei ter sinti.

(Yes, one feels quite fit.)

Pietje:—(Entering the house.) Quelei; tea papear pai per parecer outros gentos suas causas?

(How! Talking for all you are worth about other people's affairs?)

Kaatje:—Sem, nos to papear vossa tante suas causas. Quelei tem ella sus comrada o blikmaker.

(Yes, we are talking about your aunt. How is her friend the tinker?)

Pietje:—(Leaving.) Eu lo fallar tante per.

(I will tell aunt.)

Tante Seraphina appears on the scene shortly afterwards and gives vent to a volume of abuse which will not pass the censor.

I have given the above specimen dialogue in order that it may supply the reader with examples of the grammatical deviations of the patois from the parent language, and as a further aid I give the Portuguese and patois versions of Genesis xxxix, 1-3.

Portuguese

1. Por tanto José foi conduzido ao Egypto; é Putifar Egypcio, ennuco de Farao, e general do exercito de compron da mao dos Ismaelitas, pelos quaes fora levado.
2. E o Senhor era com elle, a turo quanto obrava the succedia prosperamente: e habiton em casa de sen senhor.
3. O qual muito bem conhecia que o Senhor era com elle, e que tudo o que the passava pelas maos era dirigido por elle.

Patois

1. E Joseph ja fica trizido per Egypto: e Potephar, hum officer de Pharaoh, captan de o vizia, hum Egyptiano, ja compra per elle de o maos de o Ishmaelitos, quem ja trize per elle ala.

2. E o Senhor tinha com Joseph, e elle tinha hum vinteroso home; e elle tinha ne o casa de sua senhor o Egyptiano.

3. E sua senhor ja olha que Jehovah tinha com elle, a qui Jehovah ja fazo todo qui. elle te faze per prospera ne sua mao.

The English version runs as follows:—

1. And Joseph was brought down to Egypt: and Potiphar, an officer of Pharaoh, Captain of the Guard, an Egyptian, bought him of the hands of the Ishmailites, which had brought him down thither. 2. And the Lord was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian. 3. And his master saw that the Lord was with him and that the Lord made all that he did to prosper in his hand.

Now one is at once struck by the number of Dutch words in the dialogue, viz, "morgen" (morning), "schraal" poor, "Dootje" for Dorothea, "bortel" (bottel) bottle, "tante" aunt, "sope" (sopje) a drink, "blekmaker," tinker.

In the patois the terminations of the three persons of the verbs in the various moods and tenses have dropped out. The patois is not an inflexional language. Instead of the inflexions the present indicative is formed by "ter" and the infinitive, thus "en ter amar" (I love) for "eu amo: eu lo amar" (I will love) for "eu amarei: eu ja amar" (I loved) for "eu amava:"

"Quelei tem saude" seems to be a combination "que" (what?), "laia." (kind of), "tem" (she, i.e. your honour v. mce. has), "saude" (health). This vossa mercede (v. mce) seems to have dropped out in the patois and the third person of the verb only used. "How are you?" in Portuguese would be "como está V. mce?" "Quefoi" for "por que" (why?) cannot be explained. Mister (necessity) is used as a verb in the sense of "should" or "must" "Te fallar te fallar" (they say that they say). "They say" in Portuguese is "diz que." "Faller" in Portuguese is to speak: "dizer" to say. "Pessao sua" (the person his), a more respectful way of talking about a person than by using the possessive pronoun "his," probably adopted from the Sinhalese. "Dar boca" (lit. to give the mouth to kiss). In Portuguese it is "dar beijos" (to give kisses). "Nesta" is a shortened form of "necessita," "Paiper parecer" lit. to pose as a father, i.e. in the present instance, to talk like a father, laying down the law. In "Aquelle mang," the "mang" seems to be a corruption of "mesma," the very thing. In "our tem bom," "our" is a shortened form of "agora" (now). "Muito saude lei" (lit. much health like) probably following a Sinhalese idiom.

I have confined my remarks to what arises from the dialogue. To write a grammar or a dictionary of the patois would be much beyond the limits of this paper and too ponderous for the ordinary reader.

It is said that this patois is dying out which is a pity. Ferguson's Directory 1885-6, page 304 f, mentions the name of Rev. W. B. Fox as the author of a grammar and dictionary of the Portuguese patois of Ceylon (1818-1820). A Jesuit Father has written a learned treatise on the subject in Portuguese, but it is caviare to the general.

THINGS IN GENERAL

(From a Woman's Standpoint)

BY
ATHENA.

(i) Mothers and Sons.

"Is there any difference in being the mother of a boy or girl?" is a question often raised and exhaustively discussed. To the thoughtful mother there is a vast difference, because, generally speaking, boys are with us for guidance for so short a time and during that time require most judicious and varied handling.

The average boy is brought up in masses, I mean when school life begins for them. They are put by twenties and thirties into classes each receiving the same treatment and teaching as his equal in age. This system, as a rule, works well, as impartial justice rules, the community, and honest and upright men are frequently the result.

But it is before school life commences that a mother influences her son's whole after life. The life and character of the boy is largely influenced by the home training that precedes it. Olive Schreiner says with deep truth, "The first six years of our life makes us—all that is added later is only veneer."

Of the child's parents, the mother's influence is mightier, because of her deeper affection, and her continual presence with the child. Fathers may win position for their children, but mothers impart character. The mother is generally faithful to her trust. On the other hand, too, many fathers are indolent and careless. Home is regarded by such as a haven of release from work, and they do not want to find duties where they seek for rest. Nothing, however, can make up for the loss of parental influence on the part *alike of father and mother*.

The genus boy is so eager, restless, impatient, so diverse in individuality, that I would notice particularly the various styles of mothers boys are endowed with. An American humourist says "A man needs to be careful how he selects his parents," and in this connection I might say "a boy needs to be careful how he selects his mother." There are truly, various and varied types of mothers.

To begin with, a type we very often meet is the mother who favours a handsome boy, while she snubs the ugly duckling: the latter is neglected and kept in the back-ground, while the former is dressed in picturesque clothes, and his beauty points and charming ways are admired and praised in his presence—he is often petted and spoiled with sweets and rich food, and is always trotted out before visitors, so that when the inevitable school life begins, he has probably become a conceited young monkey, and will not be half as manly and sturdy

as his ugly brother. This result is altogether the mother's fault; the character of the boy may not be altogether injured, but, thanks to her lack of wisdom, he will have to suffer sharp discipline in school life, as well as in after life.

Another type is the selfish mother—who sacrifices her children to her own frivolity, love of pleasure, or ease. The boys of this kind of mother welcome their school life as emancipation.

Then there is the mother who is too amiable and easy-going, who forgets her dignity and the respect due her by her children, who figuratively makes a doormat of herself, forgetting the fact that boys who are not trained to politeness and thought for others, will develop into boorish disagreeable men.

There is also the kind of mother who goes in for active charity outside her own home,—bazaars, concerts, visiting, &c., oblivious of the fact that "true charity begins at home." The home is left dreary, the boys mope and are miserable, or get into mischief abroad.

Some mothers are fussy. They are constantly fussing over the health or possible accidents of their boys. Health, undoubtedly is of great importance to a man's future welfare in life; but ordinary thoughtful care, and silly fussiness are different things altogether, the latter being annoying to the boy and making misery for the mother. It is both ridiculous and unnecessary. Accidents, with ordinary care, may be guarded against, and a boy may be wisely trained to be aware of danger and to act with discretion. It is the silly mother who sees danger in everything. No boy can be kept in cotton wool, so it is best "to face the music," and train him to meet accidents.

We meet some mothers who are "unco guid," who pray and lecture, and are so absurdly and unreasonably strict, that they drive their sons to do the very things they would have them avoid, forgetting that goodness and uprightness need not necessarily mean gloom and misery.

There are yet again short sighted mothers, who think that innocence ought to mean ignorance and would fain send their sons into the world so shielded and fenced about from evil that they go unaided by a wise knowledge of various natural and social facts.

I must not forget to speak about the ultradomestic mother, a very common type, who is so immersed in providing good meals, &c., that she loses her social status, finds her friends slipping away from her, and home becomes dull and uninteresting to her big sons. This is a radical mistake, for boys will need young companions and fun suitable to their years, and if this is not encouraged and provided for in the home, they will look for it abroad, where it is quite possible that the friendships they will make, and the fun they will get, may not always be quite desirable.

With all these dangers and pitfalls in the way of mothers, who can hope to be a good mother to her sons? Yet the reward of good and successful sons is so great, that surely no mother will grudge thought or time expended in training them to be good men.

To know a possible fault is to avoid it, and many errors are made purely from want of thought, so let us think about it more, and strive ever to attain the ideal.

(ii) Mothers and Daughters.

Most of us have, consciously or unconsciously, exalted ideas of motherhood. It may not be that this ideal has been always taught us, or directly acquired. It is somehow built up from many sources. Books, perhaps, the behaviour of real mothers within our experience, the tributes of the great to the love and influence of their mothers,—all these help to make up our own ideal. No one is so kind as the ideal mother, no one so patient and good.

It is this ideal which, I am sure, is at the bottom of the wretchedness a girl feels, when between her mother and herself arises, "mistakings and misunderstandings." The ideal so fondly cherished has been shattered; and the shattering of any ideal whatsoever is a great shock to heart and mind. Then, the personal ideal of the daughter to be always good and kind to her mother, has also been shattered, and, consequently, much wretchedness of soul results.

What then are the conditions necessary to ideal relations between mothers and daughters? To take the most obvious, they are: patience, love, and a sharing of interests. But there are times when daughters think that their mothers are not as patient as they ought to be; that frequently they are not loving; that it is impossible to share interests with her when she does not invite confidence or inspire it. But, granted all this, the question for the daughters should be how to make their share of the relationship as nearly like the ideal as possible.

If our mothers are not always patient, we should try to be patient in spite of it, not in a martyred manner, but with a cheerful determination to do right, even if all the world were wrong, and the same with love, sympathy, and the sharing of interests.

Mothers, most of them, are shy and lonely. Very often they do not know it themselves, but they are, nevertheless. It happens in this way, I think. For years, generally, their lives are crowded with duties and cares; for years they have had their children dependent on them for everything, and they have been indispensable. But, as time goes on, the children develop strong characteristics and temperaments, and become wonderfully independent. Then the mothers begin to see that they are not needed as they used to be;

and if they have not much self-confidence, they sometimes find themselves thinking they are not needed at all; and so in time they begin to feel so lonely, for there is nothing in the world so lonely as that—the sense of not being needed.

There are many dutiful daughters who would not dream of leaving their mothers day after day and all night, alone in a lonely house; yet there are many of us who leave our mothers day after day in the often rather empty houses of their own lives. Perhaps, daughters may object that their mothers do not offer to open the door—and, perhaps, do not answer willingly when they knock. There is not time to sift the reasons for all that. Some mothers are proud, and feel hurt that their children have not knocked before; some have learned to shrink from having us in these lonely houses of theirs, because on certain occasions the children have made them feel that they thought those houses scantily and poorly furnished, and, well,—not altogether up-to-date.

I suppose there is really nothing that will convince the average young person that her mother is not so out of date as she is apt to think. If these young minds would only believe that experience is not always an ageing process, but one that really brings a mother more nearly and truly up-to-date than a child can possibly be!

One of the surest of life's ironies is that, as a rule, the young do not appreciate their mothers at their full until they are gone from them. If they do, what a real help, what a vital part their mothers, whom they regard as behind the times, might play in their lives.

It is quite natural for a mother to feel quite isolated and lonely at times. "They do not understand" is the heart cry of the lonely one. Even happy mothers, glad in their children, making every sacrifice heartily, and finding compensation even in their care, sometimes realize that in a certain sense, in their special and continuous responsibilities, and baffling problems, they must struggle alone.

But there is one time when daughters are somehow sure of their mother's sympathy, and that is when they tell them of their friends, particularly of their men friends, for in this every mother who is really a mother is keenly interested. Every mother likes her daughters to marry, but, at the same time, is in a panic lest she would marry the wrong man.

Perhaps, just because in this matter, there is so much feeling on both sides, it is here the mother most frequently blunders, and the daughter most often fails.

The remedy is once again the ideal, and nothing less. And let us not forget that the ideal means that between mothers and daughters on this subject, too, there should be patience and love, and that sympathy which is the outcome of a generous and mutual sharing of interests.

In some cases this is difficult; in others nearly impossible; but in every case we are the better for having tried to live up to the ideal whether we attain it or not.

GENEALOGY OF THE FAMILY OF MARTENSZ OF CEYLON.

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

I

Johan Martensz, Boekhouder, married Angela Correa, and he had by her—

- 1 Joseph, who follows under II.
- 2 Maria, baptised 7th September 1720.

II

Joseph Martensz, baptised 12th February 1715, married Anna Catharina Zydel, and he had by her—

- 1 Clarinda married in the Dutch Reformed Church, Wolvendaal, 6th December 1761, Johan Hendrik Tepel of Saxen-Gotha.
- 2 Euphemia, baptised 24th February 1743, married in the Dutch Reformed Church, Wolvendaal.
 - (a) 29th July 1763, Christiaan Godlieb Weber of Dresden, Assistant in the Dutch East India Company.
 - (b) 14th February 1790, Abraham Idé, Boekhouder, widower of Gertruida Pyper.
- 3 Luvina, baptised 10th May 1746.
- 4 Willem, who follows under III.
- 5 Christina married in the Dutch Reformed Church, Wolvendaal, 27th February 1791, Johannes Lourens of Tuticorin.

III

Willem Martensz, Ouderkoopman, baptised 19th December 1749, died 2nd October 1806, married in the Dutch Reformed Church, Wolvendaal, 28th March 1779, Cornelia Francina Luyk, daughter of Andreas Nicolaas Luyk and Maria Elizabeth Ide. He had by her—

- 1 Hendrik Gerard, who follows under IV.
- 2 Joseph Abraham, baptised 6th January 1782.
- 3 Gertruida Cornelia, baptised 7th December 1783.
- 4 Wilhelmina Cornelia, baptised 7th December 1783, married in the Dutch Reformed Church, Wolvendaal, 19th February 1809, Casparus Adrianus Adamsz.
- 5 Jan Arend, baptised 25th December 1785.
- 6 Andries Nicolaas, who follows under V.
- 7 Catharina Dorothea.

- 8 Elizabeth Euphemia, baptised 19th February 1792.
- 9 Sara Petronella, baptised 7th October 1798, married Johan Christiaan Gambs, baptised 6th January 1805, son of Gustaaf Willem Gambs and Palestina Du Port.
- 10 Gerardina Cornelia, baptised 21st June 1801.

IV

Hendrik Gerard Martensz, baptised 13th February 1780, married in the Dutch Reformed Church, Wolvendaal, 22nd July 1804, Anna Henrietta Jansz, and he had by her—

- 1 Adriana Emarensia, baptised 16th February 1806, married in the Dutch Reformed Church, Wolvendaal, 29th January 1833, Petrus Henriens van Dort, baptised 22nd April 1798, widower of Hermina Gerardina Meier. (D.B.U. Journal, Vol. XXIV, page 141) and son of Adriaan van Dort and Justina Cornelia Visser. (D.B.U. Journal, Vol. XXVIII, page 19).
- 2 Henry William, who follows under VI.
- 3 Adolphina Johanna, born 20th February 1811, married in the Dutch Reformed Church, Wolvendaal.
 - (a) 15th January 1829, Johan Godfried Potger, born 24th November 1805, son of Cornelius Everhardus Potger and Wilhelmina Frederica Friedel. (D.B.U. Journal, Vol. XXVII, pages 109 and 114).
 - (b) 27th January 1848, Johannes Magnus Van Geyzel, born 25th May 1817, son of Jonannes Adrianus Van Geyzel and Frederica Petronella Inges. (D.B.U. Journal, Vol. X, page 73).
- 4 Charles Albert, born 15th February 1813.
- 5 Charles Edward, who follows under VII.

V

Andries Nicolaas Maartensz, baptised 25th December 1787, married in the Dutch Reformed Church, Wolvendaal, 6th September 1819, Johanna Henrietta Helmers, died 26th November 1861, daughter of Hermanus Helmers of Amsterdam and Johanna Francina Lourensz (widow of Johannes Wessa of Schaurenheim). He had by her—

- 1 Johanna Francina, baptised 15th December 1822, married in the Dutch Reformed Church, Wolvendaal, 22nd January 1840, Gerardus Petrus Joseph, baptised 11th July 1817, son of Abraham Joseph of Lichding (Lorraine), of the Regiment de Meuron, and Anna Catharina Riphagen. (D.B.U. Journal, Vol. XII, pages 24 and 26).
- 2 James Adrianus, who follows under VIII.
- 3 Arnoldina Hendrietta, born 24th June 1827, married in the Dutch Reformed Church, Wolvendaal, 12th October 1843,

Frederick John de Saram, Proctor, son of Johan Henriens de Saram, M.A. (Oxon), Clerk in Holy Orders, and Frances Treherne.

- 4 Fredericka Georgiana, born 25th March 1830, died 24th March 1853, married in the Dutch Reformed Church, Wolvendaal, 15th June 1857, William Henry Wright, born 19th October 1821, died 26th July 1914, widower of Josephine Sarah Terkost, and son of John Wright of Chesterfield in Derbyshire, England, and Anna Elizabeth Palm, widow of John Howel. (D.B.U. Journal, Vol. XXXVI, pages 19 and 20).

VI

Henry William Martensz, born 9th September 1807, married in the Dutch Reformed Church, Wolvendaal, 3rd July 1834, Johanna Petronella Carolina Balkhuysen, and he had by her—

- 1 Julia Maria, born 6th May 1842, married in Holy Trinity Church, Colombo, 6th February 1862, Benjamin Alexander White.
- 2 Charlotta Adolphina, born 10th October 1843.
- 3 Adriana Georgiana, born 18th October 1846.
- 4 James William, born 28th May 1849.
- 5 Hannah Grace, born 6th May 1851, married in the Dutch Reformed Church, Wolvendaal, 15th July 1874, Frederick Benjamin Walbeoff, born 6th October 1846, died 19th February 1915, son of John Edward Walbeoff and Charlotte Elizabeth Roosmale Cocq. (D.B.U. Journal, Vol. XIV, page 19, and Vol XXIX, page 23).
- 6 Carolina Merciana, born 8th January 1855, married in the Dutch Reformed Church, Wolvendaal, 23rd August 1877, James William Wynn.

VII

Charles Edward Martensz, born 10th July 1815, married in the Dutch Reformed Church, Wolvendaal, 24th May 1841, Gerardina Frugtniet, daughter of Johannes Hendrik Frugtniet and Julia Kern. He had by her—

- 1 Ann Henrietta, born 11th February 1846.
- 2 Wilhelmina Adolphina, born 5th December 1847.
- 3 Amelia Ellen, born 20th March 1850.
- 4 Lydia Lucretia, born 26th November 1852.

VIII

James Adrianus Martensz, J.P. for the Island, Member of the Legislative Council, Proctor, born 28th October 1825, died 12th October 1872, married in Holy Trinity Church, Colombo, 11th October 1852, Theodora Elizabeth Murray, born 4th September 1828, died 15th June 1878, daughter of Robert Murray, R.A., and Elizabeth Howel. He had by her—

- 1 Georgiana Theodora, born 23rd July 1860, married in Holy Trinity Church, Colombo, 11th October 1880, Walter Morgan de Saram, Advocate, born 3rd July 1855, son of Frederick John de Saram and Arnoldina Henrietta Martensz, referred to in V 3, supra.
- 2 James Andries, who follows under IX.

IX

James Andries Martensz, born 28th September 1861, died 3rd June 1903, married in Holy Trinity Church, Colombo, 12th October 1882, Edith Maud de Saram, born 22nd May 1857, died 3rd December 1915, daughter of Frederick John de Saram and Arnoldina Hendrietta Martensz, referred to in V 3, supra. He had by her—

- 1 Muriel Edith, born 2nd August 1883, died young.
- 2 James Aubrey, J.P., U.M., Proctor and Notary Public, born 25th September 1885.
- 3 Theodora Annie, born 14th November 1886, married in Holy Trinity Church, Colombo, 26th December 1916, Leslie William Frederick de Saram, F.R.C.L., Solicitor of the High Court of Judicature, England, Proctor and Notary Public, born 4th July 1877, son of Frederick John de Saram, Proctor and Notary Public, and Maud Nell. (D.B.U. Journal, Vol. XXXVI, page 122).
- 4 Edith May, born 2nd April 1888.
- 5 Jeannette Helen, born 6th June 1889.
- 6 Walter Frederick, born 12th July 1890, died 26th May 1898.
- 7 Mildred Evelyn, born 28th September 1891.
- 8 Francis Terence, born 5th January 1893, married in St. Michael's and All Angels' Church, Colombo, 2nd February 1929, Victoria Grace Vander Straaten, born 5th July 1887, widow of Albert Edward Vander Straaten, District Engineer, Public Works Department, and daughter of Stephen Charles Cassiurer Vander Straaten and Eliza Lyford. (D.B.U. Journal, Vol. XXIII, pages 165 and 167).
- 9 George Andries, born 12th May 1894.
- 10 Frederick James, born 20th July 1896, died 8th March 1906.
- 11 Percival Stephen, who follows under X.
- 12 David Ernest, Proctor and Notary Public, born 17th June 1898, married in St. Mary's Church, Bambalapitiya, 11th May 1932, Doreen Maeve Theresa Southwell Fitzgerald, born 17th April 1906, daughter of the Honourable Arthur Southwell Fitzgerald and Marie Evelyn d'Alvarez Borchers of Dublin in Eire.

X.

Percival Stephen Martensz, Solicitor of the High Court of Judicature, England, Proctor and Notary Public, born 24th April 1897, married in St. Michael's and All Angels' Church, Colombo, 30th November 1935, Patricia de Saram, born 15th April 1914, daughter of Frederick Morgan de Saram, Barrister-at-Law, and Evelyn Theodora Stirling de Saram. He had by her:—

- 1 Johann Adrian, born 19th September 1936.
- 2 Peter Nigel, born 10th October 1942.
- 3 Patricia Edith Jennifer, born 29th October 1947.
- 4 Paul Stephen, born 14th October 1948.
- 5 Nicholas David, born 14th October 1949.

- Notes: (1) Willem Martensz, referred to in III, was granted a Temporary allowance by the British Government in 1796 in terms of the Capitulation. (D.B.U. Journal, Vol. XIV, page 90.)
- (2) Catharina Dorothea Martensz and Elizabeth Euphemia Martensz, referred to in III, 7 and 8 respectively, received pensions from a sum of £488-0-0 sent in 1832 by the Government in Batavia to the local Government for the relief of widows and orphans of officers, who had been employed by the late Dutch Government and who were not already in receipt of pensions. (D.B.U. Journal, Vol. XXI, page 152.)
- (3) Johan Henricus de Saram, referred to in V, 3, was the first Ceylonese to join the Oxford University. He entered Exeter College in 1817. He studied for Holy Orders, and in so doing was following in the steps of his maternal grandfather, Henricus Philipsz, who was instructed under the Dutch Government at the University of Utrecht, and on his return to Ceylon served as a Minister of the Gospel (Predikant.) Henricus Philipsz married Susanna Scharff in the Dutch Reformed Church, Wolvendaal on 4th November 1759. (D.B.U. Journal, Vol. VIII, page 6.) He translated the books of Genesis and Exodus and the whole of the New Testament from the Greek into the Sinhalese language. Johan Henricus de Saram married in St. Martin's in the Fields Church in London on the 9th June 1820 Frances Treherne, with whom he returned to Ceylon. He was born on 18th October 1795, and died on 24th October 1858. His wife died on 7th May 1844.
- (4) James Aubrey Martensz, referred to in IX, 2, was nominated Member of the Ceylon House of Representatives in November 1947. He officiated as Deputy Chairman of Committees and on one occasion as Speaker of the House. In January 1949, he was appointed Ceylon's first High Commissioner in Australia. (D.B.U. Journal, Vol. XXXIX, page 44.)

GENEALOGY OF THE FAMILY OF KEUNEMAN OF CEYLON.

(Compiled by Mr. E. H. VanderWall in 1934; revised by
Mr. D. V. Allendorff in 1950.)

I.

Bartholomeus Keuneman married Catherine Blekenberg, and he had by her:—

- 1 Hendrietta, baptised 15th January 1736.
- 2 Jarifia, baptised 8th February 1739.
- 3 Nicolaas Carolus, who follows under II.

II.

Nicolaas Carolus Keuneman, baptised 18th March 1742, died 8th August 1819, married in the Dutch Reformed Church, Galle, 1st September 1766, Maria Elisabeth Wijts, and he had by her:—

- 1 Josina Theresia baptised 12th April 1767.
- 2 Jurgen Bartholomeus, who follows under III.
- 3 Carolus Gysbertus, Sitting Magistrate, baptised 16th January 1778, married:
 - (a) At Galle, 5th September 1804, Gertruida Jacoba Booy.
 - (b) At Colombo, by Governor's licence dated 4th April 1825, Johanna Anthonetta Solomonsz.

III.

Jurgen Bartholomeus Keuneman, Clerk, born 14th April 1771, died 18th May 1838, married in the Dutch Reformed Church, Matara, 24th January 1814, Petronella Cornelia Singanetti, and he had by her:—

- 1 Jurgen David Bartholomeus, who follows under IV.
- 2 Wilhelmus Bartholomeus, born 12th November 1810, died 12th January 1831.
- 3 Jacoba Magdalena, born 15th May 1812, died 25th October 1892, married in the Dutch Reformed Church, Matara, 9th November 1829, Gerard Johan Altendorff, baptised 10th April 1796, died 18th December 1864, widower of Henrietta Louisa Meusz, and son of Johannes Altendorff and Johanna Margarita Leonora Beyer—(D.B.U. Journal, Vol. XXXIII, pages 99 and 101.)

IV.

Jurgen David Bartholomeus Keuneman, Proctor, died 1877, married at Matara:

- (a) Gerardina Carolina Vollenhoven, born 25th September 1812, daughter of Johannes Vollenhoven and Johanna Wilhelmina Altendorff. (D.B.U. Journal, Vol. XXIII, page 93, and Vol. XXXIII, page 99.)

- (b) Maria Elizabeth Ludekens, born 28th January 1836, died 1876, daughter of Johan Philip Jacob Ludekens and Wilhelmina Henrietta (Henrica) Pendegras. (D.B.U. Journal, Vol. XXXVI, page 80.)

Of the first marriage, he had:—

- 1 Georgiana Angenita, born 16th June 1840, died 8th February 1916, married in the Dutch Reformed Church, Matara, 22nd February 1865, Gerard Henry Speldewinde, born 6th Oct. 1839, son of Fredrik Hendrik Speldewinde and Angenita Dorothea Smith. (D.B.U. Journal, Vol. XXIV, page 102, and Vol. XXVIII, page 73.)
 - 2 Emelia Felicia, born 4th February 1844, died 27th May 1938, married in the Methodist Church, Matara, 29th April 1867, Peter Bartholomew Pereira, Minister of the Methodist Church.
 - 3 Laura Emelia, born 23rd March 1847, married in the Dutch Reformed Church, Matara, 26th February 1875, George Frederick Kellar, born 16th August 1844, died 31st January 1903, son of George Frederick Kellar and Gertruida Elizabeth Bogaars. (D.B.U. Journal, Vol. XXXVIII, pages 51 and 54.)
 - 4 Gerald Edward, who follows under V.
- Of the 2nd marriage, he had:—
- 5 Henrietta Aurelia Rebecca, born 8th July 1855, died 31st August 1928.
 - 6 Enesia Charlotta, born 2nd January 1857.
 - 7 Robert Henry Algernon, who follows under VI.
 - 8 Eliza Letitia, born 5th May 1861, died 14th October 1927.
 - 9 Wallet Edgar, born 27th September 1862, died 1920.
 - 10 Gerard Henry, who follows under VII.

V.

Gerald Edward Keuneman, J.P., Proctor, born 8th December 1849, died 1st December 1922, married in St. Thomas' Church, Nupe, Matara, 14th September 1876, Alice Harriet Ernst, born 3rd May 1855, died 31st December 1886, daughter of John Henry Ernst and Amelia Sophia Frederica Jansz. (D.B.U. Journal, Vol. XXIII, page 91.) He had by her:—

- 1 Alice Emmeline Clare, born 18th July 1880, married in the Dutch Reformed Church, Matara, 6th July 1905, Lewis Matthew Maartensz, Puisne Justice of the Supreme Court, Barrister-at-Law, Middle Temple, born 9th July 1876, died 14th January 1942, son of Alexander Godlieb Maartensz, Assistant Colonial Surgeon, Ceylon Medical Department, and Johanna Henrietta Wendt, (D.B.U. Journal, Vol. V, page 65, and Vol. XXXIII, pages 41 and 42.)

- 2 Gerald Percival, who follows under VIII.
- 3 Arthur Eric, who follows under IX.

VI

Algernon Henry Robert Keuneman, Ship Chandler, born 9th March 1859, died 5th March 1911, married 31st May 1881, Caroline Eliza de Zilwa, born 8th May 1861, died 6th February 1906, daughter of William Gilbert de Zilwa and Caroline Piters. He had by her:—

- 1 Carl Algernon Herbert, who follows under X.
- 2 Daisy Victoria, born 17th January 1884, died 25th July 1886,
- 3 Gladys Marion, born 12th January 1887, died 10th March 1947, married in St. Paul's Church, Milagiriya, 23rd October 1946, Alroy Stanley Pereira, born 22nd March 1889, son of Samuel Hinton Pereira and Alice Claire de Zilwa.
- 4 Christobel Grace, born 25th May 1889, died 24th June 1892.
- 5 Elaine Hermione, born 11th August 1890, died 11th May 1892.
- 6 Rosalie Myra, born 6th November 1891.
- 7 Montsford Gerald Gilbert, who follows under XI.
- 8 Durand Lascelles Vernon, born 2nd May 1900, died 29th July 1900.

VII

Gerard Henry Keuneman, Chief Clerk, Kachcheri, Batticaloa, born 1st July 1865, died 29th January 1908, married in the Methodist Church, Matara, 26th December 1889, Evelyn Beatrice Buultjens, born 4th November 1867, died 26th April 1947, daughter of John Buultjens, Proctor, and Emelia Felicia Ernst. (D.B.U. Journal, Vol. XXIII, page 90, and Vol. XXX, pages 24 and 25). He had by her:—

- 1 Geraldine Felicia, born 11th February 1891.
- 2 Estelle Waverney, born 19th August 1900, married in the Dutch Reformed Church, Matara, 5th March 1921, Joseph Gerald Altendorff, born 16th September 1894, son of Joseph Lambert Dias Altendorff and Linda Vollenhoven. (D.B.U. Journal, Vol. XXIII, page 94, and Vol. XXXIII, pages 104 and 106).

VIII

Gerald Percival Keuneman, M.B.E., J.P., U.M., Proctor, born 21st May 1882, died 9th December 1946, married in St. Michael's and All Angels' Church, Colombo, 3rd February 1913, Esther Constance Campbell Schrader, born 28th August 1887, died 3rd February 1945, daughter of Frederick Justus Schrader and Elizabeth Harriet Campbell. (D.B.U. Journal, Vol. VI, pages 71 and 73). He had by her:—

- 1 Barbara Camille, born 6th October 1929, married in the Dutch Reformed Church, Bambalapitiya, 27th December 1948, Frederick Beaumont Anderson, Inspector of Police, born 10th June 1919, son of Frederick Bertram Vivian Anderson and Janet Elaine Ohlmus. (D.B.U. Journal, Vol. XXVIII, page 172, and Vol. XXXV, page 129).

IX

Arthur Eric Keuneman, K.C., M.A., LL.B. (Cantab), Barrister-at-Law, Gray's Inn, Puisne Justice of the Supreme Court, born 8th April 1895, married:—

- (a) In the Dutch Reformed Church, Wolvendael, 6th November 1916, Marjorie Eleanor Schokman, born 16th December 1891, died 1st September 1940, daughter of George Peter Schokman, M.B., C.M. (Aber.), Provincial Surgeon, Ceylon Medical Department, and Eleanor Harriet Leembruggen. (D.B.U. Journal, Vol. IV, page 25, and Vol. XXV, pages 110 and 111).
- (b) In the Methodist Church, Kandy, 6th July 1942, Lilian Eleanor Piachaud, born 10th December 1908, daughter of James Eugene Piachaud and Lilian Violet Grenier. (D.B.U. Journal, Vol. VI, page 64, and Vol. XXIV, page 66).

Of the first marriage, he had:—

- 1 Pieter Gerald Bartholomeus, B.A. (Cantab), Member of Parliament for Third Colombo Central, Member of the Municipal Council, Colombo, born 3rd October 1917.
- 2 Arthur Eric, who follows under XII.

X

Carl Algernon Herbert Keuneman, Superintendent of Excise, born 8th July 1882, died 16th February 1949, married in the Dutch Reformed Church, Matara, 15th August 1908, Ina Lilian de Zilwa, born 18th April 1890, daughter of Allan Scott de Zilwa, Proctor, and Lilian Lalmont Pereira. He had by her:—

- 1 Algernon Herbert Scott, Clerk in Holy Orders, born 5th May 1909, married in St. Paul's Church, Kynsey Road, Colombo, 19th August 1940, Doreen Joyce Dias Jayasinha.
- 2 June Yvonne Ina, born 31st May 1911, married in the Methodist Church, Wellawatte, 11th September 1943, Quintus Abeywardena.

XI

Montsford Gerald Gilbert Keuneman, born 30th April 1893, died 25th June 1938, married in St. Mary's Church, Chilaw, 3rd May 1915, Marian Daisy Belle Anderson, born 17th July 1895, daughter of James Thomas Richard Holloway Anderson and Agnes Mary Lena Crispeyn. (D.B.U. Journal, Vol. XXXI, pages 126 and 127)

He had by her:—

- 1 Rhona Antoinette Marian, born 27th January 1916.
- 2 Jurgen Anthony Gerald, who follows under XIII.
- 3 Algernon Bartholomeus, born 11th January 1921.

XII

Arthur Eric Keuneman, M.A. (Cantab), Barrister-at-Law, Gray's Inn, Crown Counsel, born 14th February 1920, married in St. Cuthbert's Church, Burnley in Lancashire, England, 25th July 1942, Janet Lang Hall Cowell, B.Sc. (Lond.), L.R.A.M. and A.T.C.L. in Music, born 9th January 1921, daughter of John Cowell of Burnley and Margaret Owen Mc Gill of Ayr in Ayrshire, Scotland. He had by her:—

- 1 David John Eric, born 26th February 1945.

XIII

Jurgen Anthony Gerald Keuneman, born 14th April 1918, married in St. Mary's Church, Bambalapitiya, 9th April 1942, Inez Christobel Juliette Foenander, born 27th August 1914, daughter of Harry Clifford Sydney Foenander and Louisa Margaret La Brooy. (D.B.U. Journal, Vol. XXIV, page 76, and Vol. XXXVIII, page 106). He had by her:—

- 1 Montsford Anthony Clifford, born 15th December 1942.
- 2 Louise Maureen Rita, born 17th March 1944.

*Note:—*Arthur Eric Keuneman, referred to in IX, was educated in the Royal College, Colombo. He won the University Scholarship in 1905, and proceeded to Pembroke College in Cambridge, and later entered Gray's Inn for the study of law. On his return to Ceylon, he practised his profession, and was also a lecturer in the Law College here. He was appointed King's Counsel in 1936, and soon after he officiated as Commissioner of Assize. In 1938, he was appointed a Puisne Justice of the Supreme Court and retired from service in 1947. He commanded the "B" Company of the Colombo Town Guard and was extra Aide-de-Camp to His Excellency the Governor during the visit of His Royal Highness the Prince of Wales to Ceylon in 1922.



OUR OLD CLERK

The air about the old fort walls in the old fort streets was still and steamy. Not a leaf or a twig on the Sooriya trees, would have moved for love or money. The sky looked as though it had been black leaded, and polished for the new monsoon that was making itself heard in the distance, far out at sea,—perspiring sparrows deserted the hot house-tops,—crows forgot to "caw," so stifling was the weather in that sultry month of May.

In a large, rambling, corner-house, near the south-gate, wherein the last King of Kandy had been confined a state prisoner before embarking on his Indian exile, things went on as quietly as though a crisp land-wind were drifting through the cool gloomy offices. Our old clerk was placidity personified, as calm and self-possessed as in his prime, and yet the idea of having to make over the custody of the journal and ledger, to a young English lad, as I then was, cannot have been altogether agreeable to old Samuel's pride of place. But there was no help for it: the business of the firm had increased, the faithful chief clerk was growing aged apace, and it was found no longer possible for him to fulfil the many multifarious duties, hitherto entrusted to him, so implicitly and so successfully.

Samuel had been prepared for the change, and now when the time was come, when he was to know the Firm's ledger no longer, he put a bold face on it, and made a Dutch virtue of an English necessity. Before inducting me, he looked me well over, from head to foot, smiled half encouragingly, half compassionately, as though he would say "you don't know the weighty responsibility there is in that ledger," and then, taking the ponderous, strong-backed volume from an iron safe, large and massive enough to have been some firm's strong room, placed it before me, wiping it carefully and delicately with his pocket-handkerchief. Had the ancient Samuel been bestowing his eldest daughter upon me in marriage, he could not have shewn more anxiety about my reception and treatment of the precious charge entrusted to my custody. No horse-dealer could have taken more pains to indicate the rare points of a steed, than did the old clerk, to point out the beauties of his ledger, —his alas, no longer.

Samuel was a Dutchman, as much as his father and his grandfather: his mother was just as Dutch: and yet how different to Knickerbocker's Dutchmen, or the dwellers on the muddy banks of the Zuyder Zee. There was no ponderous mellow frame, encased loosely in baggy trousers of any size. No slouch hat, no long Dutch pipe: Samuel was slim, slight and dry as his own snuff-box. A beautifully fitting, snow-white jacket, and a yellow waistcoat, and nankeen trousers, full with many pleats round the waist, and a vast cavern of a pocket in which was hidden away a cambric handkerchief of such marvellous dimensions, that one might have taken it to be the youngest baby's sheet. Thin shoes and white cotton socks, and above all a ponderous silver watch and massive gold chain, made up his Indian Dutch exterior.

He was the Firm's confidential clerk, but he was a good deal more than that: he was their chief negotiator and adviser in all delicate treaties with obstinate native traders who naturally wished to have all the bargains arranged after their own indigenous way. He was the great ratifier of difficult contracts for produce, or obstinate sales in the matter of wares from Manchester, Sheffield, or Glasgow. He was the presiding genius of the godowns, in which were stored and sorted, and packed, rich spices and fragrant seeds, and valuable Coffee; he was a sort of Hollando-oriental Simon-the-Cellarer, in whose custody were wonderful casks, and corpulent, strong-hooped vats, and curious bottles in dark, cobwebby corners full of rat holes: he was the Plutus of the establishment, in whose custody was all the coin which percolated through that multifarious business, and never was man prouder than when he strolled off to the strong room, with the bunch of massive, jailor-looking keys in his bony hands, as though he had the old Kandyan monarch, still safely in custody somewhere, and was going to interview him. But perhaps the most instructive sight was to see the old Clerk grapple a rebellious Moorman, or a defiant, unbelieving Chetty, refusing to take over an invoice of willow-pattern tea-pots, on account of a chip in one of the spouts, or a parcel of grey domestics, by reason of a little rustiness of the iron hoops outside the bales. Samuel would in such a delicate case inveigle the rebel into a dark Bastille-sort of room at one end of the dark inner verandah, guarded by a huge polygar dog that knew the flavour of a man's calf, and inside that gloomy sanctuary, with bolted door, such a change was wrought on the recusant buyer, as none other but the ancient clerk could have accomplished. Whether the means employed were moral, mechanical or chemical, is to this day a mystery, and whether the trade was in mamoties or muslins, Moorman or Chetty invariably came out of that ordeal, a changed man, the goods were taken over, the promissory note signed, and Samuel brought forth the baby's sheet from the cavernous pocket, and smothered his chippy visage in its ample folds in honour of the subtle victory.

In addition to all these duties Samuel was the supervisor of all the other clerks of the establishment: in the present day they would call him Director-General—he superintended their work—looked after their arithmetic and their caligraphy, and woe to the miserable man who had omitted to carry a cipher, or cross a "t" or dot an "i"! as for a blot of ink in the account sales book, we should not like to have been the guilty party, that's all. Of such rare quality was the old chief clerk's training, such cunning penmen did he turn out of hand, that many a government emissary was employed to lure Samuel to part with these precious subordinates. In vain the Treasurer made secret gorgeous offers for a trusty cashier; in vain the Auditor-General tempted him for just one single accountant. The overtures were received with scorn. Be it known that Samuel "was passing rich, on ninety pounds a-year": but then, when those ninety pounds were paid to him in rix-dollars, with figures of dropsical elephants on them, and each rix-dollar of eighteen pence British currency, would purchase half a dozen full-grown fowls or a coolie-load of eggs, or a hackery-load of country

vegetables and fruit, we may form some sort of idea of the purchasing value of the ninety pounds.

Follow him home to the paternal mansion after office hours: see him in the bosom of his family in Zuyder Street in the Pettah: what an unruffled, comfortable old Dutch bosom it was: unfortunately it spoke only in the Portuguese tongue, which in my case was a slight drawback, compelling me to converse with Samuel and his olive branches. Regularly as Christmas Day came round, the old clerk, his bosom and his branches, paid a visit to the Firm at the Colpetty mansion on which occasion there were any number of congratulations, and jokes, and questions; and after diverse glasses of wine, the party went away in the happiest of moods.

On New Year's Day the visit was returned,—a goodly custom, and one which I rather think must have gone out about the time when punkahs and other modern cheap innovations came in. Clean and bright as was the chief clerk's old house in Zuyder Street, on any day in the year, it was cleaner and brighter on the New Year's festival day. The furniture was doubly bees-waxed, the walls were trebly white-washed, and the glare of the noon-day sun was softened in that quiet abode, by drapery of the most rare and costly chintz. Even the back yard was made cool and pleasant by an umbrageous group of bananas thriving in a rich stratum of alluvial bricks chastely picked out in white. I shall not very soon forget my first New Year's visit, repeated through many seasons,—to Samuel's peaceful happy home; nor the genial glow which stole over his dry stolid features, as he held up to his bright eye, a glass of the Firm's rich creamy Cape wine, at eighteen shillings per dozen, unequalled at the figure, until he fancied he could see an embryo bee's wing in it, and how he drank the Firm's health, and the Firm drank his, and his belongings. Those were the days when Waghorn was making his great Egyptian experiment, before Reuter was invented, or cheap chemical champagne imported. A Dutch party in the Pettah, of those days, meant nine o'clock to rest, after beer and a meal of cake that would have served as capital dead-weight for any ship requiring ballast.

But changes, which belong to our common lot, overtook Colombo, and though the old clerk grown older, drew three hundred pounds per annum, he was not one whit the richer or happier. The Firm had built up a larger business, and with it had arisen a more imposing structure than the grim Dutch Office of the olden time. At Samuel's prayerful request, they had spared one portion of the old red-bricked wall, that he might feast his dim eyes on the same bricks that had been so often looked upon by his loved and honoured master, now dead and gone. He could see it from his office chair, but that large lofty room was no more the same: he found it draughty and chilly: he took cold and at last took ill, and then greatly against his will, he took a pension, but on the solemn understanding that he might attend the office once a year, to see the general accounts closed, and the balance-sheet drawn out. And this he did faithfully and cheerfully amidst growing infirmities, until at length his own earthly account was closed, by one final entry in the Wolfendhal registry.

(This sketch by John Capper, was published in an early volume of Dickens' "Household Words," circa 1850, and is reprinted with this acknowledgment).



THE COLTS AND THE CATS

The following gleanings will doubtless be welcomed by readers who have expressed their pleasure and interest in the contribution which appeared in the last number of the Journal under the caption: The Birthplace of Ceylon Cricket.

Most of these thumb-nail sketches of by-gone cricketing worthies, come from the pen of W. A. W., a versatile contributor in past decades to the long defunct "Ceylon Independent." Many a veteran member of the Union will find little difficulty in indentifying these initials. They are those of Mr. Weinman, the father of our "Zoo chief," and the other members of a family, well-known to the community and in public life.

The pleasure of linking the names mentioned in these sketches to their prototypes in the present generation, is a pastime left to the reader.

The Colts and Cats do not belong to the equine or feline tribe, but were members of the first cricket club in the Island and of the Colombo Amateur Theatrical Society.

Frederick Dornhorst is now President of the Club. Here is a man who has risen to the highest eminence in his profession, who yet finds time to devote himself to the duties of "sport" by encouraging, by giving his great influence to everything that will make the Burghier boy proud of himself and of the great game in life he has to play.

Charlie Kretser was an out and out Colt. If you wanted to have a stand out fight, if you required a black eye or if you wanted a shoe point, raising you from the bottom of the ground, you had only to tell Charlie that the Colts were no good.

He was a daisy, he was a ducky, he was a lamb but he was a man who did not care a d—n of consequences if you said a word against the Colts.

Honest to the very core, straight as a "Die Hard" there never was or will be a greater supporter of Ceylonese cricket than Charlie.

He bowled for the Colts and up-to-date was the fastest underhand bowler produced in Ceylon. He had his failings, who has none, but he never said an unkind word, never spoke scandal and like the "toad ugly and venomous" had a precious jewel in his head.

Reggie Garvin was the sprucest and most dapper looking man among the Colts.

His bowler hat, his shiny face, his everlasting smile, were to be seen at his usual place, long stop or back stop, as we used to call it. He had a pair of shins that would resist even the gun fire of the "Huns" and if he let a ball go pass him, Charlie would shake his fist and Reggie would turn his head and say "Devil of a joke to die, stopping balls."

Julian Heyzer, the father of Mac of the Moor School, was a giant in his day—standing over 6 ft. 6 ins.—he once gave Reggie the “Neuras-thenia.” Reggie always passed 1st Cross Street, Pettah at night to have a look at his lady love. Julian got on the walls of the Pettah Burial Ground, dressed as a ghost in white and when Reggie appeared, ran on the walls in great desperation. Ask of the wolves of Apennine where Reggie was, he ran home, fainted and got seriously ill with fever for three months.

Vinnie Vandort was the stone waller of the Colts. He always went in first as a colt and among the cats he was the lady actor. Vinnie married Miss Mottan, who was the leading singer in the Wolvendahl Church till she died—Vinnie’s famous song can always be recalled.

Oh Angelina, dear Angelina

My love for thee, will never, never die, and

when Johnnie Meier took up the chorus, and not to be outdone, gave “You and I for Dixie”, the game was worth watching. George Vangunter was the fat man of the Colts and a good bowler.

He was hollow all round and though the people called him “Rock” he moved with the agility of a mouse. George was one of the few Burghers who never spoke, always smiled, and wore his side whiskers like the old Governors in Dutch times.

Horace de Kretser has filled many important posts in his life time.

Always sympathetic and kind, had he been much younger and in Government service may have been issuing Premium Bonds in place of Hon. Bernard Senior. A man of great intellect, he was an original member of the Colts and shares with his brothers Eddo and Charlie, the distinction of having played in the first match the Colts appeared in.

Francis van Langenberg was known as “Bunch of Grapes” and Captain Charlie always insisted that he should keep wicket. When asked why he was selected for such a position, Charlie who was a sort of “Hindenberg,” replied, that any fool could see that F. V. was so corpulent that no ball would pass him. He was in the Audit Office, a good sport, a first class judge of a good curry and rice and his company was good at all times.

Wilfred van Twest was the President at one time of the Club. His leg hits werelike Dixon’s strokes scientific, his knowledge of everything was immense and the great matches he played in are probably numbered as his finest achievements.

NOTES OF EVENTS AND QUERIES

Summaries of Minutes of the Meetings of the General Committee

18TH JULY, 1950.

(I) Genealogical.

The applications of Mrs. Alice Jackson, Miss Helen R. Parsons, Mr. C. F. G. Van Buren and Mr. E. P. O. Crozier were considered and the applicants were elected to membership after the usual ballot.

(II) St. Nikolaas’ Home Committee.

The President reported that first payment of Rs. 7,000/- had been made to the Contractor and the foundation has been completed. Rs. 3,230-50 has been received during the month of June making a total of Rs. 7,335/- up to the 17th of July. The agreement with the Contractor was re-drafted and a copy given to him for his perusal and it is hoped that the Contractor will sign it before the end of July.

(III) Social Service Committee.

A Sub-committee consisting of the Secretary and four members was appointed to make arrangements to hold a Needle Work Class for the poor girls. It was decided to inform the Burgher Association of Ceylon as to the casual help and pensions given by us each month so as to prevent duplication of assistance.

(IV) Finance Committee.

Statement of approximate income and expenditure for the month of May showed an excess of income of Rs. 17-96. A list of bar and subscription arrears were also tabled.

A letter of resignation from Mr. G. H. Wambeek was tabled. It was decided that his resignation could not be accepted until his arrears were liquidated, by monthly instalments as promised and that no further fees will be charged meanwhile.

:- :- :-

15TH AUGUST, 1950.

(I) Genealogical.

The applications of Cyril A. Jansz, J. Frank Altendorff, Rodney Jonklaas, Hector Claessen and H. F. Woutersz were considered and the applicants were elected after the usual ballot.

(II) St. Nikolaas' Home Fund.

The President and five members visited the site for the Home, and inspected the building. The agreement with the Contractor was signed and the second payment of Rs. 7,000/- was made to the Contractor making a total of Rs. 14,000/-. The money collected up to the 15th of August since the Special Appeal was made amounted to Rs. 11,747-32 which included a sum of Rs. 567/32 the nett profits from "Jungle Themes."

(III) Entertainment and Sport.

The accounts of the August Dance was tabled showing a profit of Rs. 146-40. The Secretary reported that we are now affiliated to the All Ceylon Table Tennis Association. The Sub-Committee appointed in June, 1950, to organise the Junior Section was requested to meet again to adopt Rules, Hours of Play etc. for the Junior Section along with the Office-Bearers—Messrs. F. O. vanCulenbergh and C. E. Foenander. Table Tennis and Indoor Games to be made available to members, children of members, and children under 21 who are eligible for membership—only members to bring Guests.

Founder's Day. It was decided to organise this function in the form of a Garden Party from 6 p.m. to 10 p.m. on Saturday, 21st Oct., 1950.

It was also suggested that we have a Table Tennis Tournament starting from the 11th of December, and the usual Christmas Party on Monday, 25th December.

(IV) Social Service.

Five applications for Relief were received and three applicants were helped. The other two were deferred for further details. Casual help was given in three instances during the month. The amount at credit of the Fund at 31st of July, was Rs. 1,445-92.

(V) Education.

Three applications were received and the fees of one applicant was paid. In the other two instances further particulars were needed before any help could be given.

(VI) Finance.

The Statement of approximate Income and Expenditure for the month of June, 1950, showed an Excess of Income over Expenditure of Rs. 271-49.

The following members were struck off for non-payment of subscription under the Rule 6 (e).

K. L. Joachim (Jnr.)
R. vanCuylenberg
G. H. Wanbeek.

(VII) Miscellaneous.

- (a) A letter of resignation was received from Mr. P. C. Ebell and accepted with regret.
- (b) The President mentioned that a member wished to purchase 48 back numbers of the Journal and suggested that a special price be charged in view of the large number of Journals he is purchasing. It was decided to charge the member a special price of Rs. 100/- for the 48 copies.

19TH SEPTEMBER, 1950:—

(I) Vote of Condolence.

A vote of condolence was passed on the death of Mr. J. J. M. vanderStraaten and the Secretary was directed to convey the sympathies of the Union to the members of his family.

(II) Vote of Congratulation.

A vote of congratulation was passed on Mr. L. L. Hunter being made Parliamentary Secretary to the Minister of Finance and a member of the Senate. The Secretary was requested to convey the congratulations of the Union to him.

(III) St. Nikolaas' Home.

It was reported that a sum of Rs. 12,307-11 had been collected since the Appeal in May, 1950, and that the 3rd Payment of Rs. 7,000/- had been made to the Contractor making a total of Rs. 21,000/-. A Sub-Committee was appointed to go into the question of the Management of the Home, rates to be charged from the Inmates, quantity of linen required, etc.

Miss M. vandenDriesen and Mr. Noel de Kretser were co-opted to the Committee.

(IV) Entertainment and Sport.

A Sub-Committee was appointed to organise Founder's Day and the Entertainment Committee voted a sum of Rs. 100/- from their Funds towards the cost of this function, and it was decided to appeal to members for further subscriptions. A Whist Drive will also be organised in October or November.

(V) Social Service.

Two persons were given casual relief in August and three applications for relief were received. One was given help, and the other two were referred for further information.

The balance to the credit of the Social Service Fund as at 31st August, 1950, was Rs. 1,266-72.

(VI) Education.

It was suggested that this Committee co-opt Mr. Cyril A. Jansz as a member, which was approved. Letters from Messrs. F. J. vanRooyen and K. S. E. Siebel were received with regard to the Sinhalese paper in the S.S.C. Examination, and it was decided to appoint a Sub-Committee of three members to consider the memorandum to be forwarded to the Director of Education by the Burgher Association of Ceylon.

It was also decided to hold the Sinhalese Prize Examination as usual on Saturday, 20th January, 1951.

(VII) Reference Library.

The Secretary reported that there have been no books lost since the last meeting, but that some of the members who had removed books on loan were keeping them unduly long, and that he was getting in touch with these members and will request them to return these books as early as possible.

The Committee went through a list of books recommended by the Secretary for purchase, but owing to a lack of Funds it was decided to purchase only as many as was possible, while some members of the Committee had promised to present some of the books.

(VIII) Finance.

A statement of approximate Income and Expenditure for the period January to July showed an excess Income of Rs. 277-81. After some discussion with regard to subscription and bar arrears it was decided that the President should write to all the members and insert an Appeal in the Bulletin to the members to settle their arrears. The Treasurer was authorised to write off the amounts shown as due from Messrs. H. C. E. Staples, and W. E. Leembruggen, and Dr. C. A. vanRooyen, who had left the Island some time ago. In order to know the true financial position of the Union the Treasurer was requested to submit at the next meeting an analysis of the Current Account in the Bank.

(IX) Miscellaneous.

A letter was received from Mr. T. L. F. Mack wishing to re-join the Union and he was unanimously re-elected.

A letter was tabled from Mr. O. L. de Kretser (Jnr.) and since he was present Mr. de Kretser explained that he was not in agreement with the Committee's decision to raise the subscription of the Journal from Rs. 5/- to Rs. 10/- per year, since it is necessary to give notice to all members prior to altering the rate of subscription. After a short discussion the President mentioned to Mr. de Kretser that he was in agreement with his view and that due notice will be given before the next meeting.

Lectures.

The following Lectures were delivered during the quarter:

Thursday, 20th July: Popular Lecture by Rev. J. O. Schuring—
"What is Christianity?"

Thursday, 31st August: "Some Famous Men I have met," by Mr. Victor Lewis, Editor-in-Chief, Times of Ceylon.

Thursday, 28th September: Dr. Milroy Paul spoke on "Leaves from a Surgeon's Log Book."

Utility Sale

This Fair, inaugurated by the Union to augment the St. Nikolaas' Home and Social Service funds, was held at the Union premises on the 2nd of September last. It was well patronised, and provided as much pleasure to the large crowd present, as much as it brought profit to the estimable causes it was expected to help.

One of the most pleasant impressions kindled on this occasion is the wonderfully apt gesture implemented by the responsible committee, who extended the invitation to Mrs. Denzil Koch, to declare this sale open.

Mrs. Koch, as the older members of the Union are aware, is the daughter of Mr. R. G. Anthonisz, the Founder of the Union. Having established domicile in Australia, she, with her husband, is presently spending a holiday in Ceylon.

There can be few remarks and observations which will be read with greater pleasure than those made by the President of the Union, and Mrs. Denzil Koch, in inaugurating this sale,

Mr. Speldewinde, the President said:—

"Fellow members of the Dutch Burgher Union and friends who have come here to help us, it is my proud privilege this afternoon to welcome Mrs. Denzil Koch who has so kindly agreed to declare this our Utility Sale open. My task is an easy one because Mrs. Koch knows as well as I do that she is always assured of a very hearty and sincere welcome in this hall.

Mrs. Koch has returned to Ceylon on a holiday after many years in Australia, but has already shown that this long absence has in no way impaired her love for and her interest in the Community in general and the Union in particular. For this reason we are glad to welcome her this evening.

We are also glad to welcome her as the daughter of our Founder. Mr. R. G. Anthonisz not only founded the Union but also nursed and built it up and moulded and guided it for twenty-one years, first as Secretary and then as President.

This sale as you all know is one of the many efforts we are making to raise the balance sum of Rs. 25,000/- needed to complete and establish a Home for the old folk of the Community. As we cannot neglect the current wants of the needy a part of the proceeds will be given to the Social Service Fund. That you will spend generously I have no doubt.

As there will be no speech making at the end I must take this opportunity of thanking all those who have helped to organise and run this sale, especially the Secretary of the Union and the Organising Secretary, Mrs. Neil Wambeek.

It now only remains, Mrs. Koch, for me to thank you for coming here and to ask you to declare this Sale open."

Mrs. Denzil Koch, replied:—

"Mr. President, Ladies and Gentlemen,

It gives me great pleasure to be here. I appreciate it all the more, for I know, the compliment is in honour of my father—the Founder of the Dutch Burgher Union of Ceylon. This, as most of you know, was an ideal which he cherished for years—the welfare of the Dutch Burgher Community—and at last after many obstacles had been surmounted and with the help of loyal supporters, it had its fulfilment in this Building. I am glad to think that this ideal of my father's has been and is still carried on in the work of the Union, under the able guidance of its various Presidents and Secretaries. It has made great strides—enthusiastic workers and helpers abound, one look round convinces me of this, and also speaks well for the popularity of the present President, Secretary, and Committee.

I should like to touch on something else, before coming to the important business of the evening.—May you always remember the motto of the Union—"Endraacht Maakt Macht." If you would have success in all your undertakings remember the motto of the Union. The progress of any organisation is entirely based on its members standing by each other, and working with one object in view, in this case—working for the good of their Community.

The fine display of things before me is fully worthy of the object for which this Sale has been organised—the St. Nikolaas' Home for the Aged, and the Social Service Funds. At the eventide of our lives, a Home, where we can find sanctuary and can spend the remaining years of our lives in peace and comfort, is something to look forward to. I hope you will all have lighter purses (if not empty ones) and yet lighter and happier hearts, when you leave here, tonight, with the knowledge that you have helped the poor helpless members of your Community—those whose circumstances are such, that they cannot help themselves. I shall look forward to seeing this Home well established and flourishing, on my next visit to Ceylon, and I shall also take away with me to Australia some very pleasant recollections of to-day, and also souvenirs from the various Stalls, to remind me of your 'Utility Sale' of 1950. Once again, I must say, how happy I am to have had the opportunity of being amongst you again after all these years.

I shall not keep you waiting for Time marches on, but conclude by saying, 'I have much pleasure in declaring the Sale open', and will do it with an Australian Silver Coin, which, I shall hand to the President, and I hope your efforts will be as sterling as this coin, and may it prove a success in every way.

Thank you."

STAMBOEK

Marriages:—

24th June: John Edward Langdon Poulter and Louisa Rosemary Pearl Hunter.

24th June: At Mutwal, Clive Gauder and Doreen Buultjens.

24th June: At Dehiwela, Carl Muller and Beryl Payne.

24th June: George Muller and Innocent de Jonk.

12th Aug: At Kandy, Neil van Cuylenberg and Irma Maude Treherne Anthonisz.

19th Aug: At Kandy, Robert Lloyd de Kretser and Mary Ann Barnet.

30th Aug: At Kurunegala, Maurice Andree and Inez Brown.

Deaths:—

3rd June: At Katunayaka, Ebenezer Thomas Garnier, aged 78 years.

20th June: At the General Hospital, Colombo, Percival Aubrey Van Geyzel, aged 23 years.

16th July: At 3/1 Narahenpitiya Road, Kirillapone, Ronald Edwin Meuron Joseph, aged 47 years.

18th July: At General Hospital, Colombo, Miss Florence Schokman, aged 73 years.

21st July: At the General Hospital, Cecil Kenneth Joachim, aged 65 years.

30th July: At Aynhoe, Barnes Place, James de Kretser, aged, 90 years.

25th July: At Puttalam, Dr. Walter Theodore Ohlmus, aged 88 years.

26th July: Mrs. Louisa Evelyn Heynsberg, widow of the late Bertram Heynsberg, aged 70 years.

6th Aug: Madge, wife of Malcolm Francke.

9th Aug: Aggie de Vos, aged 91, Middle St., Fort, Galle.

13th Aug: Mrs. Elizabeth Josephine Rodé.

15th Aug: Wilfred Oswald von Hagt.

21st Aug: Alexander Theodore van Twest.

22nd Aug: Julian James Matthew van der Straaten.

Births.—

- 28th June: At the Bambalapitiya Clinic, Robin Christopher, son of Robert Chalmers Anderson and Clarice Dorothy Ohlmus.
- 2nd July: Jeryl Frederick, son of Basil Arnold Woutersz and Gladys Margaret Keegel.
- 9th July: Richard Louis, son of Thomas Edward Aldons and Olga Theresa de Vos.
- 9th July: Marie Cheryl Ludekens, daughter of Reginald Douglas Ludekens and Joyce Celia Drieberg.
- 30th July: Johann Willem son of H. E. D. Jansz and Zilla Alice Kellar.
- 30th July: Charles de Opild Hilton, son of Arthur Culbert Stork and Galla Mildred Kalhen Ernst.
- 6th Aug: Sandra Valerie Loos, daughter of Herbert Cecil Loos and Primrose Louisa Blok.
- 6th Aug: Ouida Beatrice Loos, daughter of Henry William Loos and Ouida Beatrice Josepha Auwardt.
- 6th Aug: Cherine Rizpah, daughter of Henry Lawson Koch and Marjorie Phylis Walker.
- 6th Aug: Lorraine Dorothy Katherine, daughter of Robert Stanley Lourensz and Sheila Therese Octava Chapman.
- 27th Aug: John Gerald Denis, son of Claude Vincent Ferdinands and Ezlynne Nesta Struys.

CORRESPONDENCE

"Old Stager" writes:—

"Cookery" said Ruskin, "means much tasting and no wasting. It means English thoroughness, French Art and Arabian hospitality. It also means a knowledge of all the fruits and herbs, and balms, and spices, it means carefulness, inventiveness and watchfulness, the economy of our great grand-mothers and the science of modern chemistry."

The wail in every house is the decadence of cooking. Our mothers, and our grand-mothers, our aged aunts and even the toothless grand-pas are complaining that our cooks are not worth the pay they receive. There is no doubt the grumble is well founded. What is going to be the remedy? In days gone past the young girls in a well-regulated house took a special delight in learning the gentle art of cooking. Today only a very few really are at all interested in the culinary art.

Many a reader, not young but not counted old, will find no difficulty in recalling birthday parties where the most tooth-some delicacies would be turned out by a few girl-friends who foregathered to celebrate the occasion. They would be *poofachies* with

lovely golden syrup for tiffin, patties fit for an epicure would be made and served in the evening to the assembled guests with ginger-beer and milk wine. And, of course, there was much hilarity and fun as each ginger-beer bottle went: Pop! and fizzed out.

The shortest road to enjoyment of a birthday now is to order a cake and short-eats from "Elephanta," to mix these with a tin of afternoon-tea biscuits and a variety of highly coloured aerated waters. Love-cake is seldom or never seen. Wine biscuits, (home-made) are unheard of, and the toothsome *borawa* is extinct.

There are some people, however, who send what they call an order to some old lady, who had her day and lives now in the sweat of her brow and gets things made according to former customs and traditions for a small payment. She specialises in the famous Ceylon dishes *lamprayas*, *megu* which is pickled pork made out of the pig's head, *kalu-dodal*, *fugatie*, *Eyzer Kokis*, *vattal-appans* which is also called Fla, and others too numerous to mention. But who says—even these ladies of the old school have lost the art of cooking these dishes? Try your hand at *Lamprayas* the next opportunity, and let me tempt you by suggesting how you should make it:

One shin or 2 lbs. soup meat.

One fowl.

One lb. meat.

One lb. pork.

The shin must be well boiled with the fowl. Take the fowl out of the water in half an hour, and keep the water in which the shin, and fowl have been boiled, to boil the rice in. Slice a good quantity of onions and keep a pan on the fire, with plenty of good ghee, the sliced onions, rampa and carapincha leaves, and temper the rice with it, then add the water the shin and fowl were boiled in and salt to taste.

The Curry.—Cut the meat, fowl and pork very fine, roast some coriander, chillies, suduru and mahaduru, and have a coconut grater and grind, mix with the meat for curry, which must be made with the water the pork was boiled. Add sara, rampa, carapincha, plenty of onions, ginger and garlic. When the curry is well boiled, add plenty of thick coconut milk and temper it. Then take some suduru roast and pound it and mix with the curry.

BOOK REVIEWS

"The Census of Ceylon 1946" (General Report) by A. G. Rana-sinha, C.M.G., C.B.E., Ceylon Government Press:—

The author, addressing The Hon. Mr. Jayawardene, M.P., Minister of Finance, says: The Report itself has been drafted mainly from what may be termed a historical angle. . . . I did not feel competent to supply the public with the encyclopaedic matter, dismissed by Turner as *not directly relevant*, which made the Reports of Arunachalam (1901) and Denham (1911) such veritable store-houses of useful information."

Few, on the contrary, who read this book, will fail to notice the modesty and hesitancy which has provoked the foregoing statement. The report of the census of 1946 is as much an Epitome of History and a store-house of facts as any which have been published in earlier decades. Referring to the Dutch the author says:—

Historians have seen in the administration by the Dutch of the territory occupied by them a similarity in outlook and method to the management of an estate by its proprietor. The Dutch East India Company which was responsible for the administration was a trading company intent on profit, and was innocent of any imperial spirit. Since peace was an essential for successful trade, peace was sought even at the cost of insults and humiliations. Since the produce of agriculture formed the material of trade, agriculture was fostered with care and diligence, and new lands were brought under cultivation and new crops were introduced. Since the movement of produce needed facilities for transport, the country was intersected by a network of canals and roads. A system of law and justice provided security and order. It can scarcely be gain said that the Dutch occupation of the Maritime Provinces of Ceylon resulted in their economic development and improvement. But trade rivals were rigorously repressed, while Dutch settlers and discharged Dutch servants of the company were set up in trade with special privileges and exemptions. In the engrossing pursuit of wealth, defence was deemed unnecessary since internal peace prevailed, and it is not therefore surprising that the edifice of Dutch domination crumbled at the first touch of an external foe.

It is, perhaps, the misfortune of Ceylon that the period of its occupation by the Dutch followed and was not contemporaneous with the golden age of Dutch art and Dutch literature. It was not the civilization of the Holland of Rembrandt and Vondel, but the utilitarian civilization of a Holland of merchants and carriers, that Ceylon in its destiny saw and received. Their carefully compiled tax registers, their methodical book-keeping, their skill in building construction, their domestic virtues of neatness, cleanliness and culinary proficiency aroused interest and admiration, but the prestige of a nation of mere traders never stood too high. None the less, it is their law, known to the world as Roman-Dutch law founded on the Institutes of Justinian and modified by Dutch custom and Dutch interpretation, that forms the basis of the common law of this country. But from the demographic angle, their main contribution lies in the addition to the permanent population of the Island, firstly, of a group of European descendants who have developed a common race-consciousness under the distinctive designation of "Burghers," and, secondly, of a yellowish-brown group of Javanese extraction whose ancestors were brought by them into Ceylon for military services or as political deportees, and who, though Muslim by religion, reserve a separate race-consciousness under the name of "Malays."

In Memoriam.

We regret to record the death of Samuel Earnest de Rooy who passed away on the 9th October, 1950, at the age of 80 years. He was born at Jaffna on the 22nd January, 1870, joined Government Service in 1887 and was Chief Clerk of the Solicitor General's Office when he retired on medical advice in 1911. Letters found among his papers from Mr. Walter Pereira and Mr. James van Langenberg under both of whom he served show that they had very high opinions of his abilities. On retirement he travelled a great deal both in the Island and abroad.

He was an original member of the Union and always had its interests at heart. Since 1939 he occupied a room in the Union premises. He always enjoyed a game of Billiards and showed a great interest in all the benevolent work of the Union. He was specially interested in the S. Nikolaas' Home and was looking forward to being one of the first inmates of it. Mr. de Rooy was not a rich man but thrift and wise investments have enabled him to leave an estate the greater part of which he has directed should be used for the benefit of the Union. It is hoped that there will be sufficient to endow a bed at the HOME.

"Every person in the world may not become a personage. But every person may become a personality. The happiest people are those who think the most interesting thoughts. Interesting thoughts can live only in cultivated minds. Those who decide to use leisure as a means of mental development, who love good music, good books, good pictures, good plays at the Theatre, good company, good conversation—what are they? They are the happiest people in the world; and they are not only happy in themselves, they are the cause of happiness in others."

WILLIAM LYON PHELPS.

(In The Reader's Digest.)

Printing

== for the ==

Public

WE OFFER THE SERVICES
OF A SKILLED STAFF
AND UP-TO-DATE PLANT
FOR HIGH-CLASS JOB AND
BOOK-WORK. WE HAVE
OVER 30 YEARS' EX-
PERIENCE IN HIGH-
GRADE LETTERPRESS
PRINTING :: ::

STRICT FAITH KEPT



Frewin & Co., Ltd.,

PRINTERS, STATIONERS AND
: RUBBER STAMP MAKERS :

40, Baillie Street, Fort, Colombo

'PHONE 2896 P. O. Box 58