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# Journal of the Dutch Burgher Union of Ceylon.



"Eendracht maakt Macht"

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

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The enterprising expeditions to India which the Dutch initiated in the early years of the seventeenth century, led eventually to the acquirement of large territory, the establishment of their own trade and the subversion of the Portuguese monopoly in the East. The story of the Portuguese occupation of Colombo ended with the famous siege of 1658, when the city was taken by the Dutch. The adoption of Colombo as the site for the Capital and the seat of Government became irreversible when the Dutch had completed their fortifications and had surrounded them with valuable plantations of cinnamon. The British appeared on the scene at the close of the eighteenth century. The Dutch offered little resistance and the city was ceded to the British in 1796, and eight years later, by the Treaty of Amiens, was formally transferred with the entire maritime zone of Ceylon to Great Britain.

The trade which was exceedingly valuable, and embraced not only pearls, gems, spices and elephants, for which the Island was celebrated from earliest times, but also the products of Eastern and Southern Asia brought here by the Chinese to be exchanged for the wares carried by the Arabs from the countries beyond the Euphrates, no doubt lured mariners and merchants, adventurers and thieves. In quest of these commodities, vessels came to Colombo from Persia, Arabia, the Red Sea, China, Bengal and Europe. The medley of nationalities, races and peoples who have foregathered down the centuries in Colombo, would indeed present an almost unparalleled kaleidoscopic panorama should it be possible to capture and project it today. And as it was then, so too after the British occupation, the history of Colombo has been the history of the port.

Percival, who has given us the earliest impressions of the British period, writing in 1803 of Colombo, says: "There is no part of the world where so many different languages are spoken, or which contains such a mixture of nations, manners, and religions. Besides Europeans and Cingalese, the proper natives of the Island; you meet scattered all over the town almost every race of Asiatic: Moors of every class, Malabars, Travancorians, Malays, Hindoos, Gentoos, Chinese, Persians, Arabians, Turks, Maldivians, Javians, and natives of all the Asiatic isles, Parsees, or worshippers of fire, who would sooner have their houses burnt and themselves perish in the flames than employ any means to extinguish it. There are also a number of Africans, Cafrees, Buganese, a mixed race of Africans and Asiatics; besides the half-castes, people of colour and other races which proceed from a mixture of the original ones. Each of these different classes of people has its own manners, customs, and language."

It has been advanced and has at no time been more expressive than today, "that few terms are so often used in political writings as that of *nationality*, though there is far from being any general understanding as to what a nationality is." Whatever the proper meaning of the term may be, it cannot be regarded as an appropriate description of the various people in Colombo. Certain aggregations of people, however, are clearly differentiated, and even if they do not always have a common language, they have a common character and are believed or presumed to belong to the same stock. For a century at least, these groups have been socially, politically, and officially recognised, and are more aptly termed races or communities.

The greatest proportion of the population of Colombo is Sinhalese. It is the only community which can lay claim to traditions of nationality and regard Ceylon as the home of the nation. Arunachalam, the Superintendent of the Census of Ceylon, in 1901, says: "The name and origin of the Sinhalese have exercised the ingenuity of historians and antiquarians, and the very etymology of the term *Sinhala* is still uncertain and has been variously explained." Whether Ceylon was originally a part of India, or whether it was always an island, hardly clouds the issue. Analogy, reason and tradition, all point to the

Indian peninsula, as the country from whence Ceylon was peopled. The most generally accepted theory of the origin of the Sinhalese is that their progenitors were Aryan settlers from Magadha (the modern Behar) in North India.

After the twelfth century which recorded the zenith of Sinhalese greatness, history unfolds a narrative of decadence and decline. Reduced to an extremity of weakness by contentions among the royal family and the excess of their partisans, the Sinhalese race began gradually to disintegrate and to be divided.

Those who had sought the lowlands, and had established themselves on or near the coast, particularly on the western and southern side of the Island, were soon exposed to foreign influences. Intercourse with the Arab traders and settlers, Malays, Chinese, Portuguese, Dutch and lastly the British, in due time left a very definite impress on their character and institutions. Their dress, habits, manners and customs underwent a change.

The Sinhalese of the highland districts, on the other hand, jealously kept themselves aloof from the foreigners, and until 1815 were ruled by their own princes. They held to their customs and laws. This conservatism retained for them, in large measure, the purity of the race and ancient traditional characteristics.

These material differences led to a subdivision of the Sinhalese race into two classes: Kandyan and Low-country Sinhalese; whose history at least from the early years of the sixteenth century, is quite distinct.

Within recent decades, although each community preserves certain traits, prejudices and peculiarities, the distinction between Kandyans and Low-country Sinhalese is lessening. Most conspicuously in the matter of dress, it is difficult to distinguish today between the men and women of these two communities.

The Tamils, next to the Sinhalese are the most numerous race in Colombo. They are said to spring from an old Dravidian stock, who, before the dawn of history, preceded the Aryans, though in later times they adopted the Aryan civilization and retained their individuality.

The Ceylon Tamils are the descendants of those bands from the traditional Chola and Pandyan realms of South India, who from the third century B.C., through some twenty centuries, formed that tidal wave of invasion which swept at frequent intervals over the kingdom of the Sinhalese kings; and on several occasions acquired the supreme power. Thus, from earliest times the Sinhalese and the Tamils are found in the closest intercourse, contesting for predominance and sovereignty, allied under rulers married to South Indian princesses, and often, even welded together as a settled population. Yet, in spite of the many opportunities for coalescence often happily initiated, the two races are as distinct today in Ceylon as the limits of their settlements are clearly defined.

Time was, when the indigenous Tamils received, yearly large accessions from the Tamils in India, who are attracted to Ceylon. The majority of them make their domicile in the planting districts, while a large number find employment in Colombo as domestic servants, or in the case of the depressed classes, as grooms, rickshaw pullers and scavengers.

Among other Indian races to be found in Colombo are the Cochinese and the Malayalis; the Parsis, who play a very prominent part both in public life and as merchants; the Borah and the Gujeratie who are chiefly traders and merchants; the Goanese largely dependant on music for their livelihood; and that prominent, wealthy race of Indian Tamil, the Nattukottai Chetty. These Chetties, who are notorious usurers, are easily distinguished by the *rudraksham* fruit set in gold which most of them invariably wear round their necks. They are said to have the inviolable right to claim the hand of their paternal aunt's daughter, the consequence being that ill-assorted marriages are frequent, the putative father being often a child. Today there must be very few of them left in Ceylon. It is alleged that none of these Chetties bring their wives with them to Ceylon and that their stay does not exceed thirty calendar months.

The Moors, an ubiquitous people, are as active in Colombo as in the remotest village, and are the most numerous race in the city. "The term *Moor*," says Denham, in reviewing the census of 1911; "is of course a misnomer, and its use is due to the Portuguese, who styled all Muhammadans whom they met with on their voyages to India Mouros or Moors, as the only Muhammadans they had previously encountered were the inhabitants of Mauritania, to whom alone the name Moor strictly applies."

The origin and the date of arrival of the various colonies of Moors in Ceylon give rise to much speculation and their own traditions are vague, distorted and unsatisfactory. According to one of these traditions, their progenitors were expelled from Arabia, by their prophet Mahomet, as a punishment for cowardice in one of the battles in which he was engaged. They founded a colony at Kailapatnam (east of Cape Comorin), and from thence moved in successive migrations towards this island.

Whatever may have been their place of origin, the forebears of the Moors in Ceylon were no doubt the Arabs who exercised great influence in Ceylon until they were ousted by the Portuguese. They intermarried largely, especially with the Tamils, and call themselves *Sonahar*. As evidence that the distinction between the Ceylon Moors, and the later arrivals from India, or the Coast Moor, is clearly recognised the term *Sammankarar* is used to distinguish the latter.

The Sinhalese impose on both branches the title of Marakkalaya, or boatman, which either arises from the circumstance of their having been formerly engaged in the export trade of Ceylon, or from their crossing over to the Island in boats from the opposite shore, when they made their settlements.

"Taking the language they speak at home in connection with their history, their customs, and physical features, the proof cumulatively leads to no other conclusion than that the Moors of Ceylon are ethnologically Tamil," says Sir P. Ramanathan, in a paper on the Moors of Ceylon, published in the Journal of the Royal Asiatic Society (C.B.) Although very closely intermixed there are many distinctive characteristics of the Moors which bear little resemblance to the Tamils. The original Arab blood has left its mark upon the race, and their religion, Muhammadanism or Islamism, has served to emphasise a line of division. "Among the Moors in Colombo at the present day," says Denham, (1911), "there must be a fairly considerable infusion of Sinhalese blood; the number of Sinhalese women married to or living with Moors is fairly large."

Neither the Portuguese nor the Dutch were disposed to interfere with the trade carried on by the Moors as long as they were not in active opposition. As a result they continued to flourish and are to-day the most prosperous community in Ceylon, excelling as they have always done in barter and as traders. Their language is Tamil. Though the Koran is taught in the Koran Schools, there are few who can read and write Arabic.

The Coast Moors from India seldom bring their women folk with them. Compared with the female Muhammadan population of other countries, the women of the Ceylon Moors are in many places not kept in strict seclusion and enjoy a considerable amount of freedom.

The community as a whole are today designated Muslim.

The Malays, constitute a small community in Colombo. The Dutch originally imported Malays to Ceylon, from Java and the Malay Peninsula, for military service. When the Dutch rule in Ceylon ended, the British Government formed a Rifle Regiment which a great number of the Malays joined. Those who did not choose to remain were repatriated with their wives and children.

The Rifle Regiment was disbanded in 1873, and the Malay community are chiefly descendants of these soldiers, and of some Javanese princes who with their attendants were deported to Ceylon for political reasons. Few of them can read and write Malay. They are Muhammadans and their ceremonies are similar to the Ceylon Moor with whom they have intermarried. Except in religion and racial characteristics the community, with few exceptions, bear little resemblance to the race from which they are descended.

The community denominated "Burgher" are numerically a very insignificant element of the population of Colombo according to the correct and proper acceptance of that term. The name "Burgher," has no ethnographic significance. It has nothing to do with race, but has a historical origin and refers to a political community which had a distinctive character when it came under the sway of the British Government.

The Dutch Community in Ceylon at the capitulation of Colombo in 1796, consisted of Dutch, German, Swiss, and other European nationalities, together with the descendants of earlier settlers of these communities, who had taken service under and came out with the Netherlands East India Company. This group of naturalised Dutch subjects was broadly divided into two classes, "Company's Servants," and "Burghers".

In course of time, nearly all the Dutch officials and clergy, who came under the term "Company's Servants", with many of the descendants of earlier settlers, retired to Batavia or returned to Holland. Four years after the capitulation, only about nine hundred of the original Dutch Community were left in the country. These were for the most part those who accepted the alternative of remaining in Ceylon owing to vested interests and property they had acquired in the Island; and others in less favourable circumstances, who were able to secure occupations and emoluments in the Public Departments set up by the new administration. These and their descendants, are the people to whom the name "Burgher" is correctly applied, Bishop Copleston, in his Memoirs, says, "Most are of unblemished and some of noble origin."

Under British administration this distinct political Community, which belonged originally to the Dutch, began to lose its significance. The appellation "Burgher" began to be loosely applied. It was construed to include such elements as the few direct descendants of the Portuguese who preceded the Dutch, and a larger number of mixed Portuguese or other mixed European descendants.

One hundred and sixty one years have gone by since the capitulation of Colombo to the British. During this period the dissolute application of the term "Burgher" added to their numbers and conduced to making the Community appear larger than it is.

This, in great measure, has been promoted by an imperfect knowledge of the history and antecedents of the Community when the term is commonly applied in speech; and the practical difficulty in the way of emuneration according to the proper acceptation of the term.

Arunachalam, venturing to expose these difficulties in compiling the census of 1901, appositely quotes from a letter he received from a Burgher gentleman, who says: "It is not an uncommon experience for every nondescript who effects a pair of trousers and cannot with any right be classed under any particular category to call himself a "Burgher", and to take refuge under that very convenient term.

Fate has for some reason picked for survival, with law and household comforts, family pride, from the customs of the Dutch. If by family pride is meant the tendency to look back as far as possible for origin, and to take the credit accruing from an ancestry; who would

deny that remnant of a populace belonging to a Community which had an origin so different from that commonly spoken about today, the use of this characteristic trait as a rallying point? One great advantage attached to it is the consequent care with which traditions of preceding ages have been preserved. Hence all history.

The ranks of the Burgher Community composed of those of Portuguese descent form an entirely different class socially. A corrupt Portuguese *patois* is used by them, but is fast dying out in favour of the Sinhalese language. A very small number of the descendants of the Dutch Burghers learnt to read Dutch for special reasons. Today, English is their language. Race antecedents which divide this class socially, influenced them to form a Dutch Burgher Union in 1907. admission to which is confined to Burghers who are the descendants in the male line of those of European nationality who were in the service or under the rule of the Netherlands East India Company in Ceylon at the time of the capitulation.

Very nearly all the principal European races are represented in the European population of Colombo. While a few of the British element of this community are in the service of the Government of the Colony, the majority of the remainder are merchants, or are engaged in commercial or banking business.

The tall and well formed Afghan, so well known and frequently seen in the streets of Colombo, is the most prominent representative of "Other Races" which find a habitat in the City. Their dress is distinctive, their principal business usury. They come from the Province of Baluchistan in Pakistan, and from the country round Quetta.

The Chinese who once wandered all over Colombo selling silk and fancy embroidered silken ware, had set up today as Restaurant keepers and dentists. They are in reality an emigrant race.

For the first half of the fifteenth century Ceylon paid an annual tribute to China, and the Island was frequently visited by Chinese missions. There is however no record that this race which played a prominent part in the history of Ceylon ever settled in Colombo.

What is the moral behind these ramblings? The most perfect community or race can undoubtedly be that which realises it is full of imperfections. Each should therefore welcome the "giftie" to see itself as others see it. And, after all are't we all ridiculous, unsophisticated, odd or uncouth, from one another's point of view.

*The objects of the Union shall be :*

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

# BURGHER ASSOCIATIONS WITH JAFFNA

(From a Recent Number of "The Tamil",  
a Ceylon Journal in English)

*[It has been said that all good Americans, when they die, go to Paris. Equally, all good Burghers of the upper jaf have gone to Jaffna to be born! We publish an extract from the Reminiscences of the late Mr. Joseph Grenier where he tells of the first-class Burgher families associated with Jaffna. From Lorenz to Lucien de Zilva—the Burgher contribution to Ceylon has been very great indeed. If today Ceylon is at all known in the world of culture, it is because of Collette, and Keyt and Wendt. It is a pity in these days of parochial communalism, when halfwits have been pushed into temporary power, the services of this great community have been so quickly forgotten that many of the best of them have decided, like the Arabs of old, to fold their tents and go away. The Burghers forget that the present phase of tribalism and individualism, under the guise of religionism, cannot last.]*

In 1867, when I left Jaffna for Colombo, there were in residence in this town, which was a typical Dutch one, a large number of the Dutch Burgher Community bearing these names: Grenier, Toussaint, Arndt, Krause, de Rooy, Koch, Vanderstraaten, Kriekenbeek, Leembruggen, Anderson, Maartensz, Margenout, Straatenburg, Ebell, Modder, Speldewinde, Heynsberg, Vanzyl, Claasz, de Hoedt, de Lile, Jobsz, Breckman, de Niëse, Schneider, Wittebron, Lieversz, Vandergucht, Bartholomeusz, Van Hagt, Thiele, Gratiaen, Altendorf, Keegel, Boudewyn, Mattysz, Janseque, Thiedeman, Beekmeyer, Meyer, Francke, Rulach, Roelofsz.

There were others, with Dutch or European names, who were not regarded as Burghers. The Burghers owned slaves before the British occupation and after, and it was a common practice with them to give names to the slaves. I know of two cases at least, where the descendants of slaves prided themselves on having Dutch names. I believe some of them are on the Burgher Electorate.

I have already said that my father was Secretary of the District Court of Jaffna. The Toussaints were a numerous family in Jaffna. The head of the family, as early as I can remember, was Peter John the District Judge, or Sitting Magistrate, of Point Pedro. I saw him more than once travelling into town with his wife, in a carriage drawn by labourers. He was a portly old gentleman, and I think he administered patriarchal justice in Point Pedro. Punishment for thefts and

robberies was simple and secure. Culprits were generally whipped instantly on sentence being passed, which, of course, had a very salutary effect. There were no appeals, and there were no Appellate Courts to reverse findings on fact, which reminds me of an interesting conversation I had with the then Brigadier-General, at a dinner at Queen's House in 1910, on the mistake of allowing appeals in petty criminal cases. He told me that he had to exercise magisterial powers when stationed at a certain cantonment, and that when the prisoner expressed his intention to appeal from a sentence of whipping, he would advise him to do so after the sentence had been duly carried out.!

The head of the family of Arndt was the Colonial Chaplain of Jaffna. His grandson and great-grandson, both entered the Anglican ministry. The former is living in retirement now; the latter is the Vice-Principal of St. John's College, Panadura, and his brother is a member of the Indian Civil Service.

Krause was the Town Constable of Jaffna and was a giant in stature. He claimed to be of Austrian descent. Vanzyl was another giant in stature and was the sub-Collector of Customs at Point Pedro for many years. He married my cousin Sophia.

There were two de Rooy's in Jaffna—John William and Edward. The latter became blind after a severe attack of typhoid fever. The former was the Secretary of the Minor Courts and was very much esteemed and respected. I believe the family was of Belgian descent. One of the grandsons of John William is a partner in the legal firm of de Vos and Gratiaen.

The Kochs, like the Toussaints, were a numerous family. The best known among them were the brothers Cyrus Koch and John Koch, who were proctors. Charles, who was a son of the former, was Colonial Chaplain for many years, and Edwin Lawson, a son of the latter, was one of the most eminent surgeons and physicians of his day. The Kochs were a musical family and were, I think, of German descent.

The Leembruggen family had for one of their ancestors Count van Ranzow. The Kriekenbeek family was rather a small one, but one of the best families in the Burgher community equally with the Grenier, Toussaint, Koch, Ebell, Anderson, Maartensz, Modder Gratiaen, Breckman and Theile families. The only Beekmeyer in Jaffna whom I saw was the Colonial Surgeon. He had received only a local training in medicine and surgery and had to attend on the prisoners in jail in the Fort. He used to go about in what was known as a push-push—a vehicle, curiously constructed, with a man in front drawing it and another pushing it from behind. In murder cases his duty was to perform post-mortem examinations as best he could. He got on very well before Justice Temple, but one day, unfortunately for him, he was called in to give evidence before Sir Edward Creasy. A question arose in the course of trial as to the direction in which the knife had travelled after it had entered the body of the deceased. The doctor said he had made a careful autopsy, And gave particulars. "What



instrument did you use, Sir?" asked the Chief. "A pakotes," replied the doctor, with some hesitation. "A pakotes?" exclaimed the Chief, "and what is a pakotes?" he asked. The doctor stammered and stuttered, and not being ready with the description of the instrument, said: "A pakotes is a.....a.....pakotes". This put the Chief Justice in a good humour, and he appealed to the Interpreter, thinking it was a Tamil word, for an explanation of the meaning of the word. "The word, my Lord," said the Interpreter, "is I think, a Portuguese, or Italian word, and is pronounced *Pakotti*, and means an arecanut cutter, something like a pair of sharp scissors".\* It presently transpired that the doctor was not provided with surgical instruments and had to perform post-mortem examinations with any sharp instrument that came handy. The good old doctor was ever afterwards known as "Dr. Pakotti", which he did not mind at all. It was remarked that the Chief bowed to him politely on his leaving the witness box. The doctor, and some others thought that the Chief was pleased with his knowledge of surgery and his skill as a surgeon, but I am afraid there were many others who thought differently.

In the Speldewinde family there was, in the remote past, a judicial functionary who held the office of District Judge of the Vanni. His descendants were very proud of the distinction and often introduced the fact in even ordinary conversation. In the old edition of the *Thesawalamé*, there are a few deliverances of Judge Toussaint and Judge Speldewinde on moot points relating to inheritance and the dowry system which are not very enlightening, but they might well form models for terse and crisp judgments.

The proctors I knew among the Burghers at the time I have mentioned were Cyrus Koch, John Koch, Tom Anderson Maartensz and Straatenberg. The Tamil proctors were Brown Sinnatamby, Mc. Gown Tampoo, Drummond Sinnacutty Clark Changarapillai, Gabriel Puvaraisingham, Benjamin Santiagapulle, Sinnacutty, (who had escaped an American name), Ambalavaner and two or three others whose names I cannot recall.

The leading proctor was Cyrus Koch. After work he used to take a short walk on the Esplanade opposite the District Court before going home, and once, I remember his speaking to me and asking my name and other details. The other Burgher proctors shared the practice with the Tamil proctors, but living was cheap and they earned enough to live upon comfortably.

Tom Anderson had a large house in town and a country house in one of the small islands, Mandativu, about three or four miles from the town. He was, so I was told, a very first-rate cross-examiner, and had the largest practice in the Police Court. He was very popular with the Jaffnese and I have often heard him referred to as "Tompulle". He was

\* The word is obviously derived from the Tamil word *Pakkuvetti*

a handsome old Dutch gentleman, but fell into great poverty in his declining years, and emigrated to Negombo and, I believe, died there. He had three sons, one of whom was Port Surgeon in Colombo. He had a horror of being assigned to appear before the Supreme Court in criminal cases, and, a week before the advent of the Judge, he would retire to his country seat and return to town when the Supreme Court party was on its way back to Colombo. The only Burgher proctor who faced the terrors of appearance before Sir Edward Creasy, was Cyrus Koch. I believe Mr. Justice Morgan made some not very complimentary remarks in his diary—published in Digby's book, as to the way in which Mr. Cyrus Koch conducted the defence in some sessions cases heard by him.

John Koch, excelled more in the art of photography than in the exercise of his profession, but he brought up a large family in comfort, and was an accomplished musician.

Straatenberg was just beginning his practice, but I know that when I went to Jaffna in the early seventies, he had a large business and briefed me in several big cases. He was never tired of speaking to me about my father, who had shown him great kindness when he was a friendless youth. He was a quiet, well-mannered man and a good friend.

*The objects of the Union shall be :*

*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.*

## THE HOLLAND FESTIVAL

The Netherlands may well be called a land of flowers. It is a name which is applicable in every season of the year, but one which takes on an extra significance in Springtime, with the bulbs in bloom. In the same way, the arts flourish in the Netherlands all the year round, but they too have their special season—that of the Holland Festival. This “season”, which lasts from June 15th to July 15th, is becoming a tradition. How did this Holland Festival come about, and why is it held? One can regard it as a reaction to the misery of the war years, 1940—1945, when culture was suppressed and only material things seemed to matter. Thus, in 1946 the first plans for a festival of the arts were made, and the next year—though not yet under that name—saw the first Holland Festival. Eight years have since passed. Culture is flowering again as never before, and yet it seems as if that special “season” is not out of place. While concerts and ballet, opera performances and art exhibitions are held from January through December, the idea of having a concentration of artistic manifestations once a year, has been widely accepted.

### International Character

From its inception, the Holland Festival has been international rather than national. As citizens of a seafaring and trading nation, the Netherlands have for centuries had an open eye and mind for happenings outside their own borders. By its geographical position between the Western countries, the Netherlands have been at the cross roads of the great cultural currents. All this would have made a narrow, strictly national festival impossible. While Netherlands culture has its place—and a prominent place—the Holland Festival aims to be a kind of window on the artistic achievements of the world. It not only wants to remind people of the role Europe has played and is still playing in the cultural field, but also to show what other parts of the world have to offer. Thus, it may present Dutch painters, Hungarian chamber music, Italian opera, ballet from the United States, drama from Britain or France, and dances from India or Spain.

*Culled from the Siera Gazette.*

*The objects of the Union shall be :*

*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.*

## GENEALOGY OF THE FAMILY OF BILSBOROUGH OF CEYLON

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

### I

William George Bilsborough, Covenanted Engine Driver, Ceylon Government Railway, born in Edinburgh Scotland, 16th June 1849, died in Colombo 19th July 1881, married in the Methodist Church, Pettah, Colombo, 22nd August 1879, Alexandrina Victoria Priscilla Pereira, born 26th August 1859, died 11th November 1941, daughter of John Pereira and Susan Sally de Haan. He had by her.—

- 1 William John Alexander, who follows under II.
- 2 Priscilla Margaret Mabel, born 7th November 1881, died 16th September 1921, married in St. Mary's Church, Bambalapitiya, :
  - (a) Edmund Morgan.
  - (b) Vincent Archibald Fernando.

### II

William John Alexander Bilsborough, Appraiser in the Customs Department, born 24th May 1880, died 11th August 1927, married in St. Paul's Church, Pettah, Colombo, 29th December 1902, Minnie Claudia de Hoedt, born 20th September 1882, daughter of Ebenezer Frederick Adolphus de Hoedt and Helen Arabella Bulner. He had by her.—

- 1 Alexander Dennis Hugo, who follows under III.
- 2 George Henley Trevor, who follows under IV.
- 3 Bertram Claude Llewellyn, who follows under V.
- 4 Alton Vere Montague, who follows under VI.
- 5 Marie Victorine Norma, born 7th December 1919, married in St. Michaels' and All Angel's Church, Colombo, 30th November 1940, Neril Emiliani Misso, L.M.S. (Ceylon), D.T.M. and H., E.D., born 2nd September 1914, son of Eric Constant Misso and Daisy Irene Elaine Reimers. (D. B. U. Journal, Vol. XXIX, page 72, and Vol. XXXIII, page 49).

### III

Alexander Dennis Hugo Bilsborough, born 2nd March 1904, married in St. Michaels' and All Angels' Church, Colombo, 4th June 1929, Esme Olivia de Jong, born 22nd November 1910, daughter of Henry Olivia de Jong and Winifred Olivia Wait. (D. B. U. Journal, Vol. IX, page 126). He had by her.—



- 1 Claudette Yvonne, born 3rd October 1933.
- 2 Rosemary Yvette, born 4th February 1946.

## IV

George Henley Trevor Bilsborough, born 19th May 1905, married in St. Michael's and All Angels' Church, Colombo, 7th October 1936. Florence Eileen Potger, born 24th November 1918, daughter of Justin Ralph Potger and Florence May Redlich. (D. B. U. Journal, Vol. XXVII, page 113, and Vol. XLIV, page 28.) He had by her.—

- 1 Amelia Estelle Corinne, born 10th September 1938.
- 2 Hermione Marise, born 6th March 1947.

## V

Bertram Claude Llewellyn Bilsborough, born 14th April 1909, married in St. Mary's Church, Bambalapitiya, 1st December 1934. Florence Elva Dabrera, born 22nd July 1909 daughter of Henry Stephen Mitchell Dabrera and Florence Emma de Hoedt. He had by her.—

- 1 Marie Helen Maxine, born 23rd August 1936.
- 2 Wendy Alexandra Christine, born 5th July 1942.

## VI

Alton Vere Montague Bilsborough, born 14th April 1909, married in St. Paul's Church, Milagiriya, 9th November 1938. Edith Vivienne Constance Bartholomeusz, born 25th August 1917, daughter of Arnold Edward Annesley Bartholomeusz and Alice Constance Nellidith Mack. (D. B. U. Journal, Vol. XXXVIII, page 143). He had by her.—

- 1 Edward Alexander Montague, born 7th September 1944.
- 2 Michael Steuart, born 7th August 1949.

## GENEALOGY OF THE FAMILY OF CROWE OF CEYLON.

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

## I

William Crowe of Spring Gardens in Hinckley in the County of Leicester, England, married Susan Robinson of the same place. He had by her.—

- 1 Charles Bertrand Orton, who follows under II.

## II

Charles Bertrand Orton Crowe born in Hinckley, England, 14th June 1855, died 14th July 1916, married in the Methodist Church, Negombo, 27th June 1904, Adela de Zilva, born 6th October 1869, widow of Henry Ward Campbell, who died on 19th March 1902, and daughter of John William de Zilva Proctor and Sarah (Susan) Kelaart. (D. B. U. Journal, Vol. XLII, page 64). He had by her.—

- 1 William Chester, born 23rd April 1905, died 19th December 1928.
- 2 Irene Minnette, born 13th May 1907, married in the Methodist Church, Kollupitiya, 28th January 1928. John Cyril Kelaart, born 1st July 1899, died 8th May 1952, son of Harwood Arnold Kelaart and Jane Louisa Holdembottle. (D. B. U. Journal, Vol. XLII, pages 70 and 76).
- 3 Cyril Bertrand, who follows under III.
- 4 Ernest Reginald, who follows under IV.

## III

Cyril Bertrand Crowe, born 28th November 1908, died 16th July 1938, married in St. Lucia's Cathedral, Colombo, 4th July 1936. Constance Primrose LaBrooy, born 20th September 1912, daughter of Hugh Clarence LaBrooy and Catherine Elizabeth Myrtle Misso. (D. B. U. Journal, Vol. XXIV, page 79, and Vol. XXIX, page 65). He had by her.—

- 1 Marie Aurelia, born 21st April 1937.

## IV

Ernest Reginald Crowe, Superintendent of Prison, born 25th November 1913, married in the Methodist Church, Kollupitiya, 5th June 1937, Norma Yolande Martensz Blacker, born 16th January 1917, daughter of Arnold Leslie Blacker, and Sother Virginia Alphonso. He had by her.

- 1 Arnold Reginald, born 20th September 1941.
- 2 Reginald Chester, born 12th October 1946.
- 3 Roger Derek, born 1st April 1948.

# GENEALOGY OF THE FAMILY OF VAN BUUREN OF CEYLON

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

## I.

Willem Regnareus Van Buuren, married in Jaffna, Anna Catharina Verwyk, and he had by her—

- 1 Adriana Cornelia, died 8th July 1833, married in the Dutch Reformed Church, Wolvendaal, 10th March 1776, Dirk Jacob de Moor, Secretary of the Council at Jaffnapatam under the Dutch Government. baptised at Galle, 2nd September 1742, son of Arent Pietersz de Moor and Agneta Maria Biereus. (D.B.U. Journal, Vol. V, page 29.)
- 2 Willem Harmanus.
- 3 Jan Lambert, who follows under II.
- 4 Johanna Gertruida married in the Dutch Reformed Church, Wolvendaal, 12th December 1815, Johannes Hesse, born 25th May 1780, died 8th September 1846, widower of Elisabeth Wilhelmina Volkers, and son of Anthony Nicolaas Hesse and Johanna Apolonia Gulder.

## II.

Jan Lambert Van Buuren, born 19th April 1778, married in the Dutch Reformed Church, Wolvendaal, 4th May 1809, Anna Maria Rodrigo of Jaffnapatnam, and he had by her—

- 1 Henrietta Jacoba, born 14th January 1797.
- 2 Lambertus Wilhelmus, who follows under III.
- 3 Elisabeth Wilhelmina, born 3rd May 1803.
- 4 Selestina Wilhelmina, born 15th January 1806.
- 5 Sarah, born 24th October 1809, married in St. Peter's Church, Colombo 24th February 1825, George Weinman.

## III.

Lambertus Wilhelmus (Lambert William) Van Buuren, born 9th February 1800, married in St. Paul's Church, Pettah, Colombo, 13th February 1826, by Governor's licence No. 707 dated 25th January 1826, Anna Johanna Stephen, born 1810, died 2nd September 1846. He had by her—

- 1 Jemima Petronella, born 4th May 1827, married in Holy Trinity Church, Colombo, 27th October 1845, Edward Paget Jackson, born 1825, died at sea in 1854.
- 2 Cecilia Amelia Lucy, born 14th November 1828.
- 3 Jane Angelina, born 2nd February 1831, married in the Dutch Reformed Church, Wolvendaal, 14th July 1859, James William Mitchell.
- 4 Reginald Lorenzo, who follows under IV.
- 5 Leonora Sophia, born 26th September 1836.
- 6 Clotilda Emelia Harriet, born 27th December 1839.
- 7 Charles Frederic, who follows under V.
- 8 John Lambert, born 15th November 1842, died 25th October 1849.
- 9 Alfred Edward, who follows under VI.

## IV.

Reginald Lorenzo Van Buuren, Proctor, born 3rd July 1833, married in the Methodist Church, Kalutara, 9th July 1866, Alice Margaret Maria de Joodt, born 19th May 1850, died 1924, daughter of John Abraham de Joodt, and Johanna Maria Vander Wall nee Wille, (D.B.U. Journal, Vol. XXXVII, page 16.) He had by her—

- 1 Henry Lambert, who follows under VII.
- 2 Anne Frances, born 18th May 1873, died 3rd July 1918, married in the Methodist Church, Pettah, Colombo, 25th September 1895, St. John Granville Rode, born 17th September 1874, son of John Rode and Ellen Alice Bennet. (D.B.U. Journal, Vol. XXIX, pages 105 and 113).

## V.

Charles Frederick Van Buuren, Proctor, born 19th November 1840, married in the Dutch Reformed Church, Galle, 1st May 1867, Georgiana Charlotte Pieters, born 29th January 1848, daughter of Cornelius Jacobus Pijters and Mary Ann Garvin. (D.B.U. Journal, Vol. XXXIV, page 110.) He had by her—

- 1 Arthur Frederick, who follows under VIII.
- 2 Alfred Ernest, who follows under IX.
- 3 Jane Maud, born 31st January 1873, died in March 1945 in the Japanese Internment Camp at Palembang in Sumatra, married in All Saints' Church, Galle, Herbert Edgar Anthonisz, born 16th November 1869, died 1945, son of Joseph Richard Anthonisz and Anna Maria Anthonisz. (D.B.U. Journal, Vol. XXXIV, page 52, and Vol. XXXIX, page 150).

- 4 Lilian Jessie, born 28th September 1875, died 10th September 1942, married in All Saints' Church, Galle, George Beauclaire Maule Ffinch.
- 5 Henry James, born 28th February 1879, died 10th March 1945.
- 6 Bertram Clarence, born 18th June 1881.
- 7 Daisy Marion, born 20th June 1882, married 5th May 1904, Alfred Adam de Zilva, born 22nd October 1865, widower of Julia Sophia Vanderslott.
- 8 Elizabeth, born 7th October 1883, died 28th March 1918.
- 9 Elsie Hilda, born 28th September 1885.
- 10 George Carl, who follows under X.

## VI.

Alfred Edward Van Buuren, born 17th November 1844, married Jane Van Rooyen, and he had by her—

- 1 Agnes Eva, born 17th April 1874, married in St. John's Church, Kalutara, 20th June 1892, John Benjamin Chapman, born 23rd September 1868, son of Matthew Chapman and Anne Carnie.

## VII.

Henry Lambert Van Buuren, born 9th October 1867, died 8th December 1930, married in the Methodist Church:

- (a) At Kandy 25th November 1891, Grace Leonora Pereira, born 19th August 1866, died 16th April 1895, daughter of Daniel John Pereira and Susan Bartholomeusz.
- (b) At Maradana, 25th February 1897, Marianne Adeline Pereira, born 2nd December 1869, sister of (a) supra.

Of the first marriage, he had

- 1 Henry Lorensz, who follows under XI.
- 2 Alice Grace born 17th September 1893.
- 3 John Carl, who follows under XII.

Of the second marriage, he had

- 4 Marianne Olga, born 1st August 1898, died 28th March 1951.
- 5 Evelyn, born 3rd January 1900, died 9th February 1900.
- 6 Reginald Ira, who follows under VIII.

## VIII.

Arthur Frederick Van Buuren, born 4th April 1870, married in All Saint's Church, Galle, Edith Mabel Austin, born 2nd September 1881, died 4th April 1944, daughter of Arthur Nathaniel Austin, Proctor, and Priscilla Seraphina Piters. (D.B.U. Journal, Vol. XLIII, page 21.) He had by her—

- 1 Vera Gladys, born 29th June 1903, married in St. Michael's & All Angels' Church, Colombo, 12th April 1928, Lawrence Stemdale Lyford de la Harpe, L.M.S., (Ceylon), Civil Medical Department, born 8th April 1901, died 3rd May 1947, son of Lawrence Isidore Michael de la Harpe, L.M.S., (Ceylon), Ceylon Medical Department, and Elizabeth Lyford, L.R.C.P. and S., L.F.P. and S. (Edin.). (D.B.U. Journal, Vol. XXX, pages 50 and 51.)
- 2 Charles Frederick Guy, who follows under XIV.

## IX.

Alfred Ernest Van Buuren, born 13th October 1871, died 17th August 1934, married in Holy Trinity Church, Colombo, 9th November 1898, Hilda Constance Hunter, and he had by her—

- 1 Mavis Cynthia Constance, born 20th July 1899.
- 2 Frederick Ernest Geoffrey, who follows under XV.
- 3 Hilda Charlotte Louise, born 1st January 1907.
- 4 Maria Antonia Georgina, born 30th March 1911, married in the Registrar's Office, Colombo, 17th July 1945, Jan Quinten of Kattendyke in Holland.

## X.

George Carl Van Buuren, born 24th June 1889, married in St. Thomas' Church, Matara, 8th May 1918, Leonie Sisouw, born 4th February 1899, daughter of John Godwin Sisouw, Government Surveyor, and Florence Andree. (D.B.U. Journal, Vol. XXXIX, page 74, and Vol. XL, page 52). He had by her—

- 1 Leonie Pearl, born 3rd April 1919, married in St. Pauls' Church, Kynsey Road, Colombo, 23rd April 1938, Frederick Ernest Geoffrey Van Buuren, who follows under XV.
- 2 Marguerite Georgiana, born 8th December 1921.
- 3 Elmo Frederick George, born 9th July 1925.
- 4 Barbara Kathleen, born 25th August 1928, married in St. Pauls' Church, Kynsey Road, Colombo, 23rd September 1950, Denis Herbert Maxwell Varney, M.B.B.S. (Ceylon).
- 5 Daphne Joan Phyllis, born 17th December 1929, died in infancy.

## XI.

Henry Lorenz Van Buuren, Assistant Economic Botanist, born 18th August 1892, died 14th June 1923, married Charlotte Edith Irene Hunter, born 3rd May 1894, died 11th October 1948, daughter of Alan Hunter and Edith Meerwald. He had by her—

- 1 Irene Grace, born 1st August 1914, married in the Dutch Reformed Church, Bambalapitiya, 28th February 1938, Rienzi Merlyn de Silva, son of George Denis de Silva and Ada Adelaide de Kroes.

- 2 Dulice Edith, born 25th January 1919, married in the Methodist Church, Kollupitiya, 6th December 1941, Vernon Carl Lorenz Achilles, son of Wilfred Nathaniel Achilles and Maud Cornelia Jansz.
- 3 Henry Lorenz, who follows under XVI.

## XII.

John Karl Van Buuren, born 7th November 1894, married in the Methodist Church, Maradana, 23rd August 1923, Dorothy Gladys Meerwald, born 9th January 1901, daughter of Allan Young Meerwald and Dora Nellie Dickson. He had by her—

- 1 Karl Denver, who follows under XVII.
- 2 Oswin Allan, who follows under XVIII.
- 3 Trevor Ian, born 2nd May 1928,
- 4 Henry Brian, born 5th July 1930.
- 5 Frederick Kenneth, born 23rd September 1932.
- 6 Dorothy Ruda, born 22nd December 1935.
- 7 Gladys Carmel, born 22nd December 1935.
- 8 Marlene Beulah, born 1st December 1937.

## XIII.

Reginald Ira Van Buuren, born 7th March 1903, married :

- (a) In St. Mary's Church, Bambalapitiya, 22nd April 1935, Gladys Esrica Marguerite Heyzer, born 29th November 1914, died 17th December 1935, daughter of Vere Esric Heyzer and Gladys Erid Myrtle Heyzer. (D. B. U. Journal, Vol. XXVI. pages 30, and 31).
- (b) In St. Lawrence's Church, Wellawatte, 5th April 1942, Christobel Mary Ruby Kelaart, born 28th May 1911, daughter of Christopher Basil Kelaart, and Muriel Mary Wright. D.B.U. Journal, Vol. XXXVI, page 22 and Vol. XLII, page 74).

Of the second marriage, he had—

- 1 Russell Bernard, born 30th January 1943, died 28th April 1943.
- 2 Christine Cherie, born 13th December 1946.

## XIV.

Charles Frederick Guy Van Buuren, born 11th August 1903, died 17th December 1950, married :

- (a) In St. Mary's Church, Bambalapitiya Blossom Enwright.

- (b) In the Dutch Reformed Church, Bambalapitiya, 15th June 1946, Naomi Moireen Van Geyzel, daughter of Alden Noel Joseph Van Geyzel and Claribel Heyn. (D. B. U. Journal, Vol. X, page 75.)

Of the first marriage, he had—

- 1 Mabel, married in St. Mary's Church, Bambalapitiya, 18th April 1949, Hector Stanley Oorloff, born 17th July 1924, son of Hector Stanley Oorloff and Mavis Blanche White. (D.B.U. Journal, Vol. XXVIII, page 44).

## XV.

Frederick Ernest Geoffrey Van Buuren, born 6th April 1903, married in St. Paul's Church, Kynsey Road, Colombo 23rd April 1938, Leonie Pearl Van Buuren, referred to in section X, 1. He had by her—

- 1 Ronald Ernest Geoffrey, born 3rd July 1940.
- 2 Frederick Ivan Roger, born 12th December 1942.
- 3 Gilliam Jacqueline, born 16th December 1944.

## XVI.

Henry Lorenz Van Buuren, born 30th August 1915 married :

- (a) In the Methodist Church, Kollupitiya, 30th December 1940, Erin Tissera, daughter of Neville Tissera and Winna Blackett.
- (b) In Colombo, 10th May 1952, Iris May Ferdinands, born 30th January 1921, daughter of Clement Elwyn Ferdinands and Millicent Clare Raffel. (D.B.U. Journal, Vol. XXII, page 82.)

Of the first marriage, he had—

- 1 Dawn, born 25th September 1943.

## XVII.

Karl Denver Van Buuren, born 16th December 1924, married in Christ Church, Galle Face, Colombo, 3rd October 1953, Maureen Inez Jansz, born 24th November 1930, daughter of Thomas Eugene Jansz and Myra Constance Kreltszheim. He had by her—

- 1 Reg Lauren, born 10th August 1954.

## XVIII.

Oswin Allan Van Buuren, born 4th January 1925, married in the Methodist Church, Wellawatte, 2nd August 1952, Rosemary Charmaine Toussaint. He had by her—

- 1 Neil Allan, born 21st December 1954.

*Notes.*—(1) Willem Regnereus Van Buuren, referred to in section I, was probably a grandson of Lambert Van Buuren, who was the founder of the family in Ceylon. Lambert Van Buuren was Onder Koopman and Opper Hoofd at Mannar, where he died on 12th March 1698, aged 49 years. There is a tablet to his memory in Christ Church in the Fort of Mannar. He married Magdalena Van Avarne. (Lewis on "Tombstones and Monuments in Ceylon", pages 247 and 395).

- (2) Willem Harmanus Van Buuren and Jan Lambert Van Buuren, referred to in section I, were among those Dutch East India Company's Servants in Colombo to whom temporary allowances were granted by the British Government in 1796 in terms of the capitulation. (D.B.U. Journal. Vol. XIV, page 90.)
- (3) Henry James Van Buuren, referred to in section V, 5, left Ceylon about 35 years ago, and was in business in Kuala Lumpur until the Japanese invasion. He was arrested and kept in several Japanese Internment Camps in Malaya before being transferred to the Camp at Palembang in Sumatra where he died in March 1945. His sister, Jane Maud Van Buuren, widow of Herbert Edgar Anthonisz, was also interned, and she died in the same Camp. (D.B.U. Journal, Vol. XXXIX, page 150.)

## STORK GENEALOGY

**D.B.U. Journal, Vol. XLIII page 76.**

(ADDITIONS.)

Delete particulars in section XX, on page 83, and substitute the following: Gilbert William Stork, born 14th November 1892, married:

- (a) In St. John's Church, Nugegoda, 25th June 1914, Mona Victoria Loos, born 5th May 1898, died 2nd August 1932, daughter of Frederick John Clement Loos and Laura Jemima Dickman. (D. B. U. Journal, Vol. XXVI, page 127, and Vol. XXXIX, page 110.)
- (b) In Holy Trinity Church, Nuwara Eliya, 27th December 1932, Nera Helen Fernando, born 20th November 1884, widow of Cyril Walwyn Joseph, (D. B. U. Journal, Vol. XLIV, page 179) and daughter of Robert Gregory Fernando and Margaret Jane Eleanor Ohlmus. (D. B. U. Journal, Vol. XXVIII, page 168).

Of the first marriage, he had.—

- 1 Godfrey Baldwin, who follows under A.
- 2 Noel Frederick Gillam, who follows under B.
- 3 Nena Margaret, born 17th October 1920, married in All Saints' Church, Borella, 27th December 1939, Edward Cecil Henry Ohlmus, born 20th October 1913, son of Arthur Cecil Ohlmus and Rose Isabel Clarice Keegel. (D. B. U. Journal, Vol. XXVII, page 118, and Vol. XXVIII, page 176.)
- 4 Iris Dorothy born 9th March 1923, married in St. Mary's Church, Bambalapitiya, 27th June 1940, Christopher Fernando, son of Allan Fernando and Sylvia Hunter.
- 5 Christopher Clarence, who follows under C.
- 6 Joybelle Mona, born 3rd May 1927, married in St. Mary's Church, Bambalapitiya, 5th May 1945, Anthony Robert Leslie Mottau, born 30th January 1917, son of Leslie Theodore Mottau and Winifred Gladys Manger. (D. B. U. Journal, Vol. XLIV, page 200.)
- 7 Rosemary Helen, born 4th September 1929, married in Bombay, 14th April 1952, Balasingham Somasunderam.

## A

Noel Frederick Gillam Stork, born 25th December 1918, married in the Dutch Reformed Church, Regent Street, Colombo 11th March 1944, Phyllis Estelle Doreen Corner, born 28th August 1923, daughter of Alfred Pendegras Wells Corner and Winifred Elsie Passe. He had by her.—

- 1 Ormonde Cordell Gillam, born 17th January 1945.
- 2 Adrian Russell, born 1st April 1946.
- 3 Noelys Estelle Oretta, born 22nd April 1947.
- 4 Krilby Graeme Gillam, born 25th November 1948.
- 5 Florence Elsie Victoria, born 17th April 1950.

## C

Christopher Clarence Stork, born 24th December 1925, married in St. Mary's Church, Bambalapitiya, 12th September 1953. Marlene Esther Hesse, born 18th December 1932, daughter of Douglas Prosper Hesse and Esther Graciebelle Demmer. (D. B. U. Journal, Vol. XLI, page 76). He had by her.—

- 1 Russel Aubrey, born 17th July 1954.

D. V. A.

## OLD BADULLA

There is always something mysterious about old houses, old cities, old monuments and relics. They do not fail but to excite and intrigue.

So it was that when I first came to Badulla, I was eager to explore the town and dip into its bygone days—its ancient temple and devale, its fort and other buildings which stand on sites, rich with legend and tradition.

The earliest description of Badulla is that given by Davy, in his account of a tour made in 1819, to the district of Uva. He writes:

"From Himbleatwelle (near Ettampitiya) to Badulla, distant 8 miles, there is almost one continued descent, which in many places is steep and difficult. Badulla is the principal station of Ouva; it is the residence of the Agent of Government, and the headquarters of the Officer Commanding the District. It is situated on a gently rising ground, about 2,100 feet above the level of the sea, in an extensive valley, bounded by lofty mountains, and watered by the Badulla-Oya, a considerable stream that runs sluggishly and tortuously along, and almost surrounds the station... Badulla itself is an inconsiderable place, its only fortification is a small star fort, in which the Commandant resides in an old Sinhalese house, which was formerly a royal palace. The buildings are few and confined chiefly to officers' quarters of a very humble description, a barrack for European troops, a good hospital, a native cantonment, and a small bazaar. There are besides, a dewale dedicated to the Kattaragama god and a Wihare, the dagoba attached to which is of large size. The chief ornaments of Badulla are its fine trees and its rich and extensive paddy fields. The jak fruit tree is abundant, and in many instances it has attained gigantic size. As a station little can be said in favour of Badulla, and were it not for its rich valley, it would probably be deserted. It is said hardly to admit of defence, and being so centrally situated amongst the mountains, communication with it is difficult, and the transport of supplies to it is tedious and expensive."

Sir Emerson Tennent, many years later, leaves us with an impression of the town, as it appeared to him at the time of his visit in: 1846.

"Badulla, the capital of the principality, lies in a valley on one side of which rises the mountains of Namooone-kooole, whose summit is nearly 7,000 feet high. No scene in nature can be more peaceful and lovely, but the valley has been so often desolated by war, that nothing remains of the ancient city except its gloomy temples and the vestiges of a ruined dagoba.

"The British have converted an ancient residence of the Prince of Ouva into a fort, defended by earthworks, and the modern town in the activity of its bazaars and the comfort and order of its dwellings, generally surrounded by gardens of cocoanuts, coffee, and tobacco, attests the growing prosperity and contentment of the district."



The most conspicuous landmark which meets the eye of a visitor on entering Badulla town, is the Kachcheri building, occupying the top of a hill which commands a view of Police Barrack and Court Houses, Rest House and busy bazaar, mission schools and playgrounds. On this hill there once stood a royal palace—Prince Kumara Singha's, so tradition tells us, who ruled Uva as a separate kingdom for a short period, in the early 17th century. The royal granary was within sight of the palace, and once stood where the jail has been built today.

Came the British invasion of the Kande Uda pas Ratas—and their fall in 1815. The British set up administrative units in the inland kingdom, and for purposes of defence, the foreigner built a number of forts and fortifications about the country. The hill, with the ruins of the once magnificent palace, commanded an excellent position. From here one could look around at the valley of Uva—ringed by mountains with flat plain surrounding it. Any movements of hostile troops or marauding bands could be anticipated—and here the British built their fort. Apparently this structure was not very imposing or pretentious looking, as from the pen of Major Forbes of the 78th. Highlands, in his fascinating work "Eleven Years in Ceylon", we read the dry comment:—

"The fort is insignificant both in extent and strength, and was originally a royal residence."

Still preserved, a link with antiquity, are two cannons—the larger of which used to—not very many years back—be fired, at dawn and dusk, to mark the beginning and the close of day.

Round the fort the occupying force built a fausbray or ditch, from which their artillery could pick off any enemy who approached too boldly. Unlike the bigger and more commanding forts, modelled on the lines of the castles in the west, these little fortresses had no moats round, to give added protection. It is unlikely that the ditch, quite deep in places which one can discern round the base of the hill on which the Kacheheri stands today, was once filled with water. Its unevenness is a further proof belying the popular theory that this was a moat. More likely could this ditch have been the fausbray, where the artillery could take up their stations, and rest their guns on a low embankment or wall on the outer side.

Once British administration had strengthened itself and the fear of internal rebellion by the inhabitants had faded—in 1845, the agent administering the government in Badulla, decided to transfer the old Kachcheri and Court house which used to occupy the ground adjoining the Kataragama Dewale. The old Kachcheri buildings were then mean thatched constructions. These were burnt down and Harvey was responsible for selecting and putting up the present Kachcheri, Court House and Hospital buildings at the same time.

With the expansion of administration these Kachcheri premises were found too cramped and early this year the present Government Agent, Uva, moved into more spacious rooms, built, adjoining the old.

Below the Kachcheri is an Ambalam, the roof and gables and elaborately carved pillars, so typical of the type familiar in Kandy. This structure was put up apparently in the last quarter of the 19th century, as Mr. Herbert White, who wrote "The Manual of Uva" published in 1893, records, that the Ambalam was "recently erected".

Standing on a pedestrian island on the roadway below the Kachcheri, is yet another historical landmark—a monolith with its inscription imperfectly decipherable. The uninitiated can read that.....

"This pillar contains an edict on the orders of King Udaya III, in the middle of the tenth century A. D. prescribing certain rules and regulations to be observed in respect of the market town of Hopitigama—a village near Sorabora wewa."

The earliest reference to this ancient pillar inscription was made in 1857, by Mr. John Bailey, then Assistant Government Agent, at Badulla. He says: There is no authentic tradition of the origin of Horaborawewa. It is vaguely attributed to Tissa, 140 B. C. brother of Dootoogamunu. A stone pillar 11 ft. 3 ins. in length by 9 ins. which has an inscription on each of its sides, lies in the midst of what is now forest which once was without doubt a range of paddy fields.....It would probably throw some light on the subject.

In 1870 the tank was restored by the Government and the pillar removed to Badulla. In his "Manual of Uva" Mr. Herbert White in 1893, referring to this pillar, says that:

"the inscription.....commemorates the construction of the former work (i.e. Soraborawewa).....which is now set up in Badulla, has I believe, up to the present not been deciphered."

This statement regarding the nature of the contents of the inscription was mere speculation, when years later the writing was deciphered and the purpose of the stone edict ascertained.

The credit of discovering the true importance of this record, belongs entirely to Mr. H. W. Codrington. For over 50 years this ancient monolith had been standing in the heart of Badulla town—"near the junction of the Kandy-Bandarawela roads, a few yards from the local Kachcheri" where it stands even today. Here it excited no attention—not even from scholars and antiquarians—till Mr. Codrington, sent as Government Agent, Badulla, in 1920, made an eye copy and a transcript of it—and drew the Archaeological Commissioner's attention to its historical value.

As it stands at present, the pillar measures 9 ins. by 10½ ins. by 8 ft. 5 ins. in height, and is surmounted by a capital 1 foot 2 ins. high. The inscription covers all the four sides of the pillar, and the letters which vary in size from ½ to 1½ ins. are engraved within ruled spaces 2 ins. apart. Dr. S. Paranavitana writing of the Badulla Pillar inscription remarks that as it contains 203 lines and close upon 2,000 aksaras "it is by far the longest pillar inscription known to me in Ceylon."

The inscription is dated in the second year of Siri Sang-bo Uda, later identified as Udaya III. And according to certain chronological deductions—the date of the inscription would be somewhere about 942 A. D.

The text of the inscription sets out certain rules enacted by Udaya III for the administration of a village named Hopitigama in the Sorabora division. These are in the nature of a charter granted by the king to some mercantile corporations at the place, and was the outcome of a complaint made by the local inhabitants against their magistrates when his Royal Majesty visited Mahiyangana—the venerated Buddhist stupa lying near the tank. Mahiyangana and Sorabora—are place names familiar and renowned. No ancient map however throws light on the name of the village Hopitigama—in the neighbourhood of Mahiyangana, nor is there any information to be gathered about this place in the chronicles. Dr. Paranavitana concludes that the place where the pillar was found was the site of this village, which adducing from the accounts given in the inscription seems to have been a place of considerable commercial importance.

A portion of an old stone sluice brought from the same area—namely the tank Sorabora—stands by the ancient monolith today, in the heart of the town. It is likely that this too was brought to Badulla at the same time, by the Government.

To the left of the Rest House and at the foot of the old Ramparts is St. Marks Church, which was completed in 1854. Though enlarged and improved on today, originally this little place of worship was erected by public subscriptions, raised by persons of all creeds, in memory of Major Rogers. The account of his tragic death has curiously a story, interesting though sinister, woven around it, and is attributed to the vengeance of the Kataragama god.

Major Rogers, who was the chief revenue officer of the district, had returned to Haputale after a tour which included a trek through the Horaguna Temple lands.

Two acts of his on this disastrous tour called down the wrath of the Kataragama god—so the popular belief is. Major Rogers had shot an elephant, a monster tusker which had belonged to the Maligawa—and this was an unpropitious act. In addition to this in arbitrating on the disposal of a tract of land that rightfully belonged to the dewale, Rogers had set at nought the divine claim, and given his ruling against it.

Major Rogers was struck dead by lightning when standing underneath the porch at the Haputale Resthouse on the afternoon of the 7th. July, 1845. His end is superstitiously related to illustrate the power and vengeance of the Hindu deity.

Today a tablet on the wall of the Church of St. Mark, with a simple inscription records the fact.

"A. D. 1845

This Church was erected to the honour of God, in Memory of Thomas William Rogers, Major of the Ceylon Rifle Regiment, Assistant Government Agent and District Judge of Badulla, by all classes of his people, friends, and admirers. He was killed by lightning at Haputale, June 7th., 1845.

Aged 41.

'In the midst of life we are in death' "

How many residents of this quiet town of Badulla are aware that the little square esplanade found behind the church is known as Veall's Park—Veall being a shop-keeper of long standing whose house, today the residence of the Manager of Messrs. Walker and Greig, stands to one corner of the green.

To the back of the Jail and adjoining the Walker and Greig Store, is the old cemetery, now disused, where still remain, memorials of an age now long past. Most noteworthy of the tombstones still in preservation, and curiously, so protected by the impersonal hand of nature, is that which was raised :—

"Sacred to the Memory of Sophia Wilson, wife of Sylvester Douglas Wilson, Assistant Resident and Agent of the British Government in the Province of Ouhah. She departed this life at Badulla, after a few days' illness, on the morning of the 24th. May, 1817.

Aged 24 years."

A wild Bo-tree, has caught up this tombstone in its giant roots and raised the stone slab from its resting place as the tree grew. Bricks from the monument were discovered embedded in the branches and trunk, many feet up.

Sophia Wilson died just four months prior to the murder of her husband, who was killed on the Badulla—Batticaloa road at the outbreak of the 1818 Uva Rebellion.

The events of the time record how mysterious whisperings of treason, were being stirred up, in October, of the year 1817, shortly after the British Government had taken over the administration of the Sinhalese Highland kingdom. Mr. Sylvester Wilson, the Agent of Government at Badulla, received information of a foregathering of priests in the area of Wellassa. These were, it was reported, actively engaged in exciting insurrection and rebellion against foreign dominion.

Mr. Wilson set out to ascertain the truth of these rumours and investigate what were the real circumstances of these proceedings. After an unsuccessful conference, on his return, we gather from the many conflicting versions of this story, that Wilson went to a river, with his Lascorins, to wash himself. An armed party of Kandians suddenly made their appearance on the opposite bank, and demanded another conference with the British Agent. Mr. Wilson advanced to them, but when within a few yards of the armed party, a shower of arrows were treacherously discharged. There was little protection and slender hope of escape. Attempting to take cover, the British Agent, fell, an arrow had penetrated his brain.

The traveller who wanders over the main road from Lunugalla to Bibile is reminded of this terrible tragedy, by a stone slab.

"In memory of

Sylvester Douglas Wilson

Assistant Resident and Agent of the British Government  
Province of Uva

Who was killed near this spot at the outbreak of the Uva Rebellion  
16th. September, 1817."

This monument was erected by the Ceylon Government in 1913.

Many other crumbling stones mark the last resting place of a bygone generation in the little graveyard of old Badulla.

But distressing to record is the fact that the hand of vandalism has left its imprint on this spot hallowed with memory and affection. The place has been made a dumping ground for refuse by tenement dwellers around, bramble and weed have been allowed to grow wildly, and worst, many a tombstone and slab has been broken off and spirited away by unscrupulous, though ignorant persons, who probably value these as ideal grinding stones for their domestic use. It is a pity that the town authorities do not make themselves more responsible and interested in the maintenance and clearance of this place—if only as a site which bears historic recollections.

Of the public bathing places, there are two or three in the town which bear historical and legendary associations. Of these one of the most popular, is that which is found below the old Fort and present Kachcheri—and is called "Nayakata Pila". Tennent, in his History of Ceylon, states that the Hindu tradition in connection with this bathing spot, is that the two chank shells preserved in the dewale were obtained from two cobras which rose with them from this spring. Mohammedans believe that a Santon devotee died on the way to Adam's Peak, and was buried near this water source.

In times past, the spout from which the water issued forth is said to have been a cobra head—hence the picturesque name—Nayakata Pila, or the spout of the cobra's mouth. Today there is little to excite a visitor at this spot. Cement sinks and high walls make this no different to any public bathing place found in any modern town. An amusing story associated with this modernisation, relates how a recent Government Agent, Uva, seeming shocked at the little privacy afforded to the comely Badulla maidens who frequented this spring, found so near to the public roadway, ordered that a high wall be built.

The water of this pila is believed to be very pure and wholesome to drink.

A few miles along the Passara Road, is an artesian spring, associated with the legendary belief that here the princes and royal personnel of Uva, in days long past, used to come to bathe in its crystal clear and cool waters. Hence the name given—Raja Pila—or the king's Bathing Place.

Muthiangana temple—rich with historic and religious associations, is another landmark which no visitor to Badulla should miss.

It was Indaka, the god incumbent of Namunukula, who invited the Buddha to Muthiangana, and on the Wesak Day... "here in the centre of Badulla town the Blessed One sat in meditation with five hundred supreme saints."

History records that this dagaba was built by Devanampiya Tissa in the 3rd. century B. C. and that about 333 A. D. Jettha Tissa restored and renewed the shrine and its premises.

Centuries pass, and we next hear of the place in connection with the Portuguese attack on the Udarata. Constantine de Saa and the Portuguese army invaded the province of Uva. ".....toiling up the steep mountain ranges they moved on slowly without opposition till they reached Badulla.....Badulla was entered and the deserted city was sacked and burnt." Popular belief has it, that de Saa and his men camped in the grounds of Muthiangana Vihare—and 'ere they retreated before the Sinhalese forces of King Senarat—the Portuguese Captain Major ordered the plunder of the temple as well as the town, then... "they set it on fire ..... and early next morning the retreat began."

Possibly in vengeance of this act, it is believed that the Portuguese prisoners captured by the Sinhalese from time to time in battle—were "sent here as tillers of the soil in Uva". Incidentally, even in Dutch times, a few Hollandese were brought to the district as prisoners.

Major Forbes, who was in Civil employ of the British Government in Ceylon, made a brief trip to Uva in 1833—and in his work of which we have earlier made reference, he relates:—

"At Badoola there is a temple of Kataragama deyo, also a vihare and dagaba built by Makalan Detoo Tissa in the 3rd. century of the Christian era. This dagoba, undergoing a thorough repair, is the only instance I recollect in Ceylon of effectual measures taken to prevent the decay of an ancient religious monument of Badoola"

The dagoba seems to have made a great impression on the mind of another foreign visitor, Dr. Hoffmeister, who accompanied a Prussian Prince—Prince Waldeman, to Ceylon in 1844. Hoffmeister on his visit to the "lovely valley of Badulla" in his journal, dwells at fair length over Muthiangana.....

"To our right hand, at the end of the grove of palms, stood a house of very singular appearance, raised on a foundation wall of stone, but constructed in a neat and tasteful style, of fine wood with a carved roof, altogether much resembling a Swiss Cottage. It was the priestly dwelling-place; opposite to it was the entrance to the "Dagoba" or Buddhist sanctuary. We ascended a ruined flight of stone steps, which leads into the interior of a spacious walled enclosure. Tall palm trees here cast their shade over an edifice, the most extraordinary I had seen. A large, round bell-shaped building of stone, from forty to fifty feet in height, rises from within a double enclosure, skilfully constructed of brick, but now fallen into a state of dilapidation. Nothing reposes on the foundation below, except this great circular dome, which is as smooth as the globe of some huge lamp. Everything is grey with age, yet in the coating of plaster that covered the whole, traces of figures and of volutes or arabesque devises were here and there discernible. The summit appears to have been, of old, completely gilded, and the base must have been very elegant and finely fluted, but not a window, not a door, not an opening of any kind could we discover in all this mysterious edifice, which, in fact, contains nothing except a relic of Buddha, a tooth or a bone to which the priests gain access by a subterraneous passage. Close behind this colossus, stands a modest and unpretending "Wihare," or idol temple, a white washed building, surrounded by a verandah, the roof of which is supported by elegant wooden pillars."

"The dagoba is now in perfect repair" states White in his Manual of 1893, "and the premises are, as a rule, kept very clean."

Muthiangana is to Buddhists one of the very sacred shrines found in Ceylon. For thousands of years it has drawn many millions of pilgrims and today too in and out of season the faithful flock here. The Wesak festival in May and the Esala Perehera in August, are two annually recurring festivals, and observed with great pomp and pageantry—very familiar to all Badulla residents.

Driving along the fine Boulevard, past the resthouse and the Residency of the Government Agent, Uva—the visitor cannot help observing a building on his left, surrounded by a low wall, reminiscent

of that which goes round the Bund of the Kandy lake. Here is the Kataragam Devala, "a picturesque building covered with quaint paintings" as White says. Within the temple premises, are further evidences of Kandyan architecture and art—the elaborately carved pillars, the heavy doors, the brass fittings and temple ornaments—which, even White remarks, are so typical of the type familiar in Kandy.

Across the lower bazaar street, looking down straight across from the slight hill on which stands the Kataragama devale—is a curious little structure called the Sinhasana—the King's seat. Colloquial usage has tended to corrupt this name to Sinhāsena or throne—which gives a misleading twist to the origin and purpose of the place. The Sinhasana—stands to the Kataragama devale as the Octagon does to the Dalada Maligawa in Kandy.

Old Badulla—there is so much of it that one can see and learn of even today, and it was indeed a satisfying way to spend a Sunday morning—browsing round a town which bears such wealth of historic and legendary tradition.

DELORAINÉ FERDINAND.

## DREAMS OF THE PAST

BY LINA WEINMAN.

*"Memory sails to childhood's distant shore and dreams, and dreams, of days that are no more."*

I sit in a cloistered garden watching a beautiful sunset and dreaming "as only the old folk's dream of the long ago." The sun is setting in a blaze of glory and calls to mind the words of the Psalmist. *The heavens declare the glory of God and the firmament sheweth His handiwork.* The golden glory soon pales and passes. The air grows cool and there is the evening hush around me, only broken by the voices of young children playing a little way off. This garden, so serene and lovely is in the heart of Colombo, but is so shut in by high hedges that one can imagine that the busy city lies miles away.

A few cars that go by occasionally have ceased passing; as the gathering twilight falls, it is so easy to dream of "days long gone with all its smiles and tears". How fortunate I am, I reflect, to spend the closing years of my life in the midst of all this beauty. How different my environment was, when, at the dawn of life, I first became aware of things around me. The old houses of Hulftsdorp, bordering red dusty roads, with their high *stoeps*, stark and grim in their plainness, with no gardens at all, except small patches behind them. Are there any of those old Dutch houses left, I wonder, in Colombo? Perhaps there are a few in Barber Street or Hill street. There are many, I believe in Galle, and some in Jaffna. Perhaps some in Matara too. And are there some in Negombo? These Dutch forebears of ours seem to have built their houses for utility and not beauty.

I dream of an evening long ago in my grandfather's house. The night is closing in, the "moon lamp" in the centre of the room has been lighted and the family gather around, enjoying this leisure hour after the day's work. The lighting of the lamp calls to mind a queer custom of those old days. A servant went round lighting the various lamps in the house with a sort of lighter made by wrapping strips of rag soaked in oil round an ekel. Perhaps matches were scarce and expensive in those days. Some of the people in the room are talking, some are knitting those hideous wool things called *antimaccasars*, which usually adorned (sic) the backs of chairs. A young aunt is busily threading a necklace of jasmine which later graces her neck. There seem to be no men in the group. Perhaps my grandfather was in his room reading or writing. The door leading from the outer verandah to this room, the front door, is typical of these old Dutch houses. They are divided across in two pieces, so that while the lower half remains closed the upper half is open to admit light and air. A neighbour looks in and leans upon the lower half, exchanges the news of the day with the group of people inside, and goes on his way.

What simple lives people led in those days of long ago, and how contented they were. There was certainly more home life then than there is now. No Cinemas and Carnivals to entice from the home most of our young folk. The high light of the week was the Sunday Services, and during the week days visits to neighbours and relatives broke the monotony of it. The streets were so quiet in those days, and it was quite pleasant to walk, in the cool of the evening, to the houses visited, which were mostly in the neighbourhood. With the advent of Christmas life became livelier. Shops laid in large stocks of ladies' and children's hats, shoes, and dress materials brought all the way from England and other far away countries. The four-wheeled closed carriages which did most of the transport at that time, were engaged by the half day, and most of the household set out on the all important business of Christmas shopping. This was followed for many days by intensive dressmaking in the homes. Every inmate must have a new outfit, and when, at last, the eventful day arrived, the display of new frocks, hats and shoes, in the old church at Wolfendahl was something amazing. I am afraid that the young people present must have paid scant attention to the sermon, because they were so busy looking at and appraising the lovely hats worn by most of the members of the congregation. The singing was joined in most heartily, and it gave me a thrill to hear hundreds of voices joining in "Christians awake, salute the happy morn." After the service was over, what meetings and greetings followed in the old Church. In due time the groups disperse and went their way to their different homes to participate in the big meal of the day, which is shared by various members of the family, sons and daughters and grandchildren who had left that home and gone away to found homes of their own.

Memories crowd in, and another Christmas is remembered: when, several years later, as a young bride, the writer attended another Christmas Service at Wolfendahl. In adjoining seats were some friends with their two young daughters in the bloom of youth: tall and slender and graceful. They wore dainty frocks of white, sprigged muslin over which, we were told, tailors had worked all night. The elder girl had a beautiful voice which rose above all others as she sang: "Hark the herald angels sing." In imagination that voice still rings out, while the sad thought comes: "She has also gone". She married a man from Negombo and left us, after a long illness, a few years ago. The younger sister still survives, but has had her share of the storms and buffetings of life. These are the penalties that old age brings one, so many of the friends of our youth have left us, and the promises of many of the lives that, seemed so fair at their dawn have not been fulfilled.

The memory of another Christmas, spent many years later comes back. This was spent in the hill country and the family had grown. The young bride of the early years now had her quiver full of children—four boys and two girls. It was such a quiet Christmas! No Church service, the nearest Church being four miles away in Nuwara Eliya. There were no cars in those days and the train service did not fit in.



After the usual greetings and family breakfast were over we seemed to have been at a loose end save for the excitement of opening Christmas gifts, and the arrival of the Christmas mail. After lunch and the mid-day siesta the day dragged on. No visitors to drop in, and no carols to sing except by the home circle. After the usual evening walk we had an early dinner and then to bed; while I regretfully called to mind Kipling's lines, written when an exile in India: "Thank God for one more mocking Christmas passed". The next day things were different with the arrival of three young nephews from Colombo, full of the joy and zest of life. Tennis was played in the morning and the afternoon, and at nightfall all the Colombo news was retailed. The oldest, and handsomest of the three, left us many years ago in the prime of youth, and the two others are now elderly men.

Memory now flies further back, and the writer remembers a Christmas spent as a girl of 13, in her father's house in the Kandy District. Peradeniya was then "Just Eden through a telescope". There were so many of us, mother and sisters at that time, that we never felt lonely. We had some young cousins of the same ages as ourselves to augment our numbers. They had come, with their parents, to spend Christmas with us. What a delightful time we had! That was a happy Christmas. On opening her Christmas stocking: (it was actually a pillow case) the writer found it contained the pianoforte score of "A Midsummer Nights Dream" by Mendelssohn, which she had long wished for, also the music of: "Bonne Bouche Polka" by Waldtenfel, in the addition to other minor gifts of apples, chocolate and butterscotch. But a sad memory creeps in. After lunch my father asked me to play the polka and in a spirit of perversity I refused to do it. What a naughty child I must have been to have thus displeased so kind a father.

Other memories come. Christmas 1941! A lonely Christmas. Gone are the principal members of the family circle. My daughter-in-law and I are listening in to the late news with sad hearts. "Hongkong has surrendered" comes through, after Sir Mark Young had gallantly refused for many hours to do it. Two of my children were in that ill-fated place. What would happen to them?

Four years of unceasing anxiety followed. It was difficult to get news of our absent ones. All we knew was that one was a Prisoner-of-war, in Singapore, the other two in Hongkong, and the youngest was on active service with the Australian Imperial Forces.

And so, to Christmas 1945. The war was over. Three of our dear ones had come back to us, (which was more than we had dared to hope for) except the youngest who had married and settled in Australia. With what glad and thankful hearts we celebrated our Christmas that year.

## Proceedings of the 48th Annual General Meeting of the Dutch Burghier Union of Ceylon, held in the Union Hall on, 24th March 1956, at 6 p.m.

There were about 45 members present with Senator R. S. V. Poulier, President, in the Chair.

The President called upon the Secretary to read the notice convening the meeting, after which the Minutes of the last Annual General Meeting were read and confirmed.

The President in introducing the Annual Report and audited accounts, copies of which had been sent to members, referred to the work done by the Union and in particular to the deputation consisting of representatives of the Union and the other Burghier Associations led by himself which had seen the Prime Minister on the question of Swabasha and how it affected the Burghiers.

He said that conferences of the Burghier Associations were being held with a view to considering the other problems that beset the Community as a whole e.g.:-

Emigration to Australia, Employment etc.

He suggested that a sub-Committee of the Union be formed to look into the question of employment for our youths and report to the General Committee.

He said that certain repairs had been effected to the building and suggested a scheme for developing the vacant land at the rear of the premises.

His scheme envisaged the lease of this land by the D. B. U. Building Company to a new Building Company for a period of 30 or 40 years for the erection of buildings to be let as shops and offices with perhaps a flat for the Secretary.

He expected that sufficient money would be left from the revenue derived from this source to reduce the memberships Subscription to say Rs. 1/50 for Colombo members and less for outstations.

He then referred to the system adopted a year or two ago of having Chairmen of Committees which had now passed the experimental stage and proved so very acceptable that it should be accepted as a permanent institution. He suggested that if considered necessary provision may have to be made in the rules for continuing this practice.

He next referred to an error in the Report and said that the reference to Rule 6 (e) (iii) under which two members had been struck off was incorrect and that it should read "struck off under Rule 6 (d)". With this amendment he commended the Report and Accounts to the House for adoption.

Mr. F. E. Loos proposed and Mr. A. E. Christoffelsz seconded the adoption of the Report and Accounts.

Mr. D. V. Altendorff said he wished to make a few comments before the Report and Accounts were adopted.



He first criticized the practice of having Chairmen of Committees without any provision for it in the Rules and expressed the hope that early steps would be taken to regularize this practice, a measure which he said was long overdue.

He drew attention to the fact that our membership was always in the region of 450 and expressed the view that unless we went back to conditions 15 or 20 years ago when the Union and the Club were run separately there would be no increase in our membership and our financial position would not be improved.

He next congratulated Mr. Wendt, the Hony Treasurer, on implementing a suggestion of his regarding the journal accounts which he said were now clearly set out.

The Report and Accounts were then adopted.

The President then vacated the Chair and Mr. E. L. Christoffelsz proposed and Mr. C. J. Van Alphen seconded that Mr. R. L. Brohier be elected Chairman pro-tem.

This was carried unanimously.

**President.** Mr. Brohier on assuming the Chair proposed the re-election of Senator R. S. V. Poulier as President of the Union. This was carried unanimously. Senator Poulier then resumed his seat and presided over the meeting.

**Hony : Secretary.** Mr. C. A. Speldewinde proposed and Mr. A. L. B. Ferdinand, seconded the re-election of Mr. W. G. Woutersz as Hony : Secretary.

Carried Unanimously.

**Hony : Treasurer.** Mr. D. V. Altendorff proposed and Dr. E. S. Brohier seconded the re-election of Mr. Ivor Wendt as Hony : Treasurer.

Carried Unanimously.

**General Committee.** Mr. A. L. Fretz, proposed and Mr. Noel Brohier, seconded the election of the following to be on the General Committee:—

**Colombo Members.** Mr. D. V. Altendorff, Mr. Rosslyn Koch, Dr. J. R. Blaze, Dr. E. S. Brohier, Mr. C. P. Brohier, Mr. R. L. Brohier, Dr. E. L. Christoffelsz, Mr. A. E. Christoffelsz, Dr. H. S. Christoffelsz, Mr. T. B. Collette, Dr. H. A. Dirckze, Mr. H. K. de Kretser, Mr. W. J. A. Van Langenberg, Mr. C. N. Ferdinands, Mr. G. V. Grenier, Mr. A. E. Keuneman (Snr), Mr. F. M. Keegel, Mr. W. A. R. Leembruggen, Mr. A. L. Loos, Mr. Frank E. Loos, Mr. C. J. Van Alphen, Mr. H. M. R. Poulier, Dr. R. L. Spittel, Mr. Douglas Jansze, Mr. C. A. Speldewinde, Mr. A. L. B. Ferdinand, Mr. D. W. Schokman, Mr. J. R. Toussaint, Mr. H. Vanden Driesen, Mr. E. N. Wambeek, Dr. L. J. O. Weinman, and Mr. H. O. T. Scharenguivel.

**Outstation Members.** Mr. H. S. Austin, Dr. V. H. L. Anthonisz, Mr. A. E. Buultjens, Mr. T. P. O. Carron, Mr. O. L. de Kretser (Snr) Mr. E. S. De Kretser, Mr. F. W. E. de Vos, Mr. G. F. Ernst, Mr. H. R. Kriekenbeek, Mr. Fred Poulrier, Dr. F. G. Smith, Mr. F. L. C. Vander Straaten, Mr. A. B. Demmer.

Carried Unanimously.

**Auditors.** Mr. C. P. Brohier, proposed and Mr. H. K. de Kretser, seconded the re-election of Messrs Satchithanada, Schokman, Wijeyeratne & Co, as Auditors.

Carried Unanimously.

The President then intimated that the only other item on the agenda was a collection in aid of Social Service Funds. When this had been taken, the Meeting terminated with a vote of thanks to the Chair.

## ADDRESS BY THE PRESIDENT

SENATOR R. S. V. POULIER, C.B.E.

*(Delivered at the Annual General Meeting 1956.)*

In presenting the Annual Report and Accounts it has become customary for the President to review the happenings of the Union.

Although their political significance properly falls outside our jurisdiction, most important of the events to us both socially and economically are the language changes; the first of these (early in 1955) were the government pronouncement that with certain exceptions *firstly*, the Senior School Certificate examination would from 1957 be held in Sinhalese and in Tamil and *secondly* that from 1962 the Government Clerical service examination would not be held in English. The "certain exceptions" covered the teaching of science and mathematical subjects, the cases of students who have learnt through the medium of English, and the treatment of English as a compulsory second language.

The effect of these changes (and those contemplated in the new "Sinhalese only" policy) will require many hours to go over covering such aspects as:

- (a) The effects on Burgher education.
- (b) The resultant effect on Burgher employment.
- (c) Is migration to Australia the only remedy?
- (d) What of the future of those who stay behind?
- (e) Should we not actively participate in the Government in order to try to modify proposals to some extent?
- (f) What should be our attitude towards the Tamil reaction on the "Sinhalese only" policy?

I intend to avoid politics and somewhat shortly (and therefore confusingly I fear) dwell on some of these subjects from non-political angles.

To study the social and economic implications of these proposals on the Burghers, a number of meetings were held in this room of our own standing committee for purpose of Education with representatives of the Burgher Association; the Burgher Education Fund and the Burgher Recreation Club. A joint memorandum was drafted which received the blessings of your General Committee. The four Burgher groups selected me to lead a deputation to the Prime Minister at Temple Trees. As a

matter of history only I record that at this stage an active political agitation commenced whose object was to change the then government policy of Sinhalese and Tamil as the National Languages of Ceylon into a "Sinhalese only" policy. At the time of our deputation to the Prime Minister this political issue loomed so large on the horizon that the idea of dissolution of Parliament and a reference to the country was in the air, the threatened ousting of Tamil from the category of a National Language and the active reaction it had provoked, made it easier for us to explain our own feeling on the abandonment of English as one of the National Languages. Despite this unhappy coincidence of the "Sinhalese only" agitation, the Prime Minister gave our deputation a long and patient hearing. He did not find himself in disagreement with us on many of the issues we raised, and agreed to discuss our ideas with the Minister of Education and the Cabinet.

I placed the views of the Burghers in regard to the relation of English before the Senate; before the Committee of the Ceylonese National League (formed for the retention of English) and before the Education Curriculum Committee with Mr. N. E. Weerasuria Q. C. as Chairman.

I would like to qualify these somewhat lengthy facts on language with a clear and categorical assurance that as we have always done in the past, we are ever happy to assist in the development and progress of Ceylon as a whole. Our main plea is that, as planned in India over a period of 15 to 30 years, the transition from English should be necessarily slow, that the rate of progress should be carefully assessed every five years by a competent Commission (in which Educationists and those doing Educational research must be included) and the deficiencies (e.g. want of text books or background Literature, availability of competent teachers etc.) remedied progressively and the results of these remedies examined by the next five yearly commission. Meanwhile every effort should be made to maintain as high a standard of English as possible.

In the view of some of us there is no justification for pessimism of the future on the score of language. There are many pointers to indicate this. For instance, we hear that people of position and influence pretending to support Swabasha, continue to see that their children enter the English stream or are taught English otherwise; other discerning persons, intensely aware of the political outlook, send their children to England for education, while actively supporting Swabasha theories in Ceylon. Yet another pointer is the now undisputed view that "foreign Capital is more necessary to Ceylon, than Ceylon is to foreign Capital". There will of course always be openings in the Diplomatic Services, in Banks, Estates Agency Houses and Shipping. All these presuppose a sounder knowledge of English than a compulsory second language alone can give, and it is obvious that this will place us again in the privileged position which we recently lost, partly owing to the present high general knowledge of English. If the "Sinhalese only" cry does nothing else, it will effectively shut out rural competition for Urban jobs for Burghers.

Will you let me refer to one other aspect of this very thorny problem of language and the medium of instruction. It appears to all of us to be a simple truth and eminently reasonable that the advantage of a knowledge of English should not be jettisoned until the Sinhalese language has expanded adequately and modernized itself to competently take the place of English; even then we (somewhat simply perhaps) urge that English is essential for contact with the outside world, for research etc. All these definitely are the counsels of prudence and our best friends, (outside the community) though openly preaching Swabasha, already know them and are surprised that we labour it so heavily with them; but they tell us confidentially, that prudence is a consideration but it is not the *only* consideration. Prudence and right thinking, they point out, led to the elimination of that great and upright stalwart of truth and correctness Mr. E. W. Perera. Would you have us, they say, accept your correct arguments and follow him. Would you Burghers not then be worse off than you are now? With "Sinhalese only" introduced overnight and with grave religious problems pioneered by a vote conscious rural population led by ayurvedic physicians, rural teachers and the noisy (almost professional) election workers, now at the Zenith of their power, with the general elections coming on in a fortnight.

The Ceylonese National League for the retention of English is positive that the transitory bloom of the new Nationalism will fade (as all things fade in this tropic land) and there will be a return to sanity and to English. Their chief concern is to maintain the correct climate till this time, so that too much damage, educationally and otherwise, will not have been done in the transition period of ebullient Nationalism, a nationalism which has already been proved in the west to be an out-moded concept which must yield to good Internationalism or at least to tolerant Co-existence.

This co-existence which yet seems so remote to us is really our great hope of the future.

Ceylon is emerging from its politically primitive stage and is endeavouring (with sincerity we hope) to abandon at elections, personalities, caste and religious bias. It will next have to give up the idea which pervaded our present civilization for centuries namely that if you did not agree with your neighbour you had to suppress him, dominate him or wage war against him; convert him forcibly to your religious belief; regulate his ideology, send him to a concentration camp or eliminate him.

In local politics these ideas recently produced a hysterical outburst in the editorial columns of a local magazine called "the Tamil" that the Sinhalese were contemplating physically wiping out the Tamil (genocide they called it) as then there would be no Indo-Ceylon problem, thus assigning also, a new meaning to the term Indo-Ceylon problem. Atomic weapons have however changed all these ideas in our life time

and as Pearson declared "we are now emerging into an age where different civilizations have to learn to live side by side in peaceful interchange".

When Ceylon does in full reality absorb and accept this new concept of co-existence then will we see the languages, English, Sinhalese and Tamil live and grow side by side as much as Christianity, Buddhism and Hinduism will abide each in its own frame.

You will observe that this idea of tolerant Co-existence is not an isolated thought. Mr. Gordon (the President of the European Association) mentioned it in a different form last night at the Annual Meeting of the Association, where he referred to it as progress from Independence to *INTERDEPENDENCE*, a process requiring restraint and tolerance between individuals and groups of nations.

I have brought here 6 sets of the Literature of the Ceylonese National League so that those who are specially interested may read them. They develop other useful lines of thought.

Before leaving this aspect of our activities I wish to refer to the fact that the representatives of the four Burgher organizations continued to meet to see if it were possible to find scope, common ground and means for assisting and improving the conditions of Burghers as a whole. There was difference of opinion with regard to details and method of procedure but the majority view was that a conference be summoned to discuss social and economic means to ameliorate the conditions of all Burghers. This is another large subject and of this I'd like to speak afterwards to those specially interested and explain my personal point of view.

In regard to Union activities you have a very full report before, you. The numerous leaks in the roof of this building have been closed the fence repaired and a wall rebuilt: one gate has been replaced and the garden improved. Much yet remains to be done.

Concerning Union finances—I sent out an appeal to all Colombo members who were paying less than Rs. 3/- per month and to all outstation members paying less than Re. 1/- per month; the response has been very encouraging particularly from outstations but some reminders have yet to go out.

This leads to the question of enlarging our membership. We have not yet been able to solve the difficult problem of how to attract to membership that larger group of persons who cannot afford to pay the Colombo Subscription but who will pay a smaller amount in order to associate themselves with the objects of Union Membership and attend perhaps each year the Annual General Meeting, St. Nikolaas Fete and Founder's day Celebrations and benefit from Scholarships for their children. I trust that if you have a solution you will bring it up at a Committee meeting, to which you will be gladly invited, if you do not happen to be on the General Committee.

In case you ask me what my own solution is, I would reply something like this, though possibly the directors and shareholders of the Building Company may think that I am taking too much for granted. My proposal is that the Building Company lease for 30 or 40 years the unused land at the back of this building to a new Building Company. Spread out on a more broad-based basis with a special allocation of shares to the Union and with a limitation on the number of shares which a member can hold; also possibly with a limit (say 10%) on the dividends, all surplus going to the Union.

The new Building Company to erect shops on the road frontage and office accommodation inside and upstairs, with perhaps a flat for the Honorary Secretary. The finances to be so arranged that after the normal lease rent to the present Building Company and other essential payments are made, sufficient money will be left to reduce the General Membership subscription to say Rs. 1/50 for Colombo and less for the outstations. While a rough "means test" will maintain or increase the present Colombo subscription for those who will use the Club facilities and hold office in the Union. The problem of planning and of financial wizardry for this new Commercial Building idea will fade into insignificance compared with the difficulty of finding another Willie de Rooy to work from day to day and carry out the building programme in a careful and economical manner.

We shall in future then suffer the psychological loss of the fellowship which can only be bred from giving and taking of subscriptions, donations and gifts, always used as a means to bring together people of good will. In exchange for this loss we can conserve and divert to useful channels that exhausting energy spent in collecting money which in some standing Committees (like those of Education, St. Nikolaas Home and Social Service) sometimes depress the hearts of the most valiant.

That, in short (very short I fear) is one solution and one which *must* work, if the personnel will emerge in the same way in which in our past history, some one has always come forward in a crisis and borne the heat and burden of the work.

The system of working through Chairmen of Standing Committees has continued to be a success in that it tends to make the executive action more broad based, divides the load of work, produces a freshness of outlook and induces those inevitable arguments which indicate a genuine and live interest in the matter under discussion.

A few sensitive souls there will always be who take these arguments too seriously (and too often as a personal affront) and sometimes stay out of our activities. I plead with them most earnestly to return to our work. We need them. May I urge them to keep in mind that it will be a dull world indeed if we always agreed with each other; also that psychologists now pronounce that too much agreement in society is the first sign of decadence and break up.

This system of Chairmen of Standing Committees has now passed the experimental stage, and should be accepted as a permanent institution. Some argue that the existing Constitution and rules are not opposed to this arrangement and that no amendments are necessary but one member feels keenly that the system is not so covered.

We shall all be grateful if the more legally minded members of the new General Committee can find the time to study the problem dispassionately and if necessary, prepare amendments to be presented at a meeting of the General Committee (if this is adequate) or at the next Annual General Meeting, if that is the proper course.

There is unhappily an excess of expenditure over income this year too; this gap will be reduced appreciably this year when the new voluntarily increased subscriptions come in. Most of these begin in January this year. Financial assistance is always welcome, but there may be others who wish to offer personal service and are sometimes too shy to do so. May I suggest that they write or see me personally and indicate what type of work they would like to do.

There is an activity that many of us like to see developed and that is some kind of sub Committee under the Social Service or other Standing Committee which will interest itself in securing employment for younger members and the children of members. My mind particularly turns to estate employment not only as creepers or as assistants but also as chief clerks, clerks and stenographers. On the girls' side they could prepare lists of those who wish to join the nursing profession in its various branches. There are more humble occupations which can also be covered.

I would earnestly appeal to those better placed who can secure the necessary contacts to write in and offer such assistance as they can give, and not wait till the Sub Committee comes to them.

I cannot conclude this report without reference to some of the needs of the Union. These chiefly are offers of Building Co. shares to the Union (free or for sale). We need more. Also special donations to the Educational Committee, to the St. Nikolaas Home and the Social Service Committee. We also need a record reproducer and a new piano.

My grateful thanks go out to the Secretary and the Treasurer and to the Chairmen and Secretary of Standing Committees; also to that large group of others who cheerfully gave up their leisure to advance the purposes for which the Union was formed.

THE DUTCH BURGER UNION  
OF  
CEYLON

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ANNUAL REPORT  
AND  
ACCOUNTS 1955

# THE DUTCH BURGHER UNION OF CEYLON

## ANNUAL GENERAL MEETING

The 48th Annual General Meeting of the Union will be held in the Union Hall, Reid Avenue, on Saturday, 24th March, 1956 at 6 p.m.

### BUSINESS:

- (1) To Read the Notice convening the Meeting.
- (2) To Read and, if approved, to confirm the Minutes of the last Annual General Meeting.
- (3) To consider and, if approved, to adopt the Annual Report and Audited Accounts.
- (4) Election of Office-Bearers :—
  - (a) *President.*
  - (b) *Hony. Secretary.*
  - (c) *Hony. Treasurer.*
- (5) Election of General Committee.
- (6) Appointment of Auditor.

N.B.—Attention is drawn to Rule 7 (f), which reads as follows:—

“No Member whose subscription shall be three months in arrear on the first day of the month in which the meeting is held shall have the right to vote at such meeting”.

A collection will be made at the end of the meeting in aid of the Social Service Fund of the Union.

The General Committee will be “At Home” to Members and their families after the meeting.

W. G. WOUTERSZ,  
*Honorary Secretary.*

Colombo, 2nd March 1956.



## FORTY-EIGHTH ANNUAL REPORT 1955.

Your Committee has pleasure in submitting the following report for the year 1955.

**Membership:**—The number of members on the Roll at the end of 1955 was 452, as compared with 449 on the 31st December, 1954.

As at 1st January, 1955	...	449	
No. of members re-elected	...	4	
No. of members joined	...	17	470
<hr/>			
<b>Less:—</b>			
Resigned	...	12	
Died	...	4	
Struck off under Rule 6 (a) (iii)	...	2	18
<hr/>			
			452
<hr/>			
These are distributed as follows:—			
<b>Colombo Members:—</b>			
Paying Rs. 3/- per month	...	203	
" Re. 1/- per month	...	47	
" -/50 cts per month	...	27	277
<hr/>			
<b>Outstation Members:—</b>			
Paying Re. 1/- per month	...	110	
Paying -/50 cts. per month	...	48	158
<hr/>			
Out of the Island	...		17
<hr/>			
			452
<hr/>			

**General Committee:** Twelve meetings and one special meeting were held during the year. The average attendance at these meetings was 15. The Committee deliberated on the various activities of the Union and on wider issues affecting the Community.

### Work of Standing Committees

- (a) **Committee for Ethical & Literary Purposes:** This Committee was under the Chairmanship of Mr. R. L. Brohier. Five lectures were arranged,—Mr. St. Elmo Wijeyekoon on "Australia"; "New Zealand" by Miss M. E. Westrop, "Japan" by the Rev. Graham Martyr; Dr. Kandasamy on "The Eclipse" and Dr. A. L. S. Cherzer on the "World Health Organization". The President of the Union also gave a Film Show on "Wild Life". It is unfortunate that the attendance at these lectures was not better,

( 2 )

The Journal edited by Mr. R. L. Brohier and the monthly Bulletin presently edited by Mr. G. V. Grenier continue to appear regularly. It is much to be regretted that members who are in a position to write on subjects of interest to the Union make so little use of the Journal.

- (b) **Committee for Social Service:** This Committee continues to do good work under the Chairmanship of Mr. C. A. Speldewinde, assisted by its enthusiastic Secretary and Convener, Mrs. Ruth Kelaart. It met ten times during the year.

From the funds collected by this Committee, monthly allowances are paid to needy families and for this purpose alone it is estimated that on the average a sum of Rs. 172/50 is expended monthly. This represents only a small percentage of the numbers in need of help. The members of this Committee pay visits to the families assisted from these monies.

A Students' Concert was held in aid of this work and helped to raise much needed funds. The sum realized was Rs. 309/10.

The annual Christmas Treat and distribution of hampers which took place on the 22nd December was a great success. The amount collected for this purpose was only Rs. 340/- whereas a sum of Rs. 436/63 was expended.

- (c) **Committee for Recreation, Entertainment and Sports:** Several Members' Evenings and Dances were organized by this Committee, all of which proved very popular.

Efforts are being made to raise funds for the purchase of a piano as the Union does not at present possess any form of usable musical instrument.

Mr. W. A. R. Leembruggen who had officiated as Chairman of this Committee for some time resigned in the course of the year. Mr. H. O. T. Scharenguivel, Secretary and Convener of this Committee succeeded him. Mr. Vernon Kelly was appointed Secretary and Convener. They, together with an enthusiastic Committee have to be thanked for the success of the functions arranged throughout the year.

- (d) The annual Fete on St. Nikolaas' Day which drew a record number of children proved most successful. The Committee which was responsible for this and the Founder's Day Celebrations deserve a special meed of praise.

- (e) **Committee for Genealogical Research:** This Committee under the Chairmanship of Mr. H. K. de Kretser (and during his absence out of the Island, of Mr. G. V. Grenier) and with Mr. J. W. Wambeck as Secretary and Convener has continued to render very valuable service to the Union and its members, both in scrutinising the applications of prospective members and

in supplying genealogical information. Mr. D. V. Altendorff's assistance to this Committee has been invaluable.

- (f) **Committee for Increasing Membership:** This Committee, under the Chairmanship of Mr. G. V. Grenier with Mr. J. W. Wambeek as Secretary and Convener, works in close liaison with the Genealogical Committee and meets at the same time as that Committee.

They have met six times during the year, the average attendance was four, the total strength of the combined Committees being nine. Potential members were written to but the response has been poor.

This Committee recommended to the General Committee that the Review of the Early History of the Union by Mr. W. E. V. de Rooy be revised and reprinted and sent to all potential members with the Statement of the Aims of the Union. This recommendation was adopted.

- (g) **Historical Manuscripts & Monuments:** This Committee has taken up with the authorities the question of the mis-use of the Dutch Church in the Jaffna Fort and steps were taken to maintain it as an historic monument.

- (h) **Education Committee:** Mr. A. E. Keuneman as Chairman and Mr. I. L. Ferdinands as Secretary and Convener have worked zealously in carrying out the functions of this Committee, which met 12 times during the year.

A deputation consisting of representatives of this Union and of the other Burgher Associations, under the leadership of your President, saw the Prime Minister on the question of Swabasha and how it affected the Burghers and was accorded a patient hearing.

The Education Committee is responsible for assisting needy students with tuition fees facilities fees and books for which large disbursements have to be made, and as its funds are at a very low ebb your generous support is earnestly sought.

This Committee continues to hold its annual examination for the Sinhalese Prize.

- (i) **St. Nikolaas' Home:** This Committee has held 12 meetings with an average attendance of 6 members under the Chairmanship of Mr. A. E. Christoffels with Mr. C. P. Brohier as Secretary and Convener. The number of residents in the Home varied between 13 and 14, while accommodation is available for 20. The consequent loss of income has caused a deficit in the running of the Home. The reduction of the minimum age for residents from 60 to 50 years has not resulted in any increase in the number of applicants for admission.

Miss Clara Ebert, one of the original residents, died on 25th September. This was the first death in the Home. In her memory Mr. C. M. Jennings donated a sum of Rs. 500 to be held in reserve and used in an emergency for the relief of any needy resident requiring medical comforts.

The labour of running this Institution naturally devolves on the Matron, Mrs. Isabel Modder, who has given much time and enthusiasm to its organisation. There are many problems which we yet have to face. It will help the Committee if more members will take an interest in the Home and visit the inmates.

To the Lady Visitors and to the Honorary Medical Advisers—in particular, Dr. Eric Brohier—thanks are specially due.

- (j) **Committee for the purpose of Finance:** This Committee has met 9 times with an average attendance of 7, under the Chairmanship of your President with Mr. H. C. I. Wendt as its Secretary and Convener.

An estimate for carrying out urgent repairs to the building was obtained which amounted to about Rs. 4000/-. This estimate is now receiving the consideration of the Buildings Co., Minor repairs have been effected at a cost of Rs. 488/64. The Balance Sheet and the Income and Expenditure Account as at 31st December, 1955, are appended to this report.

Since the General Committee decided that the Hall could be engaged for private functions it was hired on two occasions during the year.

**W. G. WOUTERSZ,**  
Honorary Secretary.

Dutch Burgher Union,  
Reid Avenue, Colombo.  
2nd March, 1956.

## The Dr. de Hoedt Medical Scholarship Fund.

This is an endowment fund which was started in 1920 through the generosity of the late Dr. James William de Hoedt.

The object of the fund is to provide assistance for the sons and daughters of members of the Dutch Burgher Union, living or deceased. It is exclusively devoted and limited to those who enter for a medical education to qualify in medicine and surgery.

From 1925 there has been a steady flow of assistance from the fund and many a young man and woman owe much to the generosity of one who, perhaps, in founding this trust was moved to do so by the difficulties he himself had to undergo as a medical student.

It might be of interest to state that since its inception nineteen students have been given assistance, and during the year 1955, three students continued to receive help and one new student aided. The total payments made on account of these candidates up to the end of 1955 amount to Rs. 18,840/75, no mean achievement when it is remembered that the original capital of the fund was a little more than Rs. 7500/-.

The financial position of the fund as on 31.12.55 is as follows :—

Invested in Ceylon Govt. Nat. Dev. Loan 2½% ...	1,000 00
Invested by mortgage bond on Colombo Property at 7% ...	12,000 00
Cash in the State Bank of India ...	2,004 57
	<u>15,004 57</u>

There is no provision in the terms of the trust for the repayment of any sums spent on those who are aided, but the Trustees are not precluded from accepting contributions from grateful persons who have benefitted from the fund and are now in a position to make some return.

D. V. Altendorff

F. E. Loos

E. S. Brohier

Trustees.

2-3-56

## THE DUTCH BURGER UNION OF CEYLON.

### Income and Expenditure Account for the Year Ended 31st December, 1955.

EXPENDITURE		INCOME	
	Rs. cts.		Rs. cts.
To Salaries and Wages	...	By Membership Subscriptions	...
" Bonus to staff	...	" Entrance Fees	...
" Contribution to Staff provident Fund	...	" Bar Proceeds	...
" Collector's Commission	...	" Other Income:—	...
" Collector's Travelling	...	Rent Receivable	360 00
" Rent	...	Telephone	139 10
" Electricity	...	Sundry	320 68
" Gas	...	Profit on Billiards	...
" Telephone	...	Profit on Cards	...
" Licence Fee	...	Excess of Expenditure over Income	...
" Postage and Telegrams	...		
" Printing and Stationery	...		
" Newspapers and Periodicals	...		
" Repairs and Renovations	...		
	8,964 80		9,421 50
	285 00		34 00
	156 00		6,771 58
	285 80		
	120 00		
	2,915 04		
	1,202 79		
	97 15		819 78
	642 95		830 30
	31 50		55 50
	677 87		519 07
	1,295 10		
	80 00		
	192 63		

# LORENZ

AND

# HIS TIMES

BY

J. R. TOUSSAINT

Concluded.

Two earlier instalments will be found in

Vol. XLV. No. 4, October 1955

Vol. XLVI. No. 1, January 1956

## Public Tributes

### XIII

Very high tributes were paid to Lorenz by the Bench and the Bar, At the first sitting of the full Appeal Court since the death of Mr. Lorenz, Sir Edward Creasy, addressing the Court, said :—

“It is the wish of the Judges to express our sense of the loss which the Court has sustained, and our abiding admiration of the distinguished Advocate of whose presence and assistance we are now deprived for ever. So large an amount of the business before this Tribunal was conducted for many years by Mr. Lorenz that, without him, the Court seems maimed of its most important elements. And it was not merely the amount of business conducted by him, but in a far higher degree the manner and spirit in which he conducted it, that made the Bench regard and respect him as a worthy leader of the Bar. Always master of his facts, lucid and clear and scrupulously accurate in his statements of them he was also skilful and forcible both in marshalling and urging his own arguments and in controverting or eluding the points of those of his adversary. At the same time he never suffered his disputation to degenerate into either wrangling or quibbling. He was eminently logical and when the demerits of his case stopped him from further reasoning he ceased to talk.

“To these intellectual gifts Mr. Lorenz added an extensive and sound knowledge of both English and Roman Dutch Law. His thorough acquaintance with the latter was peculiarly valuable in this Court, where some, if not all of the Judges are generally men trained at the English Bar, to whom it is a great advantage to be frequently reminded of the numerous differences between English and Roman Law—differences in which the Roman Law has in general so great a superiority. Of Mr. Lorenz’s skill in obtaining verdicts I had not so good opportunities of judging as you, gentlemen, who were so often his coadjutors in the District Court. But I have several times heard him conduct criminal cases in which he had been especially retained here, and noticed and admired the tact with which he cross-examined, and the ability of his addresses to a jury.

“Altogether I would say of him what I remember to have heard said of a celebrated Advocate at home. I once asked Lord Denman his opinion of Mr. O’Connell as a Counsel. Lord Denman replied, “I will tell you not only my opinion but that of Lord Plunkett, who had very full means for estimating him. Lord Plunkett said that he never knew O’Connell at the Bar miss a good argument or use a bad one.” I can unhesitatingly affirm the same of Mr. Lorenz. I do not mean to depreciate in the least the abilities and zeal of those present before me but I am sure you will agree with me in feeling that the death of our esteemed friend Mr. Lorenz has created a void which can hardly be filled up in Ceylon for many years to come if ever.”

Sir Richard Morgan replied on behalf of the Bar.

This is what Leopold Ludovici, who knew him very intimately has to say of him :— "Of the influence of his life—and that influence has permeated through all classes and ranks of his countrymen there is abundant proof—it is as yet too early to speak, but of one thing we may be certain that his power for good has not ceased with his death. His efforts for the advancement of his race were not only sincere and disinterested but were inspired by confidence in their ultimate success. He was not the demagogue who sought to ride at the head of a mob. Indeed, he abhorred nothing more thoroughly than that levelling spirit of the age which was spending itself in efforts to reduce the great and the noble to the standard of the low and the mean. His high purpose was to elevate the low, to a level with the already achieved greatness of the time. Despising the cant and the hypocrisy of the day, he perhaps incurred no little displeasure from those who are accustomed to expect the outside trappings of religion more ostentatiously displayed ; and in consequence many more disposed to discover an entire absence of piety in his character. But from our intimate knowledge, especially during the latter days of his illness, we are in a position to assert that those who hold this opinion do him grievous wrong. If beset with doubt on some points of dogmatic Theology, let us remember that the greatest conflict of opinions has existed on these points from the earliest times, nor let us judge harshly of him for an infirmity under which some of the greatest minds of the age have yielded, but let us rather rejoice in the broad Catholic spirit of his faith, which enabled him to look with hope to a life beyond the grave through the great atonement."

During the latter part of 1874, Sir. Richard Morgan, the most intimate friend of Lorenz, had a melancholy duty to perform. A portrait of Lorenz had been painted in England to be hung in the Municipai Council of Colombo. As the closest friend of Lorenz, Sir Richard Morgan was requested to unveil the portrait, which he did in the following words, slightly abbreviated.

"Three years have elapsed since he, whose picture I have unveiled, passed away from us ; and yet the grief which his countrymen feel for his loss is as fresh now as it was on the morning of the 9th of August, 1871, when the intelligence first reached us that Charles Lorenz was dead. He was indeed a man of whom his country might well be proud. His versatile genius, his brilliant accomplishments, his public and private virtues, endeared him to his friends and commanded the respect and admiration of all who knew him. Many recollect the time when as a school-boy, he shewed signs of great promise which were amply realized in after-life, brief as was the career allowed him. From the lower school of the Colombo Academy—the *Alma Mater* which he loved and was proud to the latest day of his life and which is, in its turn, rendered illustrious by his career—he rapidly rose to the highest place, winning prize after prize and yet he so charmed all by his kindness of heart and joyous disposition that not one of the many students with whom he competed and whom he left far behind him in the race, felt the slightest jealousy of him or grudged his success.

"We next saw him enter the legal profession of which he was without exception, the brightest ornament. His careful and extensive study of the law, his untiring industry, his quick perception, his capacity for mastering details, his conscientious advocacy, his chaste and persuasive eloquence, soon secured for him a foremost position at the Bar. Forensic conflicts are but too apt to provoke and foster angry passions, but it was simply impossible for anyone to quarrel with our friend. A ready joke, a good natured compliment, soon restored his opponents to good humour, and those who suffered most in conflict with him felt nevertheless the greatest admiration for him

"When the seat of the member representing the Burgher community became vacant in 1856, the choice of his countrymen pointed to our friend as the proper person to represent their interests in the Legislative Council. No one was better fitted by his general attainments and accurate knowledge of the country and its wants to occupy a seat in the first assembly of the country. The statesman who then sat at the helm of affairs knew his merits, and he was the first unofficial member to whom was accorded the distinction of introducing and carrying through his own measures. His public efforts in Council to secure good laws and the equal rights of the different classes of the community are well known to you—they are now a matter of history—but no one can know the very valuable counsel and assistance I received privately from him in preparing legal enactments during the time it was my privilege to have him as a coadjutor in that assembly. The political differences which led to the resignation of the unofficial members in 1864 drove him also from the Council. The men who left us then were all eminently fitted to guide the counsels of the country and to promote its advancement and good government, but I am sure I am only giving utterance to their feelings as well as my own when I state that the loss of Charles Lorenz's services, skilled as he was not only in the general questions of policy which arose for discussion from time to time but in the practical working of the laws, was in every sense of the word a public misfortune.

"Forced by his convictions to resign his seat in the Legislative, our friend was too public-spirited to grudge his country his services in an arena, humbler it may be, but not the less useful on that account. He joined the Municipal Council when it was first established and those who understand the difficulty of inaugurating a new institution and of framing laws and regulations for its successful working will readily appreciate the value of the services rendered by him to the Municipality. It is right and fitting therefore, that, in addition to the testimonial set on foot to commemorate his memory, his picture should be set up in our Town Hall.

"I have not yet adverted to our friend as a writer. He had hardly left school when we were surprised and delighted by the articles in *Young Ceylon* bearing the well-known initials "C. A. L." There was a freshness and a raciness in his writings, a rich vein of wit and humour running through them, and a perspicacity and masculine vigour

of style that shewed as great promise in him as a writer as he had then given as a scholar. Shortly after he joined the profession, he entered the list of public journalists. Opinions may be divided as to the prudence of this step when as a rising advocate, he had professional work sufficient to absorb his time and energies, but there can be no question as to the purity of motive by which he was actuated. He cared not how little he spared himself if he could advance the interests of his countrymen; he felt that a journal of their own, conducted by men born and educated in this Colony, would be one powerful means of securing this object, and with him conviction and action were synonymous terms.

"Some may complain of the policy pursued by him, others of the language he used at times, but none can deny to him the tribute of having been a correct, chaste, and elegant writer. His clear perception of his subject and close powers of argument always commanded respect, whilst the rich vein of fun and humour which ran through his writings secured the attention and the delight of his readers. Whenever Christmas came round, and relations and friends met to express to each other the glad wishes of the season, the Christmas Supplement of the *Examiner*, the mock Council debates, the rich songs and richer jokes with which they abounded, and his inimitable pen-and-ink sketches, the gift he had of hitting off a person at almost the first view and perpetuating his peculiarities and idiosyncrasies gave us no end of merriment and joy. Some of us formed the subject of his burlesque, but we enjoyed it not the less on that account, so utterly free was it from all malice, or anything calculated to give pain. There was hardly any pursuit to which he applied himself on which he did not achieve success; whether we view him as a scholar, a writer, a speaker or a lawyer.

"But it is not fitting that on this occasion I should speak of our friend as a public man only. It was in private life and in the exercise of social virtues that he most excelled. When can we cease to miss his genial manner, his bright countenance, his merry laugh? When can we forget the thrill which his presence always inspired in our social circles? Where can we look for the warm heart and open hand ever ready to feel for and assist those who went to him for help. Not alone to his friends and dependents were his sympathies and charities extended. His munificent offer to provide for the ragged children of the town and to endow for their use a valuable property at a time when he was comparatively commencing life, an offer which fell through from no fault of his, is but one of many illustrations of his warm heart and large charities.\*

"It was whilst in the midst of this bright and useful career—happy himself and making others around him happy—that he was suddenly stricken down. His unceasing exertions in the exercise of his profession and in his pursuits as a journalist proved a drain upon him which

\* The reference here is to Lorenz's house, "St. James" Union Place.

not even his strength, naturally great, his spirits, ever buoyant, could withstand. His brain and energies were always in a state of tension. From the commencement there was reason to fear that his illness would prove fatal, but he clung to life, and after some months of suffering, seemed to rally for a while and become able even to attend to business. But the dart had been too deeply fixed and he began to sink again. It was, then, but too evident that the silver chord would soon be loosed, the golden bowl broken, the pitcher broken at the fountain, the wheel at the cistern. Some of the most painful and yet not altogether unpleasing recollections of his life are associated with my interviews with him during the long interval between his illness and death. He used to speak feelingly of his past, the plans he had formed for the future, and his bitter disappointment that he could not live to carry them out.

"What added to his grief was the conviction which he entertained from the commencement of his illness that, had he placed less dependence on his own strength, had he been more moderate in the exercise of his energies, he might have had a longer life. He lingered for months, but the end imminent from the first, though seemingly averted for a time, came at last, and he, the loved of all, passed away from us. The language of eulogy is natural on occasions like this, but I am certain I am not over stepping the bounds of truth when I say that the intelligence of his death, though long expected, when it came cast a deep gloom in every household of his countrymen. We felt that we had lost a very dear friend, a loss which never could be compensated or adequately supplied. Those who were not bound to the country by the ties of birth could not be expected to feel the same intense sorrow; but all, high or low, who had known him, had heard of him, or had read his writings, felt that a great man had that day fallen in Ceylon."

## Conclusion

These tributes may fittingly close with the following extract from the Journal of the Ceylon University Association for October, 1907, in which a sketch of Lorenz's life written by Francis Beven, appears:—

"Lorenz's life needs to be studied and pondered over especially at this time when our able men, with rare exceptions, are so immersed in professional work, money-making, or selfish indulgence that they shirk their public duties. Though he was the busiest lawyer of the day, though he had numerous other interests—literature, art, music, sport &c., he did not hesitate to throw himself into public life with enthusiasm. He was not afraid of risking success in a jealous profession by taking on himself the responsibility of owning and editing the *Ceylon Examiner*, then a most influential paper. His purse as well as his personal service were at the call of every public movement and of the poor and needy. He laid the foundation of that true patriotism which saw in every Ceylonese, independent of race, religion or caste, a brother, and deemed the service of our Mother-land of Ceylon the highest of all services. His life will not have been written in vain if it helps to revive that ideal and stimulate our youth to consecrate their energies to her service."



## The Homes of Lorenz.

### XIV.

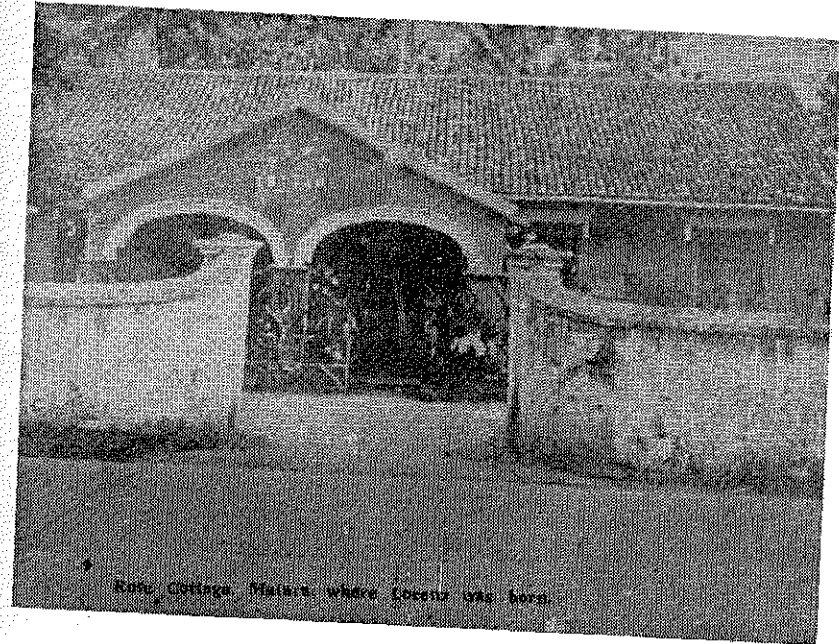
Many names of places acquire a special significance from their association with the lives of celebrated persons. Stratford-on-Avon would have hardly found a place on the map had it not been the birthplace of Shakespeare. While obscure places acquire names from association with great persons, places that already possess some claim to recognition receive additional lustre for the same reason. Kitchener of Khartoum. Arnold of Rugby, the Maid of Orleans and with due reverence, Jesus of Nazareth, furnish apt illustrations. When towns or villages in which great persons were born or acquired greatness are thus immortalised, a strong element of human interest is furnished by the homes in which they lived and the scenes familiar to their eyes in their daily round of duty.

Matara has many claims to public recognition, but none greater than the fact that it is the birthplace of Lorenz, 'The greatest Ceylonese of all times' first saw the light of day at Rose Cottage, which is situated about half a mile from the Matara Fort, on the right bank of the Nilwala-Ganga. It is a single-storeyed house with a fairly large compound reaching to the river, which at this point is bifurcated by Medagoda, the picturesque piece of land on which now stands the residence of Mr. A. L. B. Ferdinand.

Some years later, the family moved to "Lodge Harmony" the large and commodious two storeyed house which adjoins "Rose Cottage". "Lodge Harmony" was equipped with a double drawing room and a large number of large lofty and well-ventilated rooms. A sketch of one of the rooms appearing in this issue explains how "Lodge Harmony" acquired its name, for one of the daughters is seen playing on the spinet, the forerunner of the piano, another on the harp, and the youngest Charles Ambrose himself on the flute, on which he was a most skilful performer. The parents are seen listening, the quaint costumes of the period and the furnishing of the room giving an added charm to the picture.

To quote from Digby's sketch of Lorenz : "Whenever it was his good fortune to escape from the incessant calls of business and take a holiday, he enjoyed no journey more than one that had a visit to Matara for its object. Returning after an interval of many years he would walk out in search of the familiar old places and old faces of his boyhood days, and with the eager relish of a boy just let loose from school would he revisit scenes and recall memories which seemed to be ever present in his mind."

We may be sure that in these rambles, the rooms and the grounds of his old home "Lodge Harmony" had a prominent place. As showing how strong a hold the historic old house had on the popular imagination, Mr. E. H. Vanderwall relates that many years ago, when he



was a school-boy in Matara and when teachers and teaching methods were not up to the high standard of modern day requirements, "meaning books" were in great demand. The master demanded the meaning of "Lodge" and directed his question at one of the boys, who later attained a prominent position in public life. With a ready smile of assurance, there came the instant reply "Harmony" !

When Lorenz was a student, his long room in Mr. John Driberg's home which was near the Colombo Kacheheri, was well known to his numerous friends. It was in this room that Lorenz's band met for practice. Before Lorenz left for England he lived at a house in Sea Street, which was then a respectable residential quarter of Colombo. Commerce and the claims of the harbour have made it now rank among the items of disappearing Colombo. The house belonged to Mrs. Lorenz. When Lorenz lived in England he took lodgings in Kensington Gardens and Hyde Park. Probably he lingered as one sometimes does near Kensington Palace, the home of Queen Victoria in childhood, or sat on a seat by the Round Pond watching the toy argosies making their perilous voyage to the opposite shore.

There is an old Sinhalese saying that 'happy is the man who is born at Matara and bred at Kalutara.' Lorenz must have been happy that he was born at Matara and had his well known holiday home at Kalutara. The grounds cover an extent of about nine acres, but part of these are now used as a Government Excise Warehouse. "Teak Bungalow" was originally known as "Mount Layard" and belonged to Charles Edward Layard of the Ceylon Civil Service, father of Sir C. P. Layard, Government Agent of the Western Province. Charles Edward Layard, who at the age of 20 married Barbara Bridgetina Mooyart, a lady whose ancestors came out to Ceylon in the Dutch Service, and by whom he had 26 children, occupied "Mount Layard" during the period 1808 - 1814 when he was Collector of Kalutara.

The property still belonged to him in 1825 when Bishop Heber visited Ceylon for Mrs. Heber's journal refers to "Culture, where in a very pretty bungalow belonging to Mr. Layard, commanding a beautiful view of the river and sea we breakfasted". Perhaps memories of "Mount Layard" had a place in the good Bishop's mind when he wrote his oft-quoted lines:—

" Where every prospect pleases  
And only man is vile".

Shortly after the death of Charles Edward Layard, Lorenz bought the property and renamed it "Teak Bungalow". Along with this property Lorenz also bought some adjoining lands and paddy fields and appointed as Superintendent his nephew, Edwin Poulier, who maintained them in excellent condition. Every year for six weeks during

the Easter recess Lorenz resided at "Teak Bungalow", dispensing hospitality to his many friends. Among his particular Kalutara friends were the two Van Cuylenberg's the Medical Officer and the Head Master of the Government Boys' School at Kalutara. The former was the father of Sir Hector Van Cuylenberg and the latter the father of Arthur Van Cuylenberg, Inspector of Schools. F. S. Thomasz, the well known Kalutara Proctor, was also an intimate friend and a frequent visitor at "Teak Bungalow". In addition to the Easter Recess, Lorenz spent nearly every week end at "Teak Bungalow" entertaining his friends with shooting parties, and giving his numerous nephews and nieces a good time.

There are sketches of Dr. Van Cuylenberg, his daughters, Cornelia, who married Abraham de Saram and Ada Rosella, who married John Koch, Eliza Juliet Labrooy, Lorenz's housekeeper, who married Cecil Morgan, Emily Labrooy who married J. F. Lorenz, Junise Eddy Poulier and his sisters, F. S. Thomasz, and finally Richard Morgan, a distinguished visitor from Colombo. Eliza La Brooy had no doubt occasions on which she deemed it necessary to offer salutary advice or objections to procedure. She is shewn lying on an easy chair reading Mrs. Caudle's lectures.

Flying foxes still abound in "Teak Bungalow" and its neighbourhood and destroy the produce of fruit trees. So they did in the days of Lorenz, to judge by a sketch with the following verse by Lorenz :—

One Emma and two Alices  
Leaving pleasures and palaces,  
Are observing Edward Poulier  
Shooting at a Vowlia.

An old resident who has a clear recollection of Lorenz and his visits to "Teak Bungalow" has supplied the following additional details. Lorenz frequently visited "Teak Bungalow" for week-ends, travelling by stages in his charabanc with two gray horses, and accompanied by a multitude of nephews and nieces. Almost invariably on the day of arrival a lady, who was previously notified, supplied a string-hopper breakfast. This breakfast was served in the large dining room and the guests were seated on mats used for drying paddy. Lorenz also sat on a mat at the head of the party. No knives, spoons or forks were used at the repast, the use of fingers being *de rigueur*. The walls of "Whist Bungalow" were decorated with sketches by Lorenz of his numerous friends, Christoffelsz de Saram, District Judge, Dr. Van Cuylenberg, etc.

During his last illness Lorenz spent a good deal of his time at "Teak Bungalow" hoping to derive some benefit from its far-famed climate. Here it was that he wrote the third volume of his Law Reports. He owned the land on which "Teak Bungalow" stood and the opposite block which was planted with coconut, also the surrounding paddy fields. Haltota Veda, a native doctor for whom Lorenz

appeared successfully in a case repaid him by cultivating his fields free. Later Haltota Veda was made an Arachchi on a recommendation from Lorenz to Layard, the Government Agent. "Teak Bungalow" was for some time used as the official residence of the Assistant Government Agent, Kalutara. Later an attempt on the part of the Government Agent to acquire the property failed, the Appeal Court holding that it was not required for a public purpose.

Before Lorenz moved to his well-known and historic residence Elie House, he lived for some years at "Gatherum" which is situated at Maradana and had the seclusion of a house in the heart of a forest. The name is no doubt derived from the fact that Lorenz had numerous friends and he used to gather 'em for convivial meetings at this house.

Elie House, Lorenz's next residence was purchased in 1858 for £2,500 from Mrs. Angela Brown, who had bought the house the year before from Philip Anstruther of the Civil Service. At this time the property consisted of a little over 3½ acres and was sold to Mr. Anstruther for 300 rix dollars. Mr. Anstruther added to it during the next six years and gave it the name of Elie House in honour of his family, for he was the grandson of the Third Baronet of Elie House in the County of Fife. Among those who lived here subsequently were Sir Emerson Tennant, who succeeded him as Colonial Secretary in 1845. George Wall, Sampson Rajapakse, and Sir Solomon Dias Bandaranaike.

Near the gates of Elie House there stood a small house known as "Elie Cottage". When George Wall met with his financial reverses, he showed the true greatness of his character by electing to live at "Elie Cottage" from which the broad drive leading to "Elie House" could be seen. It was the reversal of the principal, "From Log Cabin to White House", and was a difficult situation, but George Wall was a great man and stood the test nobly.

"Elie House" had a great boundary wall, erected under the personal supervision of Edwin Poulier when Lorenz was in occupation. Like all historic memoirs, the house had its ghost, supposed to be that of Philip Anstruther, and a lady visitor relates having seen it. The house used to be crowded every morning with people of all denominations whose cases Lorenz won or whom he had assisted in different ways.

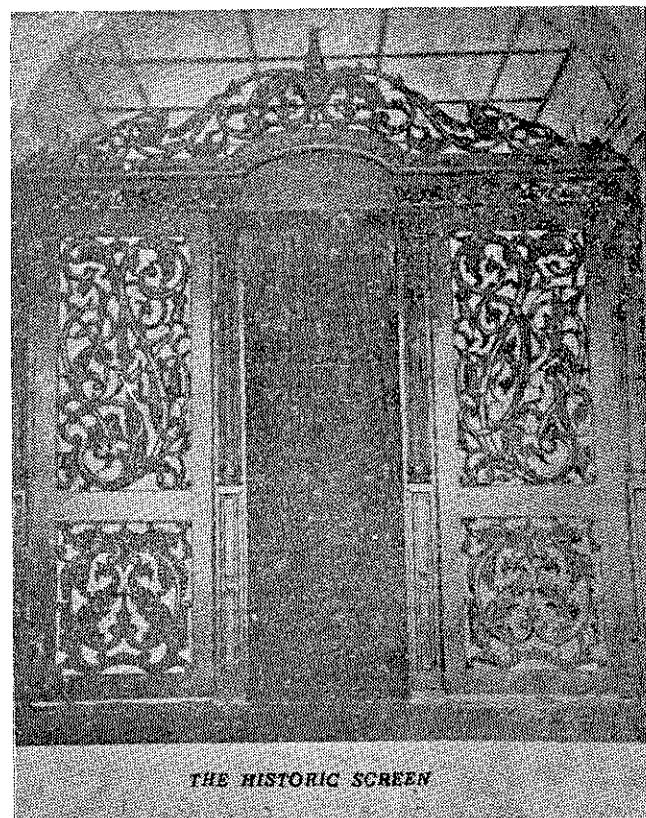
On the 8th of July, 1868, Lorenz celebrated his thirty-ninth birthday, and Samuel Grenier started a paper to make a presentation to Lorenz, to which nearly the whole of the Bench and the Bar of Colombo contributed. The amount collected was £59 and a gift consisting of the following articles was bought for £54, the balance being handed in cash with the gift a gold watch with a suitable inscription, a gold chain, a gold pencil case, and a gold seal with the initials C.A.L. It is believed that some of these articles are still in possession of a member of the Community. There was a stone at the entrance to one of the rooms at "Elie House" with the inscription "Stads Wag

A 1702 ". This stone was probably brought from the Fort by Lorenz when the Dutch Fort was dismantled and the stone set up in "Elie House".

When the rate of exchange was ten rupees to the pound, Lorenz bought "Elie House" in 1858 for £2,500. The property next went in 1874 to Mudaliyar Sampson Rajapaksa who paid Rs. 33,000 for it. In 1902 the Ceylon Government bought it from his son Tudor Rajapakse for Rs. 151,000 for the purpose of a supplementary reservoir for the town of Colombo. It will thus be seen that the Government paid six times more than the sum paid by Lorenz 44 years earlier.

"Karlsruhe" the last home of Lorenz, has pathetic associations. The property originally consisted of two blocks of land which covered an extent of 11½ acres and was purchased by Lorenz from Dr. Dickman and Wambeck. Lorenz was in broken health when he acquired the land and built on it a spacious house. He came into residence early in 1871, but "Karlsruhe" was his home only for a few months, for on the 9th of August of that year his great spirit took its flight. "Karlsruhe" was gifted to Eliza La Brooy, the constant companion and friend of Mrs. Lorenz. The land was subsequently cut up into blocks and sold, five acres being bought by the Methodist Mission. It is now the home of Wesley College.

An interesting feature in the house is the historic screen separating the drawing room from the dining room. It is believed that the monogram L. K. appears in one of the panels, while the other panel bears only the letter K. The whole screen is of satinwood with a background in the traditional acanthus pattern.



THE HISTORIC SCREEN

**A Lorenz Bibliography**

XV.

It is not claimed that this Bibliography is complete. It was prepared by the late Mr. L. E. Blazé and is as full as can be expected.

The names within square brackets [ ] are of those who are reasonably believed to have written the articles mentioned,

**A—C. A. L's Writings****1. Articles in "Young Ceylon"—**

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Vol. II—1851. Bierman Jan's Opinions on Teetotalism; Governor Vuyst; A Christmas Story.

Vol. III. Of Serenades in General.

**2. Legal—**

A translation of Van der Kessel's *Theses Selectae* 1855.

A Volume on Civil Practice.

Law Reports.

**3. Lectures—**

*By Diligence to Holland*—31st December, 1858, Reprinted by Mahendram. v. inf. B 19,

*Holland*—15th April, 1859 to the Y.M.C.A. Printed as pamphlet, and reprinted in "Journal of the Dutch Burgher Union" Vol. XVII No. 4 and Vol. XVIII No. 1.

*The Curiosities of the English Language*—Printed as a pamphlet and reprinted in "Ceylon Standard".

*Legal Fictions*—

*From Kensington to Whitehall*.—Printed in the "Ceylon Examiner" Literary Supplement.

**4. The Story of the Gun—"Ceylon Examiner". 1864? Reprinted in "Ceylon Independent" 31st March, 1894.**

5. **The Christmas Debates of the Island of Ceylon**—1866. With 10 small Photographs. New Edition, with notes, by Guy O. Grenier, December, 1924.

Also—Books of Sketches in pen and ink; a Sketch published in the London "Punch", Verses; Contributions to "Muniandi", 1869-70, &c.

### B—Newspapers and Magazine Articles.

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Most of the appreciations of Lorenz are based, directly or indirectly on the Memoir. Reprinted in great part in Digby's "Life of Sir Richard Morgan" 1879. Vol. II. 216-234.
2. **C. A. L's First Literary Venture**—[J. B. Siebel] "Ceylon Examiner," 18th February, 1892. Reprinted in "Ceylon Morning Leader", 8th August 1907.  
The venture was *Types, Ryppes and Dypes* a weekly paper by the boys of the Colombo Academy.
3. **Some Reminiscences of Chas. Ambrose Lorenz**—By J. B. Siebel. Four papers in the "Ceylon Examiner" of 23rd, 24th, 27th, and 28th December, 1895. Reprinted in part in "Ceylon Independent" Christmas Number 1916.
4. **The Christmas Debates, 1860-1865**—[Aelian Ondaatje]. The "Period" January, 1897.  
Short descriptive sketch of the book.
5. **Recollections of C. A. Lorenz**—By "Old Hand" [E. Prins]. Eleven or more short anecdotes in "Ceylon Examiner", May, June and July 1897.
6. **C. A. Lorenz**, by "S" [W. H. Solomons]. "Ceylon Examiner," 17th November, 1900.  
"Why has no adequate biography been written of this man? I answer, because of his greatness".
7. **Footprints in the Sands of Time**—By "Anchises" [F. F. Martinus]. "Morning Times of Ceylon", 16th January, 1905.  
"Stray Recollections" of "Ceylon's Greatest Men" beginning with C.A.L.
8. **Ceylon's Greatest Ceylonese**, by "Historicus" [F. F. Martinus]. "Morning Times of Ceylon", 19th and 23rd June, 7th and 27th July, 22nd and 31st August 1905.  
The last two papers are headed "The Greatest Man of his Generation."

9. **C. A. Lorenz**—Editorial in "Ceylon Observer", 14th December, 1907. [J. Ferguson].  
"We have ever regarded him as the 'Charles Dickens' of Ceylon."
10. **Charles Ambrose Lorenz**—By Francis Beven. "Journal of the Ceylon University Association," October 1907.  
The Editor adds three "typical letters" from C. A. L., and "A slight Sketch, or Table of Affinity concerning the past, present and future sub-editors of the *Examiner*."
11. **The Life and Times of Charles Ambrose Lorenz**—By Jno. M. Seneviratne. Five papers in "Ceylon Independent", 13th April, 24th July, 10th and 25th September, 8th October 1908.  
"Some reflections on Mr. Francis Beven's articles in the Journal No. 4 Vol. I of the C.U.A". (*Sub-heading.*)
12. **A "Striking" Encounter with Lorenz**—By "B" [W. Beven]. Letter in "Ceylon Morning Leader" and "Ceylon Observer" of 23rd December 1908.  
G. A. Cruwells visit to the "Ceylon Examiner" Office. The "Ceylon Observer" heads the letter, "The League and its Leaders".
13. **Reminiscences of C.A.L.**—By J. H. Eaton. "Our Boys"—The Kingswood Magazine, Kandy. Four papers in the issues for January, 1909, April and September, 1910, and March 1911.
14. **Charles Ambrose Lorenz, Sir Richard Morgan and his elder Brother**—By W. O. A. [W. O. Avery] "Ceylon Independent", 12th March, 1910.  
Note introducing verses by C.A.L., beginning "It was a case from Calpentyr."
15. **Lorenz and the Educated Ceylonese** by A De S. [A. De Souza] "Ceylon Morning Leader", Christmas Supplement, 1910.  
A tale of C.A.L., Uncle Baby, and Sir Edward Creasy.
16. **The Lorenz Family of Ceylon**—By F. H. de Vos. "Journal of the Dutch Burgher Union of Ceylon," Vol. III. 1910, Reprinted in "Ceylon Independent", 1st April 1911.  
Genealogical.
17. **Sonnet on C. A. Lorenz**—By G. van Hoff. "Ceylon Independent," 13th November 1917. Reprinted in "Wesley College Magazine," August 1921.



18. **Charles Ambrose Lorenz**—"Ceylon Saturday Review", 17th November, 1917. Editorial.

19. **A Brief Sketch of the Life of Charles Ambrose Lorenz**—By M. S. Mahendran 1918.

A pamphlet of 40 pp. of which 28 pp. are given to Extracts from C.A.L.'s writings and a speech by Richard Morgan. Dedicated "To the Burghers of Ceylon".

20. **C. A. Lorenz an Appreciation**—By W. H. Solomons. "Wesley College Magazine", August 1921.

21. **C. A. Lorenz and his Connection with Matara**—By O. L. de Kretser. "Wesley College Magazine," August 1921.

22. **Charles Ambrose Lorenz**—By Valentine S. Perera. "Lorenz Tutor Magazine," 1921.

23. **To C. A. Lorenz**—By C. D. [C. Drieberg], 1921 "Musings in Verse," 1924.

Verses "On the 50th Anniversary of his death".

24. **Charlesz Ambrose Lorenz. The Friend of the Poor**—By G. O. G. [G. O. Grenier], 1921.

Verses prefixed to the 1924 Edition of the "Christmas Debates".

25. **The Golden Age of Ceylon**—By J. R. Weinman. "Ceylon Observer," 25th January 1925,

A Review of the "Christmas Debates."

26. **Charles Ambrose Lorenz**—[Archdeacon F. L. Beven,] "Royal College Magazine," Midsummer Term, 1927.

### C.—Lectures and Speeches on C.A.L.

1. Speech by Sir Richard Morgan at the unveiling of C. A. L.'s Portrait in the Municipal Town Hall, Colombo, 19th August 1874. Printed in Digby's "Life of Sir Richard Morgan," 1879. Vol. I, 210ff. and in Mahendran's "Brief Sketch", *v. sup.*, B 19.
2. Lecture by Mr. Francis Beven, to St. Thomas' College Debating Society, 27th October. 1899.
3. Lecture by Mr. Francis Beven, in the Bijou Theatre, Colombo (Pettah Library Lectures), 5th March 1903.
4. Lecture by Mr. S. van Hoff, to the Y.M.C.A., Bambalapitiya, 5th June 1909.
5. Lecture by Mr. S. van Hoff, to the Presbyterian Guild, Bambalapitiya, 9th November 1917.

## Lorenz's Last Will

### XVI

When Lorenz knew that his end was near, he made all arrangements, in keeping with his methodical habits, to set his affairs in order. He had by this time amassed a fair fortune, and having no children, he had to decide as to the disposal of his landed property and other movables. His wife already possessed a half share of her grandmother's estate settled on her, represented by house No. 8, York Street, Fort. The house and land at Karlsrune he had already gifted to Eliza La Brooy, in consideration of her long and devoted services to him and his wife. The valuable Vander Keessel manuscripts and interleaved Grotius he desired to be sent to Professor G. W. de Vreede of Utrecht to be presented to the University Library. His brother John Frederick was to receive his gold watch with the seal and gold pencil attached to it, and any other books and papers which he chose to keep for himself. All the rest and residue of his property he bequeathed in equal shares to his wife and Eliza La Brooy, with the proviso that after the death of his wife, her half share should devolve on his adopted daughter Maud Nell and his brother in equal shares. His shares in the *Examiner* were bequeathed in equal shares to his friends Leopold Ludovici and Francis Beven, on certain conditions. The will is dated 13th. April, 1871, and was attested by J. A. Martensz Notary Public.

The immovable property consisted of the following houses and lands:—

1. Elie House at Mutwal, 14 acres	£ 5,000
2. St James' Union Place, Slave Island, 2 acres	£ 2,000
3. Nine acres of land at Marandahn with two houses called respectively "Gatherum Castle" and "Hermitage"	£ 3,000
4. A house and 2 acres of ground in Borella occupied by G. W. R. Campbell	£ 1,000
5. A house at Keyser Street, Pettah	£ 1,205
6. A house at Marandahn, occupied by Leopold Ludovici	£ 500
7. Five acres of land at Marandahn	£ 500
8. "Teak" Bungalow situated at Kalutara and 100 acres of land	£ 700
9. "The Hermitage" at Kalutara	£ 300
10. 21 acres of land at Ragama	£ 21
	<hr/> £ 14,226

Lorenz also, as was to be expected left a valuable collection of Law Books and General Literature. The books on Ceylon were donated to the Colombo Museum by his brother and went to form the "Lorenz Collection." The Last will is reproduced below in full.

## Last Will

No. 1992

This is the last Will and Testament of Mr. Charles Ambrose Lorenz.

I revoke all Wills or Codicils heretofore made by me whether severally or jointly with my wife, as I wish to make a different disposition of my estate, so as to recognize the long and faithful services rendered to her and to me by our friend Eliza La Brooy.

By our marriage settlement my wife had half of her share of her grandmother's estate settled on her. This half is represented by the House No 8 York Street (since very considerably enlarged and improved by me) I desire that the debt due on the mortgage of this house may be paid off by sale of any other of my houses or lands, (at the discretion of my executrix) and that the said house be deemed the sole and absolute property of my said wife.

The land at Wellicadde called Karlsruhe, on which the house I now reside in stands, was given as a gift by me and my wife to Eliza La Brooy. Since then I purchased some more land adjoining it on two sides. These also I give and devise to her for her sole and absolute property. If she has borrowed any money in her own name or otherwise for the construction of the house situate thereon, I desire that debt be paid out of my estate.

The Vander Kessel manuscripts and the interleaved Grotius with Vander Keessel's manuscript notes I desire to be sent to my friend Professor G. W. de Vreede of Utrecht or some other Professor there to be presented to the University Library of Utrecht.

I give and bequeath to my dear brother, John Frederick Lorenz, my gold watch and chain with the seal and gold pencil-case attached to it, and all my own and my Father's letters and papers contained in the "Fraser book case" and in the lowest right hand shelf of my large almirah of papers, also any other books, pictures and papers he may choose from my collection.

All the rest of my property and estate that is all the other property I have acquired since my marriage (as I consider there has been no commitments or common estate between my wife and me owing to our marriage settlement) I give and devise (after payment of my debts) in equal shares to my dear wife and my dear friend Eliza La Brooy, but subject to this trust and condition, that the whole of the said property or the proceeds thereof shall be under the sole and exclusive management

of the said Eliza La Brooy during the life time of my wife and that she shall pay a half of the income or interest thereof to my wife, and retain the remaining half to herself; and that after the death of my wife, her half share shall devolve on my adopted daughter Maud Nell and my said brother in equal shares.

I appoint the said Eliza La Brooy as my sole executrix, with full power to sell all movable and immovable property and invest the proceeds at interest and also (if need be) to mortgage any portion of the same for the payment of debts.

I give and bequeath my several shares in the Examiner Newspaper to my friends Leopold Ludovici and Francis Beven in equal shares, provided they give their bond to my executrix to pay her within two years from my death or within such extended period as she may agree to, half the value of such shares calculated at one hundred and twenty five pounds a share. On either of them declining, the other may take the whole; otherwise they shall be sold as provided for by the Deed relating thereto.

In witness whereof I the said Charles Ambrose Lorenz have set my hand to two of the same tenor as these presents at Colombo this thirteenth day of April in the year of our Lord One Thousand Eight Hundred and Seventy one.

Signed by the said Charles Ambrose Lorenz in the presence of us, who in the presence of the Testator and in the presence of each other, have respectively set our signatures thereto

(Sgd. C. A. Lorenz

(Sgd.) J. A. Martensz

Notary Public, Colombo

.. Wm. Edmond Mack

.. P. G. Andree