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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 fort-night before the date of publication of the Journal.

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Journal of the
Dutch Burgher Union of Ceylon.

[Vos. LII.] JULY — DECEMBER [Nos. 3 & 4]

OUR NEW PRESIDENT

DR. HERBERT AUGUSTUS DIRCKSZE.

Since the last issue of the Journal reached the hands of our readers the Union has elected a new President with the unanimous support of the members present at the Annual General meeting. Dr. Dircksze is a member of our Community who has to his credit a distinguished career in his own sphere of work. What however gives a special significance to his election to the Presidential Chair is that for many years he has been among the most loyal members of the Union, and by personal influence and example has helped to raise not only the Union but the entire Community in general estimation.

As a member of the General Committee, although restrained and retiring in mien, he has shown both poise and balance. This in the light of present day trends, is a qualification called for in the highest degree in the person elected to an office as President.

Some decades ago, a President who was going out of office observed that there were three divergent opinions held by the members of the Union which he had to contend with. The first, he said, was a problem posed by a section who desired to introduce Dutch culture into the Community, the second came from a section who contemplated an essentially Ceylonese social club and the last, from a third, but small section, composed of those who saw nothing good in anything which was suggested to them, who harboured grievances and failed to give ready acquiescence to resolutions even when passed by a majority.

We may not venture to say how far these problems which faced Presidents in the past have been smoothed out by the passage of years, but the high example set by Dr. Dircksze in accepting office at a time when unfortunately, more difficult and even graver problems of which he was aware of, confront him, is worthy of notice.

We have much reason for pride in the distinguished roll of men who have filled the office of President in the past. They set high examples and inspired in others the spirit of service which prompted them

to accept the duties of their responsible office. It will stand infinitely to Dr. Dircksze's credit that when the call for his service was made, he was prepared to say "Adsum".

A few words must also be said concerning our retiring President. Dr. V. H. L. Anthonisz, officiated as President for one year—hardly sufficient time for him to have made his influence felt. His keen interest in the welfare of the larger Burgher community was an inestimable asset to him in his new office. Unfortunately, it was not possible for the Union to have the advantage of his rich store of experience, his home-town being 72 miles from Colombo. He held the office of President of the Union with that dignity which is so much a part of himself.

The object of the Union shall be:

. . . . . .

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

THE ORIGIN OF THE KANDYAN REALM

(By The Late Dr. Andreas Nell.)

The Manuscript of this Article was found in a file of papers belonging to Dr. Nell handed to me by a friend of the family. To the best of my belief it has never before appeared in print. It is based on a wealth of Historical and Sociological details of which Dr. Nell had extensive knowledge. Editor.

The first Sinhalese capital was at a place not yet clearly identified, somewhere north of th epresent Anurādhapura. It was established in B.C. 483 by Vijaya and called Tambapanni. The Aryan colonization of that date was marked by the formation of several villages in the north-central area of Laṅkā. We find in the Mahavansa (Ch. vii, verse 43):- "Here and there did Vijaya's minister's found villages. *Anurādhagāma* was built by a man of that name near the Kadamba river"; that river is now called the Malvaṭu-Oya. There was no exact change of capital for many years, but we find in the next chapter of the Mahavansa (verse 13), the King resides at *Upatissagāma*, to which place comes the queen from India, a daughter of the Sakya Paṇḍu, the first cousin of Gautama Buddha. That queen's brothers followed and settled in Lanka at places called after their names, Rāmagoṇa, Dīghāyu, and Rohana, also Vijitagāma Uruvela and Anurādhagāma; the last-named three were before attributed to Vijaya's ministers; probably the newcomers embellished the three places and raises their status; we read in the Mahavansa (Ch. ix, verse 11) that, 'Anurādha built a tank and when he had built a palace to the south of this, he took up his abode there". This tank has not been identified, it was no doubt a small one, hence not given aparticular name.

The third king of Laṅkā displeased his belligerent brothers by his pacific overtures to the nephew Paṇḍukābhaya, who claimed the throne, and was forced to abdicate, another brother being made regent. The Mahavaṇsa records (Ch. x. verse 52):—"This safety-giving Ābhaya had reigned as king in Upatissagāma twenty years". When the fighting of 17 years ended with Paṇḍukābhaya's victory, he went "to the dwelling-place of his great-uncle Anuradha", the Sakyan prince, brother of the queen from India, Bhaddakaccānā, consort to the 2nd king of Lanka, Paṇḍuvāsudeva; Anurādha was the second of that name and the second founder of the village *Anurādhagāma*, but he was not prepared to dispute any inclinations of the victorious and masterful new king. In the passage from the Mahavaṇsa (Ch. x, verses 73-76), the "he" throughout means Pandukabhaya:—"When he was thus left victor in battle, Pandukābhaya went thence to the dwelling-place of his great-uncle handed over his palace to him and built himself a dwelling elsewhere; but he dwelt in his house. When he had inquired of a soothsayer who was versed in the knowledge of (fitting) sites he founded the capital, even near that village. Since it had served as dwelling to two Anurādhas, it

was called *Anurādhapura*, and also because it was founded under the constellation Anurādha". We must note the change from *gama* to *pura*, from village to royal-city: certain improvements and civic arrangements also testify to this rise in status.

The tank built by the second Anuradha was deepened and named Jayavāpi (the tank of victory) because its water had been used for his consecration; a new tank was made by the king himself, the Abhaya-vāpi, the present Basawak-kulam. The dethroned king, Abhaya, the eldest uncle, who had been kind to him and his mother was appointed *Nagaraguttika*, i.e. "Guardian of the City". Town-planning and municipal regulations are mentioned. Henceforth for over 18 centuries, Anuradhapura was usually Nuvara, "the City", less often, Mahanuvara, "the Great City".

There were in the subsequent 18 centuries many occasions when the king dwelt elsewhere, but the title of "the City" was not lost by Anuradhapura till the early part of the 17th century. King "Dhātusena had two sons: Kassapa by a mother of unequal birth and the mighty Moggallana by a mother of equal caste", (Mhv. Ch. xxxviii, verse 80); in the year 479 Kassapa killed his father and usurped the throne, but "he betook himself through fear to Sīhāgiri which is difficult of ascent for human beings", (Mhv, Ch. xxxix, verse 2). This is the rock-fortress Sigiri, where in pockets of the rock we see fresco paintings of the Ajanta school and style. When Moggallāna came back from South India and defeated Kassapa in 497, he resumed royal residence at Anurādhapura. There were a few centuries later more prolonged absences from "the City" owing to more serious troubles. Many of the residents in the district were Tamil, some of the soldiery were Tamil, and Tamil invasions became more troublesome; two centuries after Sigiri's brief spell of grandeur, King Aggabōdhi 4th, (A. D. 673—689) once resorted to Pulatthinagara, which thence was called Pulatthipura, or Pulastipura, the modern Polonnaruva; but for nearly two centuries more, Anuradha-pura was used; but, from 846 Pulastipura was the royal seat until the year 1002 or thereabouts; King Mahinda 5th was lax in collecting the revenues, and left his Tamil troops unpaid; these revolted and demons-trated against the king's palace in Pulastipura; he fled to Ruhuṇa, the southern realm in Lanka. Hearing of the anarchy in Laṇkā, the great Chola emperor, Rājarāja, invaded and conquered the country; his viceroy ruled over the northern realm at Pulastipura, renamed Jananāthapura; Tamil rule by the viceroys of the Chola kings lasted over 50 years. For the third time in Sinhalese history, like his two predecessors, Duṭṭha-Gāmani and Dhātusena, a young prince from Ruhuna came north and drove out the Tamil rulers; the bold Kitti became King Vijaya-Bāhu, 1st and his royal seat was at Vijayarājapura, another new name for Pulastipura: the older name seems to have been resumed very shortly. This royal capital was expanded and glorified by Parākrama-Bāhu 1st, and Niśśaṇka-Malla; but, there was something rotten in the state, for within 30 years after the death of Parākrama-Bāhu the Tamil Māgha with only 20000 soldiers was able to take possession and rule over the Rājaraṭa and overran Laṇkā except the southern realm of Ruhuṇa.

Once more, for the fourth and the last time, in the Island's history a young prince from Ruhuṇa fought and expelled the Tamil rulers; we may reasonably conclude that the invaders had not been strongly resisted by the hired Tamil soldiery of the Sinhalese kings of that period, and that the resident Tamil population was a souce of weakness. When after 20 years the Ruhuṇa prince had restored Sinhalese sovereignity Pulastipura seemed no longer desirable as a royal seat. Dambadeniya in the Māyārata, the present North-Western area, Yāpahu and Kurunēgala were royal seats for 124 years, until another migration was compelled by civil dissensions and a pressing need for greater security. In 1344, Gaṇgāsiripura, now Gampola, was the royal seat, and was so for 4 reigns.

The third of the Gampola kings, Vikrama-Bāhu 3rd had a second palace at Nilambē from whence he often went hunting. A great noble of his court had a palace at Pērādeniya. King Vikrama-Bāhu was out hunting when he found in the rockcave, to be seen above the present Kachcheri, a Brahman recluse, called Senkaḍa, renowned for sanctity and supernatural wisdom. The king asked him how he could find a safe place for a royal residence secure from foreign foes. This part of the interesting legend discloses how dubious was the security of the Sinhalese court and kingdom, and the desire to be safer from invaders from South India. Even at Yāpahu, a Tamil invasion had succeeded, and the invaders had removed the Tooth-Relic to the Pāndyan court, whence Parākrama-Bāhu 3rd brought it back by a personal visit and persuasion.

The sage Senkaḍa's reply to the King was dramatic; after a short withdrawal into his cave, he reappeared wearing his turban and carrying a small leather bag containing some stone pebbles. Below the ledge in front of his rockcave an expanse of flat area in the forest was open glade; in to this small glade the Sage threw a pebble whereupon a hare sprang into being; a second pebble produced a jackal who started to chase the hare; but the hare turned round and attacked the jackal, which fled from the hare, and in this order both the animals disappeared into the jungle to the amazement of the king and his retinue. The Brahman Senkaḍa addressed the astonished king:—"Do you not see Oh King that this is the place which the gods have destined for the firm establishment of thy kingdom. This is a *Jayabhūmi*. Here, Oh King, you will be protected in security by the forests and the mountains. Instead of flying before your enemies, you will turn round and put them to flight". The king accepted this as a true guidance, and built a palace on the "victory-ground", the site where the Kachcheri now stands. The carved pillars and other carved timberwork of the Rankoṭ—Māligāva at Gampola were given to him from the *digge* at the Embekke dēvālē. You can still see the Senakaḍaguhava in the wooded slope above the Kachcheri and the Senkaḍagala from which the new town was called Senkaḍagalanuvara. For about 240 years the new town was used by the princes who ruled, though not by the kings of Lanka, because Vikrama-Bahu's successor kept to Gampola; Vikrama-Bahu's great noble who lived at Pērādeniya, went to Kelaniya and chose a place near it for a stronghold, he built the Alut-Jayawardanapura-Kōṭṭe, the ramparts and moat of which can be partly traced at the place now known as Kōṭṭē. After one more

reign at Gampola, and two reigns at Rayigama, Kōṭṭē became the royal seat. When the Portuguese came to Laṅkā, the suzerain king was at Kōṭṭē, but in 1521, three brothers made a division; there was Rayigama Baṇḍara at Rayigama, Bhuvanaka-Bāhu, the titular suzerain at Kōṭṭē, and at Sītāvaka Mayadunne who was trying to become suzerain; naturally the Portuguese gained much from these dissensions, and ultimately the Kōṭṭē-rāja was practically dependent on them for military support. The rāja at Senkaḍagalanuvara was considered subordinate to the suzerain, but towards the end of the 16th century he too had ambitions towards suzerain power. Mayadunne's bold and notable son and successor resented these ambitions and this King Rajasinha, in 1580 invaded and annexed the upcountry kingdom; the royal family fled to Trincomalie, where the Senkaḍagalanuvara kinglet Karaliyadda died of smallpox. He nominated a nephew regent during the minority of his infant daughter Dōna Catherina. The Portuguese baptized her by that name and baptized the regent nephew as Dom Philip. Another baptism was that of Konappu Baṇḍāra as Dom John of Austria.

Konappu Baṇḍāra's father had betrayed the ruler at Senkaḍagala to the Sītāvaka king, Rājasinha, but soon tried to conspire against his new king, who therefore killed him, also by treachery. The son, Konappu, Bandara, fled to Colombo, where the Portuguese baptized him, educated him and sent him to Goa where he became a local hero for killing in a duel a notorious bully. When Rajasinha attacked Colombo in 1590, Dom John of Austria rendered notable service in the defence by the Portuguese and their Sinhalese auxiliaries. He is credited with an admirable scheme for securing to the Portuguese the *Kande-uda-raṭa*, the upcountry realm, by an expedition, and was given the command of a mixed force of Portuguese and auxiliaries to occupy Senkadagala and put upon the throne Dom Philip whose son was also taken along. The programme was successful in putting Dom Philip on the throne, of course as an "ally" of the Portuguese, who had no reason to complain of Dom John's successful conduct of the expedition to the upcountry realm, the first undertaken by them. But, the new king died very suddenly and poisoning is alleged as the cause. Dom John of Austria, formerly known as Konappu Bandara, turned upon the Portuguese, defeated them at the new fort erected at Gannoruva against any attack by Rajasinha of Sitavaka, and proclaimed himself a Buddhist and King of the *Kande-uda-raṭa* under the name of Vimala Dharma Sūrya. Rājasinha was furious and led a hostile expedition against the ruler but was defeated by the king who had learnt warfare from the Portuguese. They too would not tamely accept the situation and attacked in 1594 as agents of Dharmapala, suzerain king of Laṅkā in name, a puppet of the Portuguese in reality. The defeat of the Portuguese at Gannoruva was accompanied by the capture of Dōna Catherina, whom they professed to put on the throne at Senkaḍagalanuvara, with a Portuguese husband. Vimala Dharma Sūrya provided her with a Sinhalese husband, himself, and thus consolidated his position. Rājasinha, who was hurt in the foot by a splinter during the retreat in 1592, died of the injury in 1593; King Dharmapala, who had in 1580 donated his suzerainty of Laṅkā and his dominions to the King of Portugal on his death, in 1597, and there were left, out of the

warring princes only one, Vimala Dharma Sūrya, now the Kande-uḍa-raṭa-rāja to stand against the Portuguese claim.

The Portuguese during the ensuing half-century of struggle became familiar with the title of Kane-uḍe-raṭa-rāja, shortened into Kande-rāja, whence they created the name Kandy for Senkaḍagalanuvara. Meanwhile the Sinhalese in time recognized the seat of the one and only Sinhalese sovereign as the *Nuvara* or *MahaNuvara*, so that to this day, we have two names for the same place, different in the European languages and in the vernacular: MahaNuvara or Nuvara in Sinhalese, and the familiar Kandy.

The sage Senkaḍa's prophecy deserves some further notice as regards the promised security: that promise held good so long as there was no internal dissension and treachery. In 1580, Rājasinha drove out the last of the kinglets of Senkaḍagalanuvara successfully owing to the treachery of Vīrasundera, father of Konappu Baṇḍāra. In 1590, Konappu Baṇḍāra led the Portuguese successfully into Kandy. In 1594, the Sinhalese Manampēri was the great factor in Portuguese conquest of Sītāvaka, and their entrance into Senkaḍagalanuvara in 1594. The Portuguese failed another attempt in 1603, but they entered and burnt Kandy in 1611; Kandyan territory was again invaded in 1613; and thrice in 1615; the great de Sa invaded Kandyan territory in 1628, he again attacked in 1629 and burnt Kandy; de Sa's military promenade in Kande-uḍa-rate of 1630 was ended by the massacre of him and his troops near Wellawaya. The Dutch came up in 1675 by a new route, the Weuda-Galagedara. All these were by the help of disaffected Sinhalese who preferred the Portuguese and Dutch to Sinhalese rulers.

The British failed in remaining in Kandy in 1803 but they did occupy it, again not unaided by Sinhalese. Up to 1815, the Sinhalese kingdom in the upcountry area, the Kande-uḍe-raṭa had been held for two centuries against all comers. In 1815, there was no doubt that the Sinhalese did help the invaders, who declared that they came "led by the invitation of the chiefs, and welcomed by the acclamations of the people".

The Kandyan realm in 1815 was recognized as a part of Ceylon which had retained the native customs and laws, and the British administration was for a long time separate from that of the maritime provinces. Authority was vested in a Board of Commissioners; these commissioners with the Adigars and principal chiefs formed a Great Court of Justice, and ultimate Supreme Court. Only the King's representative, the Governor of Ceylon could overrule any of their decisions. The Disāvas and Raṭēmahatmayās retained their former authority subject to control by three Government Agents at Badulla, Kegalla, and Ratnapura, who were agents of the Board of Commissioners at Kandy.

The rebellion of 1817-1818 was followed by a curtailment of the old i ghts of the great chiefs, but the separate administration of the Kandyan rea was continued. This system was condemned in 1833 as a proven

failure, and the separate administration was given up. The cultural and social conditions in the area have been so modified by the influence of schools, of books and newspapers, and of much better knowledge of the greater world outside that the term Kandyan, foreign in its genesis, has lost much of its exotic significance. It was an artificial word invented by the foreign race to indicate the Sinhalese who remained independent and native for two centuries longer than the Sinhalese in the maritime districts, who had a longer and intenser contiguity to western influences.

It is unfortunate that the old resentment against the Sinhalese of the maritime provinces for their active co-operation with Portuguese, Dutch, and British in turn, one after the other, does not take into account the old tyranny and misrule, the hazards and arbitrary conditions, which must have been influences in persuading the people of the maritime areas to join the new rulers and work with them. The Kandeuḍa-raṭa has come later and more slowly under the world-wide influences of western civilization and western institutions, but similar results are being evolved in precisely the same way ; time obliterates many distinctions. The description " pahata-raṭa " people was applied to Sinhalese, and the term " Siṇhala " to the people of the " uḍa-raṭa " but the ; conditions which caused this discrimination between these political sections of the race have long ago ceased to exist and the memory of them is fading.

The objects of the Union shall be :

. . . . . .

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

Family Album : (III)

THE SCHNEIDER FAMILY

No documentary evidence can be traced which shows when the Schneider Family was first established in Ceylon. It is probable that Lieutenant John Henrich Schneider, † who was born at Kirchheim (Hesse Cassel) on July 15th 1753, and took service under the Dutch East India Company, was the earliest arrival. Little is known of him, other than that he died at Chilaw on the 23rd of January 1766. He married at Jaffna : first Christina Elizabeth Schoorman, and on her demise : Johanna Philipina van Es. He had two children by the first marriage and three by the second, but left only one son by his first wife, to carry his name : Gualterus Schneider, who was born at Jaffna on the 23rd of November 1772.

When the maritime provinces of Ceylon were ceded to the British, Schneider the younger was 23 years old and employed in the engineering service of the Dutch Company as *Landmeter* (land surveyor). He accepted service under the British Government as Civil Engineer and was in charge of the Royal Engineers and the Ceylon Pioneer Lascars. The latter was a labour corps officered by Europeans, which was employed, in later years, on the construction of roads and bridges. He was by military rank a 2nd Lieutenant in the 3rd Ceylon Rifles, in 1806. He was promoted Captain in 1808.

When the Survey Department was formed in 1800, Schneider was appointed Principal Surveyor, Colombo. He proved himself an officer of considerable industry and great ability. Voluminous contributions to the early folios of Title Plans in the Survey Department afford evidence of his ability to get things done quickly, and prove why he was often selected when Government was pressed to initiate some special work which called for a knowledge of the country.

In February 1807, Schneider left Colombo on a commission from Governor Maitland, to survey and report on the best and most practicable methods for either repairing Giant's Tank, or for putting the smaller tanks in the Northern Vanni into good order. It was indeed a very onerous and enormous task. With the help of a few assistants he completed his survey and forwarded a report within the astonishingly short period of 3 months. The description of the condition in which he found Giant's Tank and his proposals for effecting repair were included in an exhaustive report which, moreover, affords interesting evidence of the technical outlook of those times, and forms a historical back-ground to illustrate what has been achieved in reclaiming this large storage reservoir in subsequent decades. He has also included in his report,

† See Genealogy, D.B.U. Jnl : Vol : 8, p : 69.

details relating to the survey of 457 village tanks scattered over 1000 square miles of practically unroaded and jungle-clad country, and stated in each case the extent of the " sowing fields " below the tank.

A year later Schneider was in the Southern Province complying with instructions he had received from the Governor for a reconnaisance of the Galle, Matara and Hambantota Districts. The object of this undertaking was to procure first-hand information of the agricultural resources of these districts. The report he subsequently submitted * supplied details relating to each District and village, with suggestions for ameliorating the existing conditions and where possible of means and remedies for increasing the revenue of the District.

Captain Schneider acted as Surveyor-General for a brief period when Atkinson left the islandon leave, preparatory to retirement. He handed over charge of the Department to Captain G. Henderson for an equally brief period. Resuming responsibility for the administration thereafter, Schneider continued to conduct affairs in an acting capacity for 7 years before he was confirmed in 1818. It is difficult to explain this extraordinary lag which preceded his confirmation in the office.

The most outstanding achievement of Captain Schneider's tenure of office as Surveyor-General, was his compilation of the first map of Ceylon of any value in the British period.

The cession of the Kandyan Kingdom to the British Crown in 1815, opened the way for the first time to closer exploration of the terrain and topography of the mountain-zone and the north-central plains.

Governor Robert Brownrigg intimated to the Secretary of State that " in order to promote and facilitate intercourse between the old and new Provinces of the Colony, whether they be political, military or financial, it seems necessary to lay down by actual survey, all the roads which traverse the Kandyan country." He also observed that " Captain Schneider, the Surveyor-General, had undertaken to do so, provided he was permitted to increase his staff," and very discreetly stressed that " it would be a labour which will take some time, but would be undertaken on a system which will daily secure some accession to the very limited information of the interior of the Island. "

Very soon after this work was inaugurated, the Uva Rebellion of 1817, kindled as it were by an insignificant spark, spread with alarming, rapidity and culminated at one stage, before it was suppressed in 1818 in arrangements for the complete withdrawal of the British forces from the interior of Ceylon.

As a result of these unforeseen happenings the " Schneider map " of Ceylon was not issued until 1822, that is to say, 7 years after it was originally mooted. Although claiming to be "A new and correct map... including an accurate delineation of the interior Provinces from actual

* These reports were published for the first time in the Ceylon Literary Register, Vol. I ; 1886—87.

surveys, " it showed two-thirds of the Kandyan territory blank. A second edition made even so late as 1852, described the Wanni and the North-Central Province as "unknown mountainous country." Much of the work was done with the compass and by perambulater. The topography of the coastal areas was compiled from the earlier Dutch maps.

In 1832, when extensive retrenchment and reforms were carried out in the administrative departments, the Engineer, and Surveyor's Department was revised. ‡ The venerable head of the department who had officiated as Surveyor-General for 22 years, was consequently pensioned from 18th March, 1833.

Schneider died at Colombo on the 10th of September 1841, at the age of 69. He was buried in the Pettah Burial Ground of Wolvendhal Church — alas ! today no more. He was an ardent Freemason and held the high rank of 32°, and Grand Inspector.

He was twice married ; first to Sophia Statts, and five months after her death on the 20th December 1830, to Elizabeth Titterton, daughter of James Titterton, Apothecary of the Forces. There were two daughters by the first marriage and a son by the second.

The Wesleyn Missionaries presented Captain Schneider in 1817 with a silver cup bearing a suitable inscription :

"as a memorial of his services, and for superintending the erection of the Wesleyan Mission Estate in Colombo. " His first wife, too, was the subject of a long and eulogistic notice in the Gazette which contained her obituary :

" Providence had placed this excellent Lady in affluent circumstances, and she experienced the highest gratification in relieving the destitute and comforting the sorrowful. "

Gualterus Fredrik Schneider, the son of the Surveyor, was born at Grandpass, Colombo, where his parents resided, on the 15th of August, 1833. He was unfortunate to lose his mother when six years old, and his father two years later. In his youth he was carefully watched over and attended by a half-wit — a faithful retainer of his father's, who accompanied his master to all places and quietly remained at the door until his master's return, however long the detention or late the hour. However, little more can we gleaned of his life. He married when about 30 years of age, Amelia Orr, a family long associated with Kalutara, and had by her one son : Gualterus Stewart Schneider, born on the 12th of April 1864, and a daughter Edith.

Apparently the family were not in affluent circumstances for when Gualterus Fredrik died about the year 1870, his widow and two young children were very sparsely provided for. When theirs son : Stewart, was of college-going age, his case was sponsored by the Rev : later Archdeacon, F. H. de Winton, who secured a free education for him at

‡ Goderich to Hortou, 13 Aug : 1832.

St. Thomas' College. During the Warden-ship of Miller, he was appointed a master in the College and continued in that capacity for 7 or 8 years, teaching the Upper Fourth Form. He was also sports master and was frequently seen on the cricket field during the season.

Reminiscent of Gualterus Stewart as a College Master, a past pupil remarks "he was a strict disciplinarian, and very peppery at itimes." Pressed further, he went on to say: "One day, I must have been more talkative than usual in class, for I heard him shout across to me—Durand! your tongue is wagging like a Pi-dog's tail — get on the form!"

Yet, apparently destiny held more in store for Stewart Schneider than that of ending on the note of a school master. About 1895, at the age of 32, and shortly after he lost his mother, he entirely by his own fixedness of purpose, and unaided by exertions to guide him in his career, took to Law, and passed as an Advocate. He moved into residence in an "up-stair" house at Loch-gate St. Sebastian, with a young friend (W. A. S. de Vos), who had passed out at the same time as a Proctor. He married on the 8th of June 1904, Glencora Potger.* Rising in his profession on his own merit by high qualities of character and ability, Gualterus Stewart came in turn to be a K. C., acting Chief Law Adviser of the Crown, and eventually Senior Puisne Justice About 1930 he was Knighted. Sir Stewart died in 1938 leaving no issue. Thus a family of the Dutch Burgher Community whose most valuable asset was its brains, is today extinct in Ceylon.

On the death of Sir Stewart, Lady Schneider founded certain Scholarships at St. Thomas' College reserving 50 % of the Schorlaships for children of members of the Dutch Burgher Union. She was in many other ways too an active philanthrophist and generous benefactor, and her interests specially lay in all matters pertaining to the welfare of women, social service, and religious work. She died on the 9th of October 1943.

The family name: Schneider, connotes a record of work devoted to the well-being of Ceylon, which has carried for itself a niche in the history of this Island. It should serve as a beacon light to the small expiring community of Dutch Burghers who undoubtedly have the ability, but not the tenacity, to follow in the footsteps of its achievements.

* See Genealogy, D. B. U. Journal Vol : 27, page 108.

THE GOOD OLD DAYS III

By Baas Keuvelaar [*ie* Baas Chatterbox]

(Serial continued from Vol: LII; Nos. 1 & 2, p; 24—27.)

Why Jan van Deventer ever came out to Ceylon was the puzzle. His father, Hugo van Deventer, was the burgomaster of Haarlem and used to send out 200 rix dollars every month to Jan as an allowance, as Jan, who came out to the Indies as a *hooplooper*,[1] did not care to enter the service of the Honourable Company. He chose to remain a *vryman*.[2] It must be understood however that Jan was not a "remittance man" paid to remain out of Holland. On the contrary, he would have made a most desirable citizen anywhere he chose to make his home. Jan's maternal uncle, Philip Steenbrug was the Commandeur of Galle, a fact which induced Jan to live at that town. It was not long before he became a general favourite. He was the friend of everybody from the Governor to the grave-digger. No "social function" was complete without him. He was present at all school prize-givings, taught at the Sunday school, and was for ever ready and willing to recommend any one for any office under the Company. He was, of course, in great favour with the ladies and always quite pleased to execute any commissions—he called them "commands"—for them on his frequent visite to Colombo.

It was one of these "commands" that afterwards worried Jan van Deventer a little and made him break out as an author. Clementine du Pont of Pondicherry, wife of the Commandeur, was never happy unless she had her little "joke." Her pet aversion was a sour-tempered old maid, Agneta Huysman, who thought that all French women were so many *filles du diable*.[3] She kept a bakery in Zeeburg Straat. It was Jan who brought to her from Colombo a complete set of false teeth which was carried away one night by the rats which infested Miss Huysman's bakery. She lived "over the shop"—a fact which tickled the fancy of Mrs. Steenbrug every time she spoke of the airs put on by this venerable ruin Miss Huysman. Miss Huysman's sister was the wife of the apothecary Herman Kruidhof. They had been married for 20 years, *mais pas d'enfants*[4] as Mrs. Steenbrug was often heard to remark with seeming sympathy, but really with a touch of malice. The Commandeur himself was no beauty. His mouth gaped from ear to ear showing two rows of long teeth—*un coup de sabre*[5] as his wife used to call him in her occasional fits of temper, as he knew no French. Among the vulgar Portuguese street urchins he was known as the croc-o largarto.

Jan had gone up to Colombo on one of his periodical visits and was bringing for Miss Huysman a steel rat-trap, a consignment of which had recently arrived from Holland and about which there was much talk at Galle among the bakers, shopkeepers, shoemakers, and warehouse keepers, who were the greatest sufferers from these rats. He had also promised

1, i,e Adventurer. 2. Free citizeu, unofficial. 3. Daughter of the devil.
4. i. e bnt childless, 5. a Sabre wound.

to bring some toys for two little girls of the Sunday school, and selected a brass crocodile, of Negombo manufacture, with ruby eyes, and a toy cradle for a doll's house. He had just arrived at Galle late in the evening with these things, when he suddenly remembered that he had to preside at a meeting of the "Society for the Relief of the Unemployed." Leaving his things in the hackery and forgetting to pay the driver, he rushed to the place of meeting to find that he was just in time to join in the opening prayer by the Rev. Theodorus van Sanden. The meeting, I am sorry to say, was not a success. Some law students of the local Debating Society had arrived there in full force after celebrating their annual dinner at the "De Roode Haan," the *harberg*[6] kept by widow de Boezer, accompanied by some Colombo medical students as their guests. One of these law students, Hubert Deugniet, claimed to be heard before the motion on the agenda was discussed. stating that if he were permitted to say a few words they would not be wasting any time by discussing a profitless motion but could all go home and eat pickles (laughter). He said that his friend from Colombo ,the licentiate Don Pedro d'Augostura of the University of Salamanca, who had made a special study of the "inertia Ceyloniensis" was of opinion that if unemployment was due to laziness, laziness was due to a microbe. He therefore thought that the problem of the unemployed was very simple. He proposed that each working man be given 2 rix dollars a week, and each person who declined to work 4 rix dollars, as such persons would have more time to spend it. All persons who had foolishly spent valuable time in seeking for employment where they ought to have known that they would not get it, should get nothing, as a punishment for their folly. This proposal received the uproarious approval of the students. Don Pedro, who was really the son of the Baas of the *wapenkamer*[7] at Colombo, Jan Hartman, and who spoke a very good imitation of Dutch as pronounced by a Spaniard, was quite willing to give his views on the subject, if the audience thought it was not too late. Jan said he would love to hear what Don Pedro had to say. But the Rev. van Sanden thought that they had not come there to be fooled by a pack of drunken students and left the place, whereupon the meeting dispersed. Jan was so upset by what had taken place that he clean forgot about the things which he had left in the hackery. These had however been duly delivered to the Commandeur's servant and reached the hands of Mrs. Steenbrug. When she opened the parcel and discovered its contents, a brilliant idea struck her. She would send the toy cradle to Mrs. Kruidhof, the rat-trap to Miss Huysman, and, in order to disarm suspicion on herself, the brass crocodile to her husband. She was not long in doing so. The brass crocodile had a ticket attached to it bearing the words "Behold your long-lost brother," the toy cradle had the words "In anticipation of the coming event, from a sincere friend and admirer" on its label and the rat trap was marked with the words, "To catch the rats that carry away rat traps."

6. Tavern. 7. Armoury.

The Commandeur was mad with rage and put the matter in the heads of the Detective Police who wasted six months without discovering any clue and finally gave it up. Neither Miss Huysman nor Mrs. Kruidhof suspected the Commandeur's wife. In fact they had soon afterwards conceived a great affection for Mrs. Steenbrug who got the best bread from the bakery and the best patent medicines from the Kruidhof dispensary. This change of feeling seemed explicable only on the basis that they were told in confidence of the insult offered to the Commandeur and regarded him as a fellow sufferer. And the matter was kept a profound secret by the parties concerned in the hopes of hereafter discovering the culprit.

In the meantime Jan's mind was quite a blank with regard to the articles he had lost. The brass crocodile had remained in the Police Office for years and was afterwards advertised to be destroyed with other unclaimed and unserviceable articles. Jan as usual was appointed a committee of one to sit on and condemn these things. When the red eyes of the crocodile glared at him he vaguely remembered that it was once his property, but the past records of the office had been destroyed and the oldest clerk had a dim recollection that the commandeur of blessed memory had brought it to the Police Kantoor. Mrs. Steenbrug was too old to recollect anything. Miss Huysman had long since departed to realms where rats cause no trouble, and Mrs. Kruidhof had died *sine prole*[8] as genealogists would say. Jan rescued the crocodile from destruction and took it to Holland with him when he repatriated to take up the office of Burgomaster in succession to his father. In going through his father's papers he discovered a letter from the Commandeur (in which was enclosed the insulting ticket) which gave full details of the insolence shewn to him by some unknown scoundrel. Jan could never unravel the mystery. He was beginning to doubt whether the brass crocodile was the identical article which he lost at Galle on that eventful evening. He never forgave himself for not making any inquiries at the time about the loss. But "Het gehein van den koperen krokodil" (the Mystery of the Brass Crocodile). a romance in three volumes by Jan van Deventer, Burgomaster of Haarlem, which was published in Holland soon afterwards, used to be read by many in Ceylon as one of the weird and inexplicable events which occurred in this sunny island in the "Good Old Days."

8. Without descendants.

EMIGRATION AND THE BURGHERS

BY R. A. KRIEKENBEEK

A new chapter in the history of the Burghers opened when they decided to leave Ceylon in large numbers for Australia. In the fifth and sixth decades of this century a sense of insecurity spread through the community with the advent of unfavourable political trends. The feeling of uneasiness came to a head when the *Sinhala Only Bill* was passed, as it placed the Burghers in a dilemma, practically compelling them to choose between English and Sinhalese; either to relegate the former to the background and adopt Sinhalese as their first language, or to quit Ceylon for a country where English had the first place. The older members of the community disliked the idea of leaving a country endeared to them by various associations, and a people regarded by them with much affection. But those who had youthful sons and daughters felt that the interests of their children would be endangered if they remained. A fierce struggle for employment was bound to arise when the Sinhalese-educated section of the population insisted on their claim to equality with the English-educated section being recognised and granted. The growth of an attitude, hostile to Christianity and to western modes of life and thought, created conditions which the Burghers felt were inimical to the welfare of their children. A way of escape offered itself; Australia was willing to accept them as suitable emigrants, and they thankfully seized the opportunity to make new homes "downunder".

With their exodus to what they hoped would be a land of promise, history, in a way, was repeating itself. In the seventeenth century their ancestors, responding to the call of the East, had left Europe to seek their fortunes in the service of the United East India Company. After nearly three centuries they, in their turn, were leaving the East to make a fresh start elsewhere. But the motivation was different. What their ancestors had done through a spirit of adventure, they were carrying out in a spirit of sacrifice. The youth of the community had to be safeguarded; the entity of the racial group to which they belonged had to be preserved. Their contribution to the story of Ceylon was no longer needed. Inevitably they turned to the country which welcomed emigrants whose integration into the Australian community could be smoothly effected.

Two main problems were awaiting them in Australia. First was that of finding suitable accommodation. This presented some difficulty, especially to those who had young children. But it was not insuperable. Then arose the question of securing employment. In big cities like Melbourne and Sydney it was available, but the kind of work offered to the emigrants was not always the type to which they were accustomed. This was especially the case where those who had held executive posts in Ceylon were concerned. Still, as new arrivals in Australia, they could not afford to be particular. But they were paid much more than they would have been in Ceylon for the work they did.

Teachers and stenographers, for example, got exceptionally good salaries and were in great demand. As the Burghers had a better command of English than most of their Australian co-workers, this stood them in good stead when they secured jobs. The only Burghers who were disappointed and returned to Ceylon were those who failed to get jobs comparable to those they held here and who were determined not to accept any compromise. But these were comparatively few.

Adjustment to the life in Australia was the next step. Cold winters and very hot summers were a new experience to those coming from a tropical country where extremes or great variations of temperatures do not occur. Social intercourse of the nature familiar to Ceylonese middle class families could not be maintained when friends and relatives lived in distant suburbs, and travelling by tram, bus, or taxi was expensive. Australians made friendly neighbours, but showed a natural reserve which precluded their being on the same visiting terms as would have been the case had they been Ceylonese. No servants were to be had, and the Burgher housewife had to go through all her chores by herself, unless her children and her husband lightened her tasks by giving her such assistance as they could. Electricians, plumbers, painters, carpenters could not be hired on anything like the terms for which they work in Ceylon. So the man in the house had to take their place, and learn to do their jobs as best he could. Plenty of amusements, however, compensated for the somewhat restricted life the emigrants had to lead. Foremost among these came television. Many Burgher homes have television sets, and the programmes cover a wide field, ranging from Wild West shows to classical concerts given by singers and musicians of international repute. The young people took to the new life with zest from the beginning. They went swimming in summer, and had diversions of every kind to keep them amused in winter.

The education of these children presented no difficulty, as there were excellent State schools ready to admit them. Australia has a comprehensive system of education whereby a pupil can proceed to any goal, academic or technical, that he or she wishes to reach. The school-leaving age is only 14; this enables pupils, who do not care to remain in school after that age, to take any employment that is available for girls or boys of fifteen or upwards. Those who are good at school subjects are selected for schools of the more academic type, and can proceed from these to take a degree at one of the many universities to be found in Australia. An erroneous idea exists in Ceylon that Australian culture is negligible. Nothing is further from the truth. Societies engaged in all sorts of cultural activities flourish. The only question is: how to get admittance into them? But Burghers who are keen on doing so have succeeded when they made the necessary effort. They have discovered what good things have been achieved by Australians in the literary field, in the sphere of music, and in the arts of the painter and sculptor.

Scores of Burgher families have found a haven in a country where there is a young and growing nation, to whom racial discrimination is unknown. It is up to the Burgher migrants to justify their inclusion in a community which gives preference to skilled workers, who maintain the standard of living acceptable to Australians. They should cheerfully look forward to being ultimately absorbed, once they have become naturalized Australian citizens, in a people who are Christian by religion, English-speaking, of European origin, and have a stable government which will ensure that Australia eventually takes its place among the great and progressive nations of the world.

Those Burghers who, for reasons of their own, have been unable or unwilling to join in the exodus of their fellow-members to Australia, should rejoice that the latter have taken a step which will eventually result in the rehabilitation of the community under the most favourable auspices. Is not this " a consummation devoutly to be wished " ?

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.

SOME RARE CEYLON BOOKS

Parker's "Ancient Ceylon"

BY. R. L. BROHIER

About the middle of the year 1873, the Colonial Office in London sent an engineer out to the Ceylon Department of Public Works which was the forerunner of the P. W. D. and the Irrigation Department of today. His name was Henry Parker. For a little over thirty years this officer was employed in investigating, reporting on, and formulating plans for the restoration of Ceylon's proudest heritage—its ancient tank system. In 1909, five years after he returned to his homeland, he published a book. It bore the title: "Ancient Ceylon" and dealt with many phases of the ancient civilization of the Island from earliest times: beginning with the history, life, and religion of the aborigines and ending as regards local matters, with the ancient village games.

In the pages of "Ancient Ceylon", Parker takes his reader down many corridors into the life and thoughts of the past. Here indeed is a record of experiences and study which reveals not merely the mind of the engineer satisfied with earning a salary, but of a man who had availed himself to the full of the opportunities which came his way of finding an interest in his alien surroundings. Very obviously, Parker took with him on his excursions into the back-blocks of Ceylon a seeing eye. What is more, he seems to have also been always ready to lend a sympathetic and hearing ear. Using both senses, he has most graphically woven into his book the story of "Ancient Ceylon" by drawing on the three sources from which history derives, namely: monument, record and tradition.

The monuments Parker draws on are the lost cities of Ceylon, the temples and dagobas, and the irrigation works. For his written impressions he has turned to the annals, and acknowledges he has taken much from the translation of the Mahavamsa by the late L. C. Wijesinghe. He also draws on dedicatory inscriptions over caves and in rock-temples which litter the boulder-ridden slopes of many a hill in the low-country, and on the decrees of kings inscribed on stone which date back to pre-Christian times. The knowledge he obtained from the expressed word—namely from the traditions and legends which bind the ideas, feelings, reasoning and views of generations which had passed on, were chiefly drawn from the village folk in far-flung settlements, and the traditionalist in temples away from the turmoil and stress of the busy town. The insignificance of both, in those days was a melancholy commentary of their poverty of resources. They were the flotsam left by the ebb of a great civilization.

"Ancient Ceylon" by Henry Parker, 695 pages 6 x 9½ inches in size, with 275 illustrations and an Index, was published 53 years ago. Time has done little to stale its contents or to throw them out of perspective.

It may be an old book, but it has in more ways than one mellowed with age. It still is, and will remain, a source book for the student who seeks to obtain a cross-section of the early civilization in Ceylon, although it has been written more for the general reader than for the critical scholar or the "hard-bound" historian, the epigraphist, and the archaeologist.

The problem of separating the more factual details in the book from the theorotical, has been done by dividing the book into three parts. In the first part Parker creates a fitting atmosphere by venturing to explain the origin and status of the first inhabitants. Drawing on the several ancient Vedic traditions, and the two epic poems—Ramayana and Maha-Bharata, he traces the development of the mythical Rakshasas and their transition from flesh-eating demons, into the beings who came to be called Yak-shas. "There is good reason to suppose", he says that the accounts which the early writers have given respecting the Yakkhas have some foundation in fact. If so, they must necessarily refer, not to any supernatural beings who had made Ceylon their home, but to the aborigines, who in any case must have been driven out of the northern districts of the Island by the intrusion of the Nagas. It is the general consensus of opinion Parker continues to say, "that they are represented by the Vaeddas, the hunting and fishing tribe who at one time occupied all the central forests as well as the southern coast".

The conclusion Psrker comes to is that: "the more civilized portion of these aborigines absorbed the Indo-Aryan settlers and acquired their status and language. Parker goes on to say that the ancestors of the present few hunting Vaeddas, (who at the time he was in Ceylon, numbered much less than one hundred)—either abandoned some centuries after Christ, a form of village life in which they were partly or chiefly hunters, and reverted to the forest life of their forefathers".

From this early excursion into theories which are drawn from mythology and anthropology, concerning which Parker admits he possessed neither qualifications nor knowledge, the Author passes on in Chapter III of the First part of his book to discuss the modern Vaedda. He bases his writings on original observations made during official visits to the forest areas they inhabited, and has consequently put himself on much firmer ground. What he has to say of the primitive nomadic forest Vedda of his day fill several pages of the book and range from physical characteristics and mental constitution, to socia system and vocabularies; from their cave-dwellings, and their religion, to their gods and ceremonial forms of worship. His zeal in collecting this information concerning a remnant of Ceylon's primitive people whose food was entirely of the forest, whose weapons the bow and arrow, whose only attire a meagre loin-cloth, long before Seligmann and Spittel made their more complete and comprehensive surveys, has a special value in presentation and interest. It certainly adds light to the little first-hand knowledge available of a people who have today

gone into utter extinction, beaten by the on-slaught of civilization in the form of the bull-dozer, which has torn down their forests and blazed jeep-tracks over their jungle trails.

In the second part of his book Parker moves on to the structural evidence of Ceylon's ancient civilization developed for 12-centuries and more in the dry-zone plains. He describes the ancient stupas in all their stages from the plain earth mounds, to the stupendous edifices of brick and stone, which were raised by pious kings in the royal cities. He gives details of the form of the capitals and the decorations on the beautiful pillars which flanked the circular procession-path round some of the dagabas. He is however, at his best describing the earliest irrigation works, the special feature of the ancient civilization of Ceylon he was sent out to investigate, nearly all of which he saw in ruin and under a six-century old mantle of jungle and forest.

By far, all the information supplied by the author in Part II of his book is valuable as it is based on primary field work which help in building up impressions of what the structures, both dagoba and reservoir, looked like before restorations had taken place, and the face of the country had changed to what it is today. Nevertheless, Parker has performed an even more valuable service by helping the archaeologist and the antiquarian to a means of ascertaining the ages of the ruined structures of various kinds which are scattered over the back-blocks of the Island.

By a long series of measurements aud sketches taken whenever opportunity offered over a period of 20 years, Parker found that the size of the bricks employed in the buildings afforded a valuable guide to the date of their manufacture. He has compiled from the results of his patient research a short table which enables any enthusiast to distinguish by the size of the brick alone, a work of the tenth or twelfth century from one of the second or third century A. D., and the latter from one of pre-Christian date.

The third and concluding part of the book deals with arts, implements and games. The author opens with a study of the inscriptions, the earliest one brought to notice being: "of the 3rd century B. C., and almost contemporary with those of the celebrated Indian Emperor: Asoka". Parker writes: "It is found at a low rocky hill called Naval Niravi Malai (which means the hill of the Jambu Well), about 8 miles north-east of Vilankulam (that is to say, Vavuniya) in the northern province". Parker describes the hill as "inconspicuous and hidden in the midst of wild thorny jungle frequented by bears, three of which, an adult and two cubs, escaped from an open cave on the occasion of my first visit to the place".

The concluding lines of the forementioned extract from the book give us pause. It calls to mind the hazards and the difficulties Parker must have encountered on his Island-wide travels during which he was able to glean the information regarding "Ancient Ceylon."

Most of the interior regions he travelled over were at that time a wilderness. It was not until two decades after his arrival that the railway was opened to Bandarawela and to Matara. Transport was restricted to Pate's horse-coaches where available, or to bullock drawn vehicles. Long journeys must have been performed on a solid tyred bicycle, but much more miles covered on foot, along paths which had often to be cleared for a pedestrian to proceed. Add to this that rest-houses were sparsely scattered in the dry zone, that circuit bungalows were primitive, and that a camping shelter was no more than a roof of talipot palms, and the wonder is that a man could have found sufficient enthusiasm to do his routine job under such conditions leave aside exploration and research of the type Parker did. I have not included malaria, that all pervading scourge of Ceylon Jungles in those times, the demoralising effect of which only those who have experienced it know.

Many pages of description and notes on the earliest coins of Ceylon and their symbols, and of ancient weapons and tools, fill the penultimate chapters of the book. These details should prove more useful to the student of the subjects treated of, than attractive to the general reader. The last chapter is a surprise. It deals with ancient games played by the people—indoor, out-door and religious.

There is a recurring question which has snow-balled in the readers mind as he has turned over leaf after leaf of this book-how was it possible for a Britisher to gain so wide a knowledge of the subjects discussed within so short a spell of exploration and reflection? The author answers this in the explanatory approach to the last chapter. He says: "It is often stated that the Western mind cannot comprehend the thoughts of the East. How can it be otherwise when not one European out of a hundred living in the East has more than the vaguest notion of the universal belief regarding the effect of magic and spells and the far-reaching powers of evil spirits, or the folk-lore and folk-stories, the prejudices and the amusements of the people among whom he dwells? Without a more or less thorough knowledge of the details of these subjects it is impossible to make any real acquaintance with the inner mind of the people and we must continue to be strangers, failing to comprehend their innermost thoughts and real life".

That Parker disciplined himself to bridge this gap is evident. He has proved that in the unwritten thoughts of the Vaedda, the village rustic, and the recluse there lies cradled a great legacy of the past, and that a truly sympathetic appreciation of their ideas – simple though they be, was the first approach to a complete and satisfactory story of an old country. "Ancient Ceylon" is a living memorial, to a Britisher who has left behind him a record of research and study which affords vivid understanding of a civilization which over 75% of the people indigenous to Ceylon have never understood, and moreover, make little effort to get to know.

A TRIBUTE

to

CAROLINE MAUD WEINMAN

There must be a few yet left, some old, others not young, who possibly recall the regular contributions by a columnist to the "Ceylon Independent", the "Morning Leader" and the "Morning Times" of by gone days, which appeared under the pen-names "Lillith" and "Athena". It was no secret that the writer was Caroline Maud Weinman. Some of these contributions subtitled: "The Modern Girl", "Girls' Schools in Ceylon", "Mother and Son", "Mother and Daughter", "The Selfishness of Some Parents", "A Married Woman's Duties", "All Dressed Up and no Place to Go", and many others, — learned, elegant, full of affection and focussed on a decent regard for by-gone decencies, were re-printed from time to time in the back numbers of the Journal.

The columnist referred to, who was known as Line, (pronounced Lene) to her family and near friends - a charming, worldy-wise and pious lady, passed away recently at the age of 89 years. Writing for the Journal under the nom-de-plume "Septuagenarian" in July 1949 *, she has left on record her reminiscences which cover over half a century of changing social history. In it she recalls a Ceylon without income tax, with prosperous country-houses everywhere, of a quaint epoch which knew not the motor car, and when a drive in a horse-trap was a luxury while a visit to the country was an expedition. Re-read today, the pages she has left afford a wonderful period picture besides being full of the touches of her vanished hand and sounds of a voice which is still.

Characteristically, the opening paragraph conveys the impression that having passed the Psalmist's alloted span of life, she began to write her reminiscences as it amused her to look back on some of the events of her life, and enjoyed contrasting them with present-day standards, observing moreover, that it might amuse some young people of the present generation (if there are any who read the D.B.U. Journal).

Her very earliest impressions are of herself as a little girl of four watching her mother gathering flowers in a beautiful garden in Kadugannawa. This carries back to 1877. She weaves from these first impressions flashed on memory's screen, a fascinating word-picture of the arrival at Kadugannawa of King Edward VII, at that time Prince of Wales, "who was supposed to have travelled all the way up the incline in the engine in order to have a better view of the scenery", and her great disappointment at seeing him alight at the station in civil clothes, when she had expected to see someone regally clothed in royal robes, with a crown on his head! At that time her father, John Henry Reimers, was the Station Master at Kadugannawa, and it is not unnatural to expect she had a close-up view. However she says: "about half an hour later, my childish heart was gratified by the sight of the Prince in dazzling

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uniform, bedizened with medals and various orders, quite realizing my idea of a prince, though minus the crown. He had changed his clothes in an adjacent railway bungalow, in anticipation of the reception awaiting him at Kandy."

To impress on the reader how primitive things were, she tells "there was no waiting room at the station neither was there any facilities for changing of the Prince's clothes in the unimposing saloon carriage placed at his disposal for the railway journey from Colombo to Kandy." It might be noted here by parenthesis that the first train from Colombo to Kandy ran on the 26th of April 1867 — merely ten years before the event narrated took place.

"The next picture on memories' screen" she writes: "shows three little girls (my sisters and myself) accompanied by our mother, taking their first train journey. We were met at the end of it which seemed to come all too soon, by my grandfather John William Spaar at the old Maradana Terminus". Today it has been converted to the Railway warehouses which stand nearly opposite the Technical College. "Our luggage and our restless selves were packed into a funny old four-wheeled carriage, drawn by a horse, and taken to my grandfather's home in Hulftsdorp".

There follows a picturesque description of a home, when Burgher gentility lived in the Pettah ninety years ago. "We ascended a good many steps to get on to the verandah, which was quite unlike our present day verandahs with their comfortable chairs, and pots with palms and ferns. A screen stood opposite the door leading into the house, and tats screened the verandah from the road. It was otherwise quite bare of any furniture. The floor was of red brick. The door led into a long room, like a hall, with rows of ebony chairs lining the walls on either side, and in the centre stood a round table. Above it hung a coconut oil lamp, rather like a chandelier on a small scale. The shining glass pendants fascinated us. There must have been doors on the right and left walls, leading into the adjoining bed-rooms, but these doors, I fancy, must have been closed. I don't remember curtains of any sort or pictures on the walls. From this hall, we were taken straight into the dining room, a very pleasant room running the full length of the three rooms in the foreground. There was a long dining table in the centre, with many chairs around it, laid all ready for dinner. Two comfortable couches, also of ebony, stood at either end of the room, upholstered in bright coloured glazed chintz, and on the massive sideboard by the window overlooking the back verandah and garden, stood a magnificent *breudher*. It must have been on a Christmas Eve we had arrived. Everything looked festive, and the joins of the bricks on the flooring had been freshly striped with whitewash (kus-tura). It must have been just after the annual Christmas cleaning when walls and floors were freshly washed. Memory does not recall anything more of the happenings of that night. Probably we had been tired after the journey and were fed and sent to bed".

Apparently this visit from an outstation to Colombo was undertaken to keep tryst with a family foregathering, for she writes: "The next day, Christmas Day, stands out vividly. The hurried breakfast, in which fat slices of thickly buttered *breudher* played a prominent part, and then getting dressed quickly to accompany my mother and the rest of the household to the Christmas Service at Trinity Church. Very little of the service is remembered by me, only getting back to my grand-father's house, having lunch, and being free to amuse ourselves the rest of the day. In the evening we were taken to visit various relatives and friends, but these recollections are rather hazy".

And here is an impression of Hulftsdorp Courts, that busy centre of judicature and litigation, as it was then: "It seemed a very lovely place to me at that time, with imposing buildings standing in large grounds shaded by grand old trees. In after years I searched in vain for this figment of memory. The buildings were still there, but incredibly shabby and dusty, surrounded by noisy, dusty streets".

Another vivid memory of this visit to Colombo, which she recalls is that of "an expedition to a bathing place in a large shady garden. Quite a number of the members of the household accompanied us and we set out in the early morning hours. In a number of cadjan enclosurers stood many wooden bath tubs filled with water which were used for baths. The water was drawn from adjoining wells in a peculiar manner, by a *sort of wooden pulley. Years after, on visiting Jaffna*, I saw water being drawn from the wells there by the same contrivance. Looking back, I often wonder why we had to go out for our baths". It merits notice that Colombo had no pipe-borne water service those days, and no doubt the facilities available for bathing in the house did not stretch to baths for the entire personnel of a household every day. The wells in the compounds of some houses were small and deep and normally the water drawn was merely sufficient for essential domestic requirements. What a contrast indeed to the luxurious bath-rooms, and water on tap of the present day.

On similar lines high-lighted by sketches of social history, the author carries the reader over her schooling days, her adolescence, describing her first big dance in Colombo: "the Medical Student's ball" to which she went with her elder sister at the age of eighteen. "We wore frocks of muslin" she writes, "our first evening frocks, and were enchanted to be able to dance to the strains of a band, at what was then called the Public Hall" (now the Empire Cinema).

"My younger sister and I", she writes, "were very fond of poetry, Tennyson being our favourite, as was natural at that age, and we committed to memory many of his poems, Locksley Hall, The Lotus Eaters, The Lady of Shallot, and parts of In Memoriam were some of them. We began to read much of fiction of the period and among our favourite authors were Edna Lyall, Rhoda Broughton, Mrs. Hungerford, Miss Braddon, Barrie and Kipling". After her marriage which she says took place at St. Pauls Kandy, "a month before my twentieth birthday .....my husband who was as fond of reading as I am, introduced me to

new authors in the world of books: Thomas Hardy, Jerome K. Jerome, Favourite magazines in the house were The Review of Reviews edited, by W. T. Stead, The Idler whose editor was Jerome K. Jerome, also the Strand and the Windsor."

All this may seem trite and commonplace, but as one reads on the accumulation of such passages as these, with other small details of her married life, build up a sensitive picture of her personality and emphasise the revolutions in social and economic conditions between us and those times.

Here is a characteristic entry: "almost before I settled down and got used to my new life after marriage, my husband was transferred to a station (on the Railway) down South, on the sea coast.....the nearest town was some miles away and we had no neighbours..... within an year my eldest child was born.....when I got ill suddenly one day in the small hours of the morning, I was frightened and dismayed .....being young and inexperienced; owing to some small miscalculation the child was not expected for a couple of months more.....My husband rushed to the nearest hospital in a hackery! no other conveyance being available and returned with the D.M.O.....he confirmed our fears, and set about preparing for a birth in a few hours.',

We pass over pages with glimpses of sunlight and shadow. Writing of events shortly after the first world war, she says: "as my husband's eyesight was giving him trouble, he retired from the service.....hard times followed. In 1922 my husband died very suddenly.....the future seemed dark."

Years slip by, and times were happier. She writes: "it was pleasant to be in the midst of these young people (her family) sharing their interests and enjoying their pleasures vicariously". Came the Second World War; and a life chequered by anxieties over absent members of the family in Malaya and Hongkong. "The slow years dragged on", she says, "shadowed more or less by unceasing anxiety..... but at long last came the end of the war". The narration ends happily on the note: "Life flows on peacefully".

To fail to read, or re-read her biographical sketch in the old numbers of the *Journal* is to deny one's self of much, for it provides the sort of 'escape' one needs today.

It may be mentioned that this good lady's younger sister was a prolific writer of verse under the nom-de-plume "Heliotrope", and her husband was a columnist who regularly appeared over his initials: W.A. W, in the "Ceylon Independent" reminiscencing on the past, but equally profuse in matters contemporary and topical.

I hear as I write this tribute, the echo of those lines by T. S. Eliot:

"Ash on an old man's sleeve
Is all the ash the burnt roses leave,
Last year's words belong to last years language,
And next year's must await another voice."

R. L. B.

ANNUAL GENERAL MEETING

The 54th Annual General Meeting of the Union was held on Saturday, the 30th June 1962. There was a good gathering present. Dr. V. H. L. Anthonisz, the President was in the Chair.

After the notice convening the meeting had been read the President addressed the gathering. He explained that the meeting had been called later than usual owing to disorganisation of work in the Union Office, the result of certain unavoidable circumstances.

Dealing with the Report he said: "First, as to the roll of membership. Owing chiefly to emigration our numbers have continued to diminish. This circumstance not only reduces the income from membership fees, but also affects the attendance at Union functions, which are our chief means of maintaining that unity and good fellowship that are so essential. The very Motto of the Union, may I remind you, is that "Unity promotes strength" and I would therefore beg of you all to realise deeply the responsibility that lies on each one of us to further this ideal of Communal Harmony and Co-operation."

He next urged all members to "continue to take to heart the need to maintain in as healthy a state as possible the Funds that are necessary for our Social Service and for S. Nikolaas' Home—two aspects of our activities which entitle us to give thanks for the establishment of the Union."

On the subject of the position of our Community as a whole the President said in the course of his address:

"There is not the slightest doubt that people appreciated and valued our services and from time to time we have been honoured by the Government for our work. In the political atmosphere which has enveloped us over the recent years, the consideration and respect which we Burghers have enjoyed in the Country is beginning to wane and we are being quietly but surely elbowed out. Why should this be so when we have done nothing to forfeit our right to a proper place in the life and work of the Country? The Sinhala Only Bill places us at a disadvantage and in effect calls upon us to relegate English to an inferior position and to adopt Sinhala as an expedient if we are to expect employment in Government Service. The rights assured us by the Constitution are therefore in danger of being overlooked and it would also appear that with the establishment of the contemplated Republic the little Representation we Burghers now enjoy in the Legislature (under the camouflage of "unrepresented interests") will be eliminated and we will have no further voice in the affairs of this Island of our birth.

Ladies and Gentlemen, these are my considered views and I sincerely hope you will give serious thought to the future of our Community. However bleak this may be, it behoves us to keep our head and endeavour by mutual effort and example to destroy that incubus of Fear, Distrust, and Frustration which seems to be very unfortunately gaining ground in this beautiful Island. By this means alone can we promote the advancement of the Community.

One sure and certain means of speeding fruition of such a policy is to steer clear of anything akin to aggressiveness or conflict with other communities despite opposing currents. We have always recognized the fact that the promotion of our interests depends on the maintenance of friendship with the many races and classes which divide the people of the Country.

But while this policy for meeting the unfriendliness of those outside our circle is maintained, we must not lose sight of the greater need for mutual understanding and forbearance among ourselves. It cannot of course be expected that all of us will see eye to eye on all points with one another. But even so it behoves us to credit one another with honesty and singleness of purpose in endeavours to promote the general good of the Union and the Community. A fatal way of retarding the furtherance of this aspiration is by discrediting and disputing the authority of those entrusted with the management. To all such who unnecessarily raise discord, I would answer that they are making things more difficult in these difficult times, and undermining the foundation on which this Union has grown for 54 years.

May we then with understanding and forbearance set out to ameliorate our position from within first and with courage and fortitude make an earnest effort to succeed outside our circle. We *must succeed since our cause is just and our aims honourable and* right."

Before inviting any comments on the Report of the General Committee the President informed the meeting that as a further statement from the Auditors was expected, consideratiou of the Accounts would have to be adjourned.

There being no comments on the Report it was adopted on the proposal of Dr. R, L. Spittel seconded by Mr. F. E. Loos.

Dr. Anthonisz then expressed his thanks to the Office-bearers and all others who had helped him in his work as President during the past year and proposed as President for the current year the name of Dr. H. A. Dirckze. This proposal being unanimously acclaimed Dr. Dirckze took the Chair. He thanked the meeting for the honour that had been done him and said he felt sure he could depend on the kinc co-operatien of all members in the work before him.

Messrs. George Arndt and Vere Claasz were next elected Hony. Secretary and Hony. Tresurer respectively.

The election of the General Committee and of Auditors followed.

Mr. R. L. Brohier next spoke on the following resolution of which due notice had been given to members :—

"In view of the present precarious position of the finances of the Union, of the diminishing membership, of the high cost of living and of the difficulties of continuing to maintain the present amenities, this meeting resolves that a Special Committee be appointed to report as early as passible to a Special General Meeting, what steps should be taken to adjust ourselves to the new conditions and to secure the perpetuation of the Union."

Mr. Brohier said :—

Having moved this resolution before your General Committee, it falls on me to sponsor it on their behalf :—

The time has come again for a careful review of the position of the Dutch Burgher Union of Ceylon, in relation to changed and changing circumstances which we daily see taking plaee. A very few of us present here had passed the full age which would have entitled them to obtain membership in the Union, when it was founded in 1908. Some of us were in our teens, but most were in the age groups which entitled them to toys from St. Nikolaas. This justifies a peep into what was, in the past, as it might help to give us, old and young a sense of proportion.

It was in 1912, four years after its formation, that the Union moved into this building. A Club was then formed within the Union. It was housed upstairs, and was managed by its own Board and Secretary, independently, but under rules which provided limited Club amenities to the members of the Union who were not members of the Club.

This was the position when in 1926 Dr. Spittel sponsored and carried through a scheme for amalgamating Club and Union. The advantage of the scheme, to use Dr. Spittel's words, was that "several members thought the Club subscription too high to make the Club popular and the Union subscription too lew to make it practicable to throw open to members of the Union the advantages of the Club." Another reason put forward was that : "The members of the Club looked down with an air of patronage on those who were only members of the Union." At that time, the Club had a membership of 117; nearly half of whom were proprietary members who had contribnted Rs. 50/- as an entrance fee. The monthly subscription of the Club members was Rs. 3/-. The Union had a membership of 512, paying "not less than Rs. 5/- per year". When the amalgamation was effected, the all-round membership rate was raised from-/50 cts. to Rs. 2/50 a month.

Well, much water has flowed under the Kelani Bridge since, and I would like you to bring the vast changes which have taken place into perspective, even, if you are prone to close your eyes to the sense of values which have changed since those days, and now.

Some time in between, the all-round fee fixed in 1912 at Rs. 2/50 was raised to Rs. 3/- per month, but our membership has dropped from 538 to 314. Practically year after year our balance sheets have shown—Expenditure over Income, and we have been dipping tnto our Surplus Account. This naturally cannot go on indefinitely. Some optimists suggest that we raise subscriptions but having grown with the Union I claim privilege to say, with little room for doubt, that 95% of our membership of 314 are token members, merely paying the present subscription to associate themselves with the Union on communal lines, and some of them only in order to associate themselves with our functions, St. Nikolaas Fete, Founder's Day and other standard entertainments. If the subscriptions are increased the result, I feel sure, will be a fall-off in our meagre membership and increase in the recurring deficit which appears in Annual Accounts.

Very obviously, the subscriptions cannot be raised, nor is it possible to bridge the gap by bringing in new members, since we have reached saturation point. There undoubtably is a potential to draw on, but that potential has been there ever since the Union was formed and there is little use banking on it.

The probability facing us then, is that this building will never see again the crowds which thronged its spacious halls up and down-stairs in the past on festive occasions. The foreseeable possibility is that with the restlessness which has gained momentum in the community—to go West or go 'down under'—we shall have to recencile ourselves to a drop in even the 314 members we now count on our roll.

What then is the remedy ? Something must be done to maintain the survival of the Union even though it be representative of a few families—for whatever anyone may say of 'absorption'. I would like to believe what a well-known, thinking, member of the Community once told me ; "the Dutch-Burghers in Ceylon will dwindle down to a small well defined and distinct Community."

If you in private life found your family had dispersed and you were left with a house, as large as this building—what would you do? Of course you would reduce your up-keep expenses by commercializing the part of the building you did not require. That is what many people are doing today, and exactly what the resolution I have foisted on you, with the support of your Committee, portends. We cannot arrive at any conclusion, and will, I feel sure, be only creating another tower of Babel, if we attempt to discuss the ways and means of doing this at a General Meeting. That is why it is suggeted

that a Select Committee of members be first appointed to give consideration to our problems. I have not the least doubt that this Committee will seek the advice of other members who are not sitting on it, but are in a position to give of their experience. I shall in these circumstances not venture to discuss the matter further and I hope I have sufficiently clarified and also justified the need for the resolution which reads as follows: (See above—Ed.),

I formally propose this resolution.

Mr. R. S. V. Poulier seconded the proposal, which was carried unanimously.

Mr. R. S. V. Poulier next proposed that the resolution be reported on by the following Special Committee:—The President, all ex-Presidents, Messrs. A. E. Christoffelsz, V. Jonklaas, G. Ebell, with Edward Bartholomeusz as Secretary and Convener.

Mr. O. L. de Kretser seconded. Carried.

Mr, C. P. Brohier then proposed a vote of thanks to the retiring Office-Bearers. Carried.

The Chairman declared the meeting adjourned for a date of which notice would be given in due course.

The objects of the Union shall be :

. . . . . .

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

NEWS AND NOTES

The Story of Ceylon:—E. F. C. Ludowyk—at one time Professor of English at Peradeniya University, has published a book: The Story of Ceylon". He has written much of it with a sneer behind his pen, but all of it with a flexibility of diction and vividness of phrasing which cannot fail to catch the eye of the general reader. One who knows his Ceylon, will find the book freely interspersed with faults and prejudices. Since it falls far short of a history, it can be accepted with reservations as a story, although tending in many instances to be provocative.

A radio reviewer had to say of the book recently, that the author was kinder to individuals than to classes. The Dutch who ruled over maritime Ceylon for one hundred and fifty years, the author represents "as mere traders who dutiously squared legitimate commercial honesty with the dictates of an elastic conscience". The same reviewer remarked; "What he has to say of the Tamils vis-a-vis the Sinhalese, and of the Malays, I leave the reader of the book to discover." It seems clear that many a comment and quotation was meant to hurt and offend. It serves no other purpose. What one of their own kind has to say of his own people—the Burghers of Ceylon, is the unkindest of all.

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A Matter of Hygiene:—Holland is noted abroad for its cleanliness. Snow-white lace curtains in front of spotless windows, scrubbed pavements, scoured saucepans, polished brass.....However that may be, since the end of 1956 there has existed in Holland a national bureau for the promotion of hygiene, the headquarters of which are in The Hague and of which a woman is in charge. She has done a great deal of social work, and being the wife of a doctor, came into frequent contact with people who were particularly anxious to make effective propaganda for the improvement of hygiene.

From the very beginning the Bureau considered its principal task to be that of publishing effective information. The Bureau soon found out that people are quick to take offence if their mistakes are brought directly, to them. So they compromised and issued posters in which the emphasis was on humour rather than instruction. Thus hygiene was promoted by rhymes, such as these:—

Before cooking a meal in pots and pans,
Don't forget to wash your hands.
Make a hobby of cleanliness
Wear a spotless apron and a nice, clean dress.

—★—

Turn your back on food for coughs and sneezes;
Otherwise you'll spread diseases.

Noxious insects lie in wait
For food uncovered on a plate.

—★—

.....and true enough there was a rapid demand for these posters, which have, in one of many ways promoted the well-being of the Dutch people.

★ ★ ★

Population and Unemployment:—The Netherlands (unofficially called Holland) which is half the size of Ceylon, is the most densely populated country in Europe and the World, with a total of over 11 million people—a density of 846 to the square mile. It is estimated that the country will have 12 million people before the end of 1963. The average annual increase is in the region of 127 thousand a year.

This has been predicted by the National Bureau of Statistics, which pointed out that the growth in population has been increasing rapidly during the last decade: in October 1949 the country passed the ten-million mark while in May 1957 the 11 millionth Dutchman arrived on the crowded scene.

The Netherlands is already the densest populated country of the world but mainly due to the compelling industrialisation programme which, since the end of the war, has changed the country from a predominantly agricultral area into a highly industrialised centre of activities, the number of unemployed is the lowest ever; during the last years, thousands of foreign workers have even been attracted from abroad, to be employed in Dutch industry.

The news has also been recently published that Ceylon's population has reached double figures in units of million—the 10 million mark, a density of 396 to the square mile. The population of Ceylon is expected to be 13.3 million in 1968. The average annual increase is approximately 275 thousand per year,—These figures make one pause, more especially since Ceylon is, and will continue to primarily be an agricultural country. It may never be a highly industrialised country in the absence of raw material—and even in the present, its unemployment figures must be very high indeed.

★ ★ ★

Cinnamon Gardens:—Supposed to have been immortalized by Bishop Heber in his well-known allusion to "Ceylon's spicy breezes", were originally miles of white sand in which cinnamon bushes flourished.

From the middle of the last century the cinnamon bushes began to be thinned out and greatly encroached upon to provide building sites for an expanding community and to raise tracts of fodder-grass for the

horses which drew carriage or phaeton which conveyed the rich householders who settled in the area to the Fort in the day-time for work, and to Galle Face in the cool of the evening to take the air.

Today, the large houses with spacious gardens have made way for ornate flats and houses which encroach on every available perch of building land. Not one cinnamon bush remains to tempt tourists to add a branch of the laurel to the souvenirs of Ceylon they were wont to carry away. A few years back one hardy cinnamon bush survived in a bungalow off Guilford Crescent, to proclaim the no small part cinnamon had played in the fortunes of Ceylon. Taxi and hiring car drivers stopped to point to it as they passed with their load of overseas passengers. It seems a pity that the Municipal Council does not plant an avenue of cinnamon bushes in Victoria Park to satisfy the visitor from abroad, who, though by no means disappointed by the natural beauty of Ceylon, sorely regrets being deprived of romantic visions of the Cinnamon Gardens.

Even so, the Cinnamon Gardens have been immortalized by the soldier-poet of Ceylon; Captain Thoms Ajax Anderson (1783-1825), of His Majesty's Nineteenth Foot, in his sonnet to Julia befor he left Colombo with his regiment:

"At early morn how often have I stray'd,
Amid thy pleasure-giving gardens where
The cinnamon perfum'd the balmy air,
And all its aromatic sweets display'd.
How oft at eve, what time the moon-beam smil'd,
Upon thy silver lake's unspot—ted breast,
Have I with thee, sweet maid, the hour beguil'd,
While thou hast lulled each busy thought to rest.
Julia, farewell, enchanting scenes adieu!
I feel the rising tear my cheek bedew."

Captain Anderson also addressed sonnets to Emma, Mary, Camilla, Sarah and "the lamented Charlotte". He was evidently an admirer of the sex.

★ ★ ★

The Mudaliyar's 'Panawa':—

Codrington says that there is no mention of the use of a comb by males in the sixteenth and seventeenth centuries. Arthur Alvis has referred to the tradition that the comb worn in the low country was "introduced into Ceylon about the 18th century by some Malay Prince who was deported from Java".

He quotes the following extract from Holman's Travels in Ceylon:—

"Sunday 21st March 1830—Mr. Gregory invited the Second Maha Moodeliyar de Saram to breakfast with us.....The Moodeliars wear neither hats nor caps but they cultivate a profusion of hair which is turned up and secured behind with a comb like a woman's.....The disuse of caps and the custom of wearing the hair turned is said to have originated from the suggestions of a Dutch Governor of Ceylon who observing that whenever a native chief took off his cap on entering a room his long hair always fell inconveniently over his face and shoulders, recommended one of them to have his hair dressed turned up and secured with a comb, which besides rendering caps unnecessary would also look more ornamental. The Chief took this advice which was soon followed by many of his brother chiefs, and at last it became a la mode".

Knox describes the Sinhalese as wearing "on their heads a red Tunis cap, or another cap with flaps or a country cap which were of the fashion of mitres".

★ ★ ★

War:—

In every language ancient wisdom lies embedded of which the speakers are seldom aware. We use words and phrases in which the experience of the distant past has been crystallized; but we use them so mechanically in everyday intercourse that we fail to realize the beauty and the effectiveness of those thought crystals. Only the linguist, whose business it is to study speech, collects and treasures them and often wonders whether the language is not wiser than its speakers. The Dutch word for war is *oorlog*, an ancient Germanic compound, which the etymologists have not been able to explain satisfactorily. Its original meaning was, most likely, dissolution, decomposition; it certainly never expressed our primitive ancestors' glorification of war. The Dutch language knows also the word war, but it has there the exclusive sense of confusion. Politicians and flag-waving patriots may shout from platforms and palace balconies that war is a glorious exploit, and that it is beautiful to die for the fatherland, but the language, which voices ancient experience, knows that war is synonymous with confusion and condems it explicity. The phrase *in de war* is used in Dutch as a euphemism for crazy. War is confusion worse confounded, and a world at war is indeed a world gone mad.

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Burgher Teachers:—

"Burghers find few places in our schools today as teachers, or pupils".—So writes a popular coloumnist in a local paper. This, of course, merely expresses a crowning sorrow triggered by the educational tribulations of present times.

In happier days there were Burgher teachers who served their age and generation right well, and nobly. To them many pupils are immeasurably in debt, but few are left to bemoan their passing. Their's was a true sense of vocation, but a thankless generation whose memories shorten as they grow in opulence, have failed to give recognition to the invaluable contribution they made to this country.

Who, that knew them, does not recall with gratitude the names: Kriekenbeek, Vander Wall, Van Cuylenburg, Van Hoff, Paulusz, Vollenhoven, Jansz, Nicholas, Poulier, Mack associated with the Royal College in the St. Sebastian era; of Arndt and Beven with St. Thomas'; of Mack and Honter of Wesley; Jansz of St. John's Panadura; and the Blaze of Kingswood.

Other family names associated with teaching, which can be called to mind are:—Ludovici, Meerwald, Rogers, Ludowyke, Van Langenburg, Austin, Raffel, Marshall, Van Geyzel, Speldewinde, Felsinger, de Zilwa, Ondatje, Alvis,—A correspondent ventures to suggest that an article: "Recollections of Burgher Teachers in the Past", might prove a useful contribution to the Journal, and has undertaken to write it. This incomplete list of names haphazardly collected can only be completed by drawing on the memory of others. If supported by reminiscences as well, it will indeed be a valuable record.

Your quota of recollections will be appreciated. They should be communicated to the Editor.

★ ★ ★

Vernon Arndt:—Time was, when a Colonial Secretary in Ceylon was able to write of the clerical service that it supplied the brazen wheels on which the Government ran. Very few are today left, to whom this traditional colonial maxim applies. This number moreover has recently been again reduced by the demise of Eugine Fredric Vernon Arndt.

Born seventy five years ago, and educated at St. Thomas'—a family collegiate home, Vernon Arndt began life as a teacher, but later gravitated to the Government Clerical Service. Strangely, his short teaching career was associated with Royal. Many were the jibes and rags he was subjected to when on the two days of the "battle of the blues" he appeared before his Royal class sporting a Thomian tie and rosette. During the years which have rolled by since, the Thomian tent has hardly if ever been denied his genial presence when the great inter-collegiate match was being played.

Arndt's career in the Government Clerical Service pin-points great capacity for work, high character and loyalty, so worthy of imitation on the face of its very deplorable absence today. His ability should have secured for him far fitter recognition than the promotion to the Civil Service which marked, after years of work, the limits of clerical aspirations in his time. But he earned something much more than material regard,

much more than the decoration of the Imperial Service Order conferred on him, in the respect and approbation of successive Principal Assistants to the Colonial Secretary, and later of the Secretaries to successive Governors. It is noteworthy that many of them were later themselves Governors of British colonies. In no lesser degree, indeed to him of greater honour, was the reward he earned in the reverence and respect of the junior ranks of the staff over whom he worked. The example he set in many ways as a Government servant is a legacy which his countrymen of all communities will do well to follow. It should be a reminder to them of how much can be achieved by ability coupled with character, even by those whose opportunities are limited.

Vernon Arndt's interests outside his office sphere are less widely known for he was of a retiring disposition. He was a keen fisherman, and had many "fishy yarns" to tell dating back from days he roamed the harbour shores off Mutwal when the North-East and Island breakwaters, and the graving docks were being constructed. It was here that he showed his prowess as a swimmer, which his four sons—all champion-class swimmers have proved is hereditable. Hs was moreover, a clean and enthusiastic sportsman with the gun, a pleasant companion and an admirable recounter in wild jungle setting or shooting camp. Few persons have faced man's inevitable destiuy more stoically-and fewer have displayed greater philosophic premonition of it. He was, a founder member of the Union having attended the informal inaugural meeting at the Lindsay Lecture Hall, Bambalapitiya, on the 12th of November, 1907.

Princess Wilhelmina, former Queen of the Netherlands died on the 27th of November, at the age of 82. She abdicated and entrusted the throne to her daughter, Queen Juliana, in 1948 after a reign of 50 years, entirely devoted to the well-being of her people.

The period of World War One, in which the Netherlands succeeded in maintaining its neutrality, was characterized by a highly personal influence exerted by the Queen on the conduct of affairs, and powerful bonds were forged between the monarch and her people. And when in 1918, after the war, socialist revolutions occurred everywhere in Europe, which did not leave the Netherlands unscathed either, the people stayed faithful to the monarchy.

One year after the fortieth anniversary of the Queen's reign, World War Two broke out, and in May 1940 the Netherlands was also engulfed by war. When it no longer proved possible to rule the country, Queen Wilhelmina went to London, where she spent the five trying war years with the Government in exile and, under the most difficult of circumstances, managed to keep in touch with her people via Radio Orange, the Dutch transmissions of the BBC. Her confidence in the ultimate Victory was one of the strongest incitements to keep up the struggle against the usurper.

On 13th March, 1945, Queen Wilhelmina again saw her plundered and devastated country as she crossed the frontier in Zealand. A few months after the capitulation of Germany, in July 1945, she re-established herself with the Government in her residence, The Hague. In those days too, she formed a shining example of energy and devotion to duty and gave her people the lead in rebuilding their country.

After her abdication, Princess Wilhelmina continued living in the midst of the Dutch people in peaceful retirement, at Het Loo Palace, out in the country, close to her children and grandchildren. She occupied herself mainly with religious and charitable work.

This is evident by her writings and by a number of speeches which have led to her appearing in public from time to time since her abdication, and in particular by her autobiography "Lonely but not alone", which has been published in a number of languages during the last few years.

The people of the Netherlands will always cherish the memory of their great Queen.