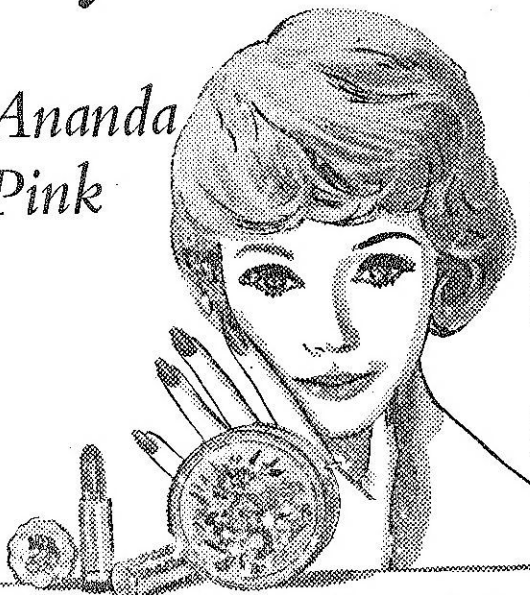


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Journal of the Dutch Burgher Union of Ceylon.

[VOL. LIII.]

JANUARY — JUNE

[Nos. 1 & 2]

PRINS'S EMBASSY TO THE KANDYAN COURT 1770

Introduction

Compiled and arranged by AUBREY. N. WEINMAN

The Archaeological Survey of Ceylon Report on the Kegalle District by Mr. H. C. P. Bell, C.C.S. (retired) contains a reference¹ to Major F. A. Prins who was sent as ambassador to Kandy, and in a footnote Mr. Bell added that a translation of Major Prins's diary appeared in the Ceylon Examiner. As very little appears to be known about this Embassy, I have taken the trouble to go through old files of the Examiner, where I came across the interesting diary referred to. As few would have access to this relic of bygone days, and as the Major's report is full of interest, I propose to transcribe it in full with the addition of a few notes, and after reference to some of the other Embassies to the Kandyan Court.

The journey in those early days, as can easily be surmised, was in itself a very risky thing, due to the difficulty of travel through the wild animal and fever-infested jungles, the absence of roads, the scarcity of supplies and the wild state of the inhabitants. The king and his ministers could not be relied on, and it was a matter for speculation as to when the ambassadors would be allowed to return at all. "There are several² white ambassadors, besides other Chingulay, by whom the Dutch have sent letters and presents to the king, whom he keeps from returning back again. They are all bestowed in several houses with soldiers to guard them; and though they are not in chains, yet none is permitted to come to them, or speak with them, it not being the custom of that land for any to come to the speech of ambassadors" says Knox.³ In his report on the Dutch Records in the Colombo Archives,

1. Archaeological Survey of Ceylon, 1890-93. (Sell)
2. In the year of Raja Sinha's death it was estimated that there were 67 European captives in Kandy, of whom 6 were French, 10 English, 25 Portuguese and the majority of the rest probably Dutch.
3. Historical Relation, Chapter XIII p. 365 (Philalethes)

Mr. R. G. Anthoniezs tells us that there are several wills extant, made by some of the ambassadors on the eve of their departure to Kandy, and that they are remarkably like wills executed by persons in anticipation of death or very grave danger. It is certainly not easy in these days of good roads, railways and motor cars, to cast our minds back to the time when none of these facilities existed, and when ever the most ordinary journey was full of difficulties and hardships.

The Kandyan monarchs in their desire to maintain the inaccessibility of their interior, adopted the highly successful policy of keeping the approaches almost impassable. There are frequent references in the ancient Sinhalese chronicles of journeys being performed in carriages by kings and queens of the olden times, and both in the vicinity of Anuradhapura and Polonnaruwa, as well as in the hill country, remains of such records may still be found; but when the Kandyans had to protect themselves from European invaders, it became necessary for their own safety not to maintain proper roads, and strict orders existed that whoever presumed to cut any through the impassable forests would be punished with death. Wide and pathless woods separated the interior from the coast, and the passes leading through the mountains were steep, difficult to climb, and unknown to all but a few of the natives themselves. Whatever footpaths existed were sufficiently difficult for a man on foot, almost impossible for a horse, and were in fact little better than the tracks of wild beasts. Those leading through the easy passes remained closed, and only the more difficult and circuitous routes were permitted to be kept open.

Guards were posted all round to prevent entrance as well as escape, and the narrow and difficult passes were strengthened with thick barriers of thorn. There was also a hedge of the same kind encircling the hills near the capital, through which the way in was by means of gates also of thorny material. These gates were so constructed that they could be opened and closed at will by means of ropes, and in the event of retreat within the hedge becoming necessary, they were closed, and it was then quite impossible to force a passage except by burning the gates, which was no easy matter on account of the greenness of the material. The Mahavali Ganga which almost encircles the Kandyan capital was broad and rapid, full of rocks and difficult to ford. Bridges of any sort there were none, and very strict watch was kept on all who crossed, and they were carefully examined.

The thick woods were very unhealthy, and few Europeans going into the interior escaped jungle fever, which is said to have been a disease resembling ague, and which in all probability was a form of malaria. The excessive thickness of the jungle, and the depth of the valleys, prevented a free circulation of air, with the result that the climate was damp, sultry and extremely unhealthy. It was at its worst after the rains, and even the natives from the coast could only be persuaded with difficulty to make the journey. Of the interior, very little was known, as every effort was made by the Kandyan monarchs to prevent the intrusion of

strangers. Whenever an ambassador was sent by any European power, he was watched with the utmost care, and was given very little opportunity of learning the approaches and passes that penetrated the little mountain kingdom.

During the Dutch occupation of Ceylon, it was the usual custom to send an annual embassy from the Company to the Kandyan Court, with presents and re-assurances of friendship, and to request better facilities for the promotion of trade. These embassies were despatched with a good deal of fuss and ostentation, and after an entertainment was given by the Governor in honour of the ambassador and his suite. They set out in great magnificence and splendour, to the strains of music and the firing of guns. All kinds of necessaries, baggage, bedding, and in addition the presents for the king, had to be carried, and together with the escort, the procession was no doubt a long¹ and imposing spectacle. It should also be noted that in addition to these annual embassies, special ones were also despatched whenever occasion arose to send messages of condolence or felicitation.

Great ceremony was observed with regard to the presents and it was usual to wrap all the chests in which they were packed in white linen. The gifts were as curious² as they were varied, consisting of China and gilt ware, jars of cloves, nutmegs, sugar candy, China tea, plums and ginger, rose water from Persia, sandalwood from Timor, Bengal tigers, Indian falcons, Arab and Persian horses, African lions, English greyhounds, saddlery, guns, clothing and different commodities and delicacies from Europe and other parts of the world. Knox makes mention of a Dutch ambassador who took with him a lion, which was not accepted by the king as it did not come up to his expectations. The man with the lion was detained about 20 miles out of Kandy for about a year, during which period the lion died. The ambassador was kept a prisoner in Kandy and no opportunity was given him of an audience with the king. At last in sheer desperation, he decided to make his appearance before the king by force when His Majesty was out taking his exercise. This resolution of his reached the ears of the king who ordered that he should be met on the way and kept there until further orders. He was accordingly detained where he stood for three days, till the king ordered that he might be allowed to return to his house, and "there he remained", says Knox, "when I left the country, maintained with plenty of provisions at the King's charge".

1. In the Embassy of Daniel Agreen, in 1736 no less than 1500 coolies were employed for the conveyance of the baggage etc. General Hay Macdowal (1800) had an escort of 1164 men exclusive of pioneers and tent lascars.
2. Daniel Agreen 1738 took with him "Three horses for the king which had magnificent trappings decorated with silver on them, and one of which was shod with silver shoes,.....two hounds which had come a short time before from Persia and which were of extraordinary size and shape, rather like English mastiffs with black jowls and yellow coats. They wore beautiful collars and chains of chased silver. One of these hounds died during the first night by reason of his size and fatness, having become too heated and exhausted. When he had reached the first resting place in the country of the King of Candia, three shaggy water dogs, also wearing silver collars and chains were put in his place," J.C.B.R.A.S. Vol. XXVI, No. 71. P. 41.

The distance from Colombo to Kandy was about 85 miles and the usual route was through the three and four korles. The journey was performed in stages and progress was very slow. interruptions by messengers from the King, inventing all manner of devices to cause delay, were frequent. Within five miles from Kandy, it was unlawful for one to be carried in a palanquin or in any manner, or to ride on horseback, and within 50 miles no one was allowed to be carried in a covered dhooly. There were royal privileges to which foreign ambassadors were very rarely admitted, and then, only to a limited extent.

At Gannoruwa, four miles from Kandy, and on the Colombo side of the Mahawaliganga, there was a permanent bungalow in which the ambassadors to the court and their suites were accommodated, and from where they had to transact all their business. It is described by Boyd¹ as being a large square building and capable of accommodating 500 people. There was usually some delay at Gannoruwa where inquiries regarding the health of the ambassador and his suite, the Governor etc. would be received from the King, and various other polite formalities gone through. At last a day would be fixed and some of the superior officers of the court with music, elephants and torches would arrive to escort the ambassador to the Audience Hall. These audiences usually took place at night by the light of lamps and candles, and it is surmised that this was resorted to for the sake of theatrical effect. As the embassy left before day break they saw very little of the city.

Kandy is described as a miserable looking place with one long straggling street. There were few decent houses,² the majority being low huts, but as they were built on high foundations they appeared quite lofty to pedestrians. They were purposely constructed in this peculiar way, at a fair height from the ground, to enable the King to hold his assemblies of the people and to have his sport of elephant and bull fights on the streets without interfering with the houses. The inmates were not allowed to appear before their dwellings when the king was passing in the street below, lest they should be guilty of the serious offence of

1. Mr Hugh Boyd, the reputed Jurist, was one of the secretaries of Lord Macartney, Governor of Madras. Prompted by an absurd idea that an alliance with the King of Kandy was of great importance to the Company's possessions in India, he decided to send Boyd as the Company's ambassador to the Kandyan Court. Hugh Boyd accordingly accompanied Sir Edward Hughes's expedition Trincomalie in 1882, was present at its storming, and then set off for the court from where few ambassadors ever returned; but he was lucky, and although he failed in the main object of his mission, he was able to return safely in a few weeks. The vessel on which he embarked at Trincomalie was captured by the French, and he remained several months a close prisoner all Mauritius. He left a journal of his Embassy to Kandy giving a full account of the country, Kandyan ceremonial and etiquette etc. and of his personal experiences. The Journal was published in London 1800 by L.D. Campbell and appears in the second volume of Boyd's *Miscellaneous Works*.

2. "They are only one storey high and have small doors, so that one must creep through them doubled up. The windows consist only of small holes which they leave unbuild in the wall. One sees among the Cingalese who live in the District of the Company finer and better houses in the royal town of Kandy" (Daniel Agreen's Embassy to Kandy from Heydt. J.C.B.R.A.S. Vol. XXVI No. 71)

being on a higher elevation¹ than "the prince descended from the sun". In a city where the whitewashing of houses and the use of windows and tiles in their construction were privileges reserved for members of the royal family, it was only to be expected that few decent buildings would be found. The palace was at the further end of the street and occupied a considerable portion of ground. It had a frontage of nearly 200 yards and is said to have made rather an imposing appearance. The only other buildings of any importance were the Dalada Maligawa, the home of the tooth relic and the Audience Hall, the *magulmaduwa* of the Kandyans.

The Audience Hall was a spacious apartment and is associated with the ceremonial of the Kandyan Kings, as it was here that they usually transacted their business, held public receptions and kept their court. Pybus² in an account of his mission to Kandy in 1762 gives an interesting account of this historic building. "The hall", he says, is about 50 feet long and 30 feet broad, and though the dimensions given by him coincide more or less with those of the present Audience Hall, it is agreed that this cannot be the same building. The present Audience Hall was commenced by Rajadhi Rajasinha the last king but one (A.D. 1780-1798) but was apparently not finally completed till after the British occupation.³ Everything seems to indicate that it was built on the same plan as the old one and on an adjoining site.

When the ambassadors reached the door of the Audience Hall, they found themselves confronted by a white curtain. After a little delay the curtain was raised and they were allowed to advance, but a few paces ahead they were again brought to a halt by a red curtain, and so on till six curtains had been raised. At the end of the hall there was a door on which a white curtain was draped and behind which the king sat on his throne, according to Pybus, "a large chair, handsomely carved and gilt, raised about three feet from the floor." The final curtain being drawn, all the courtiers, without an exception, performed what is known as the "Asthanga namaskaram", or worship with the eight members of the body, i.e. the two hands, the two feet, the two shoulders, the forehead and the breast. The extravagance of this scene left Boyd so amazed that he says "they almost licked the dust, prostrating themselves with their faces close to the stone floor, and throwing out their legs and arms as in the attitude of swimming, then rising to their knees by a sudden spring

1. On Wednesday the 24th. June, 1816, Sri Wikrama Rajasinha the last king of Kandy was banished from Ceylon. When he was being taken on board H.M.'s ship Cornwallis, the Royal carriage had to pass through an archway on the top of which a large number of people had assembled to get a view of the captive monarch. As soon as Sri Wikrama noticed them he stopped the carriage and demanded that the people should be asked to descend, stating that he could not pass so long as they remained above him. (Granville's Reminiscences)

2. Account of Mr. Phibus's mission to the king of Kandy in 1762. Printed from the records of the Madras Government. Colombo W. Skeen. Government Printer. 1862.

3. Cave's Book of Ceylon. Kandyan Architecture by J. P. Lewis. P. 326 footnote.

from the breast, like what is called the salmon leap of tumblers". "This", he comments "one would imagine is as abject an instance of humiliation as could be given, but during the Audience one occurred which surprised me still more. Something happened that made it necessary for the minister to come to the lower end of the hall. I did not observe him set out, but turning my head by accident, I could not express my surprise when I saw him, a venerable grey headed old man, come trotting down one of the aisles like a dog on all fours"¹.

The ambassadors too were expected to comply with this degrading ceremony and the Dutch are reproached for having consented to go through this eastern form of adoration in their earlier dealings with the court. The English as well as the later Dutch ambassadors stipulated that kneeling should be substituted for prostration, which they did thrice as they approached the throne, holding high over their heads with both hands a silver salver on which was placed the letter for the king, but the difference between kneeling and prostrating is not very great, when the principal involved is considered. Policy and tact no doubt compelled the Dutch ambassadors to go through the ceremonies required by them, however much they disliked having to do so, and there could not have been much humiliation about it, because they merely followed what everybody else at court was doing as a matter of course.

Admiral Joris van Spilbergen who landed at Batticaloa in 1602 and travelled through Bintenne to Kandy, was the first Netherlander to come to Ceylon, and may also be considered the first Dutch ambassador to the Kandyan court. He came to offer the friendship of the Netherlands East India Company to Don Juan the king of Kandy. The king sent his own palanquin adorned with cloth of gold to fetch him, and was so pleased that he paid him every possible honour, receiving him with great hospitality and kindness. He even invited him into his Queen Dona Catherina's apartments, where she was seen seated with two princesses "dressed in Christian fashion". A portrait of Prince Maurice on horseback as he appeared at the battle of Flanders, was presented to the king, who honoured it with a place in his private chambers. During the Admiral's stay in Kandy, he had almost daily audiences with His Majesty, who piled him with no end of questions about Dutch Mannerä and customs. He was very pleased with the musicians, the admiral had brought with him, and was delighted when Spilbergen decided to leave two of them behind, for His Majesty's entertainment, namely Erasmus Martens, and Hans Rempel. The king granted permission to the States and His Serene Highness the Prince of Orange and Nassau to build a fortress within his territory saying, "I, my Empress, Prince and Princess will carry on our shoulders, lime and all the building materials, if the States General and the Prince wish to build a fortress in my country". Spilbergen having thus completed his mission left Kandy, laden with presents of all kinds from the king.

1. Miscellaneous Works of Hugh Boyd Vol. 2 P. 24.

In 1612 Marcellus de Boschouwer was sent to Ceylon as an envoy from the Dutch to form an alliance with the Kandyan monarch. The Dutch were more anxious to secure commercial advantages than to be of any real assistance to the king in his wars against the Portuguese, but Boschouwer took his mission very seriously and entered into a long treaty. When he wanted to return, the king showered honours on him, and forced him to stay. In 1615 having failed to get help from India, Boschouwer proceeded to Holland, but he found that the authorities there had no sympathy with the project. He then turned to Denmark for assistance, and persuaded the Danes to equip an expedition to Ceylon. A Danish fleet accordingly set out and reached Ceylon in 1620, but unfortunately Boschouwer died on the voyage and the Danes were forced to return without being able to accomplish anything.

After the capture of Galle by the Dutch, vice Admiral William Jacobsz Coster was appointed President of the Council, and placed in General authority of the Dutch East India Company's affairs in Ceylon. He has thus the honour of being regarded as the first of the Dutch rulers in the Island. He acted as envoy to the court of Kandy in 1640, but was unable to obtain any of his requests. On his return journey, he was treacherously murdered by the Sinhalese at a hamlet called Nilgalla.

General Hulft was in supreme command of the naval and military forces of the Dutch during a very eventful period of their rule in Ceylon, namely the siege and conquest of Colombo. He was in very high favour with the Kandyan king, and at the earnest request of His Majesty "who was looking forward with longing to the time of meeting His Excellency and hearing the music of his voice"¹. He undertook the journey to the court in April of the year 1656. He was accorded every mark of honour, a full account of which is given by Baldaeus, His Majesty even rising from his throne to greet him. The day after his return from the court, he was killed by a chance shot from one of the Portuguese bastions while he was going round inspecting the defences. The king was informed of this calamity, and it is said that he and all his court went into mourning, and that his grief was no less than that of the Dutch themselves. Several of the Court officials journeyed to Colombo to pay their respects before the body was removed to Galle for interment.²

When Knox was a prisoner in Kandy viz in 1671, a soldier named Henricus van Bystervelt volunteered to go as ambassador to the Kandyan Court. He was graciously received by Raja Sinha who appointed him a Mohottiar³, and presented him with the silver inkstand, hour glass, style and knife usually given to these office bearers. He was also presented with a sword, a chain of gold, rings and various jewels. Although he was there many months and had several audiences with the king, no business of any importance was transacted. Byster-

1. J.R.A.S.C.B. Vol. XI No. 38 P. 58.

2. The body was taken to Galle by sea and laid to rest in the church there, but after the siege, it was removed to Colombo when a second funeral took place (Baldaeus)

3. Secretary.

velt who knew nothing of diplomacy, eventually losing all patience, declared that if the captive Hollanders were not released there would be a blockade of the whole kingdom. He went so far as to challenge the king's ministers to single combat and insisted on leaving for Colombo at once. While it is admitted that it was most foolish of him to have acted in this impetuous manner, it cannot be denied that this ignorant soldier possessed courage of a very high order. There is no doubt that the Dutch ambassadors had to put up with what to them appeared degrading ceremonies, so as to obtain the goodwill of the Kandyan monarchs, which they did so much against their will and purely for political reasons. Some of them refused to go through the absurd ceremonies demanded of them, and the king was known on more than one occasion to give into their wishes. As soon as the Dutch had firmly established themselves, and become masters of the sea board, they no longer humbly submitted, and the king was forced to do away with the ceremonies that the Dutch objected to as being degrading. But to revert to Bystervelt, we learn that he managed to obtain his liberty and returned safely to Colombo in spite of many attempts to inveigle him into some offence against the king. Bytervelt adopted Sinhalese costume while at Court and arrived in Colombo "handsomely dressed in Sinhalese style with two gold chains, a silver hilted sword on the left side, and a knife with a golden hilt on the right."¹

Shortly afterwards, in 1672, a French fleet commanded by Admiral de La Haye appeared off Trincomalee and sent an embassy to the court of Raja Sinha. Count Laise de Nanclar de Lanerolle fell into the bad graces of the king by riding on horseback past the palace, and when he was given an audience by night, he was so annoyed at having been kept waiting that he flouted His Majesty's authority, and went back to his quarters. The king was greatly angered at the arrogance of the French Count and ordered that the ambassador and his suite should be thrashed and kept in chains. Admiral de la Haye who had meanwhile sailed did not return and de Lanerolle who was appointed a Mohottala,² married a Sinhalese lady and settled down in the Kandyan country. His descendants are still found in various parts of the Island.

When Isaac Augustus Rumph was Governor of Ceylon, in 1721, Mynheer Cornelius Takel went on an embassy to the Kandyan court to offer the condolences of the Dutch Company, the Governor and Council, to Narendra Sinha or Kondesale Rajeruwo on the death of his queen. Mynheer Takel arrived at court after a most dreadful journey and sought an audience with His Majesty, but this was put off for some days on all manner of trivial excuses. At length an appointment was made and the ambassador was escorted to the Audience Hall by the Chief Adigar and other court officials, with elephants, music and lighted torches. Here a halt was called till the orders to advance are received from the king. Cramped and shivering with cold, he patiently waited

before the first curtain which was mysteriously raised at a given signal, but he found that he was confronted with another curtain and another short delay. The procedure was repeated several times and before Mynheer reached the final curtain, he was sweating profusely. The court officers expressed their astonishment at this condition, and pretending to pity the poor Dutchman, informed their attendants that perhaps he was trembling and perspiring at the thought of coming face to face with the Emperor who was brother of the sun and moon. All the time they knew fully well that the poor Hollander's profuse perspiration was caused by heat radiated from lighted charcoal placed in coconut shells and cleverly concealed in the walls between the curtains. After being nearly roasted alive, to his relief, the last curtain was raised, and he saw the king seated on his throne. The poor man had to fall on his knees and salute the Emperor, but he was so exhausted that he had to be pulled to his feet by the Adigar. On the Emperor inquiring after the health of the Governor, what sort of a journey the ambassador had etc., he gave the necessary answers and then proceeded to convey his message of condolence on the death of the "late highborn, excellent and all accomplished queen". The Emperor is said to have been quite touched and Mynheer was sent away with many assurances of friendship of His Majesty towards the Hollanders. He got safely back to Colombo and an account of his mission is preserved in Valentyn.

In 1736 Heydt who was a Corporal in the Dutch service accompanied Daniel Agreen to Kandy and an account of this embassy is given in the former's voluminous work in German.¹ We were able to gather, that Agreen who held the important appointment of Dissava of Colombo had been several times to Kandy as ambassador, and that he was a man who knew the "peculiarities and natural inclinations of the Sinhalese" thoroughly. It is interesting to note that there were several Europeans with this embassy, namely the ambassador, second ambassador, a secretary and a book keeper, Corporal Heydt with eight soldiers in charge of baggage and slaves, an equerry over the three horses, and a sailor in charge of the two dogs being taken as presents for the king.

With the arrival of Baron van Imhoff as Governor, in 1736, prosperity began to dawn on the Dutch settlements in the Island. Kirti Sri Raja Sinha who was king of Kandy began a war about this time and Imhoff died while it was still going on; it was left to Baron van Eck to pursue the war and repulse the Kandyans. One result of the campaign was that he agreed to dispense with the prostrations and genuflexions hitherto demanded from the ambassadors, to whom it was most humiliating. Van Eck died of fever contracted during the expedition, and was succeeded by Falck in 1765. Kirti Sri who reigned 20 years died in 1778, having fallen off a spirited horse presented by the Dutch.

1. Letter dated 19th. December 1671 from the Governor General and Council of India to the Directors. (J.C.B.R.A.S. Vol. XI No. 38 P. 149).

2. Same as Mohottiyar, Secretary.

1. Vide J.C.B.R.A.S. Vol. XXVI. No. 71 for a translation of Heydt's account of Agreen's embassy.

During this reign, John Pybus, a member of the Madras Council was sent on an embassy to Kandy by the British with the object of forming an alliance with Kirti Sri. He left Trincomalee on May 5th. 1762 and arrived at Gannoruva on the 18th. Though he was sent at the request of the king, he was subjected to all manner of restrictions and was not able to achieve anything of importance on account of his instructions being indefinite and vague. He left an account¹ of his embassy describing his experiences and giving very interesting information about the state of the Island, court etiquette etc. at the time.

In 1770, eight years after Pybus's mission, Major Prins acted as ambassador to the Court of Kandy. Kirti Sri Raja Sinhā was king and the Dutch Governor at the time Iman Willem Falck. Though his tombstone makes out that Falck was born in Colombo, there seems to be some doubt about this, and it is possible that Matara, the home of many great men, was his birthplace. He was the son of Frans Willem Falck of Cologne, Dissava of Matara and Adriana Gobius of Samaran. He received his education in Holland and was holding a high appointment in Batavia when he was transferred to Ceylon as Governor. There is in the Colombo Museum a copy of a print from the Rik's Museum at the Hague where he is depicted as giving audience to the Kandyan ambassadors (1772). Apart from being a very able man, he was also a just and far seeing administrator.

Francis Albertus Prins who was selected by Governor Falck, to go on an embassy to the King of Kandy in 1770 was a Major in the Dutch Militia. His father Cornelius Arnoldus Prins had a relative named Willem Prins who was an officer in the Dutch East India Company, and who sent him out to Ceylon. The name of Cornelius Arnoldus appears in the roll of Company's servants of 1720 found in the Colonials Archives of Holland, as "Adsisent" at Trincomalie. He entered the Company's service in 1703 as "Soldaat aan da pen" and went from Galle to Trincomalie where he eventually rose to be "Secretaris van politie en Justitie".

The son Francois Albertus entered the Company's service as Soldaat in 1734, became Vaandig in 1744, Lieutenant in 1754, Kaptein in 1757, and Major in 1767, and went as "Gezant" to the Kandyan Court in 1770. He first married Jongvrow Johanna Cornelia Suijk on the 13th. February, 1742, and on her demise, Yongeoekter Johanna Lydia Lydewitz on the 8th. October, 1769. He died 9 years after his return from Kandy, leaving two children from his second wife, namely (1) Wilhelmina Gertruida Prins who married Abraham Cornelis Forbus and who departed with her husband for Batavia when Ceylon was ceded to the British, and (2) Cornelis Arnoldus Prins², a "Boekhouder" in the Dutch East India Company, who after the

1. Account of Mr. Pybus's mission to the King of Kandy, 1762. Printed from the Records of the Madras Government, Colombo. W. Skeen & Co. Government Printer, Ceylon, 1862.
2. Vide Bennet, Ceylon and its Capabilities, P, 108.

surrender of the Dutch possessions in Ceylon acted as Advocate Fiscal, Colombo and was Government Proctor. He married twice and had several children whose descendants are to this day found in Ceylon, among whom I would mention the name of Dr. Lorenz Prins, the popular Colombo physican, to whom I am greatly obliged, and take this opportunity of thanking, for various information and the genealogy of the Prins family given as an appendix to this paper.

From Major Prins's account of his mission, we are able to gather that this was the ordinary annual embassy to the Kandyan court, that he was given the usual send off,¹ and was accompanied from the Fort of Colombo by His Excellency the Governor himself, members of the council and several other people of importance as far as Nagalagam, or Grand Pass, and that he continued his journey from there onwards escorted by Disava de Costa and military guard.² The Major's report contains an accurate daily record of all that transpired on the journey to Kandy and during his stay there. This embassy seems to have been well received and the ambassador and his suite treated with great respect and kindness. No business of any great importance was transacted, and the conferences were usually about the cutting of cinnamon within the king's domains, the unfulfilled points of the new articles of Peace, such as the return of prisoners, deserters etc.; the sale of elephants to the Company, and the settlement of certain boundaries between the Saffaragam and Hewagam Korales. One of the Major's most important duties was to congratulate His Imperial Majesty on his forthcoming marriage with an Indian Princess, and to inform him that the Dutch, out of respect to His Majesty, had sent a vessel to Karikal to convey the princess to Ceylon.

Apart from what has already been stated, the report is also interesting because it contains the names of well known places on the old route to the Kandyan Kingdom, and we also come across the familiar names of Kandyan Chiefs and headmen whose descendants are prominent in their community to-day. We notice among others the well known names of Nugawela, Halangoda, Ratwatte, Dodanwala and Angammana. The names Pilama Talavva and Ehelepola, grandfather of the interiors adigars of the last Kandyan King, also occur, but these families are now extinct.

Major Prins returned safely to Colombo after an absence of about 5 weeks. On the 20th of February he had an interview with His Excellency the Governor, gave an account of his mission and delivered his report a translation of which is given below. This translation is the one that appeared in the "Examiner," and is said to have been obtained from a Kandyan gentleman who found it in the Maxamioex Waiuwaisusambara. It is a pity that no information is available as to where the original is, or as to what became of it.

To be Continued:—

In our next number we shall deal with the Report by Prins.

1. See Daniel Agreen's Embassy, 1738. Heydt S.R.A.S. (CB) Vol : XXVI, No. 71, p 42.

LADY HORTON'S DRIVE

In 1814, Byron composed 23 short poems at the request of a friend, the Hon'ble Douglas Kinnaird, for 'a selection of Hebrew melodies.' They were published in January 1815, and were mainly on incidents mentioned in the Old Testament for example, 'By the waters of Babylon we sat down and wept,' and the 'Destruction of Sennacherib.'

The very first in the collection was based on an incident in Byron's social life; at a ball, he saw the wife of his relative Wilmot Horton in a gauzy black morning dress with silver spangles; and, on his return home Byron immediately composed a tribute to her beauty and fine character, in the lines which begin:—

"She moves in beauty, like the night
Of cloudless climes and starry skies;
And all that's best of dark and bright
Meet in her aspect and her eyes:"

and which end:—

"The smiles that win, the tints that glow,
But tell of days in goodness spent,
A mind at peace with all below
A heart whose love is innocent!"

Sixteen years later, Sir Robert Wilmot Horton came to Ceylon as Governor and Lady Horton came with him. She had a wide path in the grounds of the pavilion cleared to where you find a stone bench and this stone bench was prepared for her use; hence Lady Horton's walk. Owing to elephant, leopard, bear and sambhar being in the forest and jungle, the lady was preceded and followed by a fully armed soldier with loaded musket.

The later drives named after the wives of some Governors were not directly connected with them; it was only Lady Horton's walk which was really hers.

The Governor's residence in Kandy, the Pavilion occupies the site of the Walawwa of Pilama Talawwe; the old road, Maha Dewale Vidiya through the grounds was closed; it ran straight, from where the present South entrance to the grounds is, across to Hill Street facing a little east of Dunuwila Walawwa (now the Town Hall.)

There had been a temporary residence for the Governor until Sir Edward Barnes had the Pavilion begun in 1824. The building was improved, the grounds laid out and planted by Sir Robert and Lady Horton.

(This note was found among the papers which belonged to the late Dr. Nell. Editor.)

THE GOOD OLD DAYS IV

BY BAAS KEUVELAAR

The Dissave of Matara, Stephen Lichtspreuk, was reputed to be the greatest liar in the Company's service. How he acquired this fatal habit it was difficult to say. His father, Hendrik, who was a proponent and pillar of the Church at Colombo, was a very worthy man, who never deviated from the truth. His mother, Clara Steenbol, was too much of a goose to ever attempt an untruth, however foolish. Some people attributed this failing of Stephen to his fertile imagination, stimulated, when quite young, by the blood-curdling stories told him by his native nurse to frighten him into taking his meals. Others thought him a born "bounder" from whom nothing better could be expected. How he ever attained the position he held in the Company's service with such a reputation clinging to him, was the puzzle. One of the many lies, a delusion which he hugged till the events to be hereafter narrated, was that his grandfather, Stephen Lichtspreuk, was a Burgomaster of Amsterdam. The *akte*¹ books in the Archives of the Company showed that Hendrik Lichtspreuk of Rotterdam came out to the Indies in the good ship "Barendstroom" in 1730 as a soldat. Now there was nothing impossible in a son of a Burgomaster of Amsterdam being born at Rotterdam. But this did not satisfy Stephen. It was somewhat against his theory. So he promptly altered the word "Rotterdam" into "Amsterdam" in the Church and other registers of the Company and in his own family papers. It must be noted here that Stephen was an only child, whose parents had died when he was quite a youth.

Lichtspreuk's reputation as a liar was so universal that the expression *ja dai um Lichtspreuk* in the local Portuguese was equivalent to calling a man a liar, as many of the older generation of Dutchmen of Matara could testify if they were alive, which they are not, which is *jammer*, that is, a pity.

Now it appeared that there was at this time stationed at Matara a person of the name of Reynier Stooraniets, who held the office of surgeon there, and who, in accusing his hospital peon of telling an untruth called the latter *ja dai um Lichtspreuk*—and this quite unthinkingly in the presence of the Dissave himself.

The indignant Dissave, at once hit Stooraniets on the back with his *wandelstok*,² when the latter let drive one straight from the shoulder on the Dissave's bibulous nose which made it run like a municipal stand-pipe. Great was the stir created by this incident in the little fort of Matara. The Predikant put it down to the "gossips" (whom he hated as the devil hated holy water), who by spreading false stories about the Dissave had given him an unmerited reputation for mendacity. The Commandeur thought that the "asr" Stooraniets richly deserved what he

1. Books containing Acts of Appointment.
2. Walking-stick

got by talking so inadvisedly with his lips, and that the "bounder" Lichtspreuk would be all the better for a little blood-letting, which would make his imagination go slow for a while.

The Dissave was not going to take matters lying down. He had been defamed and injured, and his cousin Jeronymus Steenbol, a lawyer, who had made a close study of Johannes Voet's title "De Injuries," was strongly of opinion that the Dissave had a good case. The Dissave thereupon embarked on the litigation. The libel (a triumph of the pleader's art) was drafted by Jeronymus.

It began with various "whereas" "heretofores", "to wits, etc.": described plaintiff as the grandson of the Honourable Stephen Lichtspreuk of blessed memory, the late Burgomaster of Amsterdam (this by way of enhancement of damages): and the defendant as a barber of obscure ancestry. He claimed 5000 rix dollars by way of damages.

The defendant pleaded that he was unaware of the facts stated about the plaintiff and his grandfather, and put plaintiff to the proof thereof: but even if true (which he denied) he maintained that the same was irrelevant and immaterial to the case. He admitted the use of the words *ja dai um Lichtspreuk*, but denied that he used them maliciously, but in the ordinary conversation of every-day life in which the words had acquired an accepted meaning, irrespective of the history and origin of the expression, of which he professed to have had no knowledge. He admitted the assault on grave and sudden provocation. He was unaware of his genealogy, and therefore neither denied nor admitted that he was a barber of obscure ancestry.

During the pendency of the case a despatch was received by the Governor from the Burgomaster of Rotterdam stating that a chimney-sweep of that city, named Stephen Lichtspreuk, had died some years back: that the Estate (which was of considerable value) was about to be distributed among his heirs, that it was reported that some of his heirs were resident in Ceylon, in which case that they be requested to send in their proof of heirship and claims to the court there, within one year.

The Governor, in the ordinary course of business, sent copies of this despatch to the various offices of the Company. The Dissave indignantly disowned any relationship with the defunct chimney-sweep. His cousin and legal adviser Jeronymus, (who was not blessed with a good balance at his banker's) was for claiming a share of the estate himself as an "heir", though how he was such, somewhat difficult to understand.

He refused to appear for his cousin and threatened to give evidence that all the so-called extracts from the public records got in readiness by the plaintiff in proof of his descent from the Burgomaster of Amsterdam, were forgeries and false documents.

In consequence of the turn which matters had taken, the plaintiff obtained time to get documents from Amsterdam to prove his allegations. The documents duly arrived and from them it appeared that Stephen Ligtspreuk of blessed memory, Burgomaster of Amsterdam, had numerous children, among others, one Maria Ligtspreuk who had gone to Ceylon and had never been heard of since. The Dissave at once instituted a search in the marriage register, and discovered that Maria Ligtspreuk (*Stevensdochter*)³ of Amsterdam *jonge dochter*,⁴ was married at Colombo on the 25th April 1725 to Jasper Stooraniets of Colombo, assistant. The Dissave now found he was, treading on dangerous ground and did not know how to proceed further. Jeronymus, who had got wind of this extract, mentioned its existence to Reynier's Lawyer, who promptly followed up the clue and discovered that Jasper Stooraniets and Maria Ligtspreuk were the parents of Steven Stooraniets the father of Reynier, who was thus the great-grandson of the Burgomaster of Amsterdam. In the meantime news of the cause celebre spread to Holland, and Maria Ligtspreuk's share of her father's estate, which had been lying in chancery all these years, was sent out to Ceylon to be distributed among her heirs. Reynier, as her grandson and sole heir got 10,000 rix dollars. This windfall, combined with his numerous social qualities, easily enabled him to marry the Governor's daughter, the marriage being celebrated with great pomp and magnificence at Colombo, to which function the Dissave was invited but excused himself on the ground of ill-health—another deviation from the truth.

The case was now ripe for trial, the main issues (as the lawyers would say) being:—

I Is Reynier Stooraniets the great-grandson of Steven Ligtspreuk, at one time Burgomaster of Amsterdam?

II Is Stephen Lichtspreuk the grandson of the said Burgomaster or of Stephen Lichtspreuk late chimney-sweep of Rotterdam.

Things were beginning to develop into a public scandal. The Dissave was the subject of veiled ridicule at Matara, and people were beginning to have no respect for him. The Governor privately investigated into the matter and found out that the Dissave had altered the registers by substituting the word "Amsterdam" for "Rotterdam". He at once caused the Dissave to appear before him at Colombo, and, being a polite man who did not want to put things in a jagged way, told him that next to his (the Governor's) mother-in-law, the Dissave was the greatest liar in Ceylon. Having thus put the Dissave at his ease, he counselled him to withdraw his case, and appointed him Superintendent of the Horse Breeding Establishment at Delft. The case was withdrawn, the Dissave lost his share of the estate of his grandfather the chimney-sweep, and Delft had an acquisition to its society. But the fate of the Dissave was often related to the children of Matara as a warning against the results of mendacity in the Good Old Days

3. Daughter of Steveus

4. Younger daughter,

SOME RARE CEYLON BOOKS

II. Skeen's—Adam's Peak—

There can hardly be a mountain in the world of which so wide spread a knowledge exists, as that sugar-loaf peak in Ceylon, 46 miles as the crow flies, from Colombo. Modern cartography refers to it as Adam's Peak. It lies in the centre of a mountain-mass, and is 7352 feet above sea level.

When the South West monsoon sets in, this peak is wrapped in storm and thunder-cloud. When the long-shore winds blow down the Western coast from November to April, with the on-set of the North-East monsoon, it stands out in bold relief—blued by distance. At such times, the peak is the first object on land to catch the eye of the passenger making for Colombo by sea, from Aden or Australia, from Singapore or the Far East.

How be it, what has made Adam's Peak so widely known is the veneration paid to it by countless pilgrims drawn chiefly from the adherents of the three great religions of Asia, who from times of remote antiquity have toiled, and are yet toiling, up the steep and rocky track to the summit to pay reverence and homage in a manner each has decided for himself.

Each faith has draped the pilgrim trails with traditions which are as old as time, and has invested the primeval forests which surround the peak, its dizzy precipices, its rushing, brawling waters, and its rugged grandeur, with legends so hoary, that history knows nothing of them.

The origin of the sacred character of this mountain-peak, its legends, and traditions, and above all the deep impression it has made on a large number of visitors to our shores, have severally been the occasion of many papers read before learned Societies the world over, and have from time to time been given in an overwhelming number of articles in magazines, pamphlets and news-sheet, to the world.

Nevertheless, to the best of my knowledge there is only one book, which has brought into common focus all the attainable information concerning this holy mountain. It was published in 1870, and bears the title "Adam's Peak", with the following sub-title: "Legends, Traditional and Historic Notices of Samanala and Sri-pada," with a descriptive account of the Pilgrims' Route from Colombo to the Sacred foot-print. The author is William Skeen who is described in contemporary literature as "the first professional Government Printer of Ceylon." He held this office from 1849 to 1872.

The authors of nearly all the books written about Ceylon in the latter half of the 19th century were public officers whose vocations were of a migratory nature. This poses a question how one, who held office

of a sedentary nature in Colombo, was led to select the subject Skinner did. That he was deeply interested in the antiquities of Ceylon is disclosed by the fact that he was virtually a "pillar" of the Ceylon Branch of the Royal Asiatic Society in his day. An excursion to the summit of the Peak in the early part of 1869, would appear to have led to a paper: "The origin of the Siri Pada on the summit of Adam's Peak", which was published in volume V, No: 16, of the Society's Journal. This necessarily called for considerable research. He evidently used this research to greater advantage in his book, supplementing his notes with personal observations made on two other ascents to the summit within a year of his first one.

Anyone reading Adam's Peak, by Skeen, cannot but be impressed by his diligent reading and research. He was not an Oriental Scholar, but he seems to have had a special aptitude which enabled him to gather information from a number of leading scholars. This was apparently how he was in a position to round off his own conclusions, and publish his work. In his Preface, Skeen expresses a hope that: "as a contribution to the literature of the Island, the work may be deemed worthy of a place alongside those of others whose pens in times past have illustrated the history and antiquities of Ceylon." To those whose tastes incline them to such pursuits, "Adam's Peak" by Skeen, rich in historic and legendary lore, will ever be a rare source-book, and will excite interest as long as the ceaseless pilgrimage to the mountain-top continues.

Of the ten chapters into which the author has divided the book only the first two discuss the legendary, traditional, and historic beliefs which have rendered this peak holy. It may be that in early eras, when mankind sought refuge in primeval religion and worshipped upon the high places, the sun and everything awe-inspiring in Nature, the intimidating panorama unfolded from the pinnacle of Adam's Peak at sun-rise, and the strange phenomena attending its shadow, impelled homage. Possibly too, when the mind was converted from awe to adoration the eye of faith saw in the depression on a rock, poised on the summit of the peak a resemblance to a foot-print. This object, says Skeen, is "claimed by the respective votaries of India's old beliefs, a that of Siva, or of Gautama Buddha: but by the followers of the Prophet of Mecca, as that of the first created man,—the great progenitor of the human race.....and from times remote to the present day it has been visited by devotees, who represented those forms of faith from every region where these great religions maintain sway."

This however does not complete the list of religious interests concentrated on this one single spot. The reader gleans from Skeen's compendium of information on the subject, that the Chinese believed the depression to be that of Foë, the Gnostic as that of Leü, which is the mystic name they gave to Adam, and moreover, that a Portuguese chronicler pleads for its recognition as the hollow worn out by the knees of St. Thomas, in posture of prayer.

Skeen observes that during the lifetime of the great Teacher of Buddhism, and for ages previous, this mountain was the central seat of Samanite worship in Ceylon, and that "the earliest approach to an authentic record of the mountain having been dedicated to Buddha, as well as Saman, is that contained in the 32nd chapter of the Mahawamsa." He contends that so far as the Buddhists of Ceylon are concerned it would seem that the belief in the existence of the foot-print is not of older date than a century and a half before the Christian era—if it even be as old.

On the other hand, claiming to draw from records in Chinese literature of pilgrimages to India, Skeen says the belief in the existence of the foot-print was held by them as early as the 3rd century B. C. He observes that all the pilgrims were struck by the lofty crest of Adam's Peak, which served as a land-mark for ships approaching Colombo, and that they speak reverently of the sacred foot-mark impressed by *the first created man*, who in their mythology bears the name *Pawn-koo*. The gems they found upon the mountain, they believed to be "crystallized tears, which accounts for their singular lustre and marvellous tints".

To the wonderous tales of the old Arab voyagers and traders of Ceylon, Skeen attributes the Islamic tradition that around the mountain lay Eden's garden, and that the pinnacle was the sacred spot whence Adam was permitted to take a last lingering look at the abodes of bliss from which he was for ever expelled. He mentions another tradition varying in detail, that Adam remained standing on one foot on the pinnacle and formed the foot-print which was for ever rendered famous and revered by the followers of Islam.

Apparently the earliest account of the traditions that connect Adam with the Peak is contained in the narrative of Soleyman, an Arab merchant who visited Ceylon in the beginning of the 19th Century.

From these tradition, we turn to the names by which the Peak is called, all of which spark from the religious interests concentrated on this subject of veneration. To the Buddhist it is: the Samanta-Kuta, or Sri-Pada meaning "holy foot-print" to the Saiwas Hindu: Sivan-oli-padam, "the sacred foot-print of Siva" or Swargarrhan: "the ascent to heaven". In this belief holy Sanyasis still continue to search as did their forebears for the plant Sansevi, "the tree of life and immortality", said to grow on the slopes of sacred mountains. The Vishnuite calls it Samanalakanda after Samam who they believe is tutelary guardian of the Peak. To the Islam worshipper it is Baba-Adam-Malai, "Father Adam's mountain". In the Portuguese maps of Ceylon it is described as: Pico-de-Adam, and in a 17th century map, Adam's Piek, from whence its present name derives. All this, and much more is discussed in the two early chapters of the book, which are moreover high-lighted by copious notes from the early chronicles, and passages extracted from books on Ceylon, by Arab geographers, European explorers and local writers from very early times.

The 3rd to the 9th chapters of the book are given over to narration of Skeen's three visits to the Peak. All were made using the Ratnapura ascent which was the one visiting climbers took before the railway to Hatton was opened.

The road-stage of the journey was accomplished in the Ratnapura Royal Mail—a vehicle constructed on the char-a-banc principle, with room for four passengers baggage and mails besides the driver and the horse-keeper. Skeen says: "we", meaning himself and three gentlemen from the P. W. D. who accompanied him, "were somewhat too much of a load for the wretched animal with which the coach was single-horsed". From Colombo to Ratnapura, a distance of 56 miles, was covered at the rate of exactly 4 miles per hour. Except for a short lap of 5 miles from Ratnapura to Gillmala over which the party was chaired—"in arm-chairs with stout bamboos tied to the sides, each one borne by four coolies", the rest of the journey was done on foot. The author adds: "not being accustomed to such means of progression we found them (the chairs) very uncomfortable."

In the seven chapters referred to, the author very competently surveys the route they journeyed over. He affords the reader a wealth of historical and sociological, detail, and describes experiences en route, which are very interesting, and often highly entertaining. To those who have some knowledge of the pilgrim-way, the author's descriptions of the arduous climb, the hazards and the landscape, can hardly be bettered. The legendary lore he has collected, either from the oral traditions of the people or from documented sources, form the most note-worthy feature of his narrative. The party spent the night on the Peak, and the author focuses on the minds eye of those who have been fortunate to see it, the matchless prospect and enchanting panorama unfolded from the summit at sunrise.

He says: "The night had considerably advanced, and the east—hitherto bounded by dark mountain ranges whose outlines broke black—began to show indications that day-break was at hand. Behind the mountain ranges, the light grew stronger, broader and more intense, until from north to south, the arc of horizon glowed like a molten looking glass.....until at last, with a vehement blaze and an indescribable flush of effulgence.....the sun itself burst with blinding flash on the eye of the multitude who had assembled on the eastern side of the dizzy pinnacle where we stood to gaze on the brightness of his coming, and watch his going forth on his circuit to the ends of the earth".

Concerning the marvellous shadow of the Peak, he says "we saw it projected above the low-lying mist-clouds, stretching beyond the bounds of the Island far away into the surrounding ocean. As the sunlight became stronger, the outline and body of the gigantic pyramid-shaped umbra grew darker and more distinct, and as the sun rose higher..... it seemed actually to rise in the atmosphere, to tilt up, and gradually fall back upon the mountain, shrinking and dwarfing in dimensions as it drew closer and yet closer to its mighty parent."

"So singular a sight" says the author, "one so strangely magnificent and awe-inspiring can be seen nowhere else in the Island—perhaps nowhere else in the world". Skeen's "Adam's Peak" will excite interest as long as the ceaseless pilgrimages to the mountain-top continue.

GENEALOGY OF THE FAMILY OF CASPERSZ OF CEYLON

(Compiled by Mr. D. V. Altendorff)

(I)

Arnoud Caspersz. Quarter Master, married in the Dutch Reformed Church, Wolvendaal, 10th June 1753, Anna Elisabeth Cramer. He had by her:—

1. Joan Arnoud, who follows under (II.)
2. Catharina Elisabeth, baptised 3rd July 1757, married in the Dutch Reformed Church Wolvendaal 25th February 1781, Johan Martyn Pistor of Loburg.
3. Arnoud, baptised 25th December 1760.

(II)

Joan Arnoud Caspersz. baptised 21st July 1754, married in the Dutch Reformed Church Wolvendaal, 15th October 1786, Sara Regina Strobach daughter of Johannes Christoffel Strobach of Amsterdam and Catharina de Jong. (D.B.U. Journal Vol. L, page 22). He had by her:—

1. Catharina Elisabeth, baptised 21st October 1787, married in the Dutch Reformed Church, Wolvendaal 25th June 1809, Josephus Lonis Cramer of Batticaloa.
2. Jan Arnoud Reynoldus, baptised 31st May 1789.
3. Petrus Harmanus. baptised 5th May 1792.
4. Nicholas Gerard, who follows under (III).

(III)

Nicholas Gerard Caspersz, married Euphemia Maria Keyser. He had by her:—

1. Robert Bernard, who follows under (IV.)
2. Andrew Henry, born 20th November 1841.

(IV)

Robert Bernard Caspersz, born 27th March 1839, died 25th January 1915, married in St Lucia's Cathedral, Colombo. 24th June 1861 Juliana Sarah Overlunde, born 7th January 1845, died 5th January 1914, daughter of Johannes Andreas Overlunde and Rita Louisa Blom. He had by her:—

1. Euphemia Regina born 13th April 1862, died 2nd January 1921, married in St. Philip Neri's Church, Pettah, Colombo. 7th May 1883, Walter Stephen Henry Joachim, born 29th February 1860, son of Stephen Henry Joachim and Johanna Harriet Rodrigo.

2. Daniel John, who follows under (V).
3. Clondsley Henry, who follows under (VI).
4. Bernardin Vincent, who follows under (VII).
5. Austin Goddard, who follows under (VIII).
6. Edward Adalbert Richard who follows under (IX).
7. John Lovis Zozimus, who follows under (X).
8. Kennicus Francis, born 11th October 1875, ordained Priest in St. Anthony's Cathedral, Kandy. 22nd December 1900.
9. Daria Clotilda, born 25th October 1877, married in St. Lucia's Cathedral, Colombo 4th September 1902, Andrew Philip de Rosayro.
10. Julian Sinclair born 4th July 1881, ordained Priest in St. Anthony's Cathedral, Kandy 9th June 1906.
11. Lawrence Baradet who follows (XI).
12. Ethel St. Clair, born 9th July 1886, married in St. Lucia's Cathedral Colombo, 1st June 1921. Leon Bernard de Fry, born 12th October 1892, son of Cecil de Fry and Maria Florence Dias,
13. Roland Constantine, who follows under (XII).

(V)

Daniel John Caspersz, Manager of the Ceylon Examiner press, born 16th February 1864, died 19th September 1942, married in St. Philip Neri's Church, Colombo, 16th May 1888, Laura Catharine Joachim, born 4th December 1868, died 19th May 1927, daughter of Stephen Henry Joachim and Johanna Harriet Rodrigo. He had by her:—

1. Una Trixie, born 15th March 1889, married in St. Lucia's Cathedral, Colombo, 4th September 1918, Stanislaus Leonard Cramer, born 6th November 1887, died 2nd July 1941, son of Francis Thomas Cramer and Petronella Matilda Rodrigo.
2. Emile Leslie born 21st May 1890, died 21st April 1911.
3. Beda Maude born 26th June 1891, married in St. Lucia's Cathedral, Colombo, 7th May 1913, Aloysius Patrick Van Reyk, born 15th May 1888, died 19th November 1939, son of Francis Van Reyk and Rose Barbara Pitter.
4. William Bernard, who follows under (XIII).
5. Eunice Anna born 9th October 1893, died 21st September 1919, married in St. Lucia's Cathedral, Colombo, 1st October 1913, Andrew Jerome Benedict Holsinger born 30th November 1887, died 3rd March 1922, son of Elias Reynoldus Holsinger and Louisa Josephina Muller (D.B.U. Journal Vol L, page 15.)
6. Griselda Julia, born 15th November 1894, died 21st April 1895.
7. Leah St. Mary born 18th September 1896 married in St. Lucia's Cathedral Colombo, 16th May 1921. Eric Hantly Jansen born 19th November 1894, died 7th February 1938.

8. Rita Ithalia born 13th November 1897 died 17th September 1899.
9. Rachel St. Clair, born 21st November 1899.
10. Zena Abigail born 27th April 1901 married.
 - (a) In St. Lucia's Cathedral, Colombo. 13th June 1919, Wilfred Knower born 10th February 1899, died 5th June 1924.
 - (b) In St. Anthony's Church, Bandarawela, 27th June 1934, Herbert Emanuel Gonsal born 24th December 1899, son of Napoleon George Gonsal and Cecily Winifred Roedert.
11. Lenie Rhoda born 27th July 1902, married 13th May 1920. Eric Raymond Gonsal born 1st September 1902, died 7th July 1925.
12. Laura Rita born 24th August 1904, died 10th July 1906.
13. Bertha Ophelia, born 22nd December 1905.
14. Dorothy Iris born 13th September 1907, died 21st May 1909.
15. Patricia May born 21st April 1909, married in St. Lucia's Cathedral, Colombo 26th December 1928, Lawrence Polycarp Weinman born 26th January 1905 son of Marshall Francis Weinman and Blanche Marian Flanderka.
16. Antoinette Beryl Christobel born 17th August 1910, married in St. Lucia's Cathedral, Colombo 14th March 1946, Cecil Percy Alwis.
17. Earle Kennicus, born 18th December 1913 died 17th June 1915

(VI)

Clondsley Henry Caspersz born 7th September 1865 married 12th July 1893, Clotilda Caroline Holsinger, born 2nd June 1874 daughter of Elias Reynoldus Holsinger and Louisa Josephina Muller (D.B.U. Journal, vol. L, page 15). He had by her:—

1. Ubald Dieudonne Robert. B.Sc. (London) Lecturer in Mathematics, Ceylon University, born 17th May 1895 married in St. Mary's Church, Bambalapitiya, 21st September 1929, Ninette Inez Marie Loftus, born 7th April 1902, daughter of Thomas Richford Edwin Loftus, Ceylon Civil Service, and Ludgarde Clare de la Harpe (D.B.U. Journal Vol. XXX, page 47, and Vol. XLI, page 117).
2. Therese Marie born 23rd May 1902, married in St. Mary's Church, Bambalapitiya 26th December 1934, Claude Herschell Brohier born 29th April 1908, son of Edgar Alfred Brohier and Edith Hortensia de Vos (D.B.U. Journal Vol. XXVII, page 139 and Vol. XXXI, pages 202 and 209.)
3. Maxim Lucian Dido, who follows under (XIV.)

(VII)

Bernardin Vincent Caspersz, Ceylon Civil Service born 20th May 1867, died 24th September 1933, married in St. Philip Neri's Church, Pettah, Colombo, 11th May 1893, Anna Louisa de Jong, born 17th August

1873 died 11th January 1922, daughter of Philip Theodore de Jong, Chevalier of the Order of Gregory the Great and Rosaline Anna Raux (D.B.U. Journal, Vol. L, page 27). He had by her:—

1. Joseph Philip Bernardin, born 28th March 1894.
2. Mary Anna Rosaline, born 14th August 1896.
3. Mary Frances Veronica born 13th September 1899 died 18th September 1958, married in St. Mary's Church, Bambalapitiya, 17th November 1933, Vere Ormond Keyt, born 26th August 1888 son of Frederick Theobald Keyt, M.D. (Aber) Provincial Surgeon Ceylon Medical Department, and Mary Ann Eliza Dickman (D.B.U. Journal, Vol. XXVI, page 126).
4. Joseph Anthony Elzear, born 20th April 1906.
5. Angela Bernadette Edna Marie, born 26th May 1909, married in St. Lawrence Church, Wellawatte, 27th December 1941, Louis Anthony Benjamin Pinto.

(VIII)

Austin Goddard Caspersz born 4th May 1869, died 1st April 1901, married 23rd May 1898, Florence Viser. He had by her:—

1. Nympha Ursula, born 10th November 1898.
2. Collin Daniel born 10th March 1900, married in St. Mary's Church, Bambalapitiya, 27th June 1929, Hilda Mabel Wydeman born 24th October 1899, daughter of Oswald Wydeman and Cecily Milhuisen.

(IX)

Edward Adelbert Richard Caspersz born 25th June 1871 died 6th December 1946, married in St. Lucia's Cathedral Colombo, 17th October 1895, Mary Moldrich Benedicta Dias, born 19th August 1875, died 6th November 1944, daughter of Boniface Louis Dias and Ursula Wilhelmina Moldrich (D.B.U. Journal, Vol. XXXIV, page 118). He had by her:—

1. Joseph Adalbert Egerton, who follows under (XV).
2. Mary Margaret Olivia born 2nd September 1897 married in St. Lucia's Cathedral Colombo 26th April 1922, Victor Danville Lonis Forbes born 12th June 1897, son of Henry Justin Forbes and Lucretia Maria Pompeus (D.B.U. Journal, Vol. XLI, page 24).
3. Andrew James Ernest Gerald, who follows under (XVI).
4. Eric
5. Boniface Aloysius Modeste who follows under (XVII).
6. Paul Robert Bernardin Prosper, who follows under (XVIII).
7. Maurus Leonard Baradat Joseph, who follows under (XIX.)
8. Osmund Augustine Melchiades, who follows under (XX.)

9. Shelia St. Anne Bernadette born 25th January 1917, married in St. Mary's Church, Bambalapitiya, 15th May 1940, Robert Hoizington Paul, born 9th February 1904, son of Isaac Paul and Elisabeth Hoizington.

(X)

John Louis Zozimus Caspersz born 30th March 1873, died 11th August 1940, married in St. Philip Neri's Church, Pettah, Colombo, 27th June 1898, Ursula Bridget Holsinger, born 8th October 1873, died 29th November 1959, daughter of Elias Reynoldus Holsinger and Louisa Josephina Muller (D.B.U. Journal Vol. L. page 15). He had by her :—

1. Trilby St. Marine born 9th May 1899.
2. Genevieve Kathleen, born 29th December 1900, married in St. Mary's Church, Bambalapitiya, 28th January 1926, Oliver Phoenix Charles Baden Powell Forbes born 24th October 1900, son of Henry Justin Forbes and Lucretia Maria Pompeus. (D.B.U. Journal Vol. XLI, page 24).
3. Joseph Linsley, born 2nd June 1902.
4. Joseph Lovelace, born 1st November 1903.
5. Shelton Bertram, born 3rd July 1905, married in St. Philip Neri's Church, Pettah, Colombo, 26th December 1938, Decima Mary Arnolda daughter of Augustus Bobby Arnolda and Mabel Caroline Kelaart. (D.B.U. Journal Vol. XLII page 70).
6. Hyacinth Letitia, born 18th September 1907, married in St. Anthony's Cathedral, Kandy 2nd April 1934, Joseph Henry Stanislaus Holsinger, Superintendent of Excise, born 18th June 1905, son of Joseph Henry Stanislaus Holsinger and Muriel Elfrida Elizabeth Perera.
7. Frances Patricia Juliet, born 11th March 1912.
8. Anthony Andrew Alexius born 24th July 1913.
9. Claudia Laurine Iris, born 18th January 1918, married in All Saint's Church Borella, 14th October 1939, Lionel Mendis born 28th October 1913, son of Luke Siyadoris Mendis and Sarah Jane Rodd of Stratton, Devonshire, England.

(XI)

Lawrence Baradat Caspersz born 22nd February 1881, died 17th February 1961, married in St. Lucia's Cathedral, Colombo.

- (a) 8th June 1910, Rose Mary de Fry, born 25th September 1884, died 13th March 1921, daughter of Cecil Henry de Fry and Maria Florence Dias.
- (b) 21st December 1921, Irene Winifred de Fry, born 21st September 1889, sister of, (a) supra.

Of the first marriage, he had :—

1. Mary Venantia Lily, born 18th May 1911, married in St. Mary's Church, Bambalapitiya, 8th September 1937, Hubert Victor de Zilva, born 21st July 1900, son of Frederick Anthony de Zilva and Annie Mary Sanders.
2. Francis Joseph Gerard, who follows under (XXI.)
3. Praxede Julia Frances, born 23rd April 1915, married in St. Philip Neri's Church, Pettah, Colombo, 14th April 1948, Leo Benjamin de Bond, born 29th October 1903, son of Volsin Theodore de Bond and Stella Rosabel Perera.
4. Marceline Laura Carmelia, born 20th April 1917, married in All Saint's Church, Borella 18th October 1953, George Atkinson, born 5th January 1896, son of Albert Charles Wylde Atkinson and Sophia Beezios.
5. Eustace Donald John, who follows under (XXII.)

Of the second marriage, he had :—

6. Concepta Bridget Fortuna born 19th January 1927, died 16th August 1927.

(XII)

Roland Constantine Caspersz born 11th March 1892, married in St. Lucia's Cathedral Colombo, 27th September 1917, Leonora Myra Eugenie Forbes, born 7th August 1894, daughter of Henry Justin Forbes and Lucretia Maria Pompeus (D.B.U. Journal, Vol. XLI, page 24. He had by her :—

1. Clive Anthony, Manning, who follows under (XXIII)
2. Ninette Pauline, born 22nd June 1919.
3. Cynthia Bertil, born 4th November 1921, married in St. Lawrence Church, Wellawatte, 27th December 1939, Charles Elmo Francis Dekker, born 19th August 1915, son of Eric Francis Dekker and Ada Grace Ball.
4. Dunstan Justus Shakespeare who follows under (XXIV.)
5. Stanmore Cuthbert, who follows under (XXV.)
6. Mylrine Flower born 28th February 1931, married in St. Mary's Church, Bambalapitiya, 11th October 1955, Marcion Ernest Rex Cramer, son of Stanislaus Leonard Cramer and Una Trixie Caspersz mentioned in section V, 1 Supra
7. Graydon Marque, who follows under (XXVI.)

(XIII)

William Bernard Caspersz born 20th August 1892, died 12th November 1925, married in St. Lucia's Cathedral, Colombo, 26th February 1919, Clare Theresa Knower, born 12th August 1894, daughter

of Elardes Andrew Knower and Theresa Mary Hekel. He had by her:—

1. Laurine Priscilla Theresa, born 19th May 1920.
2. Emil Andreas Kennicus, born 18th December 1921.
3. Basilda Clare Mary, born 15th August 1923.
4. Paul Anthony Aloysius, born 30th June 1925.

(XIV)

Maxim Lucian Dido Caspersz. Ceylon Civil Service, born 30th December 1912, married in St. Mary's Church, Bambalapitiya, 26th December 1940, Delcia Elaine Christoffelsz, born 8th August 1920 daughter of Basil Morris Christoffelsz Ceylon Civil Service and Muriel Rose Speldewinde (D.B.U. Journal Vol. XXIV, page 20, and Vol. XXXIII, page 76). He had by her:—

1. Basil Myron, born 29th June 1945, died 19th October 1949.
2. Delcia Camille Antoinette, born 5th January 1948.

(XV)

Joseph Adalbert Egerton Caspersz born 26th August 1896 married in St. Lucia's Cathedral Colombo, 28th January 1925. Merlin Olivia Andriesz, born 6th January 1905, daughter of Granville Wilfred Andriesz and Florence Ann Herft. (D.B.U. Journal Vol. XLII page 174). He had by her:—

1. Francis Adalbert Emmanuel (Noel) born 25th December 1932, married in St. Lucia's Cathedral, Colombo, 17th October 1956, Helen Lorraine Ezlyn Gerreyn, born 16th February 1934 daughter of William Stanley Gerreyn and Dorothea Patricia Willig.

(XVI)

Andrew James Ernest Gerald Caspersz, born 30th November 1900, married in St. Lucia's Cathedral, Colombo, 28th December 1925, Helen Winifred Cramer, born 12th October 1897, daughter of Gregory David Cramer and Rosaline Cecilia Fernando. He had by her:—

1. Joseph Ashton Ernest.
2. Milburn Duncan Hilarion
3. Trevin Holroyd Fidelis
4. Noel Sinclair
5. Theresa Fairline Melrose Ellen born 6th December 1934, married in St. Mary's Church, Bambalapitiya, 29th June 1955, Anthony Baden St. John Forbes, born 27th December 1927 son of Oliver Phoenix Charles Baden Powell Forbes and Genevieve Kathleen Caspersz. (vide X (2) Supra)
6. Trover Ryle Bernardin born 20th May 1938.

(XVII)

Boniface Aloysius Modeste Caspersz born 16th June 1905 married in St. Mary's Church, Bambalapitiya 1st September 1930, Dorothy Joachim, born 24th July 1907, daughter of Percy Joachim and Maud Walles. He had by her:—

1. Derek Brian Aloysius, born 18th June 1931.
2. Pamela Mary Marlene born 31st May 1933.
3. Fitzroy Ivan Peter born 6th October 1934.

(XVIII)

Paul Robert Bernadin Prosper Caspersz, Superintendent of Surveys born 30th June 1907 married in St. Lucia's Cathedral, Colombo, 15th May 1933, Emilda Patricia Gonsal born 13th March 1907, died 12th July 1956, daughter of Napoleon George Gonsal and Cecile Winifred Roedert. He had by her:—

1. Agatha Joyce Yvonne born 7th February 1934 married in All Saint's Church, Borella, 14th March 1961, Montague Neil St. John de la Harpe born 27th May 1931 son of Montague Neil St. John de la Harpe and Hazel Millicent Eleanor Andriesz, (D.B.U. Journal Vol. XXX page 53.)
2. Lawrence Burnet Lester born 2nd February 1936 married Felicia Antoinette Bayley.
3. Evadne Frances Moira born 10th March 1937.
4. Elroy Prosper Denver born 25th September 1938.
5. Wynette Mary Patricia born 20th November 1940.
6. Charmaine Delia Antoinette born 5th May 1944.

(XIX)

Maurus Leonard Baradat Joseph Caspersz born 14th March 1909, married in St. Lucia's Cathedral Colombo 29th September 1934, Zoe Joan Mary Bottoni, born 10th September 1909, daughter of James Joseph Bottoni and Jane Ellen Hunter. He had by her:—

1. Tibertius Cuthbert Doyne born 11th August 1935.
2. Christine St. Therese Laurette born 15th October 1937, married in All Saints' Church, Borella 9th September 1961, Makalandage Noelacius Oscar Patrick Perera born 31st October 1935, son of Makalandage Julian Perera and Margaret Rose Livera.
3. Huxley St. Denis Trevor born 12th August 1940.
4. Rosemary St. Francis born 16th March 1942.
5. Celestine Marie Heloise born 30th September 1943.
6. Humphrey Hamish St. Jerome born 30th September 1945.
7. Elizabeth Caryl born 18th July 1948.

(XX)

Osmund Augustine Melchiades Caspersz born 10th December 1910 married in St. Lucia's Cathedral Colombo 30th April 1938 Marjorie Christine Crozier born 26th November 1917, daughter of George Otley Brian Crozier and Sybil Brechman Joachim (D.B.U. Journal vol. XXXVII pages 26 and 27). He had by her:—

1. Anthony Radcliffe Hantley born 23rd May 1939.
2. Mary Yvette Geraldine born 16th January 1941 married in All Saints' Church Borella, 31st December 1960, Conrad Alexander Berenger born 30th May 1934 Son of Conrad Alexander Berenger and Phyllis Anna Dias.
3. Antoine Victory Blossom born 13th November 1942.
4. Antoinette Victorine Flowers born 13th November 1942.
5. Susan Joan Christine born 6th May 1944.
6. Oswald Annesley St. Jude born 5th October 1951.

(XXI)

Francis Joseph Gerard Caspersz born 2nd December 1912, married in St. Philip Neri's Church, Pettah Colombo, 25th September 1941, Mary Clare Arnolda born 2nd October 1919 daughter of Augustus Bobby Arnolda and Mabel Caroline Kelaart (D.B.U. Journal Vol. XLII page 70). He had by her:—

1. Leon Joseph Boyne born 9th July 1942 died August 1943.
2. Garin Helsby Gerard born 6th January 1944.
3. Dwight Francis Swinburne born 24th September 1945.
4. Trevor Anthony Rivale born 13th July 1949.
5. Lester Joseph Barclay born 10th April 1951.

(XXII)

Eustace Donald John Caspersz born 15th September 1919 married in All Saints' Church Borella, 7th July 1949, Rita Therese Helene Jansen born 8th April 1929, daughter of Edward William Jansen and Helen Muriel Muller (D.B.U. Journal Vol. L page 18). He had by her:—

1. Anthony born 31st May 1950, died 9th June 1950.
2. Rosita Mary Therese born 2nd June 1951.
3. Annesley Christopher Robin born 26th July 1954.

(XXIII)

Clive Anthony Manning Caspersz born 5th July 1918 married in St. Lawrence Church Wellawatte, Colombo, 27th December 1941, Phyllis Monica Heyn, born 17th March 1919 daughter of Gerald Chetwynd Swartz Heyn. He had by her:—

1. Verna Antoinette Mary, born 3rd November 1942.
2. Radford Joseph Graham born 31st March 1944.

3. Patricia Therese born 6th October 1947.
4. Veronica Maria Fatima born 10th September 1952.

(XXIV)

Dunstan Justus Shakespeare born 15th May 1924 married in St. Anthony's Church Kollupitiya 16th September 1944, Barbara Clarice Giffening born 21st August 1924, daughter of Arnold Cecil Giffening and Blanche Muriel Boustead. He had by her:—

1. Deidre Therese born 17th January 1945.
2. Marie Laurina born 12th January 1946.
3. Ralston Anthony Jerome born 20th March 1948,
4. Garth Joseph born 5th November 1950.
5. Anne Jennifer born 2nd March 1952.
6. Mary Barbara born 25th May 1955.
7. Gerard Roland Cecil born 30th March 1957.
8. Dunstan Jude born 16th November 1960.

(XXV)

Stanmore Cuthbert Caspersz born 13th August 1928 married in All Saints' Church Borella 24th May 1952 Clarice Thelma Pereira born 4th October 1923 daughter of Collingwood Gordon Pereira and Clarice Muriel Woutersz (D.B.U. Journal Vol. XXXIX page 57). He had by her:—

1. Melody Anne born 6th February 1953.

(XXVI)

Graydon Marque Caspersz born 9th April 1933 married in St. Marys' Church, Bambalapitiya 10th May 1958 Noeline Rosemary Weinman born 21st December 1935 daughter of Edward Noel Weinman and Eileen Verna Joseph. He had by her:—

1. Jeremy Marc Noel born 24th September 1959.
2. Peter Steve born 26th October 1961.

The object of the Union shall be:

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

JAMES AUBREY MARTENSZ C.B.E.**1885—1963***(Communicated)*

James Aubrey Martensz, who was our President from 1957 to 1959 has passed to his rest, in his 78th year. Born on the 25th of September 1885, he was the second of a family of twelve children. His father, James Andries, who had taken to a planting career, died when Aubrey was barely 15 years old, but his mother (who was a de Saram) nobly discharged her responsibilities towards the young family.

Aubrey had his education at the Royal College, Colombo and in due time was registered as a student-at-law, thus re-establishing the link which the family once had with the legal profession, for his grandfather James Adrianus, was a well-known Proctor in his day. Before qualifying as a Proctor himself, Aubrey for some years served as Private Secretary to the Hon'ble Mr. Justice Wendt and in 1908 he was admitted to the profession. Then he joined the firm of F. J. & G. de Saram, becoming in the fulness of time its Senior partner, and an outstanding member of the profession. He was elected to the Council of Legal Education and his well-balanced abilities were also welcomed in several extra-legal activities. He was created a Justice of the Peace and was also nominated as a Member of the State Council. A loyal Churchman he was appointed Registrar of the Anglican Diocese of Colombo and was also of invaluable help to the Church Missionary Society.

In 1949 he was appointed High Commissioner for Ceylon in Australia and so continued till 1955 when he returned to Ceylon for a few years and though not in robust health, gave of his best in various spheres of social welfare. He was elected our President in 1957 and held office for 2 years. As this journal said of him when he retired from the Presidency, "he brought with him to his office not merely a name made for himself in legal and diplomatic spheres but also much experience gained through being a *persona grata* with all the other Communities in the Island." In his conduct of meetings his self possession and unruffled dignity were greatly appreciated. Benevolent by disposition his benefactions to the needy and to deserving causes were unostentatious, for self-effacement was a marked characteristic of his.

Early in 1959 he returned to Canberra where he had made a second home, but he still continued to interest himself in the welfare of our Community.

To his surviving sisters and brothers the sincerest condolences of us all will be extended.

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Mr. John Oldham (Department of External Affairs, Canberra) writes :—

Aubrey Martensz, C.B.E., though a man of extreme humility possessed great profundity of character, wisdom and learning. He was masterly in his knowledge of the law and, though he never flagged in his discerning and wide reading, he was an able administrator and parliamentarian before he left Ceylon to represent his country in Australia as its first High Commissioner. As Dean of the Diplomatic Corps for many years, his colleagues saw in him one whom they could turn to readily for leadership and he possessed to the full the confidence of the Australian Government. He was respected and loved by all sorts and manner of men, women and children. His interest in the progress of the Commonwealth of Nations never flagged and after returning to Ceylon following his long term of office as High Commissioner here, he decided to settle in Canberra and gathered around him a large circle of his brothers and sisters. His kindness and advice will indeed be sorely missed but his family and his friends must surely follow his wishes and take comfort in the Christian religion that governed his life, which was one of service.

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The Rector of St. Paul's Canberra writes :

I am very grateful that Aubrey Martensz should have chosen to spend his latter years in Canberra. He has set a wonderful example of Christian faith and character and he will be remembered among us for many years.

He was a man of whom no evil could be spoken or thought. No person in this Parish was better known and loved and no person's death could have made a deeper impression. All the people of St. Paul's have lost a beloved friend. I hope that we shall often think of Aubrey when we see the processional cross, made in the Ceylonese style, which was his gift to St. Paul's.

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.

NEWS AND NOTES

The late Princess Wilhelmina:— Apropos the reference to Princess Wilhelmina in the last issue of the journal, it is interesting to recall that 64 years ago when Her Majesty was married to Prince Henry Duke of Mecklenburg — Scheverin, the Dutch Reformed Church in Ceylon sent their greetings in the form of a beautiful illuminated address.

The address which was of superlative artistic merit, was the work of the late Mr. W. W. Beling (a member of the Church and Ceylon's premier artist), and was enclosed in an exquisite silver casket appropriately engraved—the work of another talented Church member, the late Mr. Ernest F. Van Dort. The following is the text of the address:—

"To

Her Most Gracious Majesty Wilhelmina, Queen of the Netherlands.

May it please Your Majesty—

We, the members of the Consistory of the Dutch Reformed Church at Wolfendaal, Colombo, representing a branch of the Reformed Dutch Church planted in Ceylon over two and a half centuries ago by the Dutch East India Company, humbly venture to approach Your Gracious Majesty on the occasion of your union in marriage with His Royal Highness, Prince Henry, Duke of Mecklenburg-Scheverin, to express our affection for your Royal house and person, and to tender to Your Majesty our heartfelt congratulations on an event so much fraught with happiness to your Majesty and your loyal subjects.

The gracious manner in which Your Majesty performs the duties of your exalted position, and the lively interest you take in all matters affecting the welfare, temporal and spiritual, of the people committed to your care, are universally acknowledged. It is with more than ordinary feelings of pleasure, therefore, that we desire on this occasion to unite with Your Majesty's loyal subjects in wishing you all joy in your wedded life.

In the coming years may it be said of Your Majesty—"Her children arise up, and call her blessed: her husband also, and he praiseth her". We pray that He, by whose wisdom "Kings reign and Princess decree justice", may vouchsafe to your Majesty and His Royal Highness, The Prince Consort, length of days, health, happiness and prosperity, and endow you with "every good and perfect gift".

We have the honour to be Your Majesty's humble servants and affectionate brethren in Christ.

Reverend W. C. Fleming B.A., President
Reverend David Tweed, B.A.
J. M. de Kretser, Elder
W. S. Christoffels, Elder

C. W. van Geyzel, Elder
A. J. Woutersz, Elder
P. D. A. Mack, Deacon
O. de Run, Deacon
T. F. Garvin, M.B., C.M., Deacon
A. Raffel, Deacon
G. G. Speldewinde, Deacon
G. E. Leembruggen, Deacon

This splendid array of names gives one pause. Not one of those mentioned is today alive, for they belonged to an old generation which adorned every profession and vocation in the country. Added interest attaches to this gesture from the fact that the Church to which the Dutch Royal House belongs — De Hervomde Kerk. is the very one of which a branch was planted here on the 6th of October, 1642. Alas! There is little today but the name and the historical associations, by which one can associate the local Church with her mother in the Netherlands.

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The Dutch Gave Galle Character:— Some years ago a writer used this caption to sum up his personal impressions of that quaint atmosphere of Galle which is hardly matched elsewhere in Ceylon. "It's unique charm" he adds, "is better sensed than described and that charm is almost wholly due to the fact that the accomplishments of the Dutch in their 150 years of occupation has been barely touched by any modern influence."

Few there must be who have not been to Galle, at one time or another and walked on the ramparts, looked at the old Dutch Church, and perhaps, noticed the coat-of-arms of the Galle Commandement with its two heraldic lions, the characteristic interlaced V.O.C, all crested by a cock perched on a rock, which has been set over the inner arch of the gateway to the port. Yet how many of those who have looked at the latter know that the crest on the arms plays on the connection between the design and the name of the town. The theory is that the Dutch thought Galle derived from the Sinhalese: *Gala* and so featured a rock on the device but proceeded to duplicate the idea by inserting a cock (Latin: *Gallus*) as a further charge on the arms. This is an example of what is termed *sprekende wapen* (speaking arms).

If, however, you study the gateway on the side overlooking the harbour you will see over the archway another court-of-arms: The British lion and the Unicorn carried there. The man who ordered this to be done and relegated the Dutch court-of-arms to its inferior position over the inner archway, was Lachlan Macquarie, a comparatively unknown officer in His Majesty's 77th Regiment of Foot, who later ruled Australia as its fifth governor for twelve years and widely lent his own name to river and lake, mountain and plain, street and square, which appear on the maps of Sydney.

Macquarie was assigned command of a detachment which marched south on the day following the capitulation of Colombo to take formal possession of the town and fortress of Point de Galle. He was received by Governor Fretz all the members of Council, and Heads of the Offices Military and Civil of the Dutch Administration at Government House Galle, in the forenoon of the 23rd February, 1796, and was presented in a solemn and formal manner on a large silver salver, with the keys of the different gates of the garrison. For a month thereafter he was busy cataloguing stores and writing reports. In between, he found time to order that the British Coat-of arms be set up over the entrance of the gate his troops marched through into the town.

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Galle Ramparts:— Anent this most characteristic feature of Galle, the following news items culled from a local paper of November 5th, 1889, justifies being called to memory :

A meeting was held at the Oriental Hotel, Galle, to select a committee to petition against the demolition of the Galle fortifications. Mr. P. Templer, the Chairman of the Municipal Council said that the authorities of the War Office appear to contemplate a costly work of destruction for which no justification can be found, even on grounds of public utility. Two things beside the enormous expenditure involved have been overlooked. One is that the ramparts are largely composed of natural rock formation and the other that a considerable proportion of the buildings in the Fort depend for protection from the incursions of the sea upon the rocky foundations.

Dr. Anthonisz remarked that the Fort was built by the former rulers of the land, not only as a protection or defence from the foreign foes, but as a security from the weather, which in the South-west monsoon would flood some parts of the Fort but for the walls. Besides this the walls of the Fort give protection to the harbour and their destruction would render shipping more insecure, than it is. Instead of demolishing the walls it would be desirable that there should be some kind of naval or military protection so as to guard the entrance into the harbour either by a torpedo boat or a battery.

The resolution "that the meeting having learned that the military authorities propose to remove the fortifications of Galle, desire to express its conviction that such a measure is calculated to cause great disadvantage and loss to the people" was carried unanimously. The following committee was appointed to draw up and forward the arguments advanced at this meeting:— Mr. P. Templer, Dr. Anthonisz Messrs. C. P. Hayley, T. S. Clark, Rev. H. Mitchell, W. E. de Vos. F. H. De Vos, E. R. Anthonisz, N. Dias Abeyesinghe, W. Abeyesundera, D. C. F. Obeyesekera, O. L. M. Macan Marikar, A. J. Mohamed Cassim, Ibrahim Didi, A. L. S. Supp. Chetty and M. J. M. R. Chetty Appen.

Growing Food:— We hear much about it now-a-days. Who says : "Let's have more action and less talk". Johann Friederich Lorenz, the father of Charles Ambrose so widely spoken of, and written about, was the pioneer of potato planting in Ceylon. William Granville who was the Collector at Matara in 1813, states moreover that he was the first agriculturist to transplant paddy.

J. F. Lorenz left his home in Prussian Pomerania when he was 18 years old, to seek a fortune like others at the time, in the Indies. With "a bundle on a stick over his shoulders, very little cash in his purse, but with a heart beating high with hope" he set out on foot in mid-winter and at length reached Amsterdam. Here he embarked for Galle, having taken service under the East India Company, and arrived in 1793. These were the last unhappy years of the Dutch Company. He mastered the English language in the early years of British occupation, and struck by his ability Governor North appointed him "Sitting Magistrate of the Matara District". He ultimately retired from Government service in 1834.

Lorenz's keen interest in agriculture as a side-line is shown in many valuable reports he made on the subject to Government. When he was Magistrate in the Morawaka Korale he planted potatoes in the uplands there. Each "set" planted by him on the 1st of July produced an average of 52 large-sized potatoes two months and ten days later. His potatoes are said to have equalled the best imported ones both in size and quality. Furthermore, they were more farinaceous and drier than the potatoes imported from Madras and Bombay.

This pioneer agricultural effort towards "Freedom from hunger" was praised in the "Ceylon Government Gazette" of that day and appeals were made to the people to cultivate the potato "as a succedaneum for rice." Actually Lorenz's successful attempt to grow potatoes in the highlands of the Morawaka Korale was made in the year of Waterloo! Since then, from time to time for the past 160 years the wholesome advice has gone unheeded. Our rate of increase of population being the highest in the world, and food-production a long way behind it, we may yet see somebody picking up this leaf from the past and initiating the cultivation of potatoes in this high-land district off Matara.

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Would you like to beat the Exchange ban? Go looking for this Kangaroo:—

When Mr. J. Kempens, a Dutch immigrant in Australia, recently drove on a forest-road, a kangaroo happened to bump into his car. As a result the animal lost consciousness. The immigrant wanted to use this opportunity to take a unique photograph for his relatives back in Holland: he dressed the kangaroo in his tweed jacket and started making preparations for his camera-shot. Meanwhile the kangaroo came to and before the camera had clicked, the object of the photograph had jumped off.

And so, somewhere in Australia a kangaroo hops around in a man's jacket which has in its pocket 400 Australian pounds. The Dutch immigrant had to pay dearly for his ingenuity.

Female University Education in the 17th century:— The portrait of the first female student of the University of Utrecht, Miss Anna Maria van Schurman, who lived from 1607 until 1678, was recently bought by the University from a museum in England, where it was discovered some time ago.

Miss van Schurman, who enrolled as a clerical student in the year of the foundation of the University, 1634, must have been a prodigy because it is known that already at an early age she not only managed to speak and write four foreign languages and Latin fluently, but also had a reading knowledge of Syrian, Arabic, Persian and some South Asian languages.

In the annals of the University she is mentioned as an outstanding student of Professor Voetius, the well-known Dutch theologian of the 17th century; at the same time she was actively corresponding with the famous scholars Descartes and Richelieu in France.

Owing to the rather rigid morals and customs of the 17th century, a special cage-like box with an opening only in the front was installed in the lecture hall of the University, where Miss van Schurman could attend the lectures without being seen by the other all students, all male, thus preventing their diversion from the flow of wisdom, emanating from the learned lecturers.

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Obituary:— Dr. Walter Herbert Schokman, who passed away in March last, was both a keen member and an ardent supporter of the Union prior to his departure to settle in England. He passed through Colombo on many occasions thereafter as a Ship's Surgeon and maintained touch with the community in Ceylon. He was 67 years old at the time of his demise and was the eldest son of Walter Horace—the family of Schokman long associated with Kekenadura, Matara.

More recently, we lost a very long-standing member of the Union—Dr. Sam de Vos.

Having completed his course at the Ceylon Medical College and having taken his degrees at the Universities of Edinburgh, Glasgow and London, he joined the Ceylon Medical Department, but retired in 1942 and took to business.

Dr. de Vos made a big name for himself in Ceylon Mercantile Circles. He was a director of several tea and rubber companies, and was Managing Director of the Colombo Hotels Ltd. and the Cargills—Millers Group.

In the Union, Dr. de Vos was an active member of Committees until business made greater call on his time. He officiated for a term as Secretary of the Union, and served for many years as a Director on the Board of the Dutch Burgher Union Buildings Co., Ltd. He will be

remembered as one of the most outstanding personalities of the Community in the Ceylon business world.

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Dr. P. D. Anthonisz, C.M.G.:— A reference to Dr. Anthonisz by the columnist who contributes "Leaves from the Past" in a morning newspaper, gave rise to a controversy concerning the clock tower erected to his memory in Galle. An attempt was made to refute the statements that it was put up by public subscription to the doctors' memory.

The following legend appears on a stone panel at the foot of the clock tower on the ramparts at Galle: "This tower was erected by Public Subscription to the perpetual Memory of Peter Daniel Anthonisz (Born at Galle) in testimony of his skill and Benevolence in relieving human suffering. The Clock is the gift of Simon de Abrew Rajapakse Esq. of Kosgoda—MDCCLXXXIII."

Dr. Anthonisz was born on the 25th of June 1822 and died on the 12th June 1903. He went in Medical Charge of invalid troops via the Cape in a sailing vessel to England in 1856. Visited hospitals in Great Britain and the Continent 1856—57; 1862—63; 1874—75; and 1878—79. Visited Australian Colonies in 1870. Graduated at the Bengal Medical College and appointed Medical Sub-Assistant 1843—48. Colonial Surgeon Southern Province 1858. Acted as P.C.M.O. and I.G.H. 1864, 74, 78, 80 and 85. Retired as Colonial Surgeon S.P. 21st November 1880. Was a member of the Legislative Council representing the Burgher Community 1886—95.

Dr. Anthonisz was M.D. of St. Andrews, M.R.C.P. London, M.R.C.S. England, F.R.C.S. Edinburgh. He was for many years an active member of the Municipal Council Galle. Two wards, named "Anthonisz Wards" were also erected to his memory at the General Hospital in Colombo, by public subscription. One wonders if there is any trace of these Wards, today, or where the commemorative tablet is.

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Going Down Under:—"I've been getting the "low down" on Down Under, and the consensus of opinion of those in the know "writes Annette Swan," Although Australia has no history to speak of, it is a land of promise, a land of the future—a country where the pioneer spirit is still aflame. Progress has marched out there to an extremely high standard of living. There is no poverty for there is no question of unemployment. Nor are there extremes of wealth. Wages are good, the food wholesome, and the housing situation satisfactory. The cities have been expertly planned, with fine roads and finer shops. The hospitals are as good as they are in Britain. Secondary education is free, and the Universities are some of the best in the British Commonwealth."

"Australia's white policy is based on the principle of keeping out cheap labour, and building up a culture common to all—something which would not be possible with mixed races. Yet she does not shut

out the Asian altogether. Asian students are admitted to her Universities, while Asian businessmen with a minimum annual turnover of Rs. 50,000/- are permitted to carry on business on a "merchant's permit" for specified periods. They are allowed to employ Asians on the Australian wage, and any children born to them down under become Australian citizens. This is just one of the strange practices which has earned the country the sobriquet — "Quite Contrary".

"There is always work down under for willing hands. The advertisement supplements of the newspapers often run into fifty pages or more, in the "Situations Vacant" section. The minimum basic wage for men is fourteen Australian pounds a week (Rs. 140/-) and £8 for women. There are those with large families who consider this rather skimpy if the man is the only wage earner. But since wives contrive to work as well, they make ends meet. There is the added advantage of the government grant for children up to the age of 16. The first child is allowed a weekly stipend of five shillings while every additional child gets 10 shillings.

Living in rented rooms might account for as much as one third of the combined income, but if you are lucky enough to rent a government house the average weekly rent is about Rs. 50/-. This in the City. Government also affords you the amenity of owning your house on a hire purchase scheme on a priority basis. A five roomed house in the suburbs could be yours for about Rs. 25,000/- or one in the City from Rs. 30,000/- to 50,000/- depending on the locality.

"With living conditions high and the organisation all round near perfect, everyone in Australia, even the well-to-do, does his or her own work. Shopping is easy and the houses so well equipped with labour saving devices, that even the Burghers who had all their chores done by servants here, fall easily into the routine.

The pattern of social life we follow here is different down under. The erstwhile club man of Colombo now finds himself spending his evenings at home, helping out with the chores and making himself useful generally. In fact, like the Australian he becomes a home lover. There is no night life out there, the pubs close at 6 p.m. and even the cinemas close long before midnight. Work for the week begins on Monday morning and stops at 5 p.m. on Friday evening. Then it is that all Australia and his wife seems to own a car. There is one sustained exodus out of the city. They go to Australia's famed surf beaches where they even sleep at night in the Summer, to beauty spots boasting her natural fauna and flora, to sporting events and country house dances. They drive miles to these amusements living in caravans or camping out. The city itself is dead on a Sunday. There are no public amusements of any kind, no liquor bars open, nor are there newspapers. Sydney however prints a special edition on Saturday night and flies out a consignment to Melbourne.

So if you feel Australia is preferable to Ceylon, you ought to have no qualms about packing your bags and leaving. For myself, I still think that Ceylon is *forty miles from Heaven*."