

GENEALOGY OF THE FAMILY OF DE BOER OF CEYLON.

(Compiled by Mr. D. V. Altendorff)

I.

Lorrens de Boer, born in 1776 at Amsterdam, arrived in Ceylon Circa 1796, D.B.U. Journal, Vol. I, page 38), Book-Keeper in the Paymaster General's Office and Clerk of the Civil Fund Committee, married in the Dutch Reformed Church, Wolvendaal:—

- (a) 14th December 1800, Clara Gertruyda Schoorman, baptised 9th February 1783, daughter of Frans Schoorman and Catharina Carolina Wolters.
- (b) 24th March 1805, Engelbertina Sophia Jansz, baptised 21st December 1733, daughter of Johannes Christoffel Jansz and Petronella Magdalena Stekelsdorf.

Of the first marriage, he had:—

- 1 Amelia Hermina, born 2nd July 1802, married in the Dutch Reformed Church Wolvendaal, 11th June 1827, Jacobus Marinus Ludekens, born 24th September 1803, son of Jan Balthazar Ludekens and Magdalena Florentia Leijndner (D.B.U. Journal, Vol. XXIII, pages 168 and 169).
- 2 Petronella Gerhardina, died 3rd April 1851, married in St. Peter's Church, Colombo, 19th November 1832, Johannes Cornelis Oorloff, baptised 2nd October 1803, died 4th December 1853, widower of Anna Christina Ginger, and son of Jan Hendrik Oorloff and Johanna Jacoba Conderlag. (D.B.U. Journal, Vol. XXVIII, page 36)

Of the second marriage, he had:—

- 3 Hendrik Barend, born 15th September 1807.
- 4 Alexander Frederic, who follows under II.

II

Alexander Frederic de Boer, born 19th November 1810, Married in the Dutch Reformed Church, Wolvendaal, 15th June 1835, Robertina Helena Kriekenbeek, born 29th November 1813, daughter of Johannes Arnoldus Kriekenbeek, and Sara Jacomina Louisa Carolina Zezilles. (D.B.U. Journal, Vol. V, page 70). He had by her:—

- 1 Henry Arnold, who follows under III.
- 2 Sophia Geraldina, born 10th August 1837, died 15th July 1911, married Charles Henry Brechman.
- 3 Charlotte Antonetta, born 12th March 1840, married in the Dutch Reformed Church, Wolvendaal, 10th May 1860, Joseph Swanborn 16th April 1831, son of Joseph Swan, and Arnoldina Frederica Gertruida Eberhardtje (D.B.U. Journal, Vol. XXVI, pages 66 and 68).
- 4 Sarah Frederica, born 28th June 1842.

III

Henry Arnold de Boer, born 29th September 1836, died 20th October 1903, married in the Dutch Reformed Church, Wolvendaal, 18th December 1861, Eliza Joselina Van Geysel, born 16th March 1842, died 19th June 1911, daughter of Johannes Justinius Van Geysel and Sophia Wilhelmina Van Geysel. (D.B.U. Journal, Vol. X, page 73). He had by her:—

- 1 Rosa Frederica, born 25th June 1863, died 10th March 1895, married in the Dutch Reformed Church, Wolvendaal, 11th October 1882, Charles Gerard Speldewinde, born 24th August 1855, died 24th October 1921, son of Simon Johan Speldewinde and Frances Ann Riberg. (D.B.U. Journal Vol. XXXIII, pages 74 and 76.)
- 2 Eliza Henrietta, born 1st October 1864, died 4th May 1901, married in the Dutch Reformed Church, Wolvendaal:—
 - (a) 1885, Frederick Leembruggen, born 3rd March 1859, died 26th June 1889, son of Peter Henry Leembruggen, and Charlotte Sophia Francké. (D.B.U. Journal, Vol. IV, page 25, and Vol. VIII, page 9).
 - (b) 2nd May 1893, John Oliver Bartholomeusz, L.M.S. (Ceylon), L.R.C.P. and S. (Edin.), L.F.P. and S. (Glas.) Assistant Colonial Surgeon, Civil Medical Department, born 29th September 1856, died 4th May 1901, widower of Jemima Ernestina Felsing, (D.B.U. Journal, Vol. XXVIII, page 125), and son of Agnew Edward Bartholomeusz and Jane Elisabeth Williamson.
- 3 Sophia Charlotte born 13th October 1866, married in the Dutch Reformed Church, Wolvendaal 18th December 1895, Percival Dick Siebel, born 31st May 1868, died 5th August 1925, son of Samuel William Siebel and Sophia Eleanor Baillie.
- 4 Marian Almeera, born 13th September 1869, married in the Dutch Reformed Church, Wolvendaal, 7th October 1891, Richard Annesley Brohier, V.D., Assistant Post Master General, Honorary Major in the Ceylon Light Infantry, born 13th November 1863, died 19th November 1912, (D.B.U. Journal, Vol. V, page 100), son of Richard Annesley Brohier, Justice of the Peace for the Island, Assistant Auditor-General, and Harriet Ann Kock. (D.B.U. Journal, Vol. X, page 129, and Vol. XXXI, pages 199 and 203).
- 5 Alice Dalcia, L.M.S. (Ceylon), L.R.C.P. and S. (Edin.), L.F.P. and S. (Glas.), Officer in Charge of the Lady Havelock Hospital, Colombo, born 22nd February 1872.

- Notes:—(1) This family is now extinct, but the name is being perpetuated by Dr. Henry Speldewinde de Boer, referred to in D.B.U. Journal, Vol. XXXIII, pages 79 and 84.
- (2) Engelbertina Sophia Jansz, as widow of Lourens de Boer referred to under I, married in the Dutch Reformed

Church, Wolvendaal, 3rd September 1817, Huybert Jacobus Doebratz.

- (3) Dr. and Mrs. John Oliver Bartholomeusz, referred to under III, 2, were drowned while bathing in the Tissawaya Tank in Anuradhapura on 4th May 1901. They were buried in the Churchyard at Matale, where a tombstone has been erected.
- (4) Alice Delcia de Boer, referred to under III, 5, left Ceylon in 1919 on retirement from Government Service, and took up residence in the United Kingdom.

BY THE WAY.

NOTES BY NIEMAND.

Communal Conflict.

Dr. G. C. Mendis, well known for his excellent books on Ceylon History, contributes to the "University of Ceylon Review" for April 1943, a carefully constructed theory of the "causes of Communal Conflict in Ceylon." The quite recent addition of the "Review" to the Union Library explains the delay in our reference to this article; but the subject is now more than ever of grave importance.

Undoubtedly there is communal conflict in Ceylon, a disturbing element in the friendly relations which till a few years ago existed among communities which have so much in common. There have always been small differences, as there are even in family relations; but conflict is not too strong a word to describe the present discontents. As Dr. Mendis writes, in the nineteenth century "there was little or no conflict among the various communities, and they generally lived in harmony."

Why then this bitter contention which is dividing the people, and bringing into play all the cruder possibilities of caste, race, religion, and temperament? Dr. Mendis explains it by a theory of a "Middle Class" to which we shall refer presently. But, first, as to Communalism itself.

"Communalism"—so Dr. Mendis begins his article—"is a disease which afflicts the body politic in India and Ceylon." On the contrary, Communalism is no disease but a natural development in a healthy body. The instinct, or whatever else it may be named, which unites a family in matters which concern its interests as a family is no disease. Not so to unite would indicate a serious disorder and the beginning of trouble. And the community is but an extension of the family, an union of families.

Any community worth the name must look after its interests, whether those interests are social, religious, political, "economic", or historical. It should be proud of itself, and strive continually to add to the reasons for its pride, thereby increasing the respect given to it by other communities. As far as possible it should live and act in friendliness with other communities; not that it loves Caesar less, but that it loves Rome more. That is Communalism, the true Communalism. It is not a disease, but a sign of good health.

But when Dr. Mendis calls it a disease he is thinking, not of the family aspect, but of its relation to the "body politic", and sees in it "one of the main obstacles to the attainment of self-government in both these countries"—India and Ceylon. He assumes not only that the body politic is healthy only when it is self-governing, but also that Ceylon should at once be made self-governing.

Even so, why should Communalism be an obstacle, except that it may be an obstacle to the ascendancy of a single community, the others being in a position of inferiority, ignored, tolerated, possibly victimized? Where there are several communities in a country, and these by no means inferior to one another in character, political wisdom, intellect, and achievement, it is necessary and advisable that all should have a share in the self-government. Self-government does not mean government by a single self. All communities should be partners in the firm, not mere employees of one predominant employer.

Has it not occurred to those who rave against communalism that they are themselves communalists of the strictest sect? They sometimes pose as nationalists, but nationalism is but communalism writ large.

Let us turn now to a consideration of the causes of the present conflict, which Dr. Mendis admits is a recent development. Portuguese, Dutch, and British writers, from de Queyroz to Cordiner, do not mention such conflict. Men of the elder generation among us, in all the communities, are regretfully aware of a change. The explanation, according to Dr. Mendis, is the rise and growth of a "Middle Class."

His use of this term is rather confusing. It is generally used in English speech to denote the class which ranks socially between the upper and the lower classes; between the nobility and gentry on the one hand, and the "working" class, or manual labourers on the other. It would be a sort of second, or intermediate, carriage in a railway train, between the first and the third. Even in Ceylon we have a middle class of Colonists to whom land is offered.

But Dr. Mendis is entitled to give it his own meaning, which is that it consists of the "planters, merchants, transport agents, lawyers, doctors, teachers and Government servants, for they soon found that