

8 Andrew Bertrand Clifford Driberg, mentioned in section XXV, 2, married in Scots Kirk, Poona, 10th November 1948. Barbara Sylvia Dalaya, He had by her.

- (a) Glen Barry, born at Colombo, 11th January 1950.
 (b) Dale Kevin, born at Poona, 31st August 1953.

D. V. A.

MOTTAU GENEALOGY

D.B.U. Journal, Vol. XLIV, Page 123

ADDITIONS

Leslie Theodore Mottau mentioned in section VIII, item 2, married in Holy Trinity Church, Colombo, 30th June 1915, Winifred Gladys Manger, born 18th November 1897, daughter of Robert Constantine Manger and Eugenie Josephine Werkmeister. (D.B.U. Journal, Vol. XXXVII, page 59). They are the parents of:—

- 1 Phyllis Ann, married in St. Philip Neri's Church, Pettah, Colombo, 21st September 1940, Stanley Lorensz Schokman, born 6th April 1917, son of Stanley Schokman and Doris Lorenz Ginger. (D.B.U. Journal, Vol. XXV, page 114, and XLIII, page 89).
- 2 Anthony Robert Leslie, born 30th January 1917, married in St. Mary's Church, Bambalapitiya, 5th May 1945, Joybell Mona Stork, born 3rd May 1927, daughter of Gilbert William Stork and Mona Victoria Loos. (D.B.U. Journal, Vol. XLII, page 83). He had by her.

- (a) Carol Hortense, born 18th August 1945.
 (b) Adrian Martin, born 26th October 1951.

Carl Frederick Mottau and Pearlyn Henrietta Ludekens, mentioned in section X, item 2, are the parents of:

Carl Frederick, born 1st September 1920, married in St. Paul's Church, Milagiriya, 26th September 1942, Mavis Eileen Joachim and daughter of Leslie Bertram Joachim and Lena Jamee. He had by her Denver Robin, born December 1943.

D. V. A.

A NATION BUILDING A HOME

(Compiled from "Holland's House" a story by Peter Bricklayer, 1939)

The Dutch character has sometimes been summed up as a queer mixture of obstinacy, tempered by common sense. And if this is correct, there were good reasons for it. A man who has to watch out all the time to prevent the sea from flooding and drowning him, has to be an obstinate person, or he would pack up and look for a less troublesome place else-where. A man who has to live behind dikes and on a rather small piece of soil with little or no useful minerals in it, has to use a lot of common sense to make both ends meet. His is not an easy life, and he may have a special liking for quarrelling with his immediate neighbour, as two extreme individualists, about all sorts of problems: matters theological, political, philosophical, artistic, economic and what not. It prevents his mind from getting rusty, and keeps him on the alert all the time. But in his dealings with the outside world he has always understood that this mind and his door had to be kept open to many things. He exchanged his merchandise, he exchanged ideas, he carried the goods of the world in his ships, he carried the thoughts of the world in his brain, and sometimes in his soul. A serious minded person, he, though by no means a saint, and in whose mentality the struggles of the past, against nature as well as against human enemies, have left their traces, but with a keen eye for the good things life and the world have to offer, and quite ready for a hearty laugh, even beneath the grey skies which his most famous 17th century painters cherished on canvas.

In no European country, it is said, has the character of the territory exercised so great an influence on the inhabitants as in the Netherlands. And on the other hand no people has so extensively modified the condition of its territory as the Dutch. They turned sea into land, land into canals, unruly streams into normalized rivers, inland lakes into meadows.

The low lands, between the estuaries of three great rivers, offering easy access to invaders, still possess specimens of the early convents and churches, strongholds of a new civilisation, built along the lines of that severe and forbidding Romanic style, the chief object of which seemed to be to keep, like fortresses, intruders out. Then, at the beginning of the 13th century, life in Holland begins to smile more easily. The less austere Gothic style, leaving more freedom to look out into the open from within, and admitting the outside world through larger windows, coincides with the art of book printing, widening man's horizon. The compass is invented, the world, explored by courageous seafarers, becomes larger and larger. New ideas originate, or, coming from abroad, find response. The Renaissance changes the intellectual and moral attitude of Europe and the Netherlands. New theories arise about the state and the church. The humanistic attitude springs from a yearning for a freer expression of human self esteem. In the field of religion the Renaissance leads up the Reformation for those who, for the first time, read the Bible with eyes enlightened by Humanism. And in