



# Journal of the Dutch Burgher Union of Ceylon.



*"Eendracht maakt Macht"*

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

*The price of extra copies will be 50 cents a number.*

JOURNAL  
OF THE  
DUTCH BURGHES UNION  
OF CEYLON.

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VOLUME XIII. PARTS I & II. 1921.

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Colombo:

BOYS' INDUSTRIAL HOME PRESS, WELLAWATTE.

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1921.

Journal of the \* \* \* \*  
Dutch Burgher Union of Ceylon

VOL. XIII.]

PARTS I—II.

[1921

**A VISIT TO HOLLAND.**

A rough passage with a cold, biting wind sweeping down the North Sea, and then Holland bathed in glorious sunlight. The courtesy of the Dutch customs-house officers add to the warmth of your welcome. They take your word for it that you have nothing dutiable to declare and do not worry you or disarrange your carefully packed bags. It reminded me of my old volunteering days: "Pass friend, all's well." Your first impressions are of the best.

The train speeds along from the Hook of Holland. Low, flat land, stretching as far as the eye can reach, countless canals and windmills, cows grazing on the rich pastures—this is Holland, the Holland I had pictured.

Holland is a small country and you can pass from end to end of it in a few hours. The swift panoramic view in the first railway journey from the Hook of Holland to Amsterdam gives a fairly correct general impression.

On goes the train past places rich with interest: Schiedam of gin producing fame; Delft the last home and burial place of William the Silent; Leyden and Haarlem memorable for their sieges in the glorious War of Independence; the Hague the seat of Government; and then Amsterdam the capital.

I had timed my visit so as to arrive in the spring and I was not disappointed. The buttercups and daisies flecked the green grass with their gold and white, while the bulbs, bright and multi-coloured, lay like a glory on God's earth.

Had my own eyes not seen these wonderful bulb fields I should have thought such a wealth of colour was impossible.

The classic grounds for the bulbs—tulips and hyacinths—lie between Haarlem and Leyden. There they spread like wide, rich carpets in vermilion, purple, orange, pink, blue, and white of varying shades.

The pear trees were in full bloom and looked as if they were covered with snow.

I can quite understand the Dutch fighting for eighty years for such a land.

I agree with E. V. Lucas that if Venice has the beauty of gaiety, Amsterdam, "the Venice of the North," has the beauty of gravity. The striking note of Amsterdam with its dignified mansions, wide streets, and silent canals, is that of gravity, the gravity of old age.

Canals and graceful avenues of trees lining the streets are a characteristic feature of Amsterdam and in fact of all Dutch towns.

You notice with satisfaction that Amsterdam is relieved of that ceaseless throb and hurry of movement associated with the London streets. People move in a more leisurely way, though there is a visible smartening up of the stream of traffic at the beginning and the end of business hours.

Push bicycles abound. They throng the streets and are most bewildering to the pedestrian. A lady in Amsterdam told me that every member of her household, including her maids, possessed one.

The popularity of the push bicycle extends to the other towns of Holland as well, but nowhere in my experience have I encountered such cohorts of bicycles as at Amsterdam.

The Dutch streets have the advantage of flatness but they are paved with uneven stones and lack the smoothness and regularity

of the London Streets. Any advantage that the bicycle has in the one direction is discounted by the other. Then why is the bicycle so popular? I leave it at that.

It gave me quite a touch of home to see the following names displayed on Amsterdam houses: Vollenhoven, de Boer, Leembruggen, de Jong, van Houten, Prins, Roelofs.

There is plenty in Amsterdam to interest the visitor. The Rijks Museum with its wonderful picture galleries and its treasures of art and antiquities, and the Zoo, which is considered one of the best in Europe, are well worthy of a visit.

Amsterdam, the great emporium of the merchant princes of old, and even now the centre of considerable trade, must be a wealthy city. It is said that the presence of Jews in a town is an outward and visible sign of its wealth. One tenth of the population of Amsterdam consists of Jews. Yes, Amsterdam must be a wealthy city.

A short tram journey from Amsterdam took me to the Zee-burgher dyke. Three solidly built walls of stone stand one behind the other to guard against incursions of the sea. These dykes, and the dunes, which are natural mounds of sand, relieve the flatness of the land. Undoubtedly, the Dutchman's incessant fight with the sea has helped to form the solidity and strength of his character.

A vast scheme to reclaim the Zuider Zee is now in operation and work has gone on for two years. It is estimated that completion will be reached in thirty years. The Dutch will undoubtedly see the thing through.

At Amsterdam I spent a very happy, useful, and interesting afternoon at the home of Mr. de Balbian Verster, journalist, scholar, and historian. After exploring the treasures of his library I had the privilege of seeing the charming paintings of Mrs. de Balbian Verster, an artist of acknowledged reputation.

The kindness of Dr. and Mrs. Kleiweg de Zwaan contributed to make my stay at Amsterdam a very pleasant one.

A Dutch lady told me, "We ladies like the Hague; the men like Amsterdam." The reason is obvious. Amsterdam is the great



centre of business, the Hague of pleasure. Amsterdam is old, grave, dignified; the Hague suggests youth, vivacity, and colour.

The Mauritshuis with its valuable collection of paintings, Rembrandts, Vermeers &c. is a perfect gem in this interesting city.

The first chamber of the States-General is an impressive building with fine paintings of William the Silent and the various stadholders.

On one of the open spaces in the Hague there stands a noble bronze statue of William the Silent. On the base is this simple but striking inscription:

Aan  
Willem Den Eerste  
Prins Van Oranje  
Vader des Vaderlands  
Het dankbare Volk.

MDCCCXLVIII.

At the feet of the Prince and looking up at him is his faithful dog, which after the death of his master refused food and died of hunger and thirst. The dog is the fitting symbol of the devotion which the Prince ever inspired in his followers.

There are many things that claim a visitor's attention at the Hague, but its State Archives overshadow all else in importance.

"As the old crusaders said," To Jerusalem, To Jerusalem," so should the descendants of the old colonists say "To the Hague, To the Hague!"

Thus spoke Dr. de Hullu, who is in charge of the Colonial department of the Archives.

Dr. de Hullu's enthusiasm is equalled only by his all-embracing knowledge and his courtesy. Every moment in his society was rich in interest to me.

The depot for the records is a separate building connected by corridors with the office. It is entirely fire-proof and is constructed of iron and glass with the records resting on slabs of slate.

"Where moth and rust corrupt" was of course written of the East. If, in Europe, the preservation of books and papers is

comparatively easy, the excellent condition of the Hague records is also due to the careful detail, characteristic of the Dutch, and their reverence for their past history.

To us in Ceylon it is interesting to know that on the 30th of June every year a complete muster roll was made up for the Civil and Military officers of the Company in its various possessions.

These muster rolls and ship lists of out-going Colonists are preserved in excellent condition.

Among the treasures of the Hague Archives which Dr. de Hullu pointed to me with pardonable pride are some magnificent maps, charts, and sea-atlases; a letter dated 18th February 1561 from Philip II. of Spain to the Prince of Orange; and the Act of Abjuration of Philip II. signed in 1580 by the deputies of the States of Holland and Zeeland.

A strong box contained the Treaty of Munster, which is the Act of Independence of Holland.

The ennobling traditions of the past are still a compelling force and give Holland a considerable place in the roll of nations.

Scheveningen, a suburb of the Hague, and reached in a few minutes by tram, is the Brighton of Holland. Its wide expanse of shining beach, its charming parade and pier, and the fine hotels on its sea front make it one of the most popular watering-places in Europe.

A lofty pillar surmounted by a gold orb stands by the parade. This was erected in 1913 to celebrate the centenary of the landing of William I. after his exile, when the French occupation of Holland had ceased.

The little adjoining village with the fisherfolk in their quaint costumes adds to the attractions of Scheveningen. On the fine drive from the Hague to Scheveningen stands the Great Palace of Peace, Carnegie's unrealised dream.

Delft is a fine old-world town, full of quietness and repose. Here it was that William the Silent lived the last years of his life until he fell by the hand of a hired assassin of the King of Spain.

The fatal shot was fired as the Prince was descending the broad oaken staircase of his house, and I saw the bullet marks

deeply imprinted on the wall. These marks have been preserved for over 300 years and their low position at the foot of the staircase is explained by the fact that the floor has since been raised.

In the new church at Delft lie the remains of William the Silent, over which is built a noble mausoleum in marble. Here too the dog finds a place, resting at the feet of his master.

The same church holds the dust of the sovereigns and princes of the royal house of Orange, and of Hugo Grotius.

The famous admirals, Piet Hein and Marten Tromp, find their last resting-places in the old church at Delft.

My references to Delft will fittingly conclude with an acknowledgment of the kindness and ready help extended to me by Mr. Bouricius, keeper of the state records.

Kind friends helped to make my visit to Leyden most happy and interesting. Dr. Muller met me at the railway station and showed me the sights of the town. Later, at the hospitable home of Dr. and Mrs. Hesseling, I met Dr. Uhlenbeek. Dr. Hesseling, a renowned philologist, has written a paper "Overblijfsels van de Nederlandse Taal op Ceylon."

Dr. Uhlenbeek, who has relations in Ceylon and made inquiries after Mr. Collin Kriekenbeek with whom he corresponds, is descended from Major Uhlenbeek, Commandant of the Dutch garrison at Galle.

Dr. Uhlenbeek's family still has in its possession letters from Mudaliyar Rajapakse of the cinnamon department, written in excellent Dutch.

Dr. Uhlenbeek informed me that his grandfather, son of Major Uhlenbeek, and his friend Mudaliyar Rajapakse, freed their slaves about 1810 and persuaded other people of their standing to do the same. A document relating to this, signed by eighty notable citizens of Colombo, is treasured among the family papers.

Drs. Muller, Hesseling, and Uhlenbeek are all Professors at Leyden University and colleagues of Professor Lorentz, a Nobel prize winner.

The historic siege of Leyden invests the town with special importance. In memory of the great deliverance from the

Spaniards, the Town Hall and the University, the oldest in Holland, were founded.

The senate room of Leyden University is lined with paintings, rich in interest. The place of honour is assigned to an excellent painting of William the Silent, surrounded by the coats-of-arms of the various curators of the University. Among the paintings of the professors there are two of special interest to Ceylon, those of the great jurists Voet and van der Keesel.

The liberal spirit which animates the Dutch universities will be noted from the fact that women were admitted about twenty years ago.

Purified by its own fire of religious persecution, Holland has always offered an asylum to the persecuted.

In one of the side streets of Leyden is a house with the following inscription: On this spot lived, taught, and died, John Robinson 1611—1625.

The site is venerated by the Americans who regard it as the foundation stone of their nation.

Fleeing from religious persecution in England John Robinson settled in Leyden. As a result of his earnest preaching the Mayflower with the Pilgrim Fathers sailed forth on its historic mission.

The house is now apportioned into tenements and is occupied by needy, old women, either rent free or on nominal payment. Across the road and facing the house lies Robinson's church.

Leyden has erected a statue to the memory of Boerhave, the world-famed healer of the sick. His renown was so great that it is said a letter addressed "Boerhave, Europe" was correctly delivered to him.

My happiest recollections linger round the town of Utrecht and the charming house of my kind host and hostess, Dr. and Mrs. Hulshof.

To them and to Dr. and Mrs. Broers I owe my special thanks for making my visit to Utrecht so happy and so full of interest.

Utrecht is a quiet, old town, parts of which reminded me strongly of Galle.

The magnificent University Library, which is housed in the palace of Louis Napoleon, possesses the famous Utrecht Psalter, written at Rheims about 830 A. D.

The excellence of the manuscript and the pen drawings is most remarkable. Dr. Hulshof recently delivered an interesting lecture in London on the subject of the Utrecht Psalter.

By the University building there stands an imposing statue of Count Jan van Nassau, brother of William the Silent.

The house in which the Dutch Pope Adrian lived still stands in Utrecht.

Queen Wilhelmina usually lives at the Hague. Passing Amsterdam on my way back to London, I found the grave, old city *en fete*, flags flying from the tops of buildings, and tram cars and even children going to school with flags in their hands. The Queen was staying a few days at Amsterdam.

The Dutch are a kindly, hospitable race and show much consideration to the stranger within their gates. The Englishman's nature is reserved but he is ever willing to help when his assistance is sought. The Dutch go further and volunteer their help. It was a kindly, old lady who beamed at me through her glasses in an Amsterdam tram and said, "Quite right, Sir," when the conductor handed me my change.

Over and over again have people from whom I inquired the way not only directed me but accompanied me to see I was going right.

The number of people who speak English is one of the surprises awaiting the English-speaking visitor. I should say that a knowledge of English is almost universal among the educated classes, some of whom speak and write it extremely well.

The Dutch towns are well served by a network of trams, which carry you cheaply and rapidly to all parts.

In London you have to wait for your buses on the pavements in wind, shine, or wet. Holland thoughtfully provides Tram-haltes, little covered buildings by the road side provided with seats.

The Dutch trains are very comfortable and the carriages are fitted with a lever to supply hot or cold air. Like the English

trains these are sometimes very punctual! In Holland people talk to each other in trains or trams just as they do in Ceylon. In England, each man sits still or reads his paper.

The Dutch use a lot of butter in their food—*temperado* as we call it in Ceylon—and their food is very tasty. A Dutch breakfast is, as a rule, lighter than the English meal, but a Dutch roll and butter with coffee are hard to beat.

Those who appreciate Dutch sweets in Ceylon would be interested to know that a popular restaurant in Holland is the *poffertjes* Kraam, where *poffertjes*, wafels, and liquid refreshment are served.

The *Klompen* or wooden shoes worn by the poorer classes are artistic and useful, and afford excellent protection to the feet on wet days.

Dogs harnessed to milk carts are a common sight in the street.

Boy Scouts, known as *Padvinders*, are found in large numbers in Holland. They look just as smart and ready for service as the English Boy Scouts.

*Straat-jongens* (street boys) are a somewhat characteristic product of the Dutch streets, though this class has now disappeared from the London streets.

The *straat-jongens* are lively, have a nimble wit, and impart a tone of vivacity to the tide of traffic.

I saw some Dutch troops passing through a street in Amsterdam when one of the *straat-jongens* watched his opportunity and made a dash through their ranks. He was immediately pursued, caught, and pushed back to his starting point across the road.

*Dag* (day) is a common form of salutation in Holland. It sounds very much like *Ta*!

Cleanliness is a national characteristic of the Dutch and amounts to a passion. They seem to be always washing, cleaning, scrubbing, polishing. Spotlessly clean is usually a mere figure of speech. In Holland it is literally true, even to the very floor. The English love of sport is humorously exemplified in the saying.

"It is a fine day. Let us kill something."

The Dutch woman says, "It is a fine day. Let us wash something."

Cleanliness is next to godliness, and the Dutch are a religious people.

I do not wish to appear ungracious or to make unfavourable comments on the institutions of a people who received me with so much kindness. But I want to say a word about the Dutch policeman in the role of a friendly critic. Why does he regulate traffic so vigorously, swaying his arm without pause like one of his own wind-mills? Why does he condescend to wave permission even to the boy on a bicycle? Perhaps the London police have spoilt me with their standards, but there it is.

The London Policeman regulates a mighty stream of traffic with perfect calm and composure, by his mere presence as it were. He never interferes, except at certain intervals to clear the blocking of the streets. This he does by quietly putting out his arm or just moving into the middle of the street. He is obeyed unquestioningly, immediately. The London Bobby is King of the earth's police. No nation ought to mind borrowing a leaf from his book.

Farewell, Holland. My visit to your shores will always remain a vivid and grateful memory.

E. H. VAN DER WALL.

## THE DUTCH IN CEYLON

BY E. H. VAN DER WALL.

Ceylon, "a pearl drop on the brow of India," is an island with a history of absorbing interest, stretching all the way down the years from the misty past.

Point-de Galle, a harbour on the South Coast of Ceylon, is supposed by some writers to be the ancient Tarshish of the Bible from which King Solomon obtained his gold, silver, ivory, apes, and peacocks.

Ceylon is the Serendib of the Arabs, and is the scene of many adventures of Sindbad the Sailor in the world-famed Arabian Nights' Entertainment.

Milton the great English poet refers to Ceylon in the following lines:

"From India and the Golden Chersonese,  
And utmost Indian isle Taprobane."

Ceylon is the land of an ancient civilization and of an ancient religion, Buddhism, the "Light of Asia," as described in Sir Edwin Arnold's poem.

Long before the birth of Christ there flourished in Ceylon mighty cities, noble buildings, and vast engineering works, which excite the amazement of men in the present day.

The Sinhalese and the Tamils, the principal native races who inhabit Ceylon, are the heirs to a great and valuable literature, several centuries old.

The ruined cities of Anuradhapura, Mihintale, Polonnaruwa, the rock temples of Dambulla, and Aluvihare, and the vast tanks in the interior of the island, stand as silent witnesses to attest the truth of Ceylon's past greatness.

Today Colombo, the capital of Ceylon, is one of the most important of the world's harbours. It stands on the highway of traffic to the East Indies, China, and Australia and is fittingly described as the Clapham Junction of the East.

The fertile hills and valleys of Ceylon abound with rich plantations of tea, rubber, cocoa, and coconut. The island affords a great variety of climate from the heat of the lowlands to stations 6,000 feet above the level of the sea, which possess all the coolness and the freshness of a European spring.

Ceylon is the sportsman's paradise. Its forests abound with elephants, buffaloes, bears, leopards, and deer, while myriads of winged game inhabit its tanks, sedges, and fields.

On Adam's Peak, one of its highest mountains, there is the supposed imprint of Buddha's foot; and the temple at Kandy, the mountain capital of the island, enshrines the tooth-relic of Buddha. Millions of devout Buddhists from Ceylon and other parts of Asia worship yearly at these holy places.

Ceylon is the home of the Veddah, or the wild man who has lived in its forest fastnesses through all these centuries, practically



untouched by civilization. He represents the aborigines of the island, the Sinhalese and the Tamils being invaders from India.

What is, however, of immediate interest to us, who have met here today, is the fact that the Dutch were the rulers of the maritime districts of the island for about 150 years in the 17th and 18th centuries. Philip II, against whom the Netherlands began its glorious war of independence was King of Spain and Portugal. With the great expansion of their maritime power, sprung from the Beggars of the Sea, the Dutch attacked the Portuguese trade and colonies, and wrested from them the sovereignty of the seas.

At this time the Portuguese held the maritime districts of Ceylon, and the Sinhalese King, who ruled the interior of the island and was weary of his conflicts with them, invited the assistance of the Dutch from Batavia. Nothing loth to cripple the resources of their foe, the Dutch accepted the offer with eagerness and the Portuguese were expelled from Ceylon after 150 years of rule. The Dutch rule which terminated in 1796 also lasted for about 150 years.

Theoretically, the Dutch were at first in treaty relations with the Sinhalese King of Kandy and the faithful guardians of his coasts, but they were *de facto* the rulers of these, and their power and influence steadily increased. It was not long before the Sinhalese King realised that he had merely exchanged one troublesome European nation for another. But it was always the policy of the Dutch, who wanted trade and not war in Ceylon, to further their aims by diplomatic means. It was therefore part of this policy for the Dutch to address the King by a number of high-sounding titles which pleased him, and to describe themselves as his majesty's humble and dutiful servants. How firm the Dutch position was can however be seen from the fact that the treaty with the King included the provision that he was to have no intercourse with any other power whatever.

The great object of the Dutch was the trade in cinnamon and other spices. They held the monopoly in cinnamon and the subjects of the King of Kandy had to collect and sell to them at certain prices all the pepper, cardamoms, coffee, and cotton grown

in their regions. The Dutch in turn, undertook to supply, free of charge, all the salt necessary for the consumption of the King's people.

The maritime possessions of the Dutch included the valuable pearl fisheries on the Western and the North-Western Shores of Ceylon.

The Head of the Dutch Government was the Governor in whom was vested all authority. He was, however, subordinate to the Governor of Batavia, who was considered Governor-General of all the Dutch settlements in the East.

The Commandeur of Jaffna ranked next in order of precedence to the Governor. There was also a Commander at Galle in the South of the island.

The several grades in the Dutch Civil Service,—Assistant, Boekhouder, Onder-Koopman, Koopman, and Opper-Koopman,—serve to emphasise the importance and the dignity which the Dutch East India Company attached to trade.

Subordinate to the members of the Dutch Civil Service there were many grades of official native headmen, who were able to interpret the wishes of the people and who helped to carry on the administration.

There was a high court of justice in Colombo, and civil magistrates were assigned to Jaffna, Galle, and Trincomalie.

Minor courts called *Landraads* existed in the inferior forts and stations, and over these military commandeurs usually presided. There was the right of appeal from all these courts to the high court in Colombo.

The Dutch civil establishment was small and its whole strength, exclusive of the military magistrates, was about 450. The military force consisted of about 3,000 Dutch and 2,000 natives.

The Dutch made zealous endeavours to convert the natives to the Protestant form of Christianity they professed, and their educational efforts in Ceylon were indeed a notable achievement.

For the sake of their religion their nation had endured the greatest persecution that the world had ever known, and they emerged from this trial with the consciousness that religious liberty was the right of every member of the human race.

Their religious efforts were therefore directed rather to attract people to their faith than compel them. It is true that they gave native appointments only to those who declared themselves Christians, but every effort was made to test the sincerity of converts, who were accepted only after sufficient inquiry.

According to the spirit and belief of those times, the Dutch felt that the moral advancement of the people would be best secured when the administration rested in the hands of men actuated by Christian principles. If, as is sometimes alleged, there were converts who offered only lip service for the sake of personal gain, that is a matter which rests between God and their own consciences. It is impossible to pursue an investigation into the realm of mind and belief.

The Dutch plan for their religious and educational efforts rested, as a focus, on the school, large numbers of which were established at convenient village centres. In these schools children were taught, adults were made acquainted with the truth of Christianity, and baptism was administered. As the work developed, a proponent or catechist was appointed, and his activities extended over the area served by his headquarters.

European ministers or chaplains were selected in Holland and appointed by the Company to the principal stations in the island. It is worthy of mention, as serving to shew the true principles on which the Christianity of the Dutch rested, and their belief in the equality of all men in the sight of God, that young natives, selected for the ministry and sent out at the expense of the Government to Holland for their education, preached on their return both to European and native congregations and were, in every respect, on an equal footing with their European brethren.

These ministers or chaplains preached not only to the large congregations in towns but also to the people of the villages.

Some of the Dutch clergy excelled in the native languages, into which they translated the Bible and other religious works. New arrivals preached in the villages by interpretation while they were studying the languages. The ministers went on regular circuits in their districts, supervised the work of the proponents, and inspected schools.

The large towns of Colombo, Jaffna, and Galle had consistories. In addition to these towns there were Dutch congregations at Negombo, Kalpitiya, Hanwella, Kalutura, Trincomalie, Batticaloa, Mannar, and Matara.

There were 100 stations where native congregations existed.

Krankbezoekers, whose duties consisted in the visiting of hospitals, the teaching of orphan children, and the holding of religious meetings in the week, were a useful aid to the operations of the ministry.

In addition to the large number of schools where the native languages were taught, Dutch schools were established, as well as a Portuguese school at Colombo.

Not even did the slaves have their educational needs unsupplied. There was in Colombo a school for the slaves of the Company, with an attendance of 200. The slaves of private persons were taught at their houses by masters employed by Government for the purpose.

There are today in Ceylon many important survivals from Dutch days. Of these, the most interesting in the human sense is the people, the small Community, known as the Dutch Burghers of Ceylon.

Under the rule of the East India Company there were two classes of Dutch in Ceylon, the official and the unofficial, the former being described as the Company's Servants and the latter as Burghers.

As the term Burgher signifies, the Ceylon Dutch were an urban and not a rural population. It is perhaps largely due to this fact that they have preserved their homogeneity and special characteristics, although separated for so long a period of time from the parent stock. When Dutch rule in the island ended the Company's Servants disappeared, and both classes of Dutch became merged in the common term Burgher.

As was natural, the Ceylon Dutch were recruited chiefly from Holland, but the love of adventure and the love of the East drew recruits from other parts of Europe to serve under the Company's flag. These became naturalised Dutch, and held the same status and rights as the Holland Dutch.

At the capitulation by the Portuguese, their unmarried ladies remained behind to make wives for the Dutch and, as a result, several of the Dutch Burghers of Ceylon have a family history which blends the blood of the Northern and lighter-complexioned Dutch with the Southern and darker Portuguese. The arrival of Dutch brides from Holland served to infuse fresh blood into the little Ceylon Community, but intermarriage among the different classes of Dutch residents was frequent and many of the Dutch Burghers of the present day derive their descent from all these sources, either directly or collaterally.

It is a common experience all the world over that while the social contact of race with race results in a certain amount of intermarriage, the barriers of race are still preserved, and the existence of the Dutch Burghers of Ceylon as a separate and well-defined Community accords with that experience.

The professions and the public service of the Colony have always attracted the Dutch Burghers of Ceylon, and some of them have risen to very great eminence in these. They have representatives in the planting industry, but very few have taken to trade or commerce. As a whole, the Community is not rich and the average Dutch Burgher holds a middling but comfortable position.

Among the most noticeable characteristics which they derive from their Dutch forefathers are reverence in public worship, respect for their elders, courage, the capacity to battle against adverse circumstances, and the cultivation of friendly relations with the other communities, among whom their lot is cast.

It is a somewhat striking fact in the history of the Dutch Burgher Community that very many of its members who attained to the highest positions began life as poor boys.

"*Luctor et emergo*" has always carried an appeal to the instincts of the race.

The following is a fairly representative list of Dutch Burgher families now found in Ceylon:

Albrecht, Aldous, Altendorff, Andree, Anthonisz, Arndt, Bartholomeusz, Belling, Blazé, Beekmeyer, de Boer, de Broad,

Brohier, van Bauren, Buultjens, Caspersz, Christoffelsz, Claasz, Claessen, van Cuylenburg, Daniels, Deutrom, van Dort, Driberg, Ebert, Ernst, Felsingier, Foenander, Fryer, van Geyzel, Gratiaen, Grenier, de Heer, de Hoedt, Honter, Huybertsz, Jan, Jansen, Jansz, Jonklaas, Joseph, Keegel, Kelaart, Kellar, Keuneman, Koch, Koelmeyer, Kriekenbeek, de Kretser, La Brooy, van Langenberg, Leembruggen, Loos, Ludekens, Ludovici, Mack, Maartensz, Meurling, Meyer, Meynert, Modder, Nell, de Niese, Ohlmus, Oorloff, Paulusz, Piachaud, Potger, Poulter, Prins, Raffel, van Houten, Reimers, Rode, Roelofs, Roosmale, Cocq de Rooy, van Rooyen, Sansoni, Schneider, Schokman, Schrader, Sisouw, van der Smagt, Spaar, Siebel, Speldewinde, Spittel, Stork, van der Straaten, Toussaint, van Twest, Vollenhoven, de Vos, van der Wall, de Waas, Wambeek, Wendt, Werkmeister, Wittensleger, Woutersz, van Zyl.

Dutch churches in an excellent state of preservation are found at Colombo, Jaffna, Galle, and Matara.

The church at Matara, where there was no resident chaplain, is a plain and unpretentious building, but the other three are massive and noble structures built in the best style of Dutch architecture. The walls of these churches are hung with mural monuments and the floors are paved with tombstones. The noble origin of some of the Dutch colonists is attested by the coats-of-arms engraved on the memorials for the dead, both in their churches and their burial grounds.

The *Lapidarium Zeylanicum*, published in 1877, contains the monumental inscriptions found in the Dutch churches in Ceylon.

To the present day the services of the Dutch Reformed Church continue to be held in the Colombo, Galle, and Matara churches, but the church at Jaffna has been closed owing to the migration of its congregation to other centres of the island.

There has been of late a vigorous revival in the activities of the Dutch Church in Ceylon and several new churches have been built to serve the growing needs of Colombo.

The services at all the Dutch churches are now held in English.

Of the various Dutch forts found in Ceylon the most interesting is that at Jaffna with its outer and inner walls of defences and moat. Good specimens of other completely encircled forts exist at Galle and Mannar.

At the minor stations and especially those which had no harbours, the forts appear to have been designed as a protection against the attacks of the natives and not of a foreign foe.

Two interesting forts of the latter type are found at Matara. The larger of these forts is completely exposed on the side facing the sea, while the smaller, the Redoute van Eck, which is star-shaped and bears on its gateway the arms of the Dutch governor van Eck, lies some way inland.

The Dutch dwelling houses which exist to this day are of the solid and comfortable type associated with all Dutch architecture in Ceylon and are provided with lofty roofs, massive walls, and spacious and well-ventilated rooms. The deep outer verandahs, which to a large extent constitute the living rooms have been constructed so as to secure both coolness and shade. The pressure of modern requirements has led to the demolition or conversion of these houses, especially in the business quarters of the larger towns.

At the present day, the Pettah of Jaffna preserves almost unchanged its Dutch appearance and character, and provides the best example of the residential quarters of the Dutch during their occupation of the island.

True to the instincts of their own land the Dutch constructed canals in Ceylon, the most important and useful of which, at the present day, is the canal, 20 miles long, which connects Colombo with the salt-producing town of Puttalam, and serves the rich coconut-bearing district of the western coast. For many years the proposal to construct a railway on this section of the island was not entertained because it was feared the canal would prove too serious a rival to the railway. With the expansion of business and industry, however, the railway was constructed a few years ago and now both canal and railway exist side by side and serve as useful carriers of the abundant produce of the district and its imported requirements.

Dutch medals with inscriptions granted to native headmen and others for faithful services rendered to the Government have been carefully preserved, and are handed down from generation to generation as valuable family heirlooms and as evidence of past family greatness.

A good deal of Dutch furniture is found, especially in the homes of the older families. There are fine specimens of wardrobe, cupboards, boxes, chairs, tables, beds, and sofas, highly carved and ornamented, and made of the most valuable Ceylon woods.

The initials V. O. C., expressed in monogram or singly, stand for *Vereenigde Oost-Indische Compagnie* (the United East-India Company) and are found on old buildings and old plates. The latter, which are fast disappearing, are much prized.

Perhaps the greatest tribute to the Dutch administration of the island and the Dutch jurists is the fact that the common law of Ceylon still continues to be the Roman-Dutch law introduced by the Dutch. Voet, the Dutch writer, who is considered the leading authority on the subject, is frequently quoted in the Ceylon courts of law.

The Dutch records of the island, in complete form and excellently preserved, are in the keeping of Mr. R. G. Anthonisz, the government archivist, and the greatest living authority in Ceylon on all matters connected with the Dutch language and administration.

Mr. Anthonisz and his wife, a talented lady who came from Holland, have translated into English and published several of these Dutch records, including the Memoirs and Instructions of Dutch governors, commandeurs &c.

These records, and the fully detailed and carefully kept registers of the Dutch churches in the island, afford valuable sources of information.

It may seem strange that while a corrupt form of the Portuguese language is still in use in Ceylon among the members of the artisan or mechanic class, Dutch, which was introduced at a much later period into the island, should have disappeared as a spoken language. It is interesting to trace the reasons for this.

When the Dutch arrived in the island they found the Portuguese language established in general use, and it was necessary for them to acquire it for the purpose of communication not only with the Portuguese people left behind, but also with the native headmen who spoke Portuguese with ease and fluency.

The influence of the Portuguese wives who married the Dutch was naturally far-reaching. Portuguese gradually became the home language in which wives and husbands addressed each other or their children, and in which they communicated with their servants.

When it is realised that Portuguese was the language in which a child first expressed its thoughts, not only would its widespread use be understood but also how difficult it was for Dutch to take its place.

Further, it was asserted, no doubt on the authority of the Portuguese wives and mothers, that Dutch was a harsh language, unbecoming the lips of fair ladies, while the soft and mellifluous Portuguese was particularly suited to them. It is absurd to attempt a serious refutation of this libel on the Dutch language in the presence of a Dutch audience. Did the case need any proving I would add the results of my own humble observations on the subject; for I have heard Dutch ladies speak Dutch, and found as much music in their speech as in any language under the sun.

It should be noted to the credit of the Dutch authorities that they placed no obstacles against the use of the Portuguese language in Ceylon.

When the Batavian clergy made inquiries in Ceylon whether the Portuguese language as a means of religious instruction was necessary and useful, and they were informed in reply that it was commonly spoken in the island, instructions were issued that its use should be encouraged, and a New Testament in Portuguese, published in Holland by order of the Company, was widely distributed in Ceylon.

At the capitulation to the English, the Dutch who left for Batavia were, as a rule, the new arrivals, while the older colonists

or their descendants, whose vested interests tied them to the land, were also those who had inherited the use of the Portuguese language.

It will thus be seen that while Dutch was the official language used in the administration, the courts of law, and the services of the Church, Portuguese became deeply rooted as the home language. When therefore the Company's rule ceased in Ceylon, Dutch, the official language, disappeared. The home language of the Dutch Burgers of Ceylon is now English.

It is an illustration of the curious changes wrought by time that I, who bear a Dutch name and derive my descent from Dutch ancestors, should be addressing a Dutch audience in the English language.

Although Dutch as a spoken language has disappeared from the Ceylon Community, efforts have been made from time to time to revive a study of its literature, and classes for the purpose have been formed. It must however be admitted that at the present day only a very limited number possess any knowledge of the language. We live in a utilitarian age and sentiment is often outweighed by other considerations.

But although the Dutch language, as a whole, has ceased to be used, it has enriched the Sinhalese language with an important vocabulary to serve as an abiding memorial of Dutch days. It cannot of course be asserted that in every case the Dutch word fills a place unsupplied by the Sinhalese language, or expresses an idea unknown to them before, but an interesting field of speculation is provided for the curious student. The following are some of the Dutch words incorporated in the Sinhalese language: *aardappel* (potato), *advokaat* (advocate), *balk* (beam), *baas* (head carpenter), *blik tin*, *boedel* (estate in land), *boom* (shaft), *boontje* (bean), *dasje* (tie), *handschoen* (gloves), *haarnaal* (hairpin), *kalkoen* (turkey), *kantoor* (office); *korktrekker* (corkscrew), *laadje* (drawer), *molen* (mill), *notaris* (notary), *patroon* (cartridge), *pennemes* (penknife), *schinkel* (shin), *stoep* (outer-verandah), *tassellaken* (table cloth), *trap* (staircase), *voer* (living), *wapen* (coat of arms or peon's badge), *winkel* (workshop).



The Dutch were experts in the culinary art, and *broeders*, *koekjes*, *poffertjes*, *pannekoeks*, *sinkerbrood*, and *wafels* are still well-known delicacies on the Ceylon table, *Smore* from the Dutch word *smoren* is a preparation of meat which is held in high esteem.

The Dutch names of playing cards survive in the Sinhalese language, *Heer* (king), *vrouw* (queen or woman), *boer* (jack), *aas* (ace), *klaver* (clubs), *harten* (hearts), *schoepen* (spades), *ruiten* (diamonds).

When the English took possession of Ceylon, changes followed in the nomenclature of places, but some Dutch names survive, such as Bloemendaal, Delft, Huilsdorp, and Wolvendaal. Malibaan street appears to have been named after Malibaan in the Hague or Utrecht, and Dam Street after Dam Straat in Haarlem.

A fitting conclusion to the memorials of Dutch days is the romantic story which attaches to the Saami rock. This rock, on which an ancient temple once stood and is held sacred by the Hindus, towers high above Trincomalie on the east coast of the island, rising precipitously 400 feet above the level of the sea. On its loftiest crag there stands a solitary pillar with an inscription to the memory of Francina van Rheede, the daughter of a high official in the Dutch Service. She was betrothed to an officer in the Dutch army who proved faithless to her and embarked on a vessel bound for Europe. Aloft on the Saami's rock stood Francina van Rheede, as the vessel with her lost lover bore away from the land. When it passed the point where she stood she plunged headlong from the dizzy height into the sea; and so perished this much loving and much daring maiden. What finer monument can there be for the Dutch rule in Ceylon that is now no more?

There it stands on the holy hill, high upreared above the gaze of men, with a proud consciousness of a sun that was set, but turning its face ever to the East and the rising sun of a new hope! \*

No human institution is either perfect or free from a share of criticism, and Dutch rule in Ceylon has sometimes been made the

\* See Editorial Notes.

object of attack. It is a matter for regret that some writers on the subject have been moved by an anti-Dutch bias. But it must be admitted by every honest historian that the 150 years of Dutch rule were a period of steady progress and advantage to the people in many important directions.

If the true duty of colonists is to further the interests of subject-races, while being not unmindful of their own, I maintain that the Dutch strove to reach that ideal according to their lights and the circumstances of the times in which they lived.

What is often forgotten is that to condemn a system of things which existed a century and a half ago, because it falls short of certain modern standards, betrays an utter lack of proportion and is unfair. The world keeps moving on and we are continually reaping the benefits of its accumulated wisdom and experience.

Thirteen years ago the Dutch Burgher Union of Ceylon was founded. There were not lacking those who said that the movement came too late, and that its objects could not be realised when a century and more had passed by since the days of the Dutch. But the effective answer to these critics is that the history of the Dutch has always been a history of Reclamation. When the sea broke down their dykes and covered their land, did they say, "It is too late. We must submit to the inevitable?" Indeed, No. The indomitable courage of their race, which never yields even to the forces of nature, has, in all the vicissitudes of their history, enabled them to battle against seemingly hopeless odds and emerge triumphant.

It is in this spirit that the Dutch Burgher Union of Ceylon was founded and, I am confident, this is the spirit which will help it to live.

There are now about 500 members of the Union, which has in Colombo its own assembly rooms, a well organised club, and recreation grounds. Among the interesting customs which the Union has revived is the celebration of St. Nicholaas' day. Hundreds of happy Dutch-Burgher children assemble at the Union Hall to receive their gifts from the good Bishop of pious memory, and the event forms one of the great social assemblies of members of the Union held during the year.

The one man to whose wisdom, sagacity, and courage the formation and the continued existence of the Dutch Burgher Union are due is Mr. R. G. Anthonisz, its first secretary, of whom mention already has been made. Now he has been honoured by unanimous election to the post of President, which he fills with great acceptance and ability.

The following are the conditions for membership of the Union:—

"Any Dutch descendant of full age and of respectable standing in the Community shall be eligible as a member of the Union.

The term Dutch descendant shall include the descendants in the male line of all those of European nationality who were in the service or under the rule of the Dutch East India Company of Ceylon, and the children of such descendants in the female line by marriage with Europeans."

The objects of the Union are stated in its Constitution and are as follows:

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

(b) To inculcate in the minds of the youth of the Community principles of self-help, self-reliance, and thrift; to foster and encourage by financial aid, when necessary, talent and industry in those who are deserving; and to relieve by charitable help, distress and want among those of the Community who may be in destitute circumstances.

(c) To revive and conserve some of the useful and beneficial customs of the Dutch ancestors of its members; and to promote the study of the Dutch language among them.

(d) To promote and foster a feeling of fellowship among its members and to draw their families into closer association with each other.

(e) 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.

(f) To cause to be prepared and read at meetings of its members, or printed and published, papers, essays &c. on questions

relating to the history and origin of the Dutch Burghers of Ceylon, and to publish the genealogies of Dutch families now in Ceylon.

(g) 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.

(h) To consider and discuss any other matters kindred to the above enumerated objects which may commend themselves to the Union.

The Dutch Burghers of Ceylon are now living happily and contentedly under the British government. But they are proud of the blood and inheritance they derive from the Dutch, that small but glorious nation, who fill so large a page in the history of the world.

### CONTRIBUTIONS TO CIVILIZATION.

The Hebrew race, during many centuries, made supreme contributions to religious thought; and the Greek, during the brief climax of the race, to speculative philosophy, architecture, sculpture, and the drama. The Roman people developed military colonisation, aqueducts, roads, and bridges, and a great body of public law large parts of which still survive; and the Italians of the Middle Ages and the Renaissance developed ecclesiastical organisation, and the fine arts as tributary to the splendour of the Church and to municipal and private luxury. England, for several centuries has contributed to the institutional development of representative government and public justice; the Dutch, in the sixteenth century, made a superb struggle for free thought and free government. France, in the eighteenth century, taught the doctrine of individual freedom and the theory of human rights; and Germany, at two periods within the nineteenth century, fifty years apart, proved the vital forces of nationality.

*"Atlantic Monthly" 1896.*

## THE ANNUAL GENERAL MEETING, 1921

Proceedings of the Annual General Meeting of the Dutch Burgher Union of Ceylon held at the Union Hall on Saturday 26th February, 1921.

There were present :—Mr. and Mrs. C. E. Albrecht, Mr. and Mrs. M. M. Anthonisz, Mr. and Mrs. R. G. Anthonisz, Mr. W. H. Anthonisz, Mr. and Mrs. V. E. F. Arndt, Mr. and Mrs. D. V. Attendorff, Messrs F. L. Anthonisz, C. M. Alvis, A. R. Bartholomeusz, L. E. Blaze, R. L. Brohier, Mrs. W. S. Christoffelsz, Messrs. T. W. Collette, H. H. Collette, H. P. Christoffelsz, P. L. A. Deutrom, W. E. Deutrom, W. D. Deutrom, C. B. H. Driberg, P. H. Ebell, J. A. Fryer, G. H. Gratiaen, M. de Jong, E. H. Joseph, J. Joseph, Denis Keegel, Evan Koch, Mr. and Mrs. F. H. B. Koch, Messrs. E. de Kretser, Oswald de Kretser, P. H. de Kretser, C. H. Kriekenbeek, Colin Kriekenbeek, H. E. E. Koch, Mr. and Mrs. Gladwin Koch, Messrs. R. A. Kriekenbeek, Rosslyn Koch, C. O. Kellar, Dr. H. U. Leembruggen, Mr. and Mrs. F. E. Loos, Mrs. Beatrice Loos, Messrs. J. F. van Langenberg, A. W. Matzeling, T. R. Modder, W. de Niese, Dr. E. H. Ohlmus, Messrs. J. G. Paulusz, J. A. Rode, C. L. Reimers, Mrs. G. A. Rode, Dr. E. C. Spaar, Rev. J. A. Spaar, Messrs. R. O. Spaar, C. Speldewinde, M. O. Vander Straaten, S. J. C. Schokman, A. J. Siebel, J. B. Toussaint, J. P. de Vos, H. C. de Vos, F. W. de Vos.

1. Mr. R. G. Anthonisz, President of the Union took the chair.

2. The Hon. Secretary read the notice convening the meeting, and the minutes of the last General Meeting were taken as read, and confirmed.

3. The President then addressed the meeting as follows :—

The Report of which a copy has already been sent to each member of the Union, will be placed before you in the course of this meeting. From it you will learn what work has been done during the past year by the various committees in furthering the objects of the Union. In the few words which I now have the

privilege of addressing you I shall confine myself to one point in the Report which seems to me to call for our earnest attention. I refer to the subject of membership. A comparison of the figures under this head given in the present Report with those in the previous one shows that in this respect at least we have been in a sense retrogressing, instead of increasing our membership as we had resolved to do. In the year 1919 we enrolled 20 new members while last year the number was only 11. When we deduct the losses by death and resignations, the actual increase this year was only 3 as against 8 in the former year. It must be admitted that a great deal of our strength as a Union must depend on numbers, and it is a deplorable fact that a great many who ought to and could easily join the Union still remain outside. In view of this fact a committee has been appointed whose special function it is to put forth efforts to increase the membership. Their efforts, it is sad to note, have not met with the success they deserve.

What, it may therefore be asked, are the actual causes which deter people from entering our ranks? I think one of the foremost causes has been, and will long continue to be, an indifference on the part of some members of the Community towards such objects as we have laid down in our constitution. There are people who not only themselves take no interest in movements for the general good, but scorn the actions of those who devote themselves to such objects. I fear there will always be people of this class, not only in the Dutch Burgher Community, but also among other communities in our midst, whom, perhaps, it would be difficult to rouse to a sense of their duty. There are others again who are deterred by diffidence: who desire to be in the Union, but fear they have not the required qualification; and they refrain from making enquiries. Of this class of shirkers a great many, I fear, do not quite understand the full meaning of the definition laid down in rule 3 of the constitution, and it may be possible to convince them that the rule for membership has always been interpreted in a liberal spirit, and not in one of exclusiveness. This rule was adopted after very careful consideration and is intended to embody a description and a differentiation which was in vogue more than a hundred years ago. It must be remembered that the Dutch Burgher Community of the present day began its existence at the

time the British rule succeeded that of the Dutch, and that they inherited the traditions of their ancestors not only in respect of descent but also of social organisation. The community is therefore one which admits of expansion by accretion. The Dutch admitted into their community men who hailed from every known part of Europe, who sought service in the East India Company or settled here as Burghers under the rule of the Company. All these, without distinction, formed the Dutch Community of the pre-British period in Ceylon. It is following this rule, that our forbears who became British subjects in 1796, and we, of the present day, recognise as members of our Community many families who are not of Dutch descent paternally or bear Dutch names, but who have yet become members of the Community through marriage. I think if this be properly understood there ought to be no hesitation on the part of all those who are connected in the way I have indicated in uniting to work for the social melioration of our Community. It was necessary for purposes of organisation that the definition in rule 3 of the constitution should be adopted. It was not adopted, as I have said, in a spirit of exclusiveness, but to describe a class whose continuity it must be our interest and our strenuous effort to preserve.

Another misconception which I fear has arisen is, that the members of the Union claim a superiority of birth and other qualities over those whom they cannot admit within their pale: that, in fact, they look upon membership of the Union as a kind of patent of nobility. I hope, if such an idea still prevails, it will soon be dispelled; because, I am sure, that it was never entertained by the founders of the Union. It was always felt that the definition laid down in our rule would exclude from the Union a large number of persons whose worth, respectability, and influence would have added strength to it; but the Union could not be established on other lines than those which have been adopted. Now that we are well established, and our objects generally understood, it behoves us to look around and to do all in our power to bind closer the ties of friendship and

fraternity that had always existed between us and those who for various reasons are not members of the Union. I am referring now particularly to that large class who share with us a place in the Burgher Electorate. That the Dutch Burgher Union should be in any way opposed to their interests is one of those dangerous misconceptions which I think it ought to be our strenuous effort to destroy. Joined together for political purposes, we have a common interest to serve—our common welfare; and this can only be achieved by mutual respect and confidence. I think I need not pursue this subject any further to shew that although the Dutch Burgher Union has to work within certain lines laid down in its constitution, it has a wider scope for usefulness by contributing in such ways as are open to it towards the prosperity and welfare of a larger political body on whose permanence and stability its own well-being so much depends.

4. The following Report and Financial Statements for the year 1920, which had been previously circulated among the members, having been taken as read, were submitted to the meeting :

## THE DUTCH BURGHER UNION OF CEYLON

### THIRTEENTH ANNUAL REPORT

The Committee of the Dutch Burgher Union of Ceylon beg to submit the following Report for the year 1920 :—

**Membership.**—The number of members on the roll on 31st December, 1920, was 498 as compared with 495 on 31st December, 1919, being an increase of 3. The Committee have to record with regret the loss during the year of 7 members by death and 2 by resignation. Against this 11 new members were enrolled including 3 widows of deceased members, and one member who had resigned rejoined.

**Work of Sub-Committees.**—*Committee for Ethical & Literary Purposes.*—The publication of the monthly Bulletin was

discontinued owing to the excessive cost. In view of its discontinuance and the difficulty of obtaining material for the Journal a Special Committee was appointed to consider and report on the matter. On the recommendation of this Committee the General Committee have decided to publish, under the auspices of the Union, a Magazine to contain articles of general interest on such subjects as Social life, Education, Literature, History, Arts and Sciences etc., chiefly in their connection with Ceylon, the Magazine to be sold at a fixed rate to members of the Union and to be available for sale to the general public at a rate to be decided hereafter. It is proposed to raise a sum of at least Rs. 2,000.00 by means of debentures, the debenture holders appointing a Board of Management to carry out the publication. A supplement containing matters relating peculiarly to the Union, such as proceedings of meetings, news, notices, etc., will be issued free to members once every quarter.

The Reading Club held eleven meetings during the year the average attendance being 9. Papers were read by the following members :—

Dr. A. Nell .....	Regarding Poetry.
Mr. E. van Rooyen .....	Henry Fielding.
Miss A. Spittel .....	Jane Eyre.
„ U. van Rooyen .....	Rupert Brooke.
Mr. A. E. Keuneman .....	R. L. Stevenson.

During the third session the practice of reading papers, was abandoned, and it was decided to have discussions on subjects calculated to appeal to all members. Among those discussed were George Meredith's "The Egoist" and "Diana of the Crossways."

It has been decided that a minimum fee of Re. 1.00 be paid annually by all members of the Reading Club for the privileges of membership including the use of the newly acquired Reference Library.

2. *Committee for Purposes of Entertainment and Sports.*—On 21st February, 1920, the outgoing General Committee were "At Home;" to the members, after the Annual General Meeting.

Efforts to organise dances were not successful owing to want of support. The Annual Children's Fete was held on Saturday, 4th December, 1920, when a large number of children were entertained and a very enjoyable time was spent.

Two members of this Committee resigned during the year viz: Mrs. W. A. S. de Vos and Mrs. E. H. Joseph. The thanks of the Committee are due to these ladies for the services rendered by them on this Committee for several years.

3 *Committee for Purposes of Genealogical Research.*—Five meetings of this Committee were held during the year and twenty-two applications for membership dealt with.

During the year this Committee suffered a great loss by the death of Mr. F. H. de Vos, whose vast knowledge was always freely placed at their disposal.

4. *Committee for Purposes of Social Service.*—The special effort made in 1919 by some of the ladies of this Committee were so successful that the year opened with a credit balance of Rs. 1,037.51 to which very little was added during the year. It will be seen from the accounts attached that no call has been made for contributions to the Committee's finances. But such a call has now become necessary as the credit balance of Rs. 361.11 with which 1920 closed will not suffice for the Committee's obligations beyond a few months. It is hoped that all members will respond as heartily as before. The collecting cards are now in the hands of the ladies of the Committee.

Fees, books, etc. for seven children were paid and provided during the year and monthly allowances given to nine widows and others needing such assistance. There must be a large number especially of children who deserve and require to be helped to obtain suitable education and commercial instruction fitting them for employment; but the opportunity does not seem to be availed of. Members generally might help this Committee by bringing deserving cases to their attention.

The late Rev. L. A. Joseph was Secretary of this Committee for many years, and we would remember with gratitude the splendid work put in by him.





## JOURNAL OF THE

DUTCH BIRCHES UNION

Hony. Secretary.

22-  
23-

Entertainment Committee.

## Committee for Purposes of Social Service, Balance Sheet, 1920.

RECEIPTS.	Rs. cts.	EXPENDITURE,	Rs. cts.
Jany. 1st, 1920 Balance from 1919	... 1,037 51	Dec. 31st, 1920, Fees, etc.	... 432 71
Till Collection (Mrs. S. M. VanDort)	... 3 65	Allowances	... 332 50
March 31st Collecting Card (Miss Violet Vanderstraaten)	... 78 00	Postages, etc.	... 3 14
Collection taken at Annual Meeting	... 33 30	Account Book	... 6 00
		Stationery	... 3 50
		Concert Account	... 13 50
		Credit Balance for 1921	... 361 11
	<u>Rs... 1,152 46</u>		<u>Rs... 1,152 46</u>

Audited and found Correct.

FRANK E. LOOS,

Colombo, 26th January, 1921.

G. H. P. LEENBRUGGEN,

Hony. Secretary

Social Service Committee.

## JOURNAL OF THE

## DUTCH BURGHER UNION

5. It was proposed by Mr. Colin Kriekenbeek and seconded by Mr. A. J. Siebel that the Report and Financial Statements for the year 1920 be adopted.

Messrs. R. O. Spaar, J. R. Toussaint, and W. de Niese offered several comments on the Report, after which the motion was put to the meeting and carried unanimously.

6. Pursuant to notice the Hon. Secretary proposed the following amendments to the constitution:—

1. Rule 6 (c) The addition of the following words after the words "admission fee":—"and any member whose subscription shall be two years in arrear shall not be entitled to the benefits and privileges of membership of the Union, but shall on payment of all dues be restored to his former benefits and privileges."

Rule 6 (d) Delete the words "for nonpayment of six months subscription or."

Mr. R. O. Spaar seconded.

Mr. J. P. de Vos proposed the substitution of the words "three months" for the words "two years" in the proposed amendment. Mr. P. H. de Kretser seconded.

Mr. J. P. de Vos' amendment having been put to the meeting and lost the original motion was carried unanimously.

7. Pursuant to notice Mr. J. P. de Vos proposed the following amendments to the constitution:—

Rule 4. After the word "President" add the word "Vice President."

Rule 5. After the word "President" add the word "Vice President and substitute the word "their" for the word "his" before the word "absence."

Mr. W. de Niese seconded and Mr. J. R. Toussaint spoke in support of the motion. The motion was lost.

8. At this stage Mr. R. G. Anthonisz vacated the chair.

Mr. Colin Kriekenbeek proposed and Mr. E. de Kretser seconded that Mr. J. P. de Vos do take the chair. Carried.

9. Mr. J. P. de Vos proposed that Mr. R. G. Anthonisz be reelected President of the Union. Mr. W. de Niese seconded. Carried unanimously. On resuming the chair Mr. Anthonisz briefly thanked the members.

10. Mr. J. P. de Vos proposed and Mr. W. de Niese seconded that Mr. D. V. Attendorff be reelected Hon. Secretary. Carried unanimously.

11. Mr. J. P. de Vos proposed and Mr. W. de Niese seconded that Mr. G. V. Ebell be elected Hon. Treasurer.

Dr. H. U. Leembruggen proposed and Mr. R. O. Spaar seconded that Mr. A. R. Bartholomeusz be reelected Hon. Treasurer.

Mr. Bartholomeusz was declared elected.

12. Mr. W. de Niese proposed and Mr. J. P. de Vos seconded that Mr. F. E. Loos be reelected Auditor. Carried unanimously.

13. Mr. C. E. Albrecht proposed and Mr. W. de Niese seconded that the following do compose the Committee for the ensuing year.

Mr. Arthur Alvis, Mr. M. M. Anthonisz, Mr. W. W. Beling, Mr. L. E. Blaze, Mr. E. Buultjens, Mr. T. W. Collette, Mr. Allan Driberg, Mr. P. H. Ebell, Rev. G. R. Francke, Mr. J. A. Fryer, Dr. F. V. Foenander, Dr. C. T. Van Geyzel, Mr. W. E. Grenier, Mr. Geo. de Hoedt, Mr. E. A. Jonklaas, Mr. E. H. Joseph, Dr. A. Kalenberg, Mr. G. E. Keuneman, Mr. F. H. B. Koch, Mr. Gladwin Koch, Mr. Oswald de Kretser, Mr. P. H. de Kretser, Mr. R. A. Kriekenbeek, Rev. G. H. P. Leembruggen, Dr. H. U. Leembruggen, Dr. E. Ludovici, Mr. F. E. Loos, Mr. A. W. Metzeling, Dr. E. H. Ohlmus, Mr. L. G. Poulier, Dr. L. A. Prins, Mr. W. E. V. de Rooy, Mr. T. C. van Rooyen, The Hon. Mr. Justice Schneider, Dr. V. R. Schokman, Mr. A. M. Spaar, Dr. R. L. Spittel, Mr. C. Speldewinde, Mr. E. A. vander Straaten, Mr. M. O. vander Straaten, Mr. J. P. de Vos, Mr. C. E. de Vos and Mr. Chas. vander Wall. Carried.

14. The meeting closed with a vote of thanks to the Chair.

## THE BURGHERS OF CEYLON.

The following is the English of an article which appeared in the March number of *Neerlandia*, the organ of the Algemeen Nederlandsch Verbond:—

To most people in Holland, Ceylon is only a memory—a very indistinct memory—of the stories of adventure and conquest of their gallant forefathers of the 17th and 18th centuries. To them, mention of the “Island of Spices” only conjures up visions of heavily-laden ships discharging, in the then most famous emporium of the world, rich cargoes of merchandise from those newly-acquired countries in the East—cinnamon, pepper, cloves, arecanuts, ivory, .....elephants! But it is a matter for regret that only a very limited few realise, and that too imperfectly, that there exists in Ceylon, at the present day, not only the memorials in brick and mortar to the prowess of their mighty ancestors, but a large Community who claim direct descent from the Dutch settlers of those days. In Ceylon, you will find a Community, known as the Dutch Burgher Community, who, while yielding to none in their loyalty to the existing regime, still venerate the traditions that have been handed down to them, and try to live up to the standard set before them by their sober and thrifty ancestors. In Ceylon, cut off as it has been from external Dutch influence since 1796, there exists a people who regard Holland through the mists of their ancient associations, and who, in spite of the distractions and petty jealousies of local communal life, have not only preserved their individuality as a Community, but, after more than a hundred years of separation from the parent stock, have centred upon themselves and formed themselves into a Union, with a constitution of its own, which is calculated to preserve the individuality of the Community and foster the welfare, both material and spiritual, of its members. The Burgher Community have, so far, inherited the spirit of their ancestors, that, although a small community compared with the indigenous peoples, they have, by their natural intelligence and aptitude, earned more than their proportionate share in the administration of the colony under a wise and

benevolent Government. It must not be inferred, however, that the other communities are backward or that undue preference has been shown to the Burghers: it is only that the original Dutch settlers and their immediate descendants were more fitted to co-operate with the British, having as they only lately had, the reins of government in their own hands, and that this spirit of co-operation had become a habit with their posterity. We, I maintain, are a unique Community: we glory in the name of Britisher, but we sentimentalise over our ancient associations with this fair land; we dream, so far as I can see, of the Dutch of the 17th and 18th centuries, but we energise according to present-day British methods and ideals; and we speak English and the languages of Ceylon and India—all but Dutch—but we call ourselves "Dutch Burghers"! It is, perhaps, the homing instinct which stirs subconsciously the fibres of our being! We are now children of the tropics, who, after nearly three hundred years of tropical environment, have adapted ourselves to the East, but always into the spirit of eclecticism—the leaven of our ancestry, which, like the magnetised needle has always pointed to all that was worthy to be followed in the civilisation of both West and East! This spirit of adaptation, however, has not done violence to our more recent traditions, for there are evidences all around us, in the languages and ancient literature of India and Ceylon, of the common origin of the great Indo-Teutonic race. These "irrefragable witnesses of history" confront us in our daily routine, to remind us—to humble, and at the same time to edify us—that black and brown, "coloured" and "white," were at one time, perhaps at the greatest period of their history, one people, and that the God, whom our Aryan ancestors sought after so earnestly, is the same—yesterday, to-day, and for ever!"

E. REIMERS.

## RELICS OF DUTCH TIMES.

The traveller in Ceylon cannot but deplore the absence in the past, of some responsible body to see to the conservation of the graveyards that have come down to us from Dutch times, and the preservation, in tolerably good condition, of the headstones that marked the graves.

Some of these burial grounds are in a shocking state of neglect, and many of the grave stones have either disappeared or have been damaged to an extent that makes the inscriptions upon them undecipherable. The Cemetery at Galle is perhaps the best looked after: those at Jaffna and Hambantota, for instance, are hopelessly neglected. In provincial towns, these burial places are as a rule utilized as pasture grounds for cattle and goats, with the result that the headstones, particularly those made of masonry, suffer considerable damage.

The old Dutch Burial Ground in Colombo is by no means in a particularly sanitary condition: its situation in the heart of a densely populated area where there is heavy traffic, conducing to an unkempt appearance.

The placing of these graveyards within town limits was no doubt done for the protection of the bodies, and to prevent desecration by thieving hands or predaceous animals. Probably, in the course of time, they will come to be built over, after being closed down for a number of years. One cannot but feel that it was an error of judgement that sanctioned the alienation of a part of the Pettah Burial Ground, during the life-time of these whose parents and brothers and sisters lie buried within the sacred precincts.

Dutch churches have received better treatment: but some of them, no doubt owing to lack of worshippers, have fallen into disuse as places of worship, or have been turned to other uses.

In Calpentyn, the Dutch church is apparently put to no use at present. It is still in a fair state of preservation, though it does not receive the attention it should. The porch has practically disappeared, and the body of the main building is in need of



repairs. Seeing that the sacred edifice contains some furniture, and a number of tablets and grave stones, it deserves to be better looked after. A leaky roof will not help to preserve the interesting relics within.

I believe the church at Mannar serves the purpose of a store, while the one in Bentota is utilized as a school. In the latter is to be found an inscription which is almost obliterated: a fact that suggests the necessity for some steps being taken to preserve such inscriptions either by protecting them *in situ*, or removing the stones which bear them to a place of safety.

It is possible that the Union can do something to ensure the conservation of old cemeteries and the preservation of stone inscriptions.

Among the revenue officers of British times there have, happily, been some imbued with a reverence for the past and a desire to preserve the relics of Portuguese and Dutch times by every possible means. To these the gratitude of every member of the Union will go out: for it has been mainly through their influence, and their efforts, that such relics as still exist are in the state of preservation we find them.

Sir Emerson Tennent, referring to the Dutch in Ceylon, remarked that "the doctrines of the Reformed Church of Holland, never preached beyond the walls of the fortress, are almost forgotten throughout the Island, with the exception of an expiring community in Colombo."

After an interval of some 70 years it is gratifying to find that Dutch Presbyterianism is reviving, and that the "expiring community" of the late Colonial Secretary has taken on a new lease of life.

C. D.

## NOTES OF EVENTS.

### 1st and 2nd Quarters 1921.

**MEETINGS OF COMMITTEE.** The monthly meetings of the General Committee were held on 13th January, 3rd February, 10th March, 7th April, 5th May and 2nd June 1921.

**STANDING COMMITTEES.** At the meeting of the General Committee held on 10th March the following Standing Committees were appointed for the year.

(1) Standing Committee for Ethical and Literary Purposes.  
 The Hon. Mr. Arthur Alvis. The Hon. Mr. Justice Schneider  
 Miss Grace VanDort Mr. R. O. Spaar  
 Mr. C. E. de Vos , Cecil Speldewinde  
 „ L. E. Blaze Dr. L. A. Prins  
 Dr. R. L. Spittel Mrs. G. S. Schneider.  
 Mr. S. J. C. Schokman Mr. E. H. vanderWall  
 Mr. R. A. Kriekenbeek, Hon. Secretary and Convener.

(2) Standing Committee for Purposes of Entertainment and Sport.

Mrs. G. S. Schneider Mrs. W. S. Christoffelsz  
 „ T. D. Mack „ E. L. Mack  
 „ F. H. B. Koch Miss Myra de Kretser  
 „ M. M. Anthonisz Dr. V. R. Schokman  
 „ P. R. Loos Mr. M. O. vanderStraaten  
 „ F. E. Loos „ F. E. Loos  
 Mr. A. vanGeyzal, Hon. Secretary and Convener.

(3) Standing Committee for Purposes of Social Service.

Mrs. G. A. Rose Miss H. Collette  
 „ F. H. B. Koch „ E. de Vos  
 „ J. A. vanLangenberg „ Violet vanderStraaten  
 „ H. A. Loos Hon. Mr. Allen Driberg R. C.  
 „ M. M. Anthonisz Dr. E. H. Ohlmus  
 „ G. S. Schneider Mr. M. O. VanderStraaten  
 „ G. P. Schokman Mrs. W. S. Christoffelsz  
 „ Denzil Koch „ A. S. Keuneman  
 „ P. R. Loos „ Myra de Kretser

Rev. G. H. P. Leembruggen,  
 Hon. Secretary and Convener.

(4) Standing Committee for Purposes of Genealogical Research.

The Hon. Mr. Arthur Alvis	Mr. E. de Kretser
Mr. A. W. Metzeling	Rev. J. A. Spaar
„ P. H. Ebell	Mr. C. Speldewinde
Dr. E. Ludovici	„ G. H. Gratiaen
„ E. H. Ohlmus	

Dr. H. V. Lesmbruggen, Hon. Secretary and Convener.

(5) Standing Committee for Purposes of Increasing the Membership.

Mr. Oswald de Kretser	Mr. J. P. de Vos
„ E. A. vander Straaten	„ W. E. V. de Rooy
„ W. P. D. vander Straaten	„ T. W. Collette
„ E. H. vander Wall	„ A. E. Keuneman
„ G. H. Gratiaen	„ F. E. Loos
„ P. H. de Kretser	and

Mr. S. J. C. Schokman, Hon. Secretary and Convener.

NEW MEMBERS. The following new members were elected during the half year.

Mr. S. A. L. Anthonisz  
 „ C. E. Hatch  
 „ L. B. Kelaart  
 „ S. L. Roelofs  
 „ C. E. Anthonisz  
 Dr. A. E. Spaar  
 Mr. L. P. Stork

### EDITORIAL NOTES.

*Death of Mrs. R. G. Anthonisz*—At a Committee Meeting of the Union the following Resolution was passed: "This Committee desire to place on record in the Minutes of the Union their profound sympathy with Mr. R. G. Anthonisz and his family as well as with the relatives of the late Mrs. R. G. Anthonisz on the greatly lamented death of Mrs. Anthonisz who has been a member of the Union since its inception and whose services in connection with all the activities of the Union were invaluable and will always be remembered with gratitude by all members of the Union."

We would add an expression of our own deep regret at the loss to the Union and to the JOURNAL of a willing and capable worker. Mrs. Anthonisz contributed several articles on Dutch History to the early numbers of the JOURNAL, and we hoped for many valuable contributions from her pen when the retirement to which she looked forward gave her more leisure. Her translations of the *Memoirs* of our Dutch Governors are a mine of information from which many have profited and from which many more will profit.

*Mr. E. H. van der Wall's* account of his visit to Holland and his lecture in Holland will be greatly appreciated by our readers. It is good to know that there is so much interest shewn in Holland in the Ceylon Community, and we trust that many others of our Community will by visits to the Vaderland deepen the sympathy which should exist between ourselves and our people.

We are bound to point out that the story of Francina van Rheede on page 22 of this number is inconsistent with the known facts of her history. See page 39 of the *Report on the Dutch Records* by R. G. Anthonisz.

*Notices of Births Marriages and Deaths.*—Members of the Union are entitled, free of charge, to the insertion of notices of domestic occurrences. These notices must be restricted to a bare statement of the name or names, place, and date of occurrence, and must be sent to the Editor of the Journal.

*Standing Committee for Ethical and Literary Purposes.*—

The attention of members is invited to the need for co-operation in carrying out the objects laid down in sub-section (f) of Rule 2 of the Constitution. Any suggestions on this subject are to be addressed to the Honorary Secretary of the Committee for Literary Purposes, Mr. L. E. Blazé, Kandy.

*Changes of Address.*—All changes of address, (especially within the last three years) should be notified without delay to the Honorary Secretary of the Union, Dutch Bazaar Union Hall, Serpentine Road, Colombo, or to the Honorary Treasurer of the Union. This will ensure the safe receipt by members of all notices, invitations, reports, etc.

Those members who have not received their copies, are kindly requested to notify the fact to the Honorary Secretary of the Union.

*Remittances.*—Remittances, whether of subscriptions due to the Union or contributions for special objects, must be made to the Honorary Treasurer of the Union, Mr. A. R. Bartholomewsz, Selkirk, Dickman's Road, Havelock Town, and not to the Honorary Secretary.

Remittances on the account of the Social Service Fund must be made to the Rev. G. H. P. Leembruggen, Geneva, 4th Lane, Bambalapitiya, the Honorary Secretary of the Standing Committee for purposes of Social Service.

Remittances on account of the Building Fund must be made of Mr. W. E. V. de Rooy, Colpetty, Colombo, Honorary Secretary of the Building Committee.

*Literary and other Contributions* to the Journal are invited, and should be sent to the Editor, Mr. L. E. Blazé, Kandy.