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Journal of the Dutch Burgher Union of Ceylon.



"Eendracht maakt Macht"

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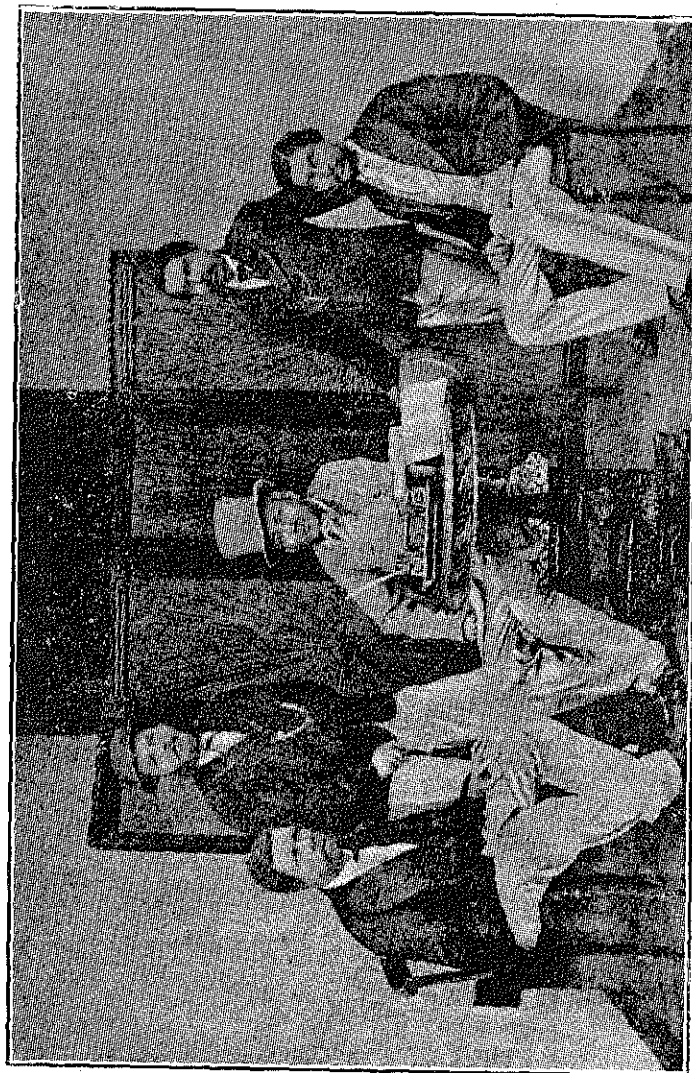
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A GROUP OF BYGONE WORTHIES.

[See page 46]

Journal of the Dutch Burgher Union of Ceylon.

VOL. XVIII.]

JULY, 1928.

[No. 1.]

THE COLOUR PROBLEM AND THE WORLD TO-DAY.*

BY DR. H. U. LEEBRUGGEN.

During the past two or three generations there has been rising up a tide of feeling among the dark races of mankind against the domination of the white races throughout the world. We see to-day a resurgent China endeavouring to overcome its age-long weakness, malgovernment, and disunion, and to shake off the fetters of economic slavery in which it has been bound by the Western powers.

In India we see a similar resolute and widespread spirit of self-determination strengthening and growing towards the ideal of Swaraj. We find this spirit spreading to the Indians in South Africa, who are fighting for rights of franchise and equal opportunity as fellow-subjects of the same Empire and King. The African tribes are also acquiring this spirit and creating a formidable native problem, in which the Pan-Islamic movement and the anti-European Church of Ethiopia are menacing factors.

In Egypt, the people, forgetting the tyranny and misgovernment of their Pashas of a few decades ago, are ignoring the great rejuvenation of their country which followed on the British Protectorate, and are pressing desperately for complete Independence, even to the extent of pushing the Britisher altogether out of their country, if they can compass it.

In Syria we have seen lately the restlessness and insurgence of the Druses against the French domination, and but yesterday we witnessed the efforts of the Riffs to free themselves in Morocco, only crushed by the superior organization and power of their French and Spanish overlords.

* A lecture delivered at the D. B. U. Hall on 2nd March, 1923.

In Java we have a similar spectacle of this, on a smaller scale, in the national movement of the Javanese directed against their Dutch masters.

Wherever modern education and the post-war doctrine of self-determination have spread, we find this revolt against foreign authority, however materially beneficial a strong and settled foreign government may have been to the indigenous races.

In the Southern States of the United States of America we find the big Negro populations (12 millions), who have increased and prospered greatly, clamouring for political and social equality.

It is thus a world-wide problem which is to-day the greatest problem of the age, on the solution of which depends the future of all modern civilization and culture.

Historical Causes of Unrest.

To understand this problem we must take into account the historical causes underlying it. Its real nature and true dimensions become apparent only when the antagonisms, which confront us to-day, are seen to be "the outcome of forces that have been slowly gathering momentum through the centuries, and creating a situation which is now a menace to the peace of the world."

The dominant factor has been the rise of the Western Empire and Western civilization during the last four centuries. In the early part of the 16th century, the European powers were of limited extent. Russia was more an Eastern power than a Western as she is to-day. The Turkish Empire was in the ascendant, and its wave of conquest had beat up even to the gates of Vienna before it was pushed back. The Turkish Empire at this period interposed a solid block against all communication between the rest of Europe and the East. The voyages of exploration of the Portuguese under Prince Henry the Navigator, about half a century earlier, had opened a prospect of turning the flank of the Turk, and disclosed a new trade route to the East. This was soon followed by Bartholomew Diaz, who rounded the Cape of Good Hope, by Vasco de Gama, who in 1498 landed at Calicut on the Malabar Coast, and by Columbus, who discovered America in 1492.

The planting of the Colonies of Virginia and Maryland was the beginning in the 17th century of a movement which led to a whole new continent being opened up to the white races of Europe. During this period, too, began the Dutch Settlements in South

Africa and the establishment of Dutch control over Java, Ceylon and the Coromandel Coast, while the rival British East India Company began the British hold on India, which grew in the course of the 18th century into the mighty Empire of India which we see to-day.

In the 19th century European expansion proceeded with giant strides. The United States advanced enormously in wealth and population, and Canada became a united and self-governing nation in the British Empire, to which yet another continent was added by the occupation of Australia. The exploration of the interior of Africa resulted in almost the whole of this continent passing under the control of European powers. The Turks, before whom the whole of Europe had once trembled, gradually found their European possessions dwindling down to a fragment.

In Europe, expansion had thus gone on uninterruptedly (in spite of the Napoleonic and other wars) till by the end of the 19th century Europeans had peopled with their stock the continents of North America and Australia, and established a home in South Africa.

Vigorous communities of European origin had been established in South America, and this continent had as a whole been brought under the political ideas and civilization of Europe. The whole of Africa, the sub-continent of India with its teeming millions, Indo-China and the greater part of the Malayan Archipelago and the Islands of the Pacific, were all under European domination. The rest of the world acknowledged their leadership and were ready to accept their standards. We have yet to see how deeply western ideas had penetrated beneath the surface of the life of the peoples of Asia and Africa. Japan had sought salvation from the pressure of the West by becoming a pupil of western methods, assimilating its knowledge, and conforming to its standards. The remaining dark races had been submerged by the western tide of domination. China, though it had been unable to withstand the economic dominance and the settlements of the Westerns, did not so easily assimilate the new ideals, its immense extent and the diversity of its people and culture protecting it.

The Ebb-tide.

The scene now changes. Since the beginning of the present century we have become increasingly aware that this tide of foreign

domination has been met by one flowing in the opposite direction. The straws on the surface of this tide which drew the attention of western peoples were the defeat of the Italians by the Abyssinians at Adowa, four years before the close of the last century; and more startling yet the defeat of the Russians eight years later on the banks of the Yalu by the Japanese.

No other event in recent times has created such a profound impression on the dark races than this thrilling occurrence. The other Asiatic peoples then realized that the Western armies were not invincible, and a great hope arose in them. Then came the Great War and Asia and Africa looked on, or participated while the white peoples slaughtered each other. Great must have been the hopes raised in the breasts of the submerged dark races. There is no doubt that the prestige of Western civilization suffered immense damage in the eyes of the subject races, the effects of which we see everywhere to-day. Further, the doctrine of self-determination for small nations laid down by president Wilson and eagerly accepted by the weaker powers, and the ruin of the great Empires of Russia, Germany, and Austria, gave an example and a slogan to all the subject Eastern peoples to press for independence and self-government. Following on the revolt of the Arabs against the Turks and their forming a separate Arab Kingdom, Egypt pressed her claims and was given a partial independence, which greatly encouraged other subject races. India began to press more and more for self-government, the Philippines claimed independence, and we see to-day in China the universal spirit of resistance to foreign domination in full tide and only kept back by the lack of cohesion among its diverse peoples, and by the absence of proper organization and good leadership.

The Problem To-day.

In all this welter of World Unrest the ultimate problem is how the different races which inhabit it may live together in peace and harmony. It has been said that the effect of the expansion of Europe, which has been the dominant fact during the past four centuries, has been to make the world one unit. The inventions of the 19th century and the development of communications has made the Atlantic a pool and the Pacific a lake, and the whole world is now made accessible. The eager search for new sources of wealth has resulted in a world-wide network of commercial organization which

has knit the peoples of the world together in a single great society, the different parts of which have become dependent on each other. We can hardly calculate the degree to which flying, wireless telegraphy, and broadcasting—discoveries of the present century—will accelerate the process of unification. For better or worse the various families of mankind have been bound together in a common life. We have now to learn how to adjust their relationships in this unified world.

While the world has been brought closer together by improvement of communications and the spread of ideas, there has been no corresponding moral or spiritual unity, but rather a cleavage and a spirit of revolt, of which Bolshevism is the extreme example and portent. Physically the peoples have been brought closer, while psychologically they are drifting further apart. New causes of antagonism have arisen to separate the once-contented subjects from their overlords. Closer proximity and greater economic dependence on one another do not make it easier for the peoples of the world to live together in mutual understanding and harmonious co-operation. Having by its enterprise, inventions, and eager pursuit of wealth succeeded in making the world into a single whole, mankind is now confronted with the greater task of establishing a moral unity and there is no evading this difficult task. The Great War has mercilessly shown us that the powers which science has put into our hands can be used not only to further human progress, but if misused and misdirected can effect immense desolation and destroy the civilization it created. "Unless man can balance the mastery which he has acquired over the forces of nature by acquiring a greater control over his own passions and impulses, and his relations with his fellowmen, the great Society which the scientific discoveries of recent centuries have made possible must dissolve in ruin, suffering and the loss of all the spiritual gains which have been slowly and painfully accumulated by the experience, the insight, and the genius of past generations." Europe is now struggling to regain her equilibrium which was upset by the destruction of the principle of authority represented by the monarchical principle in Germany, Austria, and Russia. She seeks to set her feet firmly on the shifting sands of democracy, which had not been generally trodden by them previously, as a stable foundation of Government. She is thus in an unstable position, and exposed to the attacks of "any forceful adventurer"

who may attempt to seize control of her wavering steps. This new God of Democracy has seized on the minds of the Eastern peoples as we see to-day in China and India notably, and this at the time when its principles are being set at nought in Europe. Russia has contemptuously repudiated it and in Italy a Mussolini scornfully sets it at nought. The high hopes which were entertained of democracy have not been realized. "Some gains there have been" says Lord Bryce, "but they have lain more in the way of destroying what was evil than in creating what is good", and the belief that the larger the number of those who share in the governing, the more there will be of wisdom, of self-control, of a fraternal and peace-loving spirit, has been rudely shattered. Experience of popular government has made it plain that it can succeed only where there is a high standard of virtue, intelligence and public spirit. Peaceful and harmonious relations between the different races must be built on definite convictions regarding the meaning and purpose of life. If the world is to have a civilization worthy the name, we must give our thoughts to the spiritual foundations on which human society may be securely built. This is the more necessary inasmuch as, in addition to the race pride and the spirit of dominance so firmly imbued in the white races, we find a school of writers who sedulously foster this spirit by claiming that the results of modern science justify and support the doctrine of the superiority of the Nordic races. Such a claim to permanent domination exclusively on the ground of Race is bound to be resisted by other peoples with all their force. A thorough-going racialism cannot be advocated on one side without provoking an equally intense racial consciousness on the other.

Nothing is more important for the future of mankind on this planet than to get rid of War. The means of destruction which modern science has placed in the hands of man are such that unless his fighting instincts can be brought under control, civilization must disappear.

The doctrine of Racialism is a force working in the contrary direction. It is described as "sowing in men's minds seeds which like the Dragon's teeth will reappear as armed hosts".

The Causes of Racial Antagonism.

Let us see what are the causes of racial antagonism. To save time we may state shortly that race antagonism is NOT INBORN

nor instinctive. Lord Bryce, in a lecture on "Race sentiment and History", says that the survey of facts shows us that down till the days of the French Revolution there had been very little, in any country or at any time, of self-conscious racial feeling. "However much men of different races may have striven with one another, it was seldom that any sense of racial opposition caused their strife. They fought for land. They plundered one another. They sought glory by conquest. They strove to force their religion on one another. But strong as patriotism and national feeling may have been, they did not think of themselves in terms of Ethnology, and in making war for every other sort of reason they never made it for the sake of imposing their own type of civilization. In none of such cases did the thought of racial distinctions come to the front."

Again, even in the modern world in which this racial feeling has become a factor of enormous importance, the strength of this feeling is largely dependent on circumstances. The French and the peoples of Southern Europe show comparatively little or no colour prejudice, while it is very strong in those nations on whom overpopulation presses more nearly as an economic problem, e.g., the British and the Americans. We note further that children are not born with prejudices of race and colour, but acquire them from their elders by example and precept as they grow older, just as the Colonial Britisher has the colour prejudice more strongly than his home-staying brother.

What then are the causes of Colour prejudice? The first of the causes of Race or Colour prejudice is economic. Lord Olivier in his book "White Capital and Coloured labour" shows how profound an influence on the relations between races is exerted by the development of the Tropics by European capital. The friction that ensues between employer and employed, master and servant, in their daily relations as such, is sublimated into a racial prejudice when different nationalities are concerned. When to this is added the present day difference in standards of living between the East and the West, which makes the Western Countries unwilling to admit Coloured labour into competition with themselves, we see the economic fear translated into an obsession which has led the United States of America, Canada, and Australia to a resolute determination to shut out coloured labour.

In Great Britain and New Zealand, where Indians are few in number, they can receive equal political rights without racial feeling being aroused. In British Columbia and Kenya, where there is a fear of Indian immigration on a considerable scale, the suggestion of similar treatment gives rise to vehement racial animosity.

The rise of the same economic problem has led to unfair discriminative legislation against domiciled Indians in South Africa. That these are largely or wholly economic questions may be proved to us by the increasing tendency in the Federated Malay States to shut out the Jaffna Tamil who threatens to swamp the Malays as the Chinese have very largely done. In this case it is evidently not colour prejudice at all but purely a conservative and economic fear. Similarly, we are told that the great majority of Americans are more friendly to the Chinese than they are to the Japanese, and the real reason for this "is found in the vague and ominous rivalry" between the Yankee and the Jap in the far East. "Each people is aware of large possibilities of expanding influence and trade, and sees a rival in the path which leads to their realization. Of China, the Americans are not afraid at present, but see in her rather a vast and tempting market which leads them to cultivate the utmost goodwill towards her."

The Economic Causes of Unrest.

These are based upon three elements:—(a) Over-population due to increase in birth-rate, (b) the occupation of large areas of the earth's surface by Western peoples and the exploitation of such areas by them, and (c) the advancing standards of living among the Eastern peoples and the vast advances in the means of communication, which lead to the overflow of the people from the over-populated areas to countries offering attractions in the shape of employment and means of livelihood.

The area of our world is estimated to be 53,000,000 square miles and 9/10ths of this is under White control and exploitation. Four-tenths of the world is predominantly white in race. Only six million square miles are controlled by the coloured races, two-thirds of this being China and Japan.

The population of the world is estimated at 1,700 millions, out of which 550 millions or less than one-third is white, the coloured races being 1,150 millions or 2 to 1.

In 1914 the population of Europe was 450 millions, i.e., four-fifths of the white races was confined to a habitat less than one-fifth of the world's area, the remaining one-fifth (110 millions) being scattered to the ends of the earth, to protect or maintain their political heritage against the pressure of coloured races eleven times their numerical strength.

Of the coloured races 500 millions, or rather less than half inhabit China and Japan and form the Yellow races. 450 millions comprise the Brown races stretching from the Pacific across Asia to Northern Africa and the Atlantic. Of these the Indian peoples comprise one-fifth of the human race (300 millions), or two-thirds of the Brown race, the remainder being Persians (15 millions) and the Arab peoples (40 millions), three-fourths of whom live in North Africa, and the Turkish group of 25 millions.

The most virile part of these are Mahomedans, who number between 200 and 250 millions, including 10 millions in China, with ever-increasing large numbers of proselytes in Africa and India (among the Untouchables). The rest of the Brown races is scattered over Indo-China, Malaya, and Polynesia, Java and Sumatra.

The Black Races number 150 millions and dwell south of the Sahara.

White rule over these teeming millions is purely political, based upon "prescription, prestige, and lack of effective opposition." Their strength has lain in their powers of organization, and their control and development of material resources acquired by their discoveries in science and inventions, especially in the sphere of armaments and means of travel.

It is estimated that among these broad divisions of mankind the birthrate doubles itself—

among the White races	every 80 years
Yellow and Brown	" 60 "
Black	" 40 "

"By a curious irony of fate the white man is responsible for removing the checks to increase of population, i.e., famine, disease, and tribal warfare. Wherever he goes, he puts down tribal war, wages truceless combat (in the face of Coloured opposition) against epidemic disease, and improves communications so that augmented and better distributed food supplies minimize the blight of famine."

The great increases of population in congested Coloured areas such as Asia, and especially in China, Japan and India, must overflow into White controlled areas, where employment and the means of livelihood are more easily obtained than in areas not controlled by them. The Coloured world, long restive under White domination, is being welded by the fundamental instinct of self-preservation into a common solidarity of feeling against the dominant White man. We see the Chinese overflow in great numbers into the Federated Malay States (where they have practically ousted the Malay), into North Borneo, French Indo-China, the Dutch Indies, Siam and the Philippines. The Japanese have overflowed into Korea, which has been forced under their dominance, and are pouring into the Pacific Islands, into South America, and wherever immigrant laws permit them access. The Indians, originally imported by the White races for labour into South Africa, Uganda, Kenya, and other British Colonies, in South America, the Fiji Isles, and Mauritius, are ousting White labour or the indigenous peoples in those countries, with the result that restrictive immigration laws have been brought in against them, causing bitterness and unrest on both sides.

Political Causes.

Racial antagonism may secondly be due to political causes to-day, as we see so markedly in India. The pride of Caste of the ruling race which has bred in them a common attitude of superiority, arrogance, and disdain, has roused in the Indian a burning sense of resentment, fostered and heightened by the democratic education which the British have spread throughout India, with its consequent rise of Nationalism. The desire for political independence is quite distinct from feelings connected with the physical and mental differences of race, but these soon colour and intensify the national feeling once it is aroused, as we have all regretfully observed in our own little Island. We may compare the changes of feeling that have passed over the Chinese in relation to Western nations according as the political aims and actions of each were judged to be friendly to China or the reverse. Similarly, during the Russo-Japanese War, Chinese sympathies were with Japan, but to-day the fear of Japanese aggression makes the Chinese dislike and distrust Japan more than she does any Western power. The despatch of Japanese troops has stirred up all the jealousy and

fear of the Chinese who seek to bury their own factious feelings in the face of a common peril.

Putnam Weale, who has a long and intimate knowledge of the Far East, frankly admits that race hatred in Asia is simply the hatred of the "under dog" for the powerful animal which stands growling over him.

Temperamental Differences.

In the third place, racial antagonism may arise from differences in national temperament and character, for instance compare the old antagonisms that used to exist between "la perfide Albion" and those whom the insular Briton used to call Froggies. Again, the Englishman gets on better with the sporting and soldierly people of the Punjab than with the more sedentary, clever and loquacious Bengalee-Babu, with whom he has few tastes or predilections in common.

Difference in civilization is another cause, though such differences are not necessarily repellent nor inherently racial. A different civilization is often attractive and stimulative, and we can see it to-day most markedly in the influence of Western customs and standards over the rest of the world, and not least in Ceylon. When racial antipathies are aroused we see a rebound to conservatism going to the other extreme, e.g., Khaddar and national dress which have spread by an imitative wave from India to Ceylon.

Difference of civilization is also an important factor in the attitude of Western peoples to Oriental immigration and reinforces the opposition due to economic grounds. The hostility is not one of race against race as such. It is an act of self-defence against the changes threatened by a foreign tradition. To the difference in civilization is added the barriers of language and customs.

Social Inequality.

A very fruitful cause of racial bitterness exists in the feeling of social inequality, viz., superiority on the one hand, and of inferiority on the other. Belief in its own superiority is not peculiar to any one race, as a little reflection will show us. "But in the outward facts of the world to-day the white man seems to find a special justification for his claim to dominance. The marvellous discoveries of physical science which have transformed the conditions of human life have been mainly his achievement. It has been

his energy and daring which have explored uncharted seas and opened up new continents. He has built railways and roadways, bridged estranging Oceans with the steamship, the cable and wireless telegraphy, and finally achieved the conquest of the air. His enterprise has built up modern industry and a world-wide commerce and placed within the reach of ordinary people the products of the globe."

He has seen hundreds of millions submissively accept his rule, and yield to his greater material knowledge and capacity. It is not surprising that he should regard himself as standing in a class apart. This attitude, while it is one of the most fruitful causes of irritation, is not, strictly speaking, racial. It is the expression in the relations between different races of a temper which has commonly characterized the possessors of social advantage. Aristocracies have almost always jealously guarded their privileges and prided themselves on the blue blood which they alone possessed. Compare the relations of the so-called Democracy of Ancient Greece, between the citizen of Athens and his Helotes, between the Roman citizens and their so-called barbarous subjects, between the relations of subjects of the old Celestial Empire and the "foreign devils," and, to come nearer home, between the twice-born Brahmin and the untouchable millions of India, or in milder degree the caste prejudices of the Sinhalese and Tamils.

This feeling and assertion of unquestionable superiority on the part of the white races has its counterpart in the undue sensitiveness and suspiciousness of temper on the part of the "under-dog" in the East, uncertain of himself, and ever looking for slights even where none are intended.

Inter-marriage.

Finally, there is the question of Inter-marriage which many consider a fundamental cause of racial prejudice. This however seems to be more an effect rather than a cause of racial feeling. The objection to inter-marriage seems to be due rather to social differences than to inherent racial feelings, as we can see in this country and India, where the tendency to mix castes and creeds is strongly opposed by the majority and resented often with violence.

"The conclusion to which we are led by our examination of the facts is that the fundamental causes of racial dislike and

hostility, where these exist, are similar to those which give rise to a dislike and hostility within communities of the same race. They are moral rather than racial. There is no need to postulate the existence of a specific and universal instinct of racial antipathy, while on the other hand there is strong positive evidence that such an instinct does not exist. An adequate explanation of racial antagonism can be found in impulses and motives that are independent of race."

The conclusion that the causes of racial antagonism are at bottom moral rather than racial has important practical consequences. Whenever tension becomes acute, there is a tendency on both sides to regard racial antipathy as something inexplicable and sinister, a deeply planted instinct against which it is vain to struggle. Men feel themselves to be in the grip of a mysterious fate. It is of no small consequence if it can be shown that such is not the case. An important first step has been taken towards the alleviation of racial animosities when it is seen that they have their roots in moral causes, and it is recognized that what is required is to deal with the social misunderstandings, suspicions, and injustices out of which they arise. The endeavour to promote understanding and co-operation between different races becomes part of the universal task of establishing peace on earth and goodwill among men.

Is Race the decisive factor in human development? One body of observers and scientists claim that this is unalterably so, and base their claims upon the germplasm theory of Weissman, the hybridization experiments of Mendel, and the statistical researches of Galton and K. Pearson. To these are opposed another body of observers and scientists, who find that heredity is not everything, that environment and social heritage can profoundly influence peoples.

We underestimate the effects of education on the nations, and with the new study of psychology we may in the future arrive at greatly improved methods of helping the evolution of the human mind. When some writers who lay great stress on heredity make the predominant position of the Western nations to-day a reason for claiming superiority for the White races as such, they fall into a serious confusion of thought. If instead of keeping to the question of strain they begin to talk of Race, which includes both good and bad strains, the bottom falls out of their argument.

The argument from heredity, whatever may be its force, is concerned with particular strains or lines of descent, and warrants no conclusion in regard to race as a whole.

There are no pure races in the world to-day but peoples formed out of an incessant intermingling of types. Theories which attempt to isolate a racial factor and find in it the explanation of civilization are highly speculative, and have little of the cautious attitude which belongs to true Science.

As an example of the influence of the great changes effected even in people who are put down as belonging to a backward type, or low in the scale of civilization (as we now estimate it), I think the Negroes of America may be compared with their kinsfolk in Africa. Where the American Negroes have had opportunities for higher education they have made good. Professor Gregory says that the conspicuous intellectual progress of Negroes may be illustrated by the large numbers that have qualified as teachers, doctors, lawyers and ministers of religion. In a census of 1312 college-trained Negroes (1903) 53.4 % were teachers, 16.8% clergy, 6.3 % doctors and 4.7% lawyers. The significant fact is that the Negroes during the past 40 years have reached higher levels of intellectual achievement than have ever been attained by members of their race in Africa. They are thus shown to be capable of marked intellectual progress in a suitable environment. Many American Negroes have gained high distinction in literature and art and music. They have produced a Booker Washington, who has been described as the most powerful influence in the Southern States since Jefferson Davis. A few months ago we had here Dr. Moton (a full-blooded Negro) who succeeded Booker-Washington in the Negro University of Tuskegee, an Institute standing on 2350 acres of land, with immense workshops, a staff (in 1922) of 237 teachers, 1729 students, and an income of \$ 457000.

We are apt to look upon the African Negro as still in the prehistoric stage as regards mind, but a South African writer (Peter Nielson) says:— 'I have lived amongst the Bantu for nearly 30 years, and I have studied them closely, and I have come to the conclusion that there is no "Native mind" distinct from the common human mind. The mind of the native is the mind of all mankind, it is not separate or distinct from the mind of the European, or the

Asiatic, any more than the mind of the English is different from that of the Scotch or Irish people."

The differences between men individually which are great and real are differences within a unity. Underlying all differences of race there exist a common humanity. Anthropology has made it certain that the basal qualities of the human mind are the same among all people. There are the same dominant instincts, the same primary emotions, the same capacity of judgment and reason. Men of different races, however widely separated, are able to understand one another. They can judge of each other's motives and discriminate characters in the other races. The more intimate one's contact with another people, the more ready we are to endorse the Psalmist's verdict, "He fashioneth their hearts alike." There is no racial bar which prevents a Negro mind, any more than the Asiatic mind, from appropriating the intellectual and spiritual heritage of Europe. We can see the process at our very doors, and it is unquestionably true. No inseparable obstacles are encountered, when men of different races attempt to co-operate in practical undertakings. Difficulties there are, as might be expected, but innumerable instances show that they are not insurmountable. Japanese statesmen participate in International conferences and in the League of Nations on equal terms with the statesmen of Western nations. At the Conference of Prime Ministers of the British Empire in 1923, we are told that an Indian, Sir Tej Bahadur Sapru, had to plead the claims of Indians in regard to their status within the Empire, and that he succeeded in doing so "with an ability, firmness, persuasiveness and moderation that were not exceeded by any other contributions to the discussion by statesmen bred in Anglo-Saxon Tradition."

What the Dark Races Claim.

The claims of the dark races to-day are—

1. Equality of opportunity for all as man and man
2. Equality in law.
3. The right to govern themselves by the right of the majority after their own standards.

While men are by no means equal in endowment and capacity, there is a fundamental unity of human nature, and civilization and modern democracy assert that all men are equal politically.

Facts of Inequality.

It must be admitted that the races of mankind are undoubtedly at different stages of development or evolution. What is happening to-day is the spread of the modern Western idea of democracy, among Eastern and African people. The right of self-determination is a slogan eagerly adopted by the Eastern peoples. In opposition to these Eastern claims, we have the "rights of Empire" and the inconsistency of the Western democracies asserting a right to exploit the nations of a more backward state of civilization. These are the age-long claims of the stronger nations in the past civilizations.

The modern Imperialist claims that the firm and impartial rule by the stronger and more highly civilized White races is necessary (a) in the interests of humanity as a whole, e.g., in preserving peace and order among savage and backward peoples and preventing tribal wars and savage customs, (b) in making use of them to add to the world's supply of food and raw materials necessary for the advance of the world, and (c) in preventing their exploitation of the backward races by other powers and unscrupulous traders, &c. These ideals are reinforced by the economic necessities of Empire and trade. They are also purified by the growth of a sense of responsibility towards subject peoples, and the strength of humanitarian public opinion. Trusteeship includes responsibility for education.

There is much to be said for the view that where two peoples widely differ from each other, and each or one of them wishes to preserve its integrity and distinctive character, it is best that they should develop their respective civilizations independently of each other, each making its special and unique contribution to the common life of mankind. The question of social intercourse between different races is manifestly a world question. But social segregation while it solves some difficulties creates others. The greater the separateness the fewer must be the opportunities of mutual understanding. If the more intimate life of each is a sealed book to the other, there is nothing to counteract the growth of suspicion, misapprehension, and distrust. There cannot be any escape from the fact that the different races have to live in the same world. Whatever social arrangements may be necessary, as far as the masses are concerned it is indispensable that some means should be found by which individuals may surmount the

barriers and enter into friendship with members of the other races. Only in this way can real understanding be brought about. The Christian spirit which is essentially missionary and inclusive can never reconcile itself to any barriers which separate man from man.

Lothrop Stoddard says:—"An independent India would fall under the same political blight as the rest of the Brown world, the blight of internecine dissensions and wars. The Brown world's present solidarity is not a positive but a negative phenomenon. It is an alliance against a common foe, of traditional enemies, who, once the bond was loosed in victory, would inevitably quarrel among themselves. Turk would fly at Arab, and Turkoman at Persian, as of yore, while India would become a welter of contending Hindus, Moslems, Sikhs, Gorkhas, &c., until perchance disciplined anew by the pressure of a Yellow peril. In Western Asia it is possible that the spiritual and cultural bonds of Islam may temper these struggles, but it is precisely in this part of the Brown World that population pressure is absent. India, the overpeopled brown land, would undergo such a cycle of strife as would devour its human surplus and render distant aggression impossible."

Remedies Suggested.

There are two opposed schools of thought among the Western peoples with regard to what we may call the Revolt of Asia. On the one side there is the Nordic "wholehogger and last ditch" type exemplified by writers like Lothrop Stoddard, Madison Grant, C. C. Josey and other American writers. These hold that the Nordic races are the guardians of modern civilization and culture, and that as they possess in the greatest degree the capacity for leadership and fighting, "they must together shake off the shackles of an inveterate altruism, discard the vain phantom of internationalism, and reassert the pride of race and the right of merit to rule." We need not dwell on the views of this school as they are of the same type as that of Germany before their late attempt at race suicide, which we now call the "Great War".

On the other side we have the saner and more Christian view, which is based not on race conflict and destruction, but on the policy of live and let live, and aims at international peace and sympathy, the abolition of war if possible, and the reconciliation of the races of mankind. A superhuman task indeed, but none the less to be attempted if modern culture and civilization, the gains

of our Christian era, are not to be submerged by the last great war which will destroy mankind. We see the laboured early steps of the nations disillusioned by war, and seeking to wipe it out, if they may, by forming a League of Nations to ensure peace. National and racial rivalries have combined to hamper and delay this movement, and to deny it the fruits of peace. The new Kellogg Pact, by which the United States of America hope to "outlaw war" is now under the consideration of the Powers.

One or two small wars in Europe have already been nipped in the bud, and the time will come when the good sense of the nations will combine in strength to abolish destruction of each other as means of ensuring peace. It can only come by a gradual growth of world tolerance and understanding, through renunciation by the strong of what they have gained by force, and through the slow growth of international sympathy and brotherliness.

One of the latest exponents of this view is "Upton Close," an American (Josef. W. Hall) who after eighteen years of work and first-hand study of China and the Far East has come to the conclusion that "we must settle with respect for human sensitiveness, this racial issue. Asia will require our recognition of racial equality to be one of deeds, as well as words. To continue in the other path predicates in place of the world's most glorious era, cultural as well as material, its complete desolation and mankind's utter impoverishment, the wiping out of all spiritual and material riches stored up in its five thousand years of struggle. The Chinese, quoting an old proverb, say it would be the war of the tiger and the crocodile, in which each one horribly mutilates the other, and then draws back into the impregnability of its own element to rot from its wounds." Upton Close holds that China is the spear-head of the Revolt of Asia, but as China is patient and levelheaded, given time she will work out her own salvation, and if that works out pacifically it will be to the good of the world. He says pregnantly that "there are times in history when a page turns over suddenly, often so silently that it is unseen by those affected."

Perhaps that is happening now!!! "If we align ourselves pacifically on the fundamental controversy other clashes will iron out. If China, regarded as the most reasonable nation in Asia, attains her aspirations without having to fight the white man, the impression will go over Asia, that after all he has a modicum of

sympathy and can be dealt with peacefully, and militarism will be set back through the Continent."

It is this peaceable yielding to the aspirations of its peoples in the Colonies and Dominions that the British Empire has set before its eyes in the last generation or two. We have seen in our own time the democratisation and the grant of self-government in Canada, Australia and the Union of South Africa. The yielding of independence to Egypt and Ireland, the Commissions sent out to Ceylon and India for a similar purpose, are part of the same policy which animates the best section of British political thought, which is to give the rights of manhood to subject peoples as soon as they begin to show that they are mature enough in political evolution to take the next step towards democratic responsible self-government. On mutual understanding and sympathy on both sides (not one alone) depends the issue.

"We have come to the beginning of the White and Coloured man's Joint-world, when each shall have control in his own house, and a proportionate say in the general convocation of humanity."

We have come to the time when any prolonged attempt of any race, or nation, or class, or sex, to dominate another, can only bring destruction to both.

It is let live and live.

It is tolerance or death.

CHINESE-WOOD OR CINN-AMON.

With special reference to its collection, cultivation and exportation in times of the Dutch.

BY R. L. B.

The chief attraction which the Island of Ceylon held out in the centuries past to foreign nations lay in her cinnamon—the finest it is said which the world produced. The story of the “cinnamon laurel” has therefore contributed in no small degree to the pages of its past history.

A suspicion has been cast on Ceylon's claim to be the only country in the world where the fragrant spice grew in those days. To support this, it is urged that while no mention is made of cinnamon as an indigenous production or an article of commerce of the island till the close of the thirteenth century, the spice, “known in the Persian name Dar-chin, which means Chinese-Wood, and in the ordinary word, Cinn-amon, a generic name of spices generally,” was carried in Chinese vessels centuries before.

Ibn Batuta, the intrepid Moor traveller who at the mercy of contrary winds was driven ashore on the North-West coast of Ceylon, furnishes the first authentic reference to the cinnamon of the island. He writes, “the whole of its shore abounds with cinnamon wood The merchants of Mabar transport it without any price other than a few articles of clothing which are given as presents to the king.”

Early Traders.

It would thus appear that the Arabs, the bold voyagers of old, were the first to be drawn by the “spicy breezes” wafted from the Cinnamon Isle. They bartered or bought the spice from the “Bangasalai” or store of the Sinhalese king, and conveyed it in their vessels to the Red Sea or the Persian Gulf. It was then conveyed in caravans and distributed over Europe. The Romans, we are told, paid the equivalent of £ 8 for a pound of the commodity.

In the days of the Portuguese.

We pass over to the arrival of the Portuguese under Almeyda, in the year 1505-1506. Stress of weather forced him to take shelter in one of the harbours of Ceylon. Cinnamon was even

then the principal product and the staple commodity, as appears by the present of four hundred bahars† weight of the spice, which the king of Kandy sent the Portuguese as a tribute, with an offer to supply them with as much more as was required.

Attracted by this rich harvest which cinnamon offered to commerce, the Portuguese soon endeavoured to build up a trade in it by forming a Portuguese settlement. Unfortunately they could not benefit to any extent by the generous offer of the king, as their enemy, the powerful Sultan of Egypt, held them in check by controlling the trade in the Red Sea. Moreover, they were harassed by the Arabs who were instinctively alive to the dangers which threatened their flourishing trade in this commodity. As a result they were compelled to abandon the settlement and withdraw their men.

Two years later another Portuguese expedition under Nuno Vaz Pereira visited the island in search of cinnamon. The king of Kandy was ill at the time, and the Arabs had prejudiced the minds of the people to such an extent that they had to return empty-handed.

Various bloody contests followed until the Portuguese contrived to secure the sea coast of the island where the most valuable spiceries were produced. In 1518 a treaty was drawn up whereby the Sinhalese king undertook to pay an annual tribute of 300 bahars of cinnamon. In 1549 this tribute was increased to 400 bahars.

“Mahabadda”

In order to procure these supplies, the king organised the establishment known as the “Mahabadda,” under which some of his subjects were bound to go into the forests to cut and to deliver the cinnamon properly peeled and ready for exportation. This term, meaning the great trade or industry, which was first applied in the time of the Portuguese, is expressive of the high value which they attached to the object. (Tennent)

It is recorded that the Sinhalese monarch's annual harvest of cinnamon about this period amounted to three thousand and two hundred bahars. Ships from “Persia, Arabia, Mecca, Malavar, China and Bengala, bringing the wealth the Orient produced,” sailed away with this spice which formed the king's chief source of revenue.

† 480 lbs. the bahar.

The Portuguese, on the other hand, had sixteen thousand villages covered with jungles of cinnamon. They established the collection of it as a Government monopoly and were chiefly anxious to confine the trade to themselves. It was clear that the profits, both of its Government and of its servants, depended upon that sale. Consequently, they harassed the Arab traders, and stirred up animosities among the Sinhalese themselves. Prompted by avarice they sought to become masters by cruelties perpetrated in the midst of scenes of blood and disaster, which without intermission marked the whole period they held power over the maritime portions of the island.

Cinnamon draws the Dutch.

It possibly was fragrant cinnamon, with commerce as the sole object, which first suggested to the Dutch those enterprising expeditions to the East. To stress this and to further the theory that the colony was valued most for the cinnamon and the opportunity which this gave to the directors of the Vereenigde Oost-Indische Compagnie (Dutch East Indies Company), it is only necessary to quote from the memoir which the third President and Commander in Chief, Joan Maetsuyker, delivered to his successor.

"Our principal object," he wrote, "in concluding an alliance with the King was, next to the discomfiture of our Portuguese enemy, the cinnamon which is found nowhere else in the world in the same good quality and quantity."

It would appear that with the expulsion of the Portuguese, the Dutch made slow progress to a better state of things. Burnand, in his memoir on Ceylon, attributes this to their peaceable character and the mild and economical nature of their Government. "They first turned their attention to the cinnamon alone . . . which they subjected to an exclusive monopoly. The flourishing state of the Company caused them to pay less attention to cultivation."

The Chjalias or Cinnamon-peelers.

Consequently, in those early days, the cinnamon was collected from the low jungles and forests by a certain class of people called "Chjalias,"† whose duty it also was to peel and deliver the commodity.

† Salagama Caste,

The story which tells of the origin of these people is sufficiently interesting to merit a short digression. Early in the thirteenth century, a Mohammedan merchant of Barbareen (Beruwela) brought over eight weavers from India in one of his trading vessels. As the people in Ceylon at that period were ignorant of the art of weaving fine cloth, the Kandyan king received these men with great kindness. He married them to women of distinction in the land, gave them houses and property, and established a manufactory for them in the vicinity of his palace. The descendants of these people came to be called Chjalias, and in the course of two centuries their numbers had increased to such an extent as to make them a powerful clan. This naturally excited the jealousy of the Kandyan Government, and on the plea of an alleged offence against his authority, the king ordered them to quit the interior and to settle on the South-West coast of the island. They were granted some of the King's lands in this region where cinnamon grew to perfection, on the condition that they were to peel and deliver, without pay, as much as the Sovereign required.

The kings of Kandy, so long as they retained the sovereignty of the country, exacted rigidly this severe duty from the Chjalias. The Portuguese, the Dutch and the British Governments, as they severally succeeded to that sovereignty, continued to require the same duty of them. It was only in recent times that these people were treated as other free labourers and paid for their service.

The Dutch organisation for procuring Cinnamon.

The Dutch assigned certain districts and villages in the Company's dominion to the Chjalias. They were exempted from the payment of rents and taxes in return for their service. Each man had to supply a minimum quantity of two bahars of peeled cinnamon annually. One bahar had to be delivered free, the remainder was paid for at $1\frac{1}{2}$ reals the bahar.

Superior officers were placed over them to supervise the collection of the commodity, and at the head of the organisation there was a Captain (Hoofd der Mahabadde) who was frequently in common discourse referred to as "Captain Cinnamon."

Naturally, the process of collecting the cinnamon from the jungles was beset with considerable difficulty. The peelers had to creep about far and wide in the pathless woods to seek and procure it. Moreover, it would appear from the instructions left by

Governor Van de Graaf to his successor that when the season for peeling was approaching, it entailed the constant necessity of flattering the Court of Kandy. The servants of the Company were permitted to collect it unmolested only when leave to do so had been ceremoniously asked for by a special ambassador who waited on the King's pleasure. "This greatly prejudiced the respectability of the Company", to quote from the same memoir, and, besides, led to constant strife between the two parties all along the fringe of the king's territory. The Chjalias who ventured into the Emperor's woods often had their noses and ears cut off if they were discovered. Yet no alternative suggested itself for some time.

The Dutch cultivate Cinnamon.

It was not till 1770 that "De Koke conceived the happy idea in opposition to the universal prejudice in favour of wild-grown cinnamon of attempting the cultivation of the tree in Ceylon." The project was carried out under Governor Iman Wilhelm Falek, and the berries were first sown in the garden adjoining his Villa called "Pass". They grew up readily and quickly, but the plants some time after withered and died. It was later found out that some Sinhalese, who saw with dismay the possibility of the experiment turning out a success, had secretly besprinkled the plants one night with warm water. After this stratagem had been discovered the Governor caused several berries to be planted again. These grew up and thrived well, and formed the nucleus of the vast cinnamon gardens round Colombo and the forerunner of many another in the maritime areas. Later, separate maps were made of these gardens, which placed the Dutch independent of the Sinhalese king. It can readily be inferred what progress was made, from the fact that when the colony was ceded to the British, five of the principal gardens at Negombo, Colombo, Barbaryn, Galle and Matura were each from 15 to 20 miles in circumference.

"Curundu", its many varieties.

We turn at this stage to a description of this valuable plant, for the purpose of which we can do no better than draw on the observations made by Thunberg. This scientist, who was associated with the activities of the Company in the East, landed in Ceylon in 1777, on his way home from Batavia. During his stay here he devoted special attention to the cinnamon plant and trade in it generally.

"All prime cinnamon," he writes, "is taken from the *Laurus Cinnamomum*, a tree of middle height and size. The *Laurus Cassia*, which yields a coarser kind of cinnamon, seems to be merely a variety of the former."

To the natives of Ceylon it was always known as "Curundu"; the Chjalias classified it into ten distinct varieties by prefixing a significant epithet to this appellation. Thus, *Rasse-Curundu* or *Pani-Curundu*, signified a variety delicious in flavour and was the best procurable. *Nai-Curundu*, meaning "snake-cinnamon" was not second in quality to the former. *Capuru-Curundu*, meaning "camphor-cinnamon" was so called because camphor could be distilled from its roots. *Cabatte-Curundu*, astringent or austere cinnamon, completes the four varieties which were usually barked and produced spice of good quality.

A variety which when chewed had a mucous, slimy after-taste, was known as *Soeval-Curundu*, meaning "mucilaginous cinnamon." *Dawul-Curundu*, that is to say flat or board cinnamon, was so called because the bark in drying did not roll up, while *Nika-Curundu* took its name from the long narrow leaves which set it apart from other varieties.

Three other species, *Catu-Curundu*, *Mal-Curundu*, and *Tompat-Curundu*, which mean "thorn-cinnamon," "bloom-cinnamon" and "trefoil-cinnamon," respectively, the last named because the leaves divided towards the top into three laciniae, "obviously differ from the genuine cinnamon and indeed one may immediately see that they can in no wise with justice be reckoned among the cinnamon trees."

"Cinnamon Surgeons"

The cinnamon was barked twice a year at two different seasons. The first, the "Maha" or great harvest, lasted from April to August. The second or smaller harvest, the "Yala," as it was called, was from November to the month of January. After it was collected, the produce was delivered at store-houses erected at principal stations by the Company. It was here examined by "surgeons". With reference to the duties of the holders of these posts, Thunberg records: "I had very frequently an opportunity to assist at this employment. From each bundle a few sticks are taken out which are examined by chewing, and by the taste. This office is very disagreeable because the cinnamon deprives the

tongue and lips of all the mucus with which they are covered and causes afterwards an intolerable pain. . . . It is but seldom that one can hold out two or three days successively. Therefore one must perform this business with great caution, and at the same time eat a piece of bread and butter between whiles which in some measure mitigates the pain."

How the Dutch packed their Cinnamon for shipment.

When the ships were ready to take in their lading of this great staple of export, the spice was packed up in bundles, each bundle nearly of the length of four feet and weighed off to 85 pounds. It was however only reckoned for 80 pounds, we are told, as five pounds were allowed for loss by drying during the voyage. Each bundle was sewn up in two sacks, the one within the other. These sacks were "such as in India bear the name *Gunjesakken*," (gunny-bags) as it was found that sail-cloth, linen or hide did not sufficiently protect the spice from injury during transport. Many experiments had proved that loose black pepper filled into every hole and interstice or spread in layers between the bundles attracted to itself during the voyage the moisture of the cinnamon. As this not only preserved the spice but was further found to increase its strength, this process formed the final item in the elaborate preparation before shipment.

Cinnamon Oil.

In the early days, "Their Honours" had discontinued "the distillation of cinnamon oil as much cinnamon was wasted for this purpose." In this connection, Governor Maetsuyker recorded for the information of his successor: "But in view of the large quantity of odd pieces and scraps which lie in the warehouses, and which it is not worth sending to the Fatherland, it would be best not to allow it to go to waste but to distil oil from it for the Company's benefit, as we have hitherto done, and Your Excellency should take all possible precautions to see that the Company is not deprived of it."

As a result, we find Thunberg writing a little over a century later: "Oil of cinnamon, that dearest and most excellent of oils, is distilled nowhere but in the Company's laboratory in Colombo, from the fragments and small particles of cinnamon which break off during the packing. . . . During the whole time of distilling two Commissaries or members of the Council of Justice are

appointed to be alternatively present, although this is not precisely the case; they come mostly every time the oil is to be separated from the water. Upon this, the oil is poured into a bottle which the Commissaries seal and keep in a chest which is likewise sealed by them."

To drop back a moment—the Portuguese too, to quote from Ribeiro, also "made in this island oil and wax from cinnamon." It would appear that they on the other hand extracted it from the berry off the cinnamon tree. There is an interesting theory as to why the Dutch did not follow this example.

Before the experiments for cultivating cinnamon proved a success, many Europeans and Sinhalese alike held that cinnamon to be good must always grow wild, and that "the tree was propagated in its wild state by birds which eat the soft berries (the kernels of which do not dissolve in their gizzards) and afterwards disperse and plant them up and down in the woods." It is moreover suggested that the Dutch introduced the crow into Ceylon, as they found him to be a good gardener from his partiality to the red cinnamon berry. So they protected the bird by enforcing severe penalties against anyone killing or harming the species and fostered the spread of the plant by never picking the berry.

To return to oil of cinnamon, there is an interesting reference by Percival to the price of this valuable extract. "I saw a pint bottle of it set up for sale among the effects of the late Dutch Governor Van Anglebeek," he writes: "The upset price, which was upwards of £10 sterling, deterred anyone from becoming the purchaser."

British times.

This carries us through to British times. In the year 1796, the cinnamon trade became a monopoly of the English East India Company. The existing organisation for the collection of cinnamon was continued and the stringent laws which prohibited even the cutting of a single stick by any unauthorised person were maintained.

The trade in its products was at its height about the year 1820, "but" writes Tennent, "opinion was already arraying itself against the rigidly exclusive system under which it was conducted." Consequently, thirteen years later the monopoly was finally abo-

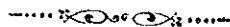
lished and the cinnamon trade passed into the hands of merchants and private Companies.

"Cinnamon Gardens."

The Cinnamon gardens so diligently protected by the Dutch either passed into private ownership or soon fell into neglect. In and around Colombo, the jungle soon sprang up and in combine with entanglements of climbing plants, all but choked the cinnamon which continued to grow in wild disorder.

A quarter of a century later, the Cinnamon Gardens "produced a feeling of disappointment and melancholy," but to pass on to present times—the Cinnamon Gardens remain, the cinnamon and jungle have disappeared in favour of the most picturesque residential area of the City.

The story of the scarlet tender leaves or of the red berry or of the crimson bark of the cinnamon tree—all so significant of the bloody contests which centuries have closely woven round it, will always remain a fragrant whiff of the turbulent past.



HOLLAND.

By C. A. LORENZ

(Continued from the last issue.)

If we wish for examples of the great minds of Holland, we have only to look through European History, and we meet with *Van Tromp* and *de Ruiter*, *Erasmus* and *Coster*, *Voet* and *Vondel*, and the poet of the people, *Jacob Kats*.

Look again, later in History, at William the third of England, a descendant of the great Orange who fought the battles of his country against the Spaniards. At an early age he was called to the aid of his country, when France and England combined against the Dutch.

In William, when he subsequently assumed the Government of England, was presented the singular spectacle of a Monarchy and a Republic being at the same time governed by the same man: and how nobly and well he did his work in both the countries, can only be appreciated by a perusal of the animated pages of the English Historian, who does not hesitate to speak of the Dutchman as the greatest King that ever governed England.

Now I have no doubt many of you have come this evening to hear of something more than a few dry historical details; something more entertaining than the transactions of a hundred years ago. History, you would say, may be read in books: but the manners and customs of the people, the every day history of a nation, must be more entertaining: and here I think I have anticipated your wishes: and I shall now endeavour to relieve the account of what I have merely read, by an account of what I have seen in Holland.

Well then in Holland, I have seen the most remarkable country in the world, not excepting China. It is not, in point of manners and customs, exactly the same country of which we have heard our fathers speak; for since their time many changes,—changes such as Holland seems destined to suffer periodically, have intervened. Since 1796, it became a Republic, then a Monarchy under Louis Napoleon, the father of the present Emperor of the French, then a Monarchy under the ancient dynasty of the Princes of Orange, but combined with Belgium as one country; then, since the war of 1830, as a simple kingdom of Holland, with an extensive parliament and very

large representative institutions. This is the Holland as I saw it—industrious, persevering, moist and damp, honest and independent, like the Holland of ancient History; but yet considerably modernised by its late contact with France, perhaps more open to conviction than their forefathers to whom the mention of Images and Candlesticks was but the watchword for a riot, and with whom Arminianism deserved death, though the victim was a patriot such as Olden Barneveldt. Barneveldt was sentenced to die on the block; but his wife would not supplicate for him, and he died: his sons were also condemned; and the widow of Barneveldt kneeled before Prince Maurice for their pardon. "How comes it" said Maurice, "that the wife of Barneveldt supplicates for her sons who forgot to supplicate for her husband." "The wife of Barneveldt" said the lady, "did not sue for pardon for her husband, for she knew he was innocent; she sues for her sons, for she knows they are guilty." But the sons followed their father's fate: and, amongst the many glorious pages of Dutch History, this tale remains to point out the sullen resolve of a Government, whose intolerance was but the result of suffering at the hands of intolerant enemies. The Holland of the present day, passing through the ordeals of French Government, and the temporary prevalence of French principles, is, I say, more liberalised; whether for good, or for evil, the future Historian will tell us. But amid all this change, I could not but be struck with the similarity in the main between the Holland I had heard of and the Holland which lay before me.

We left St. Katherine's Docks one morning in a little steamer, called the Rainbow; and as preliminary to the many wonders I was about to witness, I found myself placed on deck amongst a collection of the most extraordinary beings I had ever met. They seemed to me to be speaking all the languages of Europe. One man was an American and he said "I can certify that the railways in England are all dead failures; there is not a railway there fit to compare to some in America." A gentleman in a pea jacket who was conducting a quarrel in German with a Jew close by suddenly turned round and said "But we pay our debts, Sir—and no mistake." Others spoke French—generally very seedy looking individuals—mostly all of them suffering from sea sickness. The only people who did not speak were English. One couple seemed to be going to spend the honeymoon on the Rhine; and sat near the

bulwarks, looking very miserable. The gentleman had left his Murray's Hand-Book on the bulwark, when suddenly the ship lurched, and down went the book into the sea. "Your book's gone," said I. "Oh! thank you," said he, I shall get another at Rotterdam."

Thus we steamed along till it was dark; and we retired. The next morning we came on deck, and behold! it was Holland—a long line of marshy ground on either side with windmills in the distance turning round and round like living beings.

In a short time we were in Rotterdam—that is to say the vessel steamed into a canal which runs parallel to the principal street of the city and cast anchor right opposite the principal Hotel. The sailors placed a plank across from the gangway of the steamer to the street, and we stepped on dry land. This, as you will see, is one of the greatest peculiarities of the country. All the towns are intersected by canals, some of which are broad enough and deep enough to admit of a pretty large vessel sailing past, as along the Boompjes in Rotterdam. The greater portion of the country has been rescued from water; and wherever the sea is higher than the land it is kept out by means of dykes and dams; and strange to say, whole provinces are consolidated by no other means than reeds intermixed with straw, or woven into mats, which effectually protect the dunes or sandhills from the effect of the waves. The water when it overflows is drained out by means of countless windmills. Any neglect of these precautions, any defect of the dams, or any cessation of the continual attention which is paid to them, will in a few days convert the whole of the country into a waste of water, leaving perhaps only the church-steeples visible. In fact everything is so artificial in Holland, so exceedingly anomalous, that it has been said without much exaggeration that there the laws of Nature seem to be reversed; the sea is higher than the land, the keels of the ships float above the chimneys of the houses, and the frog croaking among the bulrushes looks down upon the swallow on the house top. Then again, the country being all marsh or mud, the foundations of houses are formed by driving in huge piles through many feet of superincumbent bog-earth; and every house stands on 50 or 100 piles thus driven into the earth.

Whole forests have been thus buried in Holland. The *Stadhuis* in Amsterdam alone stands upon 13,000 piles driven 70ft.

into the ground. These piles of course decay in the course of time: but the Dutchman is not so easily outwitted. What does he do—but renew the piles? He leaves the house standing in its place, and coolly proceeds to pull out pile after pile, replacing each with a new Norwegian fir tree before he proceeds to the other. Whilst I was in Amsterdam, I recollect hearing of a house in the Prinsengracht which was undergoing this process. Through some mismanagement, as it appears, more piles were taken out than was advisable before the new ones were substituted: and one morning the house disappeared with masons and carpenters, furniture, tea cups and all—down in the mud! But more of this hereafter, when we come to Haerlem. Let me proceed with my entrance into Rotterdam. This then was no mean event in my life. I had been not a little unhinged on my entrance to England, as one of the greatest epochs of my life, when a new world opened before me, and I was to see all that was great and good and beautiful in the largest city of Europe. But here I was entering a country which, with its old associations of manners and language and ancestry, was to me the most interesting of any I had yet seen. Here were houses in which men of the time of Charles V. and Philip II. lived and ate and drank—houses in which (and this was more interesting) the progenitors of those I had left behind me—of many whom I now see before me, were born and lived and died: streets which they trod—trees which perhaps they planted—pictures which a hundred years ago they admired as I would admire them—churches in which they worshipped,—a religion for which they fought for centuries. Such thoughts flew across my brain as I stood on the Boompjes; and as if to complete the illusion, to carry me bodily into the midst of the scenes of my fancy, a man gave a hearty poke in my ribs, and said “M’nheer!” and another looked at my companion and seizing her little carpet-bag said “Juffrouw.” Could we do aught but burst forth into a hearty fit of laughter? It was the most absurd thing I ever did. I was in Ceylon at once—the well known title caught me up and whisked me 15,000 miles back again to the old country.

Then came the Pass-port and the Custom house. One man said to me—“Pass-poort, m’nheer.” I said “Do you want my Pass-port?” He replied “Pass-poort?—jawel!” It was indeed very trying. And so we went into the Custom-house rooms: and in one little room about 10ft. square there were about 50 people,

ladies, gentlemen and little children, assiduously assaulting a pile of trunks and umbrellas and carpet-bags, and just as assiduously kept off by a couple of men in bottle-green coats. They opened my wife’s portmanteau: and I’ll tell you what they did. It was of course beautifully packed—there were stockings and things below; then there were the white clothes, then the silk gowns and lace collars and cuffs, topped by a few woollen garments. But as you all know, when a portmanteau is packed full, you can always cram in a lot of things along the sides—odds and ends, shawls, work-boxes, eau de cologne vials, fans, powder puffs &c. Now the proper thing for a Customs officer to do, if he wants to worry you—and they all like to do that—is to shove his hand down one of the corners, seize an article lying at the bottom of the box, and pull it out. This of course secures a revolution of the whole contents of the portmanteau, and all the secret things which you intend to smuggle in, tumble out into daylight. If ever an individual looked as if she could scratch the man’s eyes out, my companion did then.

The officer however had nothing to object to, and we were passed; I of course having to do the task of repacking the portmanteau in the street.

But I did not forget the wanton insult thus offered to a British subject; and I’ll tell you how I repaid the fellow.

On my second trip to Holland, after keeping my winter term in London, I was commissioned to bring with me to Holland a parcel of Caltura baskets which had been sent to me in England, and which I had left with a friend in London. It consisted of a series of 12—one inside the other; and the one in the very centre contained a few Hambantotte green-beetles.

The Customs Officer of Rotterdam saw the parcel, and said to me “*what is deere, M’nheer?*” “*Mandjes*” said I, which is Dutch for baskets. “*Mandjes?*” said he, “*onmogelyk.*” “Look for yourself,” said I. And he opened the first, and there was one inside; and he opened that, and behold! there was yet another; he opened that, and lo! there was yet another! the man was positively frightened. And he took up the parcel and looked at it outside, below and behind; and then sitting down ventured to open another, and there was yet another inside. At this the passengers around shouted with laughter; and amidst renewed shouts the fellow opened all the baskets, and in the centre one he found something, which he

thought was contraband-gold, jewels, foreign manufacture! So he took it up, examined it carefully, smelt it, and then dropped it with an air of disgust, saying "*Hen miserabel poetje.*"

We stayed for a few hours waiting for the train. A Dutch Hotel is certainly very comfortable: a Dutch house is generally the most neat, cleanly, orderly thing in the world. We are made happy in a minute by attention as well as old associations. We were asked whether we would have the *zy-kamer* or the *plaatje-kamer*; and as soon as we were seated, we had *brood* and *boter*, *caas* and *melck*, and we took our tea in Japanese cups and saucers such as you see in any old house in the Pettah. And thus reconciled to our exile, we journeyed on to Amsterdam.

But let me first tell you something of Rotterdam. It stands on the Maas or Meuse, the estuary formed by the combined waters of the Rhine. To give you some idea of the industry and perseverance of the Dutch, and of the almost superhuman attempts they have made to conquer nature, I may mention that they have actually succeeded in *diverting* the river Rhine from the bed over which it had flowed for thousands of years; and that the small stream which now runs past Leyden is known as the *Old Rhine*. Near Rotterdam is the town of *Vlaardingen*, the head quarters of the Dutch Herring Fishery, a town which sends forth its 100 boats annually. There are peculiarities connected with this fishery which makes it interesting as an item in the History of Holland. You have often heard that Holland originally took its rise from a little fishing town: and this is literally true. It was the herring fishery which originally gave to Holland its importance as a place of trade; and the trade has been carried on uninterruptedly for centuries, and as a source of revenue and an article of commerce stands deservedly high in the estimation of the people. The following extract gives a pleasing account of the ceremonies which attend the opening of the Fishery:—

"On the 10th or 11th of June the officers employed in the herring fleet repair to the Stadhuis, and take an oath to obey the laws of the Fishery; on the 14th they hoist their flags, and go to church to pray for a prosperous season; on the 15th they set sail, and the day is kept as a holiday by the townspeople. The fishery lasts from June 2nd till October 30th. The fish first caught are sent off in swift-sailing yachts to Holland, where their arrival is awaited with most anxious expectation. Watchmen are set on Vlaardingen steeple to look out for the vessel; the cargo usually sells for 800 florins, and the first kegs of herrings are sent to the King of Holland and his ministers."

Another town lying in the vicinity of Rotterdam is one of which you have perhaps heard more—the town of *Schiedam*, famous for its distilleries. The account I have read of Schiedam (for I never stayed there for more than 5 minutes on my way to Amsterdam in the train) is short and sweet: "There are no less than 200 distilleries here, for the distillation of the finest Geneva. 30,000 pigs are said to be fed on the refuse grain, after the spirit has been extracted." It is melancholy, however, to think that although this town is enriched by its manufacture of spirits, it should contribute so largely to poverty and misery in other countries; and that the liquid which yearly fills the pockets of the Dutch under the name of *Schiedam's Welvaar*, should in another country under the name of *Blue Ruin* produce the sorrows which accumulate round the well-known gin shops in London. But here I think I ought to mention that with one of the largest distilleries in Europe, Holland enjoys a remarkable exemption from the vice of Drunkenness. There are of course public houses and other resorts of vice, where improper persons congregate and where people are found more often drunk than sober: but the proportionate number of these is very small. One thing I can testify to as within my own knowledge: that in the course of a residence in Holland for nine months, during which my natural curiosity led me to many extraordinary places and threw me into the company of all sorts of men, I have not met with a single drunken man: and if there were any, you may depend upon it, having been a Teetotaller for many years, I should have smelt him at any distance.

Reverting to Rotterdam, however, you land, as I have already said, on the *Boompjes*. This is another odd circumstance. It is called the *Boompjes*—because in the year 1615, the street was planted on either side with a long line of elm trees, on the same plan in which the Dutch in Ceylon have planted *Soria* trees along the streets of the Fort. The trees being then small were called *Boompjes*—or *little trees*: but they are now tall old trees, 250 years old—and the Dutchman still calls them *Boompjes*. Another remarkable instance of the oddness of appellations arising from the antiquity of the country is that the *Nieuwe Kerk* in Amsterdam is called *Nieuwe Kerk* because it was built only in 1408.

Rotterdam is built in the form of a triangle with the Meuse for its base. It is so called from an enormous dyke or dam erected at the junction of a small stream called Rotte with the Meuse. Amster-

dam has as many canals as it has streets. You may get a good idea of the general appearance of Dutch towns by looking at York Street or the street which runs along St. John's Canal to the back of Capt. Freywer's house. You have a broad canal in the centre, and a street on either side. Perhaps a better illustration would be the lower end of King Street between the Clock Tower and the South Gate. If you can suppose the principal street running between the two side streets to be the canal, you have there a Dutch street. The communication between different parts of the town is maintained by a great number of drawbridges. In the city of Amsterdam alone there are 290 bridges. Sometimes also when the bridges are at any distance from each other, there are men who keep little boats to ply from one side of the canal to the other, which are pulled across by means of a rope tied from one tree to the other on either side of the Canal. The great sights of Rotterdam—to me Rotterdam was itself a sight; for every step I took through the streets brought some new wonder to my view—the great sights there are the *Dockyard*, which however I never went to see—the Church of St. Lawrence, the statue of Erasmus, and the Pictures. In the Church, which was commenced in 1472, and which is not as yet completed, they have an organ which strangers are allowed to listen to on the payment of a fee of 10 guilders to the Organist. A party going together very soon make up the amount, and the Organist is always at hand to earn it. It has 90 stops and 6,500 pipes; the largest pipe being 36 feet long and 2 feet in diameter. As to the Pictures it would be impossible to give you any idea of them. I have often spent whole days walking round and round the Boymans Gallery; and if I go back I shall be found there again. There are the great works of Paul Potter, Jan Steen, Wouwermans, Rembrandt, and other celebrated painters. One of the curiosities pointed out of late in this gallery is a picture of Adam and Eve, containing a large number of animals, among which Professor Owen lately discovered a *dodo*—a species of duck now extinct, of which we have only parts of a specimen in existence in the British Museum. This *dodo* would appear to have been painted from a living specimen, and affords the only existing authentic delineation of the animal.

From Rotterdam you may go to Amsterdam either by carriage or by boat. Some of the carriages have an inscription on the panel:—*Hier mag men rooken*—others *'Tis verboden hier te rooken*. On the

present occasion we took the *'Tis verboden* carriages. On subsequent trips however when travelling alone, I used to take the others—though, to tell you the truth, it is only a very great love for tobacco which can reconcile you to sitting in a small carriage when about 20 men are smoking 20 different kinds of tobacco, and all the windows closed in winter. Sometimes they all explode at once, oppressed with the smoke, and then one man opens one window, and another the opposite, with great dexterity, so as not to catch a draught; and as soon as the place is ventilated, up goes the window, and the pipes are resumed.

Now one of the curiosities we passed on our way to Amsterdam was the *Haerlemmer Meer*, to wit the lake at Haerlem, which at that time was being drained. There was no lake there formerly—but about the year 1560, four small lakes, previously at some distance from each other, owing to a rapid increase of their waters, burst, and united themselves into one body, large enough to deserve the term “the *Haerlemmer Meer*” or sea. It ultimately expanded over an area of 11 leagues, overwhelming several little towns and villages, and threatening destruction to the dykes by the fury with which the storms sometimes drove the waters against them. I cannot perhaps give you a better illustration of the industry and perseverance of the Dutch than by telling you that beginning in 1840, and working away at it till 1856, they have pumped out all the water, and are now selling the lands to private speculators for building and agricultural purposes. The area covered by the water was 45,230 acres, and the estimated contents which have been pumped out, 800,000,000 tons of water. Besides hundreds of windmills which have been at work for the last 18 years, there were 3 immense engines erected at 3 several points—one of which lifted 11 pumps, each of 63 inches diameter, and discharged 36 tons of water at every stroke.

Haerlem is remarkable for its Tulip fields. It supplies all Europe with Tulips; and in some parts of the country, the traveller may look, as far as his eyes can see, and they will rest only on Tulip beds. You will probably recollect reading of the great *Tulipomania* which once prevailed in Holland and how many thousand pounds people used to pay for one bulb. One bulb, known as the *Semper Argentus*, was sold for 4,600 florins, a new carriage, 2 grey horses, and a complete set of harness. This trade, or rather

this species of gambling, for it was nothing more, was ultimately put a stop to by Government.

However, we reached Amsterdam in a couple of hours, passing Delft, Leyden, and Haerlem (to which I shall conduct you by and bye), and behold we settled in a Dutch Inn—called *het Haarje, op de Hoek van de Papenbrug*—which being translated means “The little Hare at the corner of the Pope’s Bridge.” Now, once for all, I must tell you that the kindness we received from the people in Holland is beyond description. Their courtesy, their hospitality, their anxiety to make you comfortable, is not to be measured by words. You are only to tell them you are a stranger, and you are at home with them. And thus it was that no sooner did we get a room in *het Haarje*, but the landlady and her daughters besieged us at the door; the servant-girl was bundled out; they took summary possession of my companion; every conceivable luxury in the way of warm milk, easy chairs, *stoves*, shawls, newspapers, blankets, and sugar candy, were thrown in her way; and throughout our stay we enjoyed an amount of attention and kindness which even now makes me uncomfortable, when I think how little I have been able to make any return for it. Now the manners and customs of these good people were remarkably like the manners and customs of our good people here. The Hostess was dressed in very much the same dress as those we see old ladies of the last century dressed in—viz., the *saya-cabaya-coortoe*, with the exception that the jacket was a little longer and was tied round the waist by a string—she had a large bunch of keys in her hand, her hair was combed back and knotted behind, and an immense hair pin held it together; and to complete the resemblance the little boys and girls in the house called her “*Mooy*,” and the servant-boy was called *Jantje*, and the servant-girls were called *Betje*, *Dortje*, and *Jannetje*.

Now I had several letters of introduction; but the kindness of the few friends whom I first met in Amsterdam rendered it unnecessary to use my letters. They treated me as so much property consigned to their care, and with the greatest kindness and attention they stowed me away in a nice comfortable residence near the *Prinsen-gracht*; they made me a member of several societies where I had unlimited reference to books; they introduced me to several learned professors, who gave me able assistance in my studies, and they showed me everything that was worth seeing in Holland; and

these were many—so many indeed that I must confine myself to a very few for the present.

Two of the most remarkable institutions, then which I was permitted to see, were the *Burgher Wees-huis* and the *Provenier’s Huis*, commonly called the *Beij’s Huis*. The former is an institution for the maintenance and education of orphans. There are no less than 23 institutions of this kind in Amsterdam; but the present is the largest and contains from 700 to 800 boys and girls, who are instructed in some trade or profession till they are 20, and are then sent forth to the world and generally fill a respectable station in life. I was conducted through the House, saw some of these 700 children at work—in different rooms, under the superintendence of persons brought up in the same institution. The excellent education received, the great care paid to them in point of dress and food, render them perfectly happy—the happiest orphans I had ever seen. They are all clothed in a kind of uniform, being the costume of the time of Charles V., and may be distinguished in any part of the town, by the milk white cap fitting close on their head and their black and red dress and white apron. *Van Speyk* was a *Burgher-Wees-Kind*, and received his education here. He was in command of one of the Dutch men-of-war during the war with Belgium; and after a desperate fight, when on the point of being taken by a Belgian vessel, made up his mind rather to die than to fall into the hands of the enemy. He called up his men, and said “Will ye die, my friends, or fall into the hands of the Belgian butchers?” It was only a revival of the old spirit of the Dutchman which showed at Leyden and at Haerlem during the wars with Spain. *Van Speyk*, smoking his cigar, went down into the hold, opened the powder magazine, and laid his cigar on the open barrel of powder; and his ship of war was in the air in a second. His portrait, in a picture representing the scene, is hung in the Orphan-house, with a few tokens, in remembrance of him; and the old lady who accompanied us round the house, and knew the hero as a little orphan boy, removed the curtain over the picture with a melancholy pride which in itself was a picture worthy of an Artist.

The *Provenier’s Huis*, on the other hand, is an asylum for the other extreme of Human Life. It contains from 5 to 600 old men and women. They are placed there either by *presentation* by a vestry or by purchase—i.e., it is competent for a servant or tradesman to pay an annual sum, comparatively small, by way of a pre-

mium, proportioned to their age; and this entitles them to admittance as an inmate of the institution, where they are fed and taken care of, and enabled to live in respectability to the end of their days. It forms a very suitable retreat for decayed servants, who by timely savings may thus obtain an Asylum in their old age;—or, as is frequently the case, a master or mistress rewards an old and faithful domestic by paying for admission. I must confess that with all my respect for old age generally, I felt no little amusement throughout my visit to the institution. Of course you cannot but regard it with respect. To see so many aged persons assembled there together, awaiting death with calmness, exercising themselves in prayer and meditation, looking on with composure as, one by one, their companions die away and leave them—you cannot but look upon this house in the light of a resting-place between this world and the next, and as you enter the door, you feel as if you enter the precincts of death—a half way house between Amsterdam and the grave. But then when you see them there—old women by the hundred, with all the pointed angularities of age—mentally and physically crooked—trembling and tottering, chattering and quarrelling—some of them drinking tea cosily—others reading with huge spectacles—others again mumbling and shaking with old age—others again completely gone blind, deaf, motionless;—and with such a collection of cats, real cats—each cat attached to its respective mistress—it is such a ghastly combination of the sublime and the ridiculous, such a grim caricature of Life and Death that you turn away with something like disgust from the scene.

These remarks will give you some idea of the charitable disposition of the Dutch. They are remarkable for their charity; and the poor throughout Holland are generally supported by voluntary contributions. In all the churches, collections are made as by the Dutch here for the poor: and in some there is a little box attached to the wall, with a small slit in it, into which you may drop a coin for the poor as you pass. They call this an *Arm-box*.

It is recorded of Charles II. of England, when someone prognosticated speedy ruin to the city of Amsterdam from the meditated attack of Louis XIV's army, that the monarch who was well acquainted with the country from his long residence there, replied "Providence will preserve Amsterdam, if it were only for their great Charity."

One other institution I visited whilst at Amsterdam was the Asylum for the Blind, containing several hundred inmates, who are instructed by eminent Professors in all the branches of ordinary education. People of the greatest respectability send their children there; and the instruction given them soon renders them almost independent of their misfortune, and enables them to read and write with facility. I happened to be present during an examination; and I saw the various classes conducted through Arithmetic, Geography, Writing, or rather a species of Printing, and Music. After several most interesting performances, they were conducted to a large room, where two of the blind children—a girl and a boy—sat at two Pianos and played a difficult duet; and afterwards performed a piece on an Organ, in which the others joined with their voices. The effect of the performance, where so many sightless little children with upturned eyes and guileless faces sang a devotional song, was such as to bring tears to the eyes of many of the spectators.

Now there is more than one great moral to be drawn from a perusal of the History of Holland. You have their *Industry* as a pattern for imitation, industry which, combined with indomitable perseverance, has made Holland what it is—rescued it from the ocean and made it one of the great Kingdoms of Europe. You have their *Religion*—a religion which having adopted it as of the simplest form,—they have maintained against armies and kingdoms for several centuries. You have their *Charity*, which has established countless alms-houses and asylums, free schools and hospitals; and has earned for them the enviable distinction of being the most charitable people of the world. You have their *Moral Greatness*—a greatness not acquired by conquests on the battle field, but the result of centuries of unassuming and uncompromising honesty, whether in the Councils of Nations or at the tradesman's counter. And though like other nations they have committed national faults—what other nation can appeal to their past History and show such an array of redeeming events to counterbalance their occasional deficiencies? As an industrious, moral, God-fearing nation, therefore, I may hold them up to the young men around me as a glorious model and a pattern for their imitation; and if by what I have said to-day I have induced a few of you to accept the model and to endeavour to follow in the footsteps of your forefathers, I think I shall have fulfilled my duty as a Lecturer to the Young Men's Association.

THE COMRADES' MOVEMENT.

"The one inspired period of life is youth—youth before it is sullied with experience, youth which knows everything, fears nothing,—youth which has the eyes of the clairvoyant."

—E. P. OPPENHEIM.

The Youth it is that will save the Nation, for the youth of to-day is the nation of to-morrow. In all countries men's eyes are turning hopefully towards youth. The passing generation only points the way; the growing generation lays the foundations; and races unborn will carry on the work to its glorious consummation. Most of the nations of to-day have their own national Youth Movements. Here in Ceylon we are beginning to have a miniature of what is happening in the world. Our little country is proportionately about as mixed in its population as mankind is in its variety of stock. And here in our midst each race is building up its own Youth Movement. It is not the blindly jealous and selfish nationalism of a bygone age that is the spirit of these Movements, but a broader and nobler patriotism, a nationalism of the highest type. Little is known as yet of the Youth Movement of our own community, now known as the Comrades' Movement. But it is time our own community heard of us and understood all that we stand for; so it is a most welcome privilege to be able to write of ourselves here in the only "literary organ" of our community.

The Comrades' Movement did not begin with any one man. The idea had long been smouldering in the minds of several young men, none of whom at first knew anything of the other's thoughts. After a time some began to band themselves together with vaguely nationalistic objects—this was still long before the Comrades' Movement was conceived. Enthusiasm was never lacking, but no one seemed to know just how and where to begin. At length the ideas of different enthusiasts came to be exchanged; each was greatly encouraged by the evidence of a similar spirit in others; meetings came to be held; animated discussions took place. It was left to older folk to bring fire to the coals; and by the assistance and encouragement of a few of them (whose names need not be written here, for they are already written in our hearts) several more formal meetings were held and recruits collected, culminating at last in the formation of an Association, on the 8th of November,

1926. At the meeting held on that day at "Westralia," Colpetty, Rev. A. J. K. de Klerk was elected the first President of the "Young Dutch Burgher Comrades"; the Dutch for "Serve one another" was adopted as a motto; and a committee was elected to draw up a constitution.

A month later our senior friends who had already done so much, made good use of their position as committee members of the Dutch Burgher Union, and secured for us permission to meet at the D. B. U. Hall. The D. B. U. Committee has taken a great interest in us since then. The majority of our members have always been children of members of the D. B. U. Various members of the Union voluntarily subscribed funds for our benefit, and we were soon provided with materials for croquet and badminton, volley-ball, boxing, chess, draughts, ping-pong, and even with a gramophone.

Many obstacles have been met and surmounted, many pessimists converted, many difficult corners turned. There had been 42 present at our inauguration: most of these have since been scattered far from our temporary headquarters in Colombo—one has gone to India, some to Europe—but to-day the Comrades are a hundred and thirty strong. Since our good fortune in securing permission to make use of the D. B. U. Hall, where we now meet every evening, we were able to include girls in our membership, and to-day nearly half our members are of the gentler sex. Our activities have extended greatly and are rapidly increasing, for new ideas are introduced by new members. We hold Services regularly once a month, a young comrade always being in charge. We have had several discussions regarding what is happening in the world of politics, and an occasional debate or literary evening. We have been studying the Dutch language off and on since our inception, though under great difficulties; one of our Associate members having very kindly given free tuition in the subject to a class of eight, some of these later proceeded to hold classes among the other members. Now that we have secured the services of Mr. Reimers, the Government Archivist, who holds two classes weekly, our progress is bound to be as rapid as it was laborious before. The other subjects we have studied have been so various that they can hardly be mentioned here. Free matriculation classes were held daily for those taking the examination this year. In the field of sport, our hockey team has already earned some reputation; while our football, tennis, and volley-ball teams have just made a start. Rugby football and, for

the girls net-ball, are soon to begin; and the latest suggestion, regarding a paper-chase, has met with a good deal of enthusiastic support. A successful boxing tournament was arranged last year, and a team is being trained. The D. B. U. piano has been generously placed at our disposal on Saturday evenings, and we often have music, singing, and dancing. A Burgher Youth Art Exhibition is being arranged to be held on the 20th and 21st of July, and prizes will be awarded for exhibits by artists under 28 years of age. It is hoped that these prizes will be donated by the various Art enthusiasts in the community. One of the most important tasks undertaken by the Comrades is the compilation of a complete and accurate census of all genuine Burghers born between 1900 and 1930. (I would take this opportunity of asking all who read this to help by sending in as many names and addresses as they can of people who should be included in this census, as it is not easy to collect so many names without a great deal of assistance). All Burghers under 25 years of age should make haste to join our Association; it is very important that we should soon attain the maximum membership. The lower age limit is 13 years.

It was unfortunate that we should have been compelled to celebrate our First Anniversary on the 12th instead of the 8th of November. On the 8th, however, Comrades' Day, we had a meeting at which Mr. L. E. Blazé addressed the members, after which there was dancing till 10 p.m. On the 13th Rev. S. F. Skeen (now our Vice-President) conducted an Anniversary Service for us at the D. B. U. Hall. On the 12th a group photograph was taken after which there was a garden party followed by dancing. Prizes were awarded on the results of various tournaments that had been held (croquet, bridge, ping-pong, etc.), Mrs. L. M. Maartensz kindly distributing them. Dr. H. U. Leembruggen, the Vice-President, addressed the gathering in a short but stimulating speech in which he explained our ideals and appealed for support and co-operation. It is our earnest hope that this support and co-operation will soon be forthcoming from all members of our community.

It is needless to repeat how necessary is such a Revival Movement as ours. The country is at present at a critical stage of its development; all other communities are pressing forward and progressing rapidly, as they deserve to progress who strive, while ours alone seems to be in imminent peril of losing its former status.

Even the abolition of Communal Representation has been threatened by some political extremists! our military corps is bidden to open its doors to non-Burghers; objections have been raised against supposed preferment of Burghers in the Customs Department: our community is being steadily denationalized by the influx of people who claim to take their nationality from their mothers' side; these are but a few of the dangers that beset us.

A few unreasoning pessimists are inclined to blame the Youth for everything. But let them open their eyes a little wider, and see, and lend a hand. We young people are desperately eager to work, but there are many things in which we require assistance. Here are half a hundred young Burghers eager to learn Dutch, Dutch History, Ceylon History and Geography—is there no one willing to teach us? Must we continue to struggle on laboriously as now, each imparting his doubtful learning to the other? We want a field to train in sports—is our community so poor that it cannot afford to provide us with one? We are trying to compile a census—will no one help? We want to know and meet our brothers and sisters in the community—how many parents have urged their children to join us? We Comrades have taken up arms against the sloth and indifference and disunion that is threatening the welfare of our community. We who have inherited a glorious past wish to have also a glorious future to look to. We will not despair. We stand for Service and Brotherhood, for Love and Joy and Comradeship. Our desire is to co-operate with the other communities and races of Ceylon for the general good of the nation. Goodwill to all is our policy, and with the God of our fathers to guide and strengthen us we will attain our aspirations at last, and when our turn comes to hand down to the generation that succeeds us the Torch that in our hands has become a "Flaming Cross," it will still burn as brightly as when our fathers delivered it into our charge.

B. R. B.

Hon. Secretary *pro tem*,
Young Dutch Burgher Comrades.

A GROUP OF BYGONE WORTHIES.

The portrait group which is the frontispiece to this number of the Journal is from an old photograph taken about sixty years ago. The figures in the group will therefore be unfamiliar to our friends of the present generation; but the mere mention of their names, it is certain, will be sufficient to rouse the interest of our readers. They will recall a past in the life of our community on which, even now, in the midst of our altered circumstances, we love to dwell with relief and pleasure. The five persons who compose the group represent the editorial staff of the *Ceylon Examiner*, the good old Burgher organ of bygone days. The central figure is that of Charles Ambrose Lorenz, proprietor and chief editor—that great leader of our community whose name is as fresh in our memory to-day as it was sixty years ago when he lived and moved among us. Seated on his right is Leopold Ludovici, his doughty sub-editor, stalwart and bold; of whom his chief sometimes playfully remarked that he “wrote like an angel but spelled like a fiend.” On the left is Francis Beven, then quite a young man, whom Lorenz chose as his favourite assistant. Standing behind these are Samuel Grenier and James Stewart Drieberg, both young men at that time, who were not on the official staff of the paper, but were closely identified with it as regular contributors.

It is difficult, at this distance of time, to ascertain the particular occasion when or the circumstances in which the photograph was taken; but one or two facts regarding it might be easily presumed. It is clear that it was not taken after any prior arrangement or appointment, but that the subjects had posed for the group at short notice. The venue was no doubt Elie House, the well-known Mutwal residence of Mr. Lorenz. Excepting Lorenz and Ludovici, whose lineaments, as I recall them, remained the same to the end, the likenesses of the younger members of the group bear little resemblance to the men whom a later generation would remember in their mature age. Lorenz appears here rather different from some of those portraits of his which have been published from time to time. But those who knew him will at once recognize here his natural expression, and may, perhaps, even observe, in imagination, the merry twinkle in his eye when he made some witty or pleasant remark. I myself had not many opportunities of meeting the great man, who, only occasionally, visited the town in

the south where I lived, usually on his way to Matara, his beloved birthplace. He was famous then, and it was a rare opportunity for us, the youth of those days, to see and hear him talk and jest in the company of our older folk. Later in life, one of the greatest privileges I enjoyed was to hear him defend a prisoner in Court or address a public audience. He was not a very fluent speaker, but his voice was pleasant and his enunciation clear and impressive. Leopold Ludovici, or Lep, as he was called by his friends, was a giant in height and had a deep, sonorous voice, in keeping with his stature. He was, as he himself said with pride, a self-taught man. He had but little schooling and made up for this want by becoming a voracious reader. Thus he acquired an attractive and elegant style of writing. In early life he was an officer of the Survey Department; but, presumably at the request of his friend Lorenz, gave this up for his journalistic career. I used to meet him often in Colombo during my school days and received much friendly advice from him. “If you want to become a good writer of English,” he would say, “get some old files of *Blackwood's Magazine* and read the articles there slowly and carefully as often as you could.” Of Francis Beven, the last of this famous group to leave our sphere on earth, I have not much to say, as our personal acquaintance was somewhat meagre. He is still remembered for his excellent qualities as a writer and a public man. Among the pleasantest memories I shall treasure as long as I live, are a few intimate conversations I had with him, alas, only towards the end of his life.

We now come to the two standing figures in the picture. The one to the left is Samuel Grenier. What need is there to say anything of him here? His career and his great eminence are well-known. At the date of the photograph he was Secretary to the Colombo Municipal Council, a post he was the first to hold and to which he was appointed shortly after he had passed out as an Advocate of the Supreme Court. His advancement after his return to his profession was steady, and it did not take him many years to reach the exalted position of Attorney-General. But very soon, when he had just been honoured with a knighthood, he was cut off in the prime of life to the great loss and inexpressible grief of the whole community. Of James Stewart Drieberg, the last figure in the group, I have some very pleasant memories. He was, as we all know, a nephew of Lorenz and had been much under his in-

fluence. At the time of his death, more than thirty years ago, he was holding the post of Assistant Government Agent at Colombo, but he had had a varied career. My acquaintance with him began in the sixties of the last century, when I was a school boy and he used to visit Galle with the Supreme Court on circuit, for he was then Private Secretary to Mr. Justice Charles Stewart. We used to meet in the house of mutual friends and he did not disdain to enter into friendly conversation with me, although I was but a boy—a precocious one perhaps—and he was a few years my senior. We then used to discuss many congenial subjects together, and my great regard for him lasted to the end. There is little I need add to these personal reminiscences of mine, for I am sure there are many who still remember him, with his buoyant good nature and his bright, pleasing countenance.

R. G. A.



SOME MARRIAGES IN COLOMBO FROM A. D. 1700 TO 1750.

(Compiled by R. G. ANTHONISZ.)

(Continued from Vol. XVII, page 155.)

1707.

- Feb. 6.—Dirk Kerkhoven van Colombo, soldaat, jongman, met
Susanna d'Outer van Colombo, jonge dogter.
- do. —Anthony Prana van Colombo, soldaat, jongman, met
Domingo Mauluna van Colombo, jonge dogter.
- do. 27.—Sixtus Bartholomeus Ravens van Batticalo, pl. adsistent,
jongman, met Rosanira Dangreeuw van Colombo, jonge
dogter.
- do. —David Agrisu van Languedocq, corporaal, jongman, met
Margarita Gerrits van Colombo, jonge dogter.
- do. —Jan Ernst Walter van Hall, corporaal, jongman, met
Susanna Gerrits van Colombo, weduwe van den Cor-
poraal Gerrit Gerritsz.
- Maart 1.—Hendrik Hagen van Vrouweveld, drayer, jongman, met
Reginalda Pieris van Colombo, jonge dogter.
- do. 27.—Jeronimo Quelio van Colombo, soldaat, jongman, met
Clara Jansz van Dort van Colombo, jonge dogter.
- May 8.—Barend Brinkmeyer van Colombo, vryman, jongman,
met Susanna de Vlamming, wed. geboortig tot Colombo.
- do. 15.—Jan van der Myl van Amsterdam, vryman, jongman, met
Elisabeth van den Bosch van Colombo, jonge dogter.
- April 17.—Jan Jansen Polstorf van Riga, corp., jongman, met
Geertruyd Martense van Mannaar, jonge dogter.
- May 29.—Huybert Jacobsz Driemond van Werop, provis. onder-
coopman en Secunde ter Custe Madure, wed. met Anna
Scherp, wed. van den pred. Joh. Roel.
- do. —Nicolaas Schryver van Geera, onder apoth., jongman,
met Aletta Trental van Colombo, jonge dogter.
- June 5.—Jacobus Brouwer van Curacoa, adsistent, met Adriana
Siap van Colombo.

- June 5.—Willem Voers van Colombo met Maria Hesse van Colombo, wed.
- do. 12.—Coenraat Seygenaar van Colombo, jongman, met Catharina Gomes van Colombo, jonge dogter.
- July 10.—Adriaan Haaltiens van Breda, adsistent, jongman, met Francina Trabe van Colombo, jonge dogter.
- do. 30.—Michiel Boeckhold van Wysen, corp., jongman met Pasquella Perera, weduwe van Hans Brand.
- do. —Jan Schot, soldaat, jongman, met Helena Wessels van Colombo, jonge dogter.
- do. —Anthony Zeylensberg van Fribits, corp., jongman, met Marya Rekers van Colombo, jonge dogter.
- Aug. 7.—Adriaan Kramer van Leyden, slotemaker, jongman, met Cicilia de Wandel van Colombo, jonge dogter.
- do. —Albert van Wede van Paliacatta, onderkoopman en mint meester in dienst der E. Comp. tot Negapatnam, weduwenaar, met Anna Salinger van Colombo weduwe van den Capit. der Burgery alhier, Monsr. Comraad Dier.
- do. —Francoys Thivart van Batavia, adsistent in dienst der E. Comp. met Elisabeth Francoyse Maccare van Middelburg, jonge dogter.
- do. 21.—Lourens Nagel van Colombo, soldaat, jongman, met Helena Harding van Colombo, jonge dogter.
- do. 28.—Alexander Stuart van Colombo, onderstuurman, met Louisa Dure, jonge dogter, van Colombo.
- Oct. 30.—Maurits Schelling van Trincomale, soldaat, jonkman, met Anna Beyer van Colombo, jonge dogter.
- Nov. 6.—Wessel Radder van Batavia, adsistent, jongman, met Adriana Hopman van Colombo, jonge dogter.
- do. —Pieter Hofland van Colombo, vryman, jongman, met Anna Gevertsz van Colombo, jonge dogter.
- Dec. 4.—Carl Noldis van Colombo, tamboer, met Pasquella Alvis van Colombo, jonge dogter.
- do. —Angelo van Geyzel van Colombo, onderchirurgyn, jongman, met Anna van de Rondewerken van Colombo, jonge dogter.

1708

- Feb. 12.—Abraham Torin van Rouaan, jongman, boekhouder in dienst der E. Comp., met Maria Elisabet Stafforts, jonge dogter, van Colombo.
- do. —Arie Laurens Kyser van Rotterdam, scheman, weduwenaar, met Margareta Daches van Colombo.
- do. 19.—Barent Mangelze, jongman, quartierm, met Helena Giel van Colombo, jonge dochter.
- Maart 11.—Class Feber van Amsterdam, soldaat, met Clara Adriaansse van Dam van Colombo.
- April 15.—Gerrit Franchimont van Utrecht, adsistent, jongman, met Marya Ledulx van Colombo, jonge dogter.
- do. —Aarmond van den Broeke van Wilsbeek, corporaal, jongman, met Angela Fernando van Colombo, weduwe van Nicolaas Pereira.
- do. —Hans Christoffel Schryver van Ysleben, soldaat, jongman, met Geertruyd Rodrigo van Colombo, vryevrouw.
- do. 22.—Swen Anderson Opperkoopman en Hoofd Administrateur van Colombo, weduwenaar, met Marya Munster, weduwe van den Onderkoopman Nicolaas Hesse.
- do. 29.—Michiel Danielsz van Linderen, soldaat, jongman, met Louisa Pereira van Colombo, vrye vrouw.
- do. —Jan Bossier van Sint Brats, corporaal, jongman, met Anthonika Dias van Colombo, vrye vrouw.
- May 6.—Claas Harmansz van Amsterdam, soldaat, jongman, met Isabella Caldera van Colombo, vrye vrouw.
- do. —Pieter Beyer van Dordrecht, soldaat, jongman, met Marya Pereira van Gale, vrye vrouw.
- do. 20.—Johannes Kreytsman van Breslauw, boekhouder en commissaris van de areeck, weduwenaar, met Geertruyda de Haan van Colombo, weduwe van den vaandrig Anthony Gysbert van Spelder.
- Juny 3.—Anthony van der Putten van Colombo, jongman, vryman, met Apolonia Tode van Colombo, jonge dogter.
- do. 17.—Jan Gerritsz Meby van Enckhuysen, coperslayer, jongman, met Elisabeth Meyenbergh van Colombo, jonge dogter.

- June 28.—Jan Melker van Colombo, vryman, jongman, met Pasquella Rodrigo van Colombo, vrye vrouw.
- July 8.—Hendrick Block van Gale, vryman, jongman, met Anna Lammerts van Colombo, jonge dogter.
- do. 22.—Huybert Hendriksz van Colombo, soldaat, jongman, met Mariade Waris van Colombo, jonge dogter.
- do. —Hendrik Warnaar van Calpetty, voorleser aldaar, jongman, met Catharina Jooster van Colombo, jonge dogter.
- Aug. 19.—Daniel Bergery, vryman, van Colombo, jongman, met Felexiana Willemsz van Colombo, jonge dogter.
- Sept. 30.—Harmanus Hendrik Hekman van Amsterdam, provis. adsistent, jongman, met Anna Sap van Colombo, jonge dogter.
- do. —Salomon Uylenburg van Gale, slotemaker, jongman, met Johanna Theunisse van Colombo, jonge dogter.
- Nov. 11.—Hans Lands van Bern, vaandrig in dienst der E. Comp. met Maria Christina Welters, weduwe.

(To be continued.)

BY THE WAY.

(NOTES BY NIEMAND.)

If our Young Comrades can find (or better still, make) time for one or two tasks that will be of considerable use to the Union, I would suggest that they compile an Index to the seventeen volumes of the JOURNAL. This Index is greatly wanted, and the Comrades will further justify their association if they complete this task without more delay than is necessary.

* * *

A book without a suitable Index loses half its value, and this is particularly true of periodical literature. Some of the volumes of the JOURNAL have Indexes of a sort; but what we require is a general Index to all the volumes, so that if anyone wants to know where to find information about Wolvendaal, or Ryelof van Goens, or the definition of "Burgher," or the social life of the old Dutch in Ceylon, he can at once refer to the volumes and pages in which the required information is given. Where, for instance, are the Comrades first referred to in the JOURNAL?

* * *

If the task appears at first sight too formidable for the patience and industry and self-forgetting interest of even the Young Comrades, let them, at any rate, make a beginning with, say, the first four volumes, or even the first two. By that time the difficulties will vanish, and the compilers will be absorbed in their task. They will learn so much that is new to them, so much that will strike their imagination and kindle their interest, that they will wonder why the task was not undertaken all these years.

* * *

One Comrade, or group of Comrades, should make up the Index by *subjects*; another by *writers*. This division of labour will prevent overlapping and mistakes, as well as make the work more easy. The genealogies will be given in a list, and there will be lists for annual general meetings, lectures, verses, translations, extracts, etc. Notes and Queries will be given as a section, but each note and query will also be separately indexed. The Writers' Index will be interesting. There will be long lists of contributions by Mr. R. G. Anthonisz and Mr. F. H. de Vos, and smaller lists of less frequent

contributors. "Niemand" anticipates with delight the appearance of his own name among the latter.

* * *

My heartiest congratulations to Comrade C. L. H. Paulusz who obtained Honours in the last Cambridge Junior School Certificate Examination with the mark of distinction in both English and *Dutch*. This shews what can be done when one has the will to do it and perseverance in effort to carry out one's will. Let there be no more talk about difficulty and waste of time and want of time. One Comrade has shewn the futility of all this talk, and I trust, we all trust, that his fine example will not be lost on his fellow-Comrades—to begin with.

* * *

It is cheering to know that one of the important ends aimed at by the founders of the Union is in a fair way to be realized. Whatever others may say, the Comrades have begun to realize the necessity for reviving the use of the Dutch language in the Community, and they have begun, I understand, to *act*. Is it possible that, in a generation or two, Dutch will again be the language of our homes?

* * *

A new book has been published which ought to find a place in our Library: "The Siege and Relief of Leyden in 1574," by R. Fruin. Translated by Elizabeth Trevelyan. With introduction by G. M. Trevelyan. 10s. 6d. Professor Trevelyan is well-known as a writer of historical and biographical books, and is a son of that Trevelyan who wrote the *Life of Lord Macaulay*. Fruin was the grandson of a Warwick man who settled at Rotterdam. His name was originally Frewen.

* * *

Fruin's book, written to commemorate the tercentenary of the Relief of Leyden, is described by a reviewer as surpassing Motley "in accuracy and in fulness of detailed knowledge." It ought to be so, for much information must have come to light since 1856 (when Motley's book was published) and 1874; when the tercentenary of Leyden was celebrated.

* * *

A small thing—the Relief of Leyden—was it not? How many of us know anything about it—even among the Comrades? Yet this is what Professor Trevelyan says: "The Armada would not

have been defeated, nor the Elizabethan *regime* saved in England, if Holland had not first been saved in its last extremity by the Relief of Leyden."

* * *

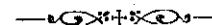
And how was Leyden relieved? By the wise forethought of William of Orange, "the wisest, gentlest, and bravest man who ever led a nation." The "Beggars" let in the rivers of South Holland, and they were thus able to bring food in light boats over the flooded area.

* * *

It was time. The people of Leyden were half-famished, and the burgomaster, van der Werff, was the subject of incessant and desperate reproaches. It was even demanded of him that he should surrender the city. "Here is my sword," he replied; "plunge it, if you will, into my heart, and divide my flesh among you to appease your hunger, but expect no surrender so long as I am alive."

* * *

Certainly; some one must get this book out for our Comrades to read and study. And, by the way, there is another book to which I am glad to direct the attention of all my readers. It is the first part of a work by our President, Mr. R. G. Anthonisz, on the Dutch in Ceylon: the history of their early visits, their conquest of the maritime provinces, and their administration of the country. This book is based on the best authorities, and will present the facts, not only with accuracy, but also in that lucid and attractive manner which characterizes Mr. Anthonisz's writings. Its publication will add one more to the many eminent services which Mr. Anthonisz has rendered to the Community and to the Island.



NOTES AND QUERIES.

C. A. L.'s Lecture on Holland:—A valued member of the Union writes:—"I was delighted to discover Lorenz's lecture on Holland being reproduced in the D.B.U. JOURNAL...It was a happy idea of yours to reprint it as it is well worth perusal, and I hope you will follow it up with his lectures on London—the full title is "From Kensington to Temple Bar"—and on Legal Fictions. The lecture on Holland was delivered on the 15th April 1859 under the auspices of the Y.M.C.A."

Churches at Calpenty and Mannar:—The following Note was sent to the Editor in 1921, but strangely escaped attention. The late Mr. J. P. Lewis was a frequent and valued contributor to the JOURNAL:—

In some notes on "Relics of Dutch Times" in the "Journal of the Dutch Burgher Union" Vol. XIII, Part I—II, "C.D." is not quite accurate in regard to the churches at Calpenty and Mannar.

He assumes that the former is a Dutch church, but the original Dutch church on this site had become a ruin by 1832, in which year it was described by a correspondent of the "Ceylon Government Gazette" thus: "The walls were falling out and the whole building tottering to its foundation." It was not until 1840 that a new church was built, and what little architecture there was about it was of the pseudo-classical style of that period, shown by a semi-circular porch with a flat roof supported by columns of brick and plaster with Corinthian columns, and a gable which was a debased copy of the Dutch gables found in Ceylon, consisting of a flat wall with a triangular head, surmounted by three spikes. There are similar imitations at Pungadativu and Chavakachcheri at churches belonging to the American Board of Mission, and I think at Puttur at one belonging to the Wesleyan Mission. The detached belfry may however be Dutch, as these detached belfries were a Dutch fashion, though the practice has been followed by the English Missions, e.g., at Christ Church, Jaffna, the Katukele C.M.S. Church, and elsewhere.

The Calpenty Church is I believe sometimes used.

C.D. remarks with regard to the Mannar Church:—"I believe the church...serves the purpose of a store." This would have been

correct if he had reversed it and said:—"I believe the store at Mannar serves the purpose of a church." The present church at Mannar is a long room within the fort, which has been converted into a church. If he had inspected it he would have found some interesting inscribed Portuguese and Dutch tombstones, which have been let into the floor and the walls; one of them of exceptional interest as the tombstone of the wife of a Portuguese Captain of Mannar, circa 1587, has been re-erected on a pedestal. The church is regularly used, and so far as I know, is well kept and is certainly not used as a store. It was so used in 1844, but even then as a church as well.

The Dutch Church of Mannar, so far as I could ascertain, was destroyed in the cyclone of 1814. I was unable to identify the site, but imagine it was in the town. (See "List of Inscriptions," pp. 281, 246.)

J. P. L.

NOTES OF EVENTS.

SUMMARY OF PROCEEDINGS OF THE COMMITTEE.

Tuesday, 3rd April, 1928 :—(1) A vote of thanks was passed to Mr. E. A. vanderStraaten, I.S.O., and Mr. F. E. Loos for the kind assistance rendered by them to Dr. Leembruggen and the Secretary in connection with the visit of Professor Dr. Kielstra and party. (2) The Hony. Secretary reported that he had taken on Mr. G. Leembruggen to assist him. (3) Resolved that the limit of credit on account of bar bills be Rs. 20 a month, and that all bills should be settled by the 10th of the month following that in which they were made, failing which no further credit will be allowed.

Tuesday, 2nd May, 1928 :—Resolved that the telephone be re-installed.

Tuesday, 5th June, 1928 :—(1) Resolved that the congratulations of the Union be conveyed to Sir Stewart Schneider on the honour conferred on him by His Majesty the King. (2) Passed application for membership of Mr. J. A. Poulter, (Jr.) (3) Resolved that the revised Constitution and Rules be printed. (4) Resolved that Mr. N. E. Ernst be readmitted as a member.

Sir Stewart Schneider :—We beg to offer our hearty congratulations to Sir Stewart Schneider on the signal honour which His Majesty the King has been pleased to confer on him. Both Sir Stewart and Lady Schneider have always evinced a warm interest in the welfare of the Union, and the former has, by the high position which he has attained, shed lustre on the Community. We hope that they may long be spared to enjoy this distinction.

A Golden Wedding :—We have been privileged to see a letter received by Mr. W. S. Christoffels, I.S.O., from the General President and the General Secretary-Treasurer of the Algemeen Nederlandsch Verbond congratulating him on attaining the 50th anniversary of his marriage, and expressing the hope that he may be spared many more years to be a good Dutch Burgher—a sentiment which we heartily endorse.

The Dutch Church at Galle :—Mr. Christoffels has also received a letter dated 8th May, from the Administrateur of the Algemeen Nederlandsch Verbond intimating the receipt of f. 800 by

a donor, who does not wish his identity to be disclosed, towards the repairs of the Dutch Church at Galle. In the course of this letter the writer mentions that Dr. Prins and his son paid him a visit the previous week, and that he was informed by Dr. Prins that the Dutch Burgher Union was in need of a small library of Dutch Books. He proposed to supply this deficiency and to send a few books at a time, so that we could decide what sort of books we required. We need hardly say that we appreciate this offer very highly and look forward to receiving the books in due course.

D. B. U. Lectures :—The following lectures were delivered during the quarter :—

25th May: "A Talk about Java."—by Mr. Edmund Reimers.

28th June: "The Flight of Fashion" by Rev. C. V. A. MacEchern.

Death of Mr. W. W. Beling.—As we are going through the press the news has reached us of the death of William Wright Beling, the greatest artist which the Dutch Burgher Community has produced for some generations—perhaps at any time. He had been ill for several months and no hope of his recovery was entertained for the last few days. He passed away in the forenoon of Saturday the 23rd instant. He was an original member of the Dutch Burgher Union and was much attached to it, but we must reserve a further account of his life and labours for a future issue. We can here only convey to his wife and family the deep sympathy we feel for them in a loss which the whole community must deplore.

Notice to Subscribers :—A new volume of the journal begins with this number. Will those who have not yet paid their subscriptions kindly remit the amount (Rs. 5) to Mr. J. R. Toussaint, "Muresk," Clifford Place, Bambalapitiya.



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 Honorary Secretary of the Dutch Burgher Union.

Standing Committee for Ethical and Literary Purposes.—The attention of members is invited to the need for co-operation in carrying out the object 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. J. R. Toussaint, Muresk, Clifford Place, Bambalapitiya.

The Journal will be issued at the end of every quarter, post free, to each member of the Union who pays a subscription of Rs. 5/- per annum towards its cost of publication. Literary and other contributions are invited and should be sent to Mr. J. R. Toussaint, Honorary Secretary, Dutch Burgher Union, to whom also all remittances on account of the Journal should be made. Dr. L. A. Prins has been made a member of the Board of Management.

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 Burgher Union Hall, Reid's Avenue, Colombo, or to the Honorary Treasurer of the Union. This will ensure the safe receipt by members of all notices, invitations, reports, etc.

Remittances.—Remittances, whether of subscriptions due to the Union or contributions for special objects, must be made to the Honorary Treasurer of the Union, Dr. J. R. Blazé, Havelock Town, and not to the Honorary Secretary.

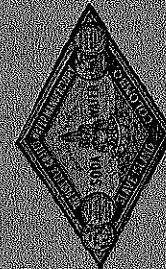
Remittances on the account of the Social Service Fund must be made to Dr. J. R. Blazé, the Honorary Treasurer of the Standing Committee for purposes of Social Service.

Dutch Burgher Union of Ceylon Buildings Co., Ltd.—All communications should be addressed to G. H. Gratiaen, Esq., Secretary of the Company D. B. U. Hall, Reid's Avenue, Colombo.

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