

# Journal of the Dutch Burgher Union of Ceylon.



*"Eendracht maakt Macht"*

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*This Journal will appear quarterly, on the 1st March, 1st June, 1st September, and 1st December, each year.*

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

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# MANURES

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## Journal of the . . . . . Dutch Burgher Union of Ceylon.

VOL. I.]

MARCH 31, 1908.

[No. 1.]

### THE DUTCH BURGHER UNION OF CEYLON.

IN presenting the members of the Union with this the first number of our Journal we feel that we cannot do better by way of introduction than place before them a brief history of the present movement, and a summary of the proceedings taken from time to time with a view to give an organized form to a desire which had long been agitating the minds of the Dutch descendants in Ceylon. This was for a recognition of themselves as a distinct class, with an origin, history, and character of their own. It was felt that the term Burgher, under which they are included, and which at first belonged to them exclusively, was no longer thus restricted in application. As a result of this wider use of the term much misapprehension arose, by which the Dutch Burghers found themselves often at a disadvantage. Without in the slightest degree reflecting upon the character or respectability of those other classes or individuals who, in the course of the last hundred years, have, rightly or wrongly, come to be included under the general denomination of Burghers, it was felt that the time had come for the Dutch descendants to associate together for the purpose; first, of distinguishing themselves from those who, although classed with them under one general term, were of different origin from, and had little or nothing in common with, them; and secondly, of taking measures to

promote the moral and social well-being of their class. So far back as ten years ago an attempt was made to organize an association of this kind. As in the case of the Union now formed, that Association, which took the title of "*Het Hollandsch Gezelschap van Ceylon*", was of a purely social and literary character, from which all discussions of a political tendency were excluded. Owing to causes which it is hardly necessary to enter into here, that Association, which proposed work on somewhat different lines from the present, was in a short time obliged to be dissolved. Now, after the lapse of a whole decade, the fervent desire of our people, which had never for a moment abated, has happily taken form in the Dutch Burgher Union of today, and there is every hope and sign that this Union will be a permanent one, and will prove of much benefit, not only to the Dutch Burghers themselves, but also to all other communities with whom they are associated in bonds of friendship and fraternity.

The present movement was initiated by an informal meeting held at the Lindsay Lecture Hall, Bambalapitiya, on 12th November last, at which a large number of both ladies and gentlemen was present. The proceedings commenced by Mr. H. van Cuylenburg being called to the chair. He said:

He regretted that, not having given the subject that consideration and study it should have had from him, he was not in a position to say much about it, or to put the case of the proposed Union before the meeting with all the force it demanded. He thought, however, the time had come for the Dutch Burghers as a community to have a Union of their own. He would leave to his friend Mr. Anthonisz, who was more qualified than himself to speak on the subject, to explain exactly the objects for which they had met that evening. In the present stage of the movement, while as yet the lines on which they were to proceed, and other matters, were under deliberation, it was desirable, he thought, that the proceedings should not be reported in the newspapers. The time for that would be when the Union was properly organized and placed upon a firm basis. He would therefore appeal to those present to be loyal and true to themselves and to the cause, whose interests would be best served by their proceedings not being made subject to newspaper comment. On the subject of the Union he had himself certain strong opinions, but he was not going to discuss them there. He would only say the time had come for them as a community to coalesce, and form a bond of sympathy among them all. At present the members of their community were scattered about. Those who met as school boys grew up to manhood, and they seldom came across each other. There, in that hall, for instance, he saw one or two very old friends of his. He probably sometimes passed them in

the road, or saw them once in two or three months, and that was all. That is not as it ought to be. If there was an association of the kind proposed, the members of it would frequently meet, and there would be a bond amongst all the Dutch Burghers in Colombo and the outstations, and they would be able to do a great deal of real good to each other. He would call upon Mr. R. G. Anthonisz to address the meeting.

Mr. Anthonisz said:

The position into which he had been thrust, of having to explain the object of their meeting there that evening, was one he would have gladly avoided. But, as it was necessary that this explanation should be given, and he was supposed to have qualified himself to do so by a long acquaintance with the subject, he could not shirk his duty on that occasion. It was necessary under the present circumstances—circumstances which he thought need not be entered into there—to explain, first of all, what the Union was *not* going to do. It was not going, for instance, to bring about any disunion, although he had heard it mentioned that this would be the outcome of it. It was intended to bring together the various elements of a disunited community. A union among the Dutch Burghers was not going to disturb any of the existing friendly relations they had with members of other communities. For instance, most of them had friends in the Sinhalese, the Tamil, and the English communities. He did not believe that any of them would wish these friendships broken up. He, for his part, had tried and loyal friends in other communities whom he was not going to give up for any number of unions. It must then be clearly understood that their attitude towards those who were not to be included in this Union was to be a decidedly pacific and friendly one. They could not force their own particular sentiments on their friends of other communities, but there were other bonds which would always unite them. It had been said that by restricting this Union to Dutch Burghers they were shutting out a great many who had hitherto formed a part of themselves. If by this was meant that they were going to shut out all those who did not bear Dutch names, he ought to explain that a Dutch Union such as they proposed to, form was to include all those who were actuated by the same sentiment by being of Dutch descent, whether on the father's or mother's side. They had several families in their circle with British names, families founded by those who had entered their community by marrying into it, and who had always identified themselves with it. These families were, according to the most rational interpretation of the term, not only Burghers, but Dutch Burghers. It will be seen then that the bond which was to unite them was their common Dutch descent. They all claimed to be Dutch descendants, and were proud of that descent. It was not to be supposed for a moment that that meant any disloyalty to the British throne. From the date of the arrival of the British in Ceylon, when their grandfathers and great-grandfathers took the oath of allegiance to King George III., the Dutch Burghers claim to have been among the most loyal of British subjects, and they have ever remained so. There were two unalterable facts which they were to face: they were the descendants of the Dutch, and at the same time were the born subjects of the British throne. While the one claimed their filial regard, the other claimed their loyalty. And much reason

indeed had they to be loyal to the British and to be proud of the privilege of being British subjects. He thought they would be much mistaken in their estimate of the character of their British rulers if they imagined they would be less respected or trusted for being true to their own national instincts. This Union, it was hoped, would constantly remind them of their origin, and make them live up to the traditions of their ancestors. It was calculated to inspire in them courage and confidence in themselves, loyalty towards their rulers, and feelings of friendship and fellowship towards their fellow-countrymen. The first thing necessary was that they should acquire strength among themselves. This they could only do by burying all petty rivalries and by feeling and knowing that they had a common cause, and that cause the welfare of their community. They had suffered a great deal from the want of some bond of this kind. If they each felt that to maintain themselves as a community they were bound to help each other, and if each individual did what he fairly and honestly could to promote the interests of the other, they would be shewing a proper spirit of union. Then, by charitable funds to help those who were needy, and by the encouragement of talent in promising youth, their welfare as a community would be assured. Now, in order to unite for a common purpose it was necessary that they should have, not only a common object, but that object should be based on something common to themselves, which would serve to bind them together. He had already indicated that the bond which was to bind them together was community of race. It was always that which served as the most potent bond of union among people wherever they were. They, the Dutch Burghers, then had to remember that their forefathers came from Holland, or in the service of Holland more than a hundred years ago. Remembering that, they had also to remember that like all people they had their own peculiar national characteristics. Now, for a people to try and preserve their national characteristics is a very laudable thing, and it was calculated to give them confidence and pride in themselves. Many of the national characteristics of the Dutch—a great many indeed—they still preserved, and many of the customs of their ancestors were still observed by them; but they had also lost or given up a great many. One object of this Union should therefore be to try and revive some of those beneficial customs which they had given up. He did not mean that in this 20th century of progress and advancement they were to go back to any of those antiquated and old-fashioned customs of their forefathers. They had to live their lives abreast of the age; but among the customs they ought to see revived are some of those homely and simple ones which served to make the people of a past generation a happier and more contented class than themselves. There are also national celebrations which they had long given up, and which they ought to see revived, if only to keep alive among them the feeling of kinship with the people of Holland, who are ever ready to acknowledge their kinship. As a beginning he hoped that they would observe the Feast of St. Nicolaas on the 6th December. This was usually done by a children's fete on the eve of St. Nicolaas—December 5th. Having long lost touch with Holland they had now quite forgotten in what manner the ceremonies on this occasion were performed. But he was happy to say they had a friend in their midst just then, a gentleman from Holland, who was taking the greatest interest in their present movement, who was able and glad enough to initiate

them into the manner of procedure. Last of all, he would refer to the subject of the Dutch language, which they had now lost. It was not expected that they could all of them take up its study; but he hoped the Union would be able to encourage and promote this study among those who were desirous of pursuing it. A knowledge of Dutch, apart from the fact of its being the language of their fathers, would be both useful and profitable to them. The literature of Holland was rich and valuable, and the language itself one of the purest forms of Teutonic speech. Fortunately for them the study of Dutch among the youth of the community was in a way encouraged just then by its introduction into the curriculum of the Senior Cambridge Local Examination. Their boys and girls could not do better than in future take up Dutch at the Examination instead of French or German. The revival of national customs, the celebration of national festivals, and the cultivation of the language are, however, not the only objects which this Union is to have in view. Much was required to be done for the social well-being of their community. If this Union were properly supported, the means could be found for encouraging talent and industry by enabling promising youth, whose advancement was often retarded by the want of means, to pursue their studies and to achieve success in life. Charitable institutions among themselves were also needed for the relief of the destitute members of their community. It is a painful fact that there are such people in the community who are extremely poor, but yet respectable, and who, although suffering great privations, were yet too proud to beg. Now, it was hoped that with such aims as these the Dutch Burghers would unite and work together for the common good of their class. It was a worthy undertaking, and must appeal to all right and liberal minded people.

At the conclusion of the address the following resolution was moved by Mr. Horace de Kretser: "That this meeting is of opinion that a Union of the Dutch Burghers of Ceylon, with the object of promoting the moral, social, and intellectual well-being of the community, was very desirable." This was seconded and carried unanimously.

Mr. J. E. Christoffelsz proposed that the following gentlemen, with power to add to their number, may be appointed a Committee to frame rules, enrol members, and carry out the preliminary arrangements for the formation of such a Union, viz.: Drs. L. A. Prins and Andreas Nell, and Messrs. F. J. T. Foenander, E. A. van der Straaten, G. E. Leembruggen, R. G. Anthonisz, C. Speldewinde, Horace de Kretser, F. H. de Vos, R. A. Brohier jr., Allan Drieberg, P. H. Ebell, Edgar Schokman, W. B. Toussaint, Colin Kriekenbeek, H. P. Belling, Lloyd Siebel, W. S. Christoffelsz, Sam. de Heer, C. Albrecht, and W. E. V. de Rooy.

After this, Mr. Maurits Wagenvoort, a Dutch writer and traveller of note, who was on a visit to the Island, and who had been taking much interest in the cause, was called upon

to say a few words.

He was sorry, he said, he was more of a writer than a speaker, and he must ask his hearers to excuse his imperfect English. The Dutch Burghers as a community, he said, were not known to every one in Holland, and many of those who had heard of them knew little about them. But the people of Holland who came here would be much struck by the Burghers, and be proud of them. He himself had met many members of the community, and he was impressed by the fact that for the most part the Dutch Burghers of Ceylon were a highly honourable class of people. This is one reason why they of Holland should be proud of them. He would certainly be writing of what he had seen and heard that evening, and he felt sure that when his writings reached the people of Holland there would be a great deal of sympathy there for the Dutch Burghers of Ceylon. It is possible that that sympathy would find expression mostly in words; but yet if they were in need of funds for the purpose of furthering any of their good objects, his countrymen would not, he thought, be slow to respond. However, they ought first to endeavour to help themselves. He must ask them to excuse him for not saying anything more. As he had already told them, he was no speaker—his vocation was chiefly that of a writer.

A vote of thanks to the chair, and a few words in acknowledgment from Mr. van Cuylenburg, terminated the proceedings. But before its conclusion a letter from Dr. van Dort was read expressing regret for his forced absence from the meeting and his full and warm sympathy with the movement.

At the first meeting of the Committee, which took place on the 16th November, Dr. van Dort was elected Chairman of Committee; Mr. R. G. Anthonisz and Dr. L. A. Prins, Joint Secretaries; and Mr. S. de Heer, Treasurer; and the names of the following gentlemen were added to the Committee: Messrs. H. van Cuylenburg, E. de Kretser, L. Maartensz, Arthur Alvis, Charles Arndt, Edwin Joseph, P. D. Siebel, and J. R. Toussaint, and Dr. C. W. van Geyzel. It was also resolved to enrol as original members of the Union all those who were present and took part in the proceedings of the preliminary meeting, and others who had come forward with their sympathy and support, whom, in the opinion of the Committee, it was desirable to enrol.

Meetings were also held on the 14th December and 4th January, respectively, at which further details were discussed, and the rules which were to form the Constitution of the

Union were framed and considered.

The General Inaugural Meeting of the Union took place at the Pettah Library Hall, on Saturday, the 18th January, 1908, at which a large gathering of members was present.

The Hon'ble Mr. F. C. Loos proposed that Dr. van Dort do take the chair. This was seconded by Mr. E. de Kretser and carried unanimously.

Dr. van Dort having then taken the chair, said:

Ladies and Gentlemen,—I thank you most warmly and most gratefully for the great honour you have done me in asking me to preside on this memorable occasion over such a large gathering representing so many different sections of the Dutch Burgher community, whose social union we do cement today by entering into a mutual compact. In the name of our—in one sense common, in one sense uncommon—ancestry, and on behalf of the Committee who have summoned this meeting, let me extend to each and all present a cordial greeting, our united thanks for the ready response to our invitation, and a hearty Dutch welcome. My first duty, ladies and gentlemen, as Chairman, is to ask the Secretary to read the notice convening this meeting.

Mr. R. G. Anthonisz thereupon read the notice, which was to the following effect:—

A General Meeting of the Members of the Dutch Burgher Union will be held at the Colombo Pettah Library Hall on Saturday, the 18th instant, at 3 p.m., when the revised Constitution, of which a copy has been presented to each member, will be submitted for approval, office-bearers and a Committee appointed for the ensuing year, and such other business transacted as may be brought before the meeting.

The Chairman, continuing, said:

That being the object for which we are met here today, let me ask your permission to say a few words, first shadowing out the programme of the business for this evening, and at the same time take the opportunity of dispelling some false and absurd ideas which are in circulation with regard to the objects of the Union—whether these ideas be the offspring of ignorance, of misconception, of narrow-minded pride, or of sheer downright cussedness. As regards the business of the meeting, in the first place we have to confirm the proceedings of the preliminary General Meeting at which you appointed a provisional Committee to draft a constitution and formulate rules for the working of the Union, to be submitted on completion for your approval and sanction. Secondly, the presentation of that report by the Committee embodying the constitution and rules, which you will either accept or reject as may seem to you best. Thirdly, if the report be adopted embodying the constitution and rules, we shall proceed to the election of office-bearers for carrying on the work of the current year. As regards the report, you will presently have an opportunity of considering it. The constitution and rules have been already circulated to each and



all the members; so that I think you are sufficiently acquainted with their substance and purport. May I be permitted at this stage to say a few words with regard to the draft constitution? I would say with regard to the constitution that every sentence, almost, nay, every clause of every sentence, has been weighed and discussed, modelled and re-modelled, revised and re-revised, subjected to the closest criticism, not only of every individual member of the Committee, but of the majority of the members not belonging to the Committee, and even of some prominent members of the community who have not joined the Union, though doubtless they will do so in time. So that if the report, when it is presented to you, and the constitution and the rules do not receive your hearty approval, I shall be very much surprised and disappointed, and I may go so far as to say that I doubt you will ever exchange it for a better. (Applause.) Now that is a bit of plain speaking which perhaps savours a little of conceit and egotism. As I said before, my share in the work of the Committee is comparatively small—not much more than that of the organ-blower in the familiar story, who insisted, that the organist should divide the honours with him whenever there was any applause for any particular performance on the instrument. I am proud—whatever may be the share that I had—I am proud of my participation in the work of the Committee, and would like to say, with the organ blower: “How well *we* did it?” (Laughter and applause.) Naturally, therefore, ladies and gentlemen, I feel grieved that after six months’ hard work in constructing a scheme consistent with the principles on which this Union has been organized, so as to permit of the entrance of as many sympathisers and well-wishers of the community as are desirous of entering our fold so long as they were otherwise eligible—I feel grieved, I say, to find our objects and motives misrepresented, I may say even misrepresented purposely, by men from whom we might have expected fairer and more honest, if not more generous, treatment. Let me not be misunderstood. I have no objection whatever to honest criticism, nor even to open undisguised hostility. It would be absurd for anyone who calls himself or professes to be a social reformer, and who is therefore necessarily a critic himself, who sits in judgment on existing social conditions and declares that they are in need of urgent reform, to object to criticism; but it is the spirit of objecting to anything that is new simply because it is new, or criticising any new enterprise from a prejudiced point of view without giving the advocates of that scheme an opportunity of saying what they can on its behalf—it is that I say that is unfair and certainly unworthy of the spirit of any Dutchman or of any descendant of a Dutchman; for if I know the Dutchman aright from personal observation and long study, he is one who neither seeks a fight nor shrinks from it. If he takes a stand on grounds which he believes to be firm and his own, he will not allow himself to be knocked over or trampled down if he can help it. But neither, on the other hand, will he resort to use a poisoned weapon to gain a temporary advantage over his foe, nor resort to innuendoes and insinuations and misrepresentations to gain his object. Of course I am only referring now to such comments and criticisms as have been made regarding this Union by those of our own people who are “of our own household”, and not those which may emanate from any other quarter, which are not worthy of our notice. I should be giving these misrepresentations

sentations and innuendoes a greater importance than they deserve if I were to notice them; and yet they have served their purpose well in some instances in exciting the jealousy of some, the suspicion of others, the animosities of still others, intimidating and deterring some from joining our ranks who otherwise might have done so. I may however notice but one, and only to dismiss it with contempt. It has been suggested that our Union is intended to be a sort of cloak for the discussion of seditious or even honest political objects. Our objects are far more enlightened and sensible. If any members are desirous of discussing political questions, believing that there is any good to come from any political agitation in Ceylon, let them do so at their debating societies. (Laughter and applause.) Now, I do not see why our friends who complain either that we are too exclusive on the one hand, or not exclusive enough on the other, should not establish rival societies with similar objects and aims as ours, by whatever name they choose to distinguish them. We are only too ready to welcome them, only too ready to extend the right hand of fellowship to them so long as their objects are as commendable as ours. Is not even the Christian Church itself divided into so many sects, each disagreeing with all the rest on some minor points, but all inspired by one common spirit towards one common King? Ladies and gentlemen, have we not amongst us already Buddhist, Catholic, Mussulman societies, with objects—religious, social, literary and otherwise—who have all a common aim, but with a different criterion of membership? Why then should anyone object to certain Burgher families agreeing on a common qualification as a test by which they would recognise the badge of membership? We do not arrogate to ourselves any superior position in society by virtue of joining the Union. We do not pretend to look down upon those who are not eligible for membership. We have friends amongst those who may not be ever able to join the Union, or may be do not care to do so, with whom we have contracted ties of lifelong fellowship. Are these ties to be effectually severed simply because they cannot become members of the Union? Now, need I say more, ladies and gentlemen? Our programme sets forth clearly—as clearly as the English language will allow—the various objects we have in view, and which we hope to realise by the co-operation of the members, and chiefly by the union of moral forces in the service of the poorer classes, who are struggling here in distress, and under adverse social pressure. At a later date we shall set out more in detail these objects, and the means by which we hope to compass them. While it is well to realise that our undertaking is a great and noble one, it is well also to realise that it is only in the distant future that we can hope to see our objects accomplished to any extent. All we can do at present is to form a clear idea of the magnitude of the task before us, and having analytically examined it, to find the ways and means of grappling with it. But if that be the first step, let us also clearly understand that it depends upon each individual member, whether the Union be a success or not. It is only by each member doing his or her share of work heartily, and with a will, and in mutual concert, that we can hope for success in the realisation of the objects of the Union. And if our object be, as it should be, to perfect the organisation of the Union, let it be understood clearly that it depends on our perfecting each his own organisation first. As Carlyle says: “Social reform, like charity, begins at home.”

The minutes of the preliminary meeting held on the 12th November previous were then read and confirmed. This was followed by the Report of the Committee, embodying the Draft Constitution, which was submitted to the meeting. Mr. J. P. de Vos, in a pleasant and eulogistic speech, moved the adoption of the Report, and was seconded by Mr. Julian Fryer. The Report and Constitution were then unanimously adopted.

The next business on the programme was the election of office-bearers. The Chairman proposed that the Hon. Mr. F. C. Loos be elected president of the Union. Dr. van Dort added:

As the member in Council representing the Burgher community, as a gentleman who has distinguished himself in public life, whose career from the time that I knew him in school—and we were both together in our earliest years—and subsequently in his own profession, where he has attained the highest eminence, has shewn him not only as a model of the characteristic Dutch domestic virtues, but also of those virtues in civic and professional life which are equally characteristic of the Dutch as a model to the younger members of our community, there is no one I think, ladies and gentlemen, who is likely to perform the duties of this office more worthily than Mr. Loos. I think, however, you know him as well as I do, and I am sure you will receive the proposal with acclamation.

The motion was seconded by Mr. R. G. Anthonisz, and carried unanimously. The Hon. Mr. Loos, having in a few brief words accepted the office, was duly conducted to the chair.

Mr. Arthur Alvis then moved the election of an Honorary Secretary. He said:

A duty has been entrusted to me, and that is that I suggest to you the name of the gentleman who is considered the fittest person to be our Secretary. I may say the wish is endorsed by each and every one present. I refer to our friend Mr. R. G. Anthonisz. We have on our roll 268 members. I think that out of that number 267 will agree with me in seconding this motion with acclamation. I have pleasure in asking Mr. Anthonisz to act as Secretary.

The motion was seconded by Mr. Edwin Joseph, and carried unanimously. Mr. Anthonisz in accepting the office briefly thanked the members for the honour they had done him.

The Rev. J. A. Spaar, of Kandy, then moved the election of an Honorary Treasurer. He said:

Ladies and gentlemen, I have much pleasure in proposing that Mr. Sam. de Heer should act as Treasurer during the ensuing year. A worthier and more capable gentleman could not have been chosen. He is known as an accountant, and I am sure he will do his work to the entire satisfaction of the Union.

Mr. H. P. Beling seconded the motion, which was also unanimously carried.

A Committee, consisting of 45 members, was then elected, of which 15 were members residing at outstations. We do not give the names of these gentlemen here, as they will be found in the proper place in the list appended to the Constitution at the end of the present number of our Journal.

Before the close of the meeting the President announced that an address would shortly be given by a member of the Union, of which further notice will be given. He hoped that there would be a large gathering of members present on the occasion.

The proceedings terminated with a vote of thanks to the chair proposed by Mr. Hector van Cuylenburg and seconded by Mr. Allan Driberg.

We have now given our readers a connected history of the Union from its inception to the date of the adoption of its Constitution. This Constitution, with the By-laws passed by the Committee, and a complete list of the office-bearers and members, brought up to the date of our going to press, will be found at the end of this Journal. For the subsequent transactions of the Union and other events connected with it we would refer our readers to the section entitled "Notes of Events". Under this heading will be given in future issues of the Journal full information relating to the proceedings taken by the Committee from time to time in furtherance of the objects of the Union, and also notices of any events or occurrences which may be of interest to the members.

## St. NICOLAAS EVE, 1907.

## Children's Fete at Colombo.

THE arrival of St. Nicolaas Day (6th December), soon after the Dutch Burghers of Ceylon had initiated measures to form a Union of themselves, was taken advantage of by those resident in Colombo to commemorate the event by a children's fete on the Eve of St. Nicolaas (5th December), as the practice has been in Holland for ages past. The readiness with which a large number of members contributed towards the expenses of the entertainment, and the eagerness with which all took part in the function, bid well for this old national custom becoming a popular one among the Dutch Burghers in future. The thanks of the community are due in a great measure to Mr. Maurits Wagenvoort, our recent Dutch visitor, for the interest taken by him in the movement. But for his active co-operation in the arrangements the event would never perhaps have been *un fait accompli*. Among the ladies who took a keen interest in the arrangements, and to whose services the success of the entertainment was also largely due, were Mrs. Prins, Mrs. Edwin Joseph, Mrs. R. A. Brohier, Miss Pieters, and Miss A. van Dort; while Dr. Prins and Mr. P. D. Siebel, not to mention several other gentlemen, proved themselves a most efficient and energetic committee of management.

The function took place at the Public Hall, which was beautifully decorated for the occasion, on Thursday, the 5th December, at 5 p. m.; and the gathering, including the children, was one of the largest that ever assembled there. Two long tables, laid out with a goodly array of toys, formed an attractive feature of the display.

After all the children were placed in rows in front of the stage, Miss Pieters, standing on the steps leading up to it, explained to them the nature of the ceremony they were to take part in. She addressed them in the following words:—

My dear Children,—

I would wish to explain to you briefly why you have been called here today. This day in Holland is a very happy one to all children. For a whole month and more beforehand every child in Holland is very good, because on the 5th of December a great Bishop comes flying through the air from Spain on his white horse, descends through every chimney, and brings each child a present. He comes

always with an attendant carrying a big bag. All naughty children are put into this bag and taken to Spain, which they do not like at all. If they have been naughty, but not quite so bad as to be taken to Spain, they are given a birchrod instead of a present. This is a thing you do not know here; but in Holland naughty children are whipped with it, and that is another thing they do not like. So, for months beforehand, when any child is naughty and mother says that Sintertelaas is listening in the chimney, the child becomes good at once. Days and days previous to this the children practise songs, which they sing for Sintertelaas. If there are any children here who are brave enough to sing a song he will be very pleased, and if you are all good he will come to see you every year. Sintertelaas had heard of the Dutch Burgher Union which has just been formed. He was told there were here the descendants of Dutch people who remained long years ago, and so he asked: "Are there any good children?" I do not know whether you all have been good. He made up his mind to pay you a visit as he does the children in Holland, and he will be here directly and ask your mothers whether your have been good. He will not give presents to naughty children—that he never does—only to children who are good. He is not like the English Santa Claus, a funny man, but a very stately Bishop, whom you must receive very respectfully, and when he asks you a question you must answer him. Now I think he is coming.

Just then some knocks and the rattling of chains were heard behind the scenes, and a voice enquired: "Are there any good children here?" On the reply being given: "Yes, there are many good children", St. Nicolaas, or Sintertelaas, as he is generally called, appeared before the assembly, attired in the full vestments of a Bishop, with mitre and crook. He was accompanied by a negro attendant in a mediæval Spanish costume carrying a sack on his shoulders and a bunch of birchrods in his hand. After being received with due reverence, Sintertelaas walked down the hall, and, followed by the children, repaired to the garden outside, where a photographic group was taken by Mr. Andree, of the Hopetoun Studio. We have much pleasure in presenting our readers with a reproduction of this photograph as a frontispiece to the present number. The rôle of Sintertelaas we should mention was taken by Mr. Wagenvoort.

Next commenced the interview with the children. This was done by Sintertelaas walking down a passage opened for him between two rows of the children along the whole length of the hall, the negro servant keeping close to him, and the sweets and fruits borne in baskets by Miss van Dort and Miss Anthonisz. He went from child to child putting them questions and handing to each quantities of sweets and fruits. One or two little ones volunteered a song or a recitation.



This done, the toys were distributed, at which several ladies assisted, among them Mrs. F. C. Loos, Mrs. Hector van Cuylenburg, Mrs. R. G. Anthonisz, and Mrs. L. A. Prins.

The next item on the programme was a marionette show by Mr. Ernest van Dort, the quaint figures, the stage, and the whole get-up being his own work. This part of the entertainment was much enjoyed by the little folk, who seemed to wish that it was very much prolonged.

The Coronation Orchestra was in attendance, and contributed a select programme of music, including "Wien Neerlands bloed". It was close upon 8 o'clock when the large assembly began to disperse to the strains of "God Save the King!"

We make no apology for reproducing here a short notice of our St. Nicolaas Celebration from a number of *De Nieuwe Courant* of Amsterdam (4 Jan., 1908), kindly sent to us by the Editor.

#### SINT NICOLAAS OP CEYLON.

Onze medewerker Maurits Wagenvoort zendt ons een exemplaar van de *Ceylon Independent* met een beschrijving van een eerste bijeenkomst van de „Dutch-Burgher Union of Ceylon“ ter viering van het Sint-Nicolaasfeest.

Op die zeer zeker merkwaardige bijeenkomst, waarin onze zoo wakker voor de Nederlandsche stam en taal opkomende landgenoot behalve de rol van den goeden Sint, blijkbaar ook die van organisator met goed gevolg vervuld heeft, waren ook een groot aantal kinderen die door mej. Pieters, een eveneens op het eiland vertoevende landgenoot, omtrent aard en beteekenis van het feest werden ingelicht.

Daarna kwam St. Nicolaas onder de tonen van het Nederlandsche volkshed de zaal binnen, vervolgens werd een marionetten-voorstelling gegeven door den heer Ernest van Dort met zijn eigengemaakte marionetten en werd het feest met een concertje besloten.

Een aantal „burghers“ met onvervalscht Nederlandsche namen waren op het feest aanwezig; wij noemen van de namen slechts de onmiskenbaarsten: Anthonisz, Albrecht, Bartholomeusz, Christoffelsz, Caspersz, Driberg, De Boer, De Kretser, De Vos, De Jong, Hoffman, Huybertz, Jansz, Kriekenbeek, Leembruggen, Maartensz, Modder, Prins, Paulusz, Speldewinde, Schokman, Thomasz, Van Dort, Van Cuylenburg, Vollenhoven, Van der Straaten, Vander Gucht, Van Geyzel, Van Twest.

Elke van die families was door een of meer leden vertegenwoordigd.

Zou de tijd eens komen dat die burghers allen ook Nederlandsch spreken?

### SOCIAL SERVICE.

A LECTURE BY DR. W. G. VAN DORT

DELIVERED BEFORE THE MEMBERS OF THE DUTCH BURGHER UNION

ON THE 22ND FEBRUARY, 1908

(Revised and Abridged.)

THE lecturer introduced his subject by referring to the great world-embracing movement, which is spreading over Europe and the United States, whose object is to usher in the reign of freedom and justice and fraternity into the world, the dawn of which was discerned with almost prophetic vision by Tolstoi and Dumas thirty years ago, the former speaking of it as "the near advent of an era of human brotherhood in which the law of justice founded on wisdom and the law of love were to prevail"; while the latter characterized it as "a movement at once spiritual and humanitarian, which was to shed its quickening rays of truth to awaken and enlighten both the individual and the civic conscience of man". It is this quickened conscience—"the most potent force that exists on earth," according to the American orator Bryan, "the secret source of all the noble and heroic deeds that have immortalized the lives of men whom we call heroes, saints, and martyrs, and the inspiration of all these recent religious, ethical, and philanthropic movements which have regenerated the hearts of a multitude of people as shewn in their changed lives and changed customs, and changed social conditions"—which explains why Social Service and its allied subjects, Social Reform and Social Progress, have become the leading questions of the day; why so many thousands and tens of thousands of men and women of refinement and culture and means are daily forming societies everywhere in town and country;—Social Service Clubs, and Play-Centre Agencies, and Auxiliary Brigades, and Social Slum Settlements,—each trying to solve the knotty Social Problem in its own way, but all agreeing to sink their differences and unite to fight against their common foe, *the selfishness and greed of man*. It is among the young folk especially that the greatest enthusiasm is found in devoting themselves to the service of humanity—in carrying the gospel of human love and helpfulness to the weak, the erring, the destitute, to enlighten, uplift, and purify men, women, and

children now sunk in sloth, ignorance, and vice, to express in Social Service or (as Miss Addams, the successful promoter of the Hull House Settlement in Chicago, puts it) "to express in terms of action the Spirit of Christ, grounded on the overmastering belief that all that is noblest in life is common to man as man—that there is good in every man, even the meanest".

It is this spirit of unrest, of a "divine discontent", not to satisfy one's selfish material wants, but the soul's hunger for "the bread that perisheth not", to substitute a practical everyday "religion of deeds" in place of a "perfunctory profession of creeds"—to embody the true Spirit of Christianity in altruistic movements which will afford many and diverse opportunities for every man and woman to carry out into practical realization the Law of Love, according to his or her natural aptitudes or talents, in a Social Service founded on Justice and Love and Human Fellowship—it is this spirit which marks the dawn of the 20th century era of brotherhood, whose earliest gleams were discerned by Dumas and Tolstoi and Tennyson and Gerald Massey and Whittier and many other lovers of humanity, and which may well therefore be called "*the Spirit of the Age*".

The lecturer next went on to explain how Conscience comes to be the chief factor in this movement—Conscience or the Moral Sense—consciousness of good and evil—which, "unless it be poisoned, paralysed, or dead", must show us that it is not only unchristianlike, but *inhuman* "not to strive", as Milton enjoins

"In offices of love how we may lighten

Each other's burden, in our share of woe",

and which to the infidel question of Cain we are so often tempted to ask, sternly replies, as Mr. Buchanan, an American Socialist, forcibly expresses it: "We are our brother's keeper, and by every tie that is sacred, and by every obligation that is endearing, we are bound to study our brother's interest and to do all we can to uplift and to help him."

To the question why, if it be the duty of every man to help his fellow-man, one should not act singly, individually, but form a Union for the purpose, the lecturer would answer, simply because associated effort secures advantages which are not possible to individual effort. Concerted action means the co-ordination of numerous and varied agencies for attaining ends which have been carefully considered with the least avoidable waste of energy—the deliberate choice

of appropriate means to gain certain determinate practical ends. And such reasonable action is the foundation of all social and legislative institutions. But while it is the characteristic feature of all societies even the religious, to attain some special advantage for the benefit of the associates the principle which regulates the modern unions for social service is less the benefit to the *associates* (though even that follows indirectly in the self-development of character which all altruistic service tends to produce on those who exercise it) than the good of those in whose service they have banded themselves. And it is only when the principle of association is worked out under the Banner of Voluntary Union, under the persuasive influence of the "Thou Wilt" of the New Testament—as Goethe long ago pointed out—rather than under the imperative claims of Religious Duty—the "Thou Shalt" of the Old Testament—by the earnest and loving application of human energy in the Service of Man, and by subordinating the personal ideal to the social, that we may hope for the realization of the long-promised kingdom of "peace on earth and good-will among men".

The character of the movement recently inaugurated by the Dutch Burger Union may be said to be identical as regards its main object with the great world-embracing movement just referred to. It is based on no sentimental fad or political crochet, but it is a conscious and deliberate effort on the part of a certain number of a small community to improve, as far as it lies in their power, within their limited resources, the lot of every less fortunate or less capable brother. They are far from being influenced by any such delusion as that the salvation of the community depends on the removal of poverty and destitution from their midst—they do not indeed believe that poverty and misery could ever be abolished totally by any possible distribution of wealth. Poverty and ignorance and inefficiency, it has been well said, are *relative* terms; and until human nature ceases to be such, we must expect differences and inequalities always in society. If every wretched family now struggling in poverty and misery and want were to receive immediate relief in money, and were even provided with the means of securing material comfort for a given period, there is no doubt that at the end of that time they would lapse into their former condition, unless they had acquired in the meantime habits of industry, foresight, and thrift, of perseverance, self-reliance, and self-denial. It is not a more equable distribution of silver and gold that will

reform them, but an uplifting, and improvement of character, so that they can rely on themselves and learn to help themselves. And it is in *that* direction chiefly that the Union hopes to bring about a reform.

But the law of human ministry imposes no obligation on the individual to help in one mode rather than in another. The only rule is, "to each according to his needs, from each according to his capacity", *i.e.*, his means, his gifts, his opportunities; and indeed many will esteem it a *privilege* rather than a duty to observe it. It has been well remarked that "*opportunity for service* to the poor is a *boon* conferred on the rich and prosperous". Nor is such service only what money can render, or what only the rich can afford out of their abundance. The humblest can render service of some kind, were it but the sacrifice of an hour of their time once a week, *e.g.*, to teach the children of the poor some useful art or accomplishment he or she may know, as proved by the wonderful results obtained by Social Service agencies in England and America. Even the smallest service is true service when rendered *cheerfully*; and, as Frederic Harrison has well said, "not a cup of water that we give to an unknown sufferer, or a wise word spoken in reason, but has added a streak of happiness and strength to the world".

Social reform, however, must begin *at home*. The community is but an extension of the family, as the family is of the individual; and if we would improve the community, we must begin by improving ourselves. That society is a moral organism is no mere metaphor, as Dr. Abbot has shewn in his "Advancement of Ethics". It is literally and scientifically true. It not only shews that *reciprocity of means to end*, of cause to effect, in the relation of the members of an organization to the including organism—(here of the social units to society)—which Kant considered the *essence* of an organism, but the further relation of a double life which each unit has to live, if it would maintain a healthy existence—*viz.*, an *immanent* or egoistic life, partly to itself, and an *exient* or altruistic life, partly to another, *viz.*, the organism. And Society has in the same way to live partly to itself (*i.e.*, to all its component parts), and partly to a higher organism of which itself forms an organ, *viz.*, all humanity. There is exactly the same relationship between Society and its constituent members as between the body and the individual cells of which it is composed. Each cell has to conserve its own life; but unless it also contributes to the maintenance of

the general life, it must decay and die. So too the body has to preserve its life, *i.e.*, of all its component cells at each moment of its existence, by securing a due harmonious relationship of all their functions, but always in view of the race to which it belongs, to secure the highest degree of health and development attainable; or in the struggle for existence it will fall out and perish. It is in this *reciprocity* underlying the organic constitution of all life that Dr. Abbott places the scientific and philosophic foundation of all ethical theory; and, in my humble opinion, there has been no more valuable contribution to ethics than the lucid exposition by which he makes reciprocity the principle which explains with equal clearness both physical and social organization. The double life of the cell becomes transformed into the egoistic and altruistic life of the social being, and the reciprocal life of organs and organism changes into a harmonious relationship between the personal ideal and the social ideal. And just as physical health—Nature's ideal—follows the observance of Nature's laws, and disease their neglect or violation, so surely does Social Health—*i.e.*, a harmonious relationship between the various classes and members of society—indicate that we are on the right road to progress and development, just as social evils and social disorders point to a disobedience of Nature's laws and the punishment which follows it. With this principle to guide us there is no need for worrying ourselves with the disputations and speculations of the various schools of ethics as to what is or what is not right conduct, what is or is not our duty. Right is nothing more or less than conformity of conduct to the reciprocal relation between society and the individual; and the reason why one should or should not do anything must be determined by the effect of such conduct on the *health—the material and moral well-being*—of society. Now, this reciprocity of ends and means, this living harmony of organs and functions in the person and in society, what is it—asks Dr. Abbott—but *justice*? Justice whose ethical formula is the ancient *sum cuique*—"to each his own"—or better still the golden rule first enunciated by Confucius, 500 B.C.: "What you do not want done to yourself, do not to others"; or its Christian equivalent, which enjoins not merely the abstinence from wrong doing, but the positive duty of doing good. But such justice, as the author duly remarks, must first be willed *subjectively* by the individual—"the loftiest standard of integrity, honor, benevolence, justice, and wisdom

must enter into and inspire *the individual*" before it can be conformed to *objectively* by the community; "otherwise the end of objective justice, the true social ideal, cannot possibly be realized".

To the question why, if the movement in which we sympathise is a humanitarian one, we restrict our efforts to our own community, the lecturer would reply, simply because we aim at something "tangible, practical, definite, *to begin with*". When we have gained experience enough, we can extend our sympathy and labours to a wide circle—to the members of allied communities—to all humanity it may be. As Mr. Edmund Burke truly remarked in his great work on the French Revolution: "To be attached to the sub-division, to love the little platoon we belong to in society is the first principle (the germ as it were) of public affection. It is the first step in the series by which we proceed towards a love for our country and for mankind."

[The subject of social evils, their causes, and proposed remedies was next gone into; but we have space here for the following extract only:—]

"Leaving the complexity and mutual reaction of the various causes of social evils aside as too difficult a problem to be unravelled now, I may briefly mention the four chief causes recognised by Dr. Brinton in a recent article on Natural Diseases contributed to *La Revue*, viz.: (1) Insufficient food; (2) Poison, like opium and alcohol; (3) Mental causes or nervous shock during wars, pestilence, &c.; (4) Social evils which may be classed under the term sexual perversion. But strangely enough he makes no mention of the most widespread, the least defensible, the most pernicious of all causes, both to the individual and to society, namely, the *universal craving for luxury*."

The common popular misconception of the word, as signifying something only within the reach of the wealthiest classes, was then exposed, and luxury defined as "consisting in nothing more than the consumption of whatever has cost great labour (and that generally of a specially rare order) to produce—necessarily therefore costly—but which at the same time only satisfies a *spurious and artificial want*, so that it often happens that the very same people who condemn luxury in others, meaning thereby something which is beyond their means—a motor car, a diamond necklace, or a costume by Worth, for example—may be at the very

time indulging in all sorts of luxuries themselves, whether it be in jewellery, or dress, or equipage, or lavish entertainments, or expensive food and wine. According to M. Emile de Laveleye, this fondness for luxury may be traced to three chief sources, viz., vanity, sensual gratification, and the love of ornament; and the same author shews how much women especially are to blame for this childish desire to attract admiration, not by their personal charms or natural graces, but by means of costly dresses, discarded almost as soon as they are worn in obedience to the dictates of a constantly changing fashion, and by loading their persons with the most meretricious ornaments, ribbons, and laces and jewels and feathers, like any semi-savage Negress or Otaheitan belle. It was not so, he says, in times of classic antiquity; not so in the early Christian ages, when elegance and simplicity in dress characterised a correct feminine taste." But luxury, which is based on pride, vanity, ostentation, or the wish to distinguish oneself, to appear of more importance than others, to attract the admiration of the vulgar crowd who fancy that wealth indicates happiness or power, the lecturer pointed out, is by no means confined to the fair sex. Men are just as foolish, just as childish, in respect of their fondness for the things which gratify the senses: in the pleasures of the table and in vain show they are far more culpable.

"That the love of luxury is demoralising and enervating, that it destroys manly energy by fostering a taste for mere sensual enjoyment and a pride in mere frivolity, that it quenches that spirit of self-sacrifice without which no society can exist, that it establishes a habit of foolish and wasteful expenditure among the rich and sets a bad example to their less prosperous associates, that it diverts the forces of labour from their proper channels to supply spurious needs, and excites the envy and hatred of the poorer classes,—all these" he remarked are "the stock themes of the sages of antiquity and the Fathers of the Church no less than of modern sociologists and earnest Christian preachers, with which I am sure you are pretty familiar, and need therefore no emphasis from me. If I have dwelt on this subject at too great a length it is because I am convinced that there is no cause which has ruined so many Burgher families during the last half century as this fondness for luxury, this craving for vulgar admiration, which tempting them gradually to live beyond their means, always in the hope that fortune would favour them in the future, has forced

them at last to run hopelessly into debt, and sometimes to compromise even their good name in their efforts to extricate themselves from ruin. I can at this moment recall, as I daresay most of you too can, the names of some dozen or more prominent members of our community who during their lifetime earned incomes of over £ 1,000 a year, but who at their death, and sometimes long before, squandered all their means in foolish extravagance, (for which I fear their wives and daughters were often mainly responsible), leaving their families penniless and destitute. It is not only that they frittered away, in a foolish display of vanity and pride, resources which might have been utilized in a wise and prudent provision for the future, but their example, during the tide of their prosperity, had been pernicious to others brought within their influence, while their own bankruptcy and ruin have only added to the heavy burden already borne by their relatives and friends."

The speaker next proceeded to consider the methods by which it was proposed to compass that section among the first three of the objects of the Union most nearly related to the subject of his address.

The first thing the Social Service Committee resolved to do was to register the names, social condition, resources, &c., of such poor Burgher families as might be recommended to the Committee as deserving of assistance, with a view "to ameliorate the condition of these families, their moral even more than their material condition, by such means and agencies as would enable them, and their children especially, (by being helped to acquire habits of thrift, industry, integrity, and self-reliance) to help themselves, and even ultimately to be a source of help to others. It was mainly through the instrumentality of the children of these poor families that it was proposed to reach their parents. For, as the lecturer remarked, "the great lesson that social reformers have learnt from all their experiments during the last half century was that the adult members of society—of its lower strata especially—cannot be improved by pecuniary relief only, or made moral and virtuous by any amount of preaching or teaching. But with children who had not yet acquired vicious immoral or bad habits, who can be taught and trained to good and useful and self-helpful ways of thinking and living, there was every reason to hope that by a proper course of education their character could be improved, and themselves rendered useful and self-helpful members of

the community, and through their influence their parents as well."

"Most of these children were not hereditary paupers, that is to say their parents or grand-parents were not paupers themselves, but became so by the misconduct, reckless, or vicious habits, or illness of their parents, who once thrown out of employment, could gain no living except by begging or dishonesty, and so taught their children to beg. To prevent such pauperism from becoming hereditary, to rescue the children of the poor from becoming wedded to pauperism, should be the first care of the members of the Union if they would improve the character of the community. This can only be done by a wisely directed system of education and training—not by following the utterly absurd and mischievous system which prevails in our primary, and even in our secondary schools, in which the sole aim seem to be to create a conventional type of mind, crammed with precisely the same stock of useless knowledge, trained to perform the same set of functions without regard to individual differences of mental constitution, capacity, or aptitudes. It is an admirable system no doubt for providing Government and mercantile firms with cheap clerks and petty account-keepers—"literary proletarians" as they have been wittily called—but wholly destructive of individual initiative and original talent. Why should not some of these poor children be trained for the Mercantile Marine Service, for example, as is done with thousands of foundlings and orphan children in Dr. Bernard's Home for Boys? Why should not some of them be apprenticed to artisans to become carpenters, blacksmiths, tinkers, masons, &c.? At the present moment in Canada, where thousands of emigrant clerks and accountants and university men fail to find employment in the new settlements that are constantly being formed there, a carpenter is paid £1 a day, and other artisans similar wages; while in Australia, the *minimum wage* for any artisan is 8 shillings (or Rs. 6) per diem. But leaving aside the subject of the economic value of existing systems of education, it is to be hoped that in any scheme that may be organized for the education of the children of the poor, the Kindergarten System or the newer Work and Play System which has almost superseded it, be adopted, since practical experience has shewn it to be the best to reclaim children inured to habits of idleness and uncleanness and disorder, and to teach them habits of sustained endeavour—of patience and perse-

verance and self-control, to bring out whatever qualities any child possesses of originality and versatility, by the dexterous methods which form part of this system, and to develop the home affections and love of all that is beautiful and true and good. Such educational work can only be undertaken by those who have learnt the system and have an aptitude for imparting it, and they, it is feared, are very few in our midst; but is it impossible for some of the lady members of the Union to acquire a sufficient knowledge of it from trained teachers for the sake of teaching these little ones, of saving them from a life of sin and crime and degradation? Is it not worth the little sacrifice of time and trouble such a task may involve? Can the Christian law of love which so many profess with their lips be better exemplified than by such service to the poor—a service which means not only the salvation of the souls of others, but one's own; for as Christ said: "He who loses his life" that is, shall devote his life, for my sake (that is in my service, in the service of poverty, "the bride of Christ") "shall save it."

"Older children might be formed into clubs or brigades to meet at some convenient centre under the guidance of some of the lady members of the Union, once a week or oftener, where they could be taught musical drill, and physical exercise, according to Miles, or Leng's System, which needs no cumbersome gymnastic apparatus for its practical and efficient methods. Moral instruction may also be conveyed to them at these meetings in the form of short addresses or stories embodying some moral lesson, e.g., fidelity to truth, love of home, obedience to and reverence, and love of parents, unselfishness, moral courage and other virtues.

"Other classes may be formed to be taught reading, singing, recitation, &c. Still others to be trained in useful or remunerative kinds of manual work e.g., type-writing, short hand, telegraphy, photography, needlework, crochet work, fret-work, drawing and modelling, &c., so as to enable them to earn a living for themselves. Boys might be taught various kinds of mechanical work by arrangement with the Managers of the various Industrial Schools in the Island, or the Superintendent of the Government Factory.

"In harmony with the Work and Play System—the results of which were reported, at a recent meeting presided over by the Archbishop of Canterbury in London, as "truly wonderful in their effects on the slum children," and which in New York have produced such good results that no less a sum

than \$228,000 is annually devoted by the Municipality to further this movement—it is proposed that some form of recreation or entertainment be associated with the work of teaching, e.g., magic lantern exhibitions, vocal and instrumental music, games and refreshments, &c.

"Whenever the adult members of these families can be induced to attend evening classes systematic courses of practical lectures could be organized—to embrace such subjects as first aid in accidents and emergencies, hygiene, nursing, food and feeding in health and during illness, plain cookery and cookery for invalids, &c.—under the direction and supervision of the lady members, who together with volunteers from among the wives and daughters of the male members will first form themselves into a teaching class, who will be instructed by the medical members of the Union, to qualify themselves to disseminate the knowledge so acquired among the poorer members of the community outside the Union.

"As to the other objects which will engage the attention of the members of the Union in connection with the Social Service Scheme referred to in section (c) of the Constitution, one is clear enough, the selection of deserving poor lads for special help in their education; the other, the extension of charitable relief, it is proposed, should be, as a rule, in the form of *loans*, repayable without interest, in instalments spread over long periods of time, in order to lessen as much as possible the sense of pauperism and dependence on the Union for charity, and to stimulate the recipients of such bounty to habits of industry and thrift; as, excepting in extremely necessitous cases, it is not intended to continue rendering such help to the same individual where no effort has been made to repay the original loan. To provide families who receive such assistance with the means of emerging from this state of pauperism, as well as to enable them to save some amount of money, however small, towards a future repayment of the loans received, it is proposed to establish at various centres a sort of workshop, where needlework and other remunerative work can be distributed to these families under the supervision of some of the benevolent lady members of the Union.

"To purchase the various kinds of apparatus, utensils, teaching appliances, books, &c., to provide for the complete education of deserving lads, and especially to relieve the necessities of destitute families; it is obvious we need funds; and already a by-law has been passed empowering the



Committee to create a special fund for the purpose. In appealing to you then who are assembled here today for help, and indeed to every right-thinking member of the Union whose generous and humane instincts have not been crushed by the cursed selfishness and greed for wealth to which our present anomalous social position is mainly due, I am sure I do not appeal in vain.

"Can any cause be more deserving of your sympathy and help? Is it possible that any member of the Union can calmly and coldly think of the physical misery in which so many poverty-stricken families are plunged, of the wretchedness of poor widows and helpless orphans doomed to lifelong suffering on account of the reckless, improvident, or even vicious habits of those whose duty it was to provide for their support, but who cruelly abandoned them to the mercy of fate; of the tedious prolonged misery to which innocent children are doomed, who are born with some hereditary taint of disease of body or mind derived from parents who ignorantly or consciously defied the law of nature; or even the more pitiable cases of those who, born to absolute poverty and ignorance, have not had the same measure of light to be guided into the right path, or strength to keep from falling, as you or I who have been more highly favoured, and are yet conscious of our weakness and faults;—of men and women who are forced by cruel fate—nay, by the neglect of society, of their own kith and kin, who are selfishly absorbed in their own sensual gratifications, to pass their lives in one dull round of care, "their brains bemused", to quote Fred. Greenwood's graphic language, in speaking of slum life in London—but equally applicable here—"hearts half-numb, their days a mire-track in the struggle for food,—what natural joys do spring up in the mire crushed in it before they have time to bloom,—dear ones suffering near them, dying before them, dead and lost." Is it possible, I ask, that anyone who is not utterly selfish can resist an appeal for help to give these poor souls a chance of life, of freedom from physical suffering, of freedom from the dread of sickness and want, of freedom from mental anxiety worse than any bodily pain? I do not appeal to you merely as Christians who profess a creed whose fundamental principle is love to one's neighbour measured in extent and intensity by the love one bears to oneself. I do not even urge the claims of the poorer members of every community on

those who are more fortunate, more prosperous, more comfortable—as a moral duty, founded on justice, on that reciprocal relationship between the individual and the social group to which he belongs, which I have already referred to—I simply point to the Constitution of the Union which you are bound in honor to maintain; and it would be nothing but the meanest hypocrisy to pretend that we have the main object of the Union, as set forth prominently in its programme, at heart, and yet close our ears or our purse strings as soon as we are asked to testify that it is no lip-service, no simulation of fraternal love that we so ostensibly profess. I feel sure indeed that no such appeal is needed, that you are not only quite conscious of your obligations, but would forestall any appeal for help if possible, if only you knew what help was needed and how you could render it.

"Well, I have already stated what we most urgently need to start with in this work of Social Service. Books, instruments and apparatus for teaching and training the young, some of which, *e.g.*, a magic lantern, a set of photographic apparatus have been already promised. Now who will come forward with similar gift or loans, if they prefer it, of sewing machines, typewriters, fret-work machines, lace-making machines, grammophones, or other musical instruments—or with liberal donations in money to enable us to purchase them? Apart from such donations, however, we propose to create a fund by asking every member to devote *at least* one cent a day from his earnings—a small enough amount in all conscience, not more than 30 cents a month, an amount which can cost no real self-denial, as most of us *daily* fritter it away in a few cigars, a cup of tea at a restaurant, in rickshaw hire on an idle visit, a few post-cards, &c. It is but a trifle, and yet if every member of the Union were to contribute that and no more—though I feel sure that there are a great many whose charitable heart and generous instincts will repudiate such a narrow restriction—we may reckon on being provided with at least Rs. 1,000 a year.

"But it is not money alone that we want, or useful gifts which will save us as much money as their intrinsic value represents. More than money we need warm and sympathetic hearts and willing hands to carry on our work, and it is to the Lady Members of the Union, and their lady friends who will also ultimately join the Union, that we look, and I am

sure not in vain, for their valuable co-operation and kindly help. Everywhere, in the United Kingdom, in the United States, in Holland, it is they who have shewn the greatest enthusiasm for this holy work of saving and redeeming the poor, the suffering, the fallen; it is they who have achieved the noblest results under their proud banner of "The Union of those who love in the service of those who suffer". The largest and most successful of the Slum Settlements—that known as Hull House, in Chicago—is presided over by Miss Addams, who is assisted by a numerous band of ladies, who have voluntarily abandoned the pleasures of society to devote themselves to this philanthropic work. The very first of those admirable agencies created to brighten the lives and enlighten the minds and purify the hearts of the ragged children in London was the Passmore Edwards Social Settlement, of which Mrs. Humphrey Ward is the leading spirit; and her example has been followed by a good many ladies who have been instrumental in furthering the movement in various other centres. The President of one of the widest and most flourishing philanthropic institutions in Holland—The Society for Public Good—is at present, and has been for I believe several years, a Lady Doctor, whose name, I regret to say, has escaped my memory. Apart from the consciousness that in thus rendering service to the weak, the erring, the unfortunate, they are engaged in a noble work, the practical realization of the highest law—the Law of Love—again and again have some of these ladies testified to the revitalising and spiritualising influence of this work on themselves—in the knowledge they obtain of human life under varying conditions, in the mental culture and mental discipline they acquire in fitting themselves for their work as teachers, at the same time that their affections are enlarged and their sympathies stimulated to draw the members of Society more closely together and unite them in bonds of mutual understanding and fellowship. Now who will enlist in this work of making others happy—"of scattering the seeds of joy and hope which by and by will spring up and blossom into beauty and fragrance where now all is darkness and despair"; or in the words of George Eliot—

"reach  
That purest Heaven, be to other souls  
The cup of strength in some great agony,  
Enkindle generous ardour, feed pure love,  
Beget the smiles that have no cruelty,  
Be the sweet presence of a good diffused,  
And in diffusion ever more intense."

Allow me now to sum up in a single sentence nearly all of what I have been laboriously trying to say for the last hour—and which has been adopted by the Young Women's Brigade in England as their motto—TO LOVE IS TO SERVE, AND TO SERVE IS TO SAVE.

## THE DISUSE OF THE DUTCH LANGUAGE IN CEYLON.

[BY R. G. ANTHONISZ.]

ANYONE with the slightest knowledge of the etymology of names would be struck by the large number of Dutch surnames which belong to Ceylon families. From this circumstance strangers who visit the Island, and more especially the Dutch, naturally expect to hear the language of Holland still spoken in the Island. But it will be soon ascertained that not more than six or eight individuals among a community which counts some thousands could make any pretence to a knowledge of the language—a knowledge sometimes of the barest rudimentary character. At the same time this discovery is made the travelled stranger would also note, on the other hand, how many of the racial characteristics of the Dutch are still preserved by these people. Not only in type or form of face and figure, but also in those peculiarities of character, expression, and movement, often difficult to describe or define, these Ceylon Burghers, here referred to, bear unmistakeable traces of their Dutch descent. How then a people of whose racial origin there can be no question should be almost entirely ignorant of the language of their forefathers is a problem that has long puzzled, not only strangers to the Island, but also its long residents and inhabitants. This problem would seem to be the more difficult to solve in view of the fact that, while the Dutch language has thus

almost entirely disappeared, Portuguese, which was introduced into Ceylon about a hundred and thirty years before the Dutch came here, has been in continual use now for well nigh four hundred years, and is still spoken in a debased form by certain classes of the people, although of the European race to whom it belonged scarcely a trace now remains.

It will be seen, however, when the subject comes to be more closely examined, that the existence of this former language was the cause, above all others, of Dutch having failed to take a permanent place among the languages introduced into the Island. It will be seen that from first to last it had to maintain an unequal contest, against severe odds, first with Portuguese, and next with English. The nature of the contest in the two cases was different both in character and circumstances; but the ultimate result, viz., the retirement of Dutch from the field, may be traced to the combined influence of both adversaries.

It will be necessary in this inquiry to go back to the time when the Dutch first came to Ceylon; for we find in the circumstances then existing, and in the social organization which followed upon those circumstances, the key to the solution of the first part of our problem, namely, the survival of the colloquial Portuguese among certain classes of the people, after the lapse of nearly four hundred years, whereas Dutch, as a domestic language, has been entirely lost by the descendants of the Dutch who settled here in the course of the next century and half.

It is a recorded fact that in the towns and strongholds which the Dutch took from the Portuguese there were not only a large number of Portuguese women, both of pure and mixed descent, with whom many of the Dutch intermarried, but there were slaves and domestics, chiefly of African and Indian descent, whose language was a form of Portuguese more or less corrupt. The early Dutch settlers then who came to live with and among these people had to acquire their language. It was the language used for all domestic and ordinary purposes. When, after this, from time to time, Dutch men and women arrived from Europe, they were in their turn compelled to learn the prevailing language, a language the acquisition of which was rendered remarkably easy by its liquid sounds, its freedom from grammatical restraints, and the facility with which it lent itself to the absorption of words from other languages. Dutch children born in Ceylon

learnt it from their nurses, and used it as a home language with greater freedom than their mother-tongue. It became in fact to a great extent the domestic language in Dutch households. It is not to be supposed that this widespread use of Portuguese, to the exclusion of their own language, was viewed with unconcern by the Dutch themselves. Their strong national spirit was decidedly opposed to this alien linguistic influence. But no attempts, if any were made, to stem the tide, appear to have proved effectual. A voice raised here and there in domestic circles to wean the children from the inclination to speak Portuguese in preference to Dutch could do little in a general way; nor did the Dutch schools prevent to any sensible degree the use of colloquial Portuguese in the nursery, the kitchen, the workshop, the market, and the street. The contest for mastery between the Dutch and Portuguese languages in Ceylon only resulted in a compromise. While Dutch became the spoken and written language of polite society, the language used in the office, the platform, and the pulpit, a form of Portuguese, in which a large proportion of Dutch words had found admission, mellifluous in articulation and forcible in expression, was used as the medium of conversation in familiar gossip and in the most intimate relations.

This is the state of things that existed here when the English arrived in the last years of the eighteenth century. The contest now became one between Dutch and English; but it was destined to be a short one. The position which the hybrid Portuguese was to occupy had been, as we have seen, long settled. It was now a question which was to be the language of polite society among the future generations of the Dutch Burghers of Ceylon—Dutch or English. The Dutch families which remained in Ceylon after the capitulation, of whom there were a considerable number, perplexed in their minds as to whether they were to continue to live in the Island and await the issue of political events, or transport themselves at once to Batavia, had, during the first ten or fifteen years of the British rule, little mind and less means and opportunities to look after the proper education of their children. A few schools were still maintained by the Dutch Consistories; but the men employed in these institutions were apparently ill fitted to their task. They were mostly remunerated by the very inadequate fees which were paid by the pupils, and had, many of them, to pursue other employments to realise a sufficient income for their maintenance. The methods of teaching were of course

crude and unsystematic, so that the knowledge imparted was of a most imperfect character. A horn-book or primer published in Colombo during this period conveys some idea of the primitive manner in which it was attempted to convey the knowledge both of letters and of Divine truth to the infant mind. Rhyme and doggerel were used to help the memory, of which the following may be cited as a specimen :

Men moet in't A. B. C., eerst wel zyn onderweezen,  
Eer men in eenig Boek iets spellen kan of leezen.  
Al wie in's Heeren Naam begint  
Die word een Godbehaaglyk kind :  
Hy helpe ons vroeg ende laat  
Tot all' ons werk ten eynde gaat.

These schools, as already stated, were chiefly under the control and management of the Dutch Consistories ; but there were a few private schools as well. That the liberty to carry on these private schools had come to be somewhat abused is proved by the fact that the British Government in 1799 found itself under the necessity of passing a law to the effect that "no person shall be allowed to keep a school without license first had and obtained," and that, in the issue of this license, "particular attention was to be paid to the morals and proper qualifications of the persons applying for the same". In the meantime the Consistorial Schools came under the general supervision of a functionary appointed by the British Government with the title of Principal of Schools. The first person who filled this office was the Revd. James Cordiner, author of the well-known work on Ceylon. Although he does not appear to have taken any direct measures to suppress the Dutch language, it is manifest that he gave it no encouragement. The English had naturally no love for the Dutch language, and their proverbial repugnance to "Double Dutch" can hardly be said to have favoured the spread or maintenance of that language in a land which they were to govern after their own methods, and for which purpose it was necessary that English should be the medium. By a Proclamation dated 20th August, 1801, the Dutch language was abolished in the Courts of Law, which necessitated all those employed in these departments acquainting themselves with English. It was in Mr. Cordiner's successor, the Honourable and Venerable Dr. Twistleton, that the Dutch language here found its most strenuous opponent. He was a son of Lord Saye and Sele, a typical specimen, it may be said, of the eighteenth century parson of high birth and position, a man of the world, to whom the Divine calling was more a matter of convenience

than a sacred profession. After filling, from time to time, in conjunction with his clerical duties, such secular posts as Provincial Judge of Jaffna and Sitting Magistrate of Colombo, he found himself, in 1807, Principal of Schools, with authority over the educational work of the Dutch Consistories. Considerable is the correspondence which passed between those bodies and himself ; and, that he was strong enough to carry out such changes as he thought desirable, is abundantly clear. He had made up his mind that the Dutch language must be suppressed, and he lost no opportunity in taking measures to effect this object. Writing in 1813, with reference to a school which the Dutch Consistory of Colombo proposed to establish, he says : "At first I was apprehensive that this projected school was for the purpose of perpetuating the Dutch language in Ceylon, a language which I think ought not to be encouraged here, but on the contrary should be allowed to die away."

While such was the influence at work in official quarters, the national spirit continued to shew itself, if even in a feeble manner, among the people themselves. They seemed to be as keen that their language should survive as the authorities were determined to let it die away. Dr. Twistleton, writing on another occasion, complains as follows against the Revd. Mr. Palm, the Clergyman of the Dutch Church at Wolvendaal : "I must also observe that since the appointment of the Revd. Mr. Palm to the Dutch flock I understand he has excluded from communion all those of Dutch extraction who are not conversant in the Dutch language." One is very much struck by the pathetic picture that is here presented. Matters must indeed have arrived at a forlorn state when the pastor of the church had to thus use his influence to prevent the rapid disappearance of the national tongue.

Up to the Peace of Amiens in 1802 the only Dutch who departed from Ceylon were the few prisoners of war, who did so under compulsion. The civil servants and their families and the great bulk of the people still remained in the Island. From this date a slow exodus began, and continued up to the year 1807, when the last opportunity was offered to these, now almost impoverished families, to remove themselves to Batavia. The Dutch Government offered them a free passage, but were not in a position to give them a general assurance of employment on their arrival there. The British Government in Ceylon, by their Agents in the various towns in the Island, had to call for lists, 1st, of those who were prepared to go away, and 2nd, of those who decided to remain, and, in

the latter case, also, for the reasons for the decision. This is hardly the place to comment on the painful position in which the Dutch families now found themselves, divided between the desire to accept their country's offer and the reluctance to break away from the ties which bound them to this Island. The greatest disquiet prevailed, as the time allowed to make the choice was comparatively short. At last, pressed by the Government to decide one way or the other, a number of them sent up their names, with those of their wives, children, and slaves, as being ready to leave in one or other of the two vessels then lying in the harbour. About an equal number excused themselves on various grounds. Some were too old to change their domicile and to travel beyond seas, some had no time to put their affairs in order, and, in one case, "the creditors would not let him depart"! So great was the uncertainty before them that in a short while large numbers of those who had decided to go away declined to do so upon further deliberation. Of those who now took the oath of allegiance to King George III. some obtained employment under the British and set themselves to acquire a knowledge of English. It followed, as a matter of course, that not only promotion and advancement in the service, but even continuance in office, depended largely on the extent of this knowledge. One or two of the Dutch gentlemen who received appointments acquitted themselves so well that they rose to important positions. The cases may be mentioned of Mr. Joan Gerard Kriekenbeek and Mr. Cornelis Arnoldus Prins, *Boekhouders* in the Dutch Company's Service, who, at different times, acted in the office of Advocate Fiscal (now Attorney-General) under the British. Captain Schneider, of the Dutch Engineers, became Land Surveyor of the Colony, an office which corresponded to that of Surveyor-General at the present day. These, and others who had devoted themselves to the study of English and thus got preferment, set an example to the younger generation of the Dutch, which they were not slow in endeavouring to follow. Every opportunity was sought for acquiring a knowledge of the new language; and, it is easy to explain how, in the eagerness to learn English, and in the scramble for Government employment, the cultivation of Dutch was neglected. It remained in general use among those who had been under the rule of the Dutch East India Company, and afterwards among their immediate descendants. But the decline of the language had set in, and, although it lingered even up to our own day, with the older generation

of Dutch Burghers now passed away it was for a long time looked upon as a half forgotten relic of bygone times. English had now entirely superseded it as the language of polite society.

Whilst this change was being effected in the direction pointed out, the use of the familiar Portuguese was in no way restrained. It continued to be the colloquial language in the households of the best Dutch families. The introduction of English had in no way affected it, as it had never brought into conflict with it. The following case may be mentioned to shew what a strong hold it had in the domestic circles of the Dutch. Most of the Dutch Burgher families have preserved among old papers and relics, a manuscript book in faded ink called a *Stam Boek*. It is a record of domestic occurrences kept by the head of the family, sometimes handed down for several generations. Often the regular record of mere names and dates was varied by short narratives of events of more than ordinary interest to the family. In one of these *Stam Boeken*, still carefully preserved, there is a pathetic narration, by a father of an interview he had with a beloved daughter at her deathbed. The record is of course kept in Dutch. After stating, in that language, the fact of his being summoned to the bedside, and having given expression to his feelings of grief on the occasion, he proceeds to set down the very words which passed between him and his daughter. *The whole of the interview was in Portuguese!* So also was the conversation between him and his wife on the same occasion. It may be mentioned that the gentleman had been an officer in the Dutch Army, and his wife was a Dutch lady of the highest class born in the Island, while the daughter was married to a European of a titled family.

Curiously enough, this language, which the Dutch people of a past generation found so difficult to dislodge, has now entirely disappeared from the households of their descendants. The Dutch Burghers of the present day, with the aid of improved systems of education, have completely weaned their children from any inclination to speak it; and, to the younger generation of the Dutch Burghers, Portuguese, in any form, is a wholly unknown tongue. It still prevails in the Island only among the people described by the Dutch as *ambachtslieden*, a class which, by the literal translation of this term, into English has come to be known amongst us as "mechanics".

This is but a brief sketch of the various influences at work during more than two hundred years, under which the

Dutch language has at length completely disappeared from Ceylon. Had it not been for the previous introduction of Portuguese, and its widespread use in the Island at the time it came under the sway of the Netherlands East India Company, Dutch would probably have taken deeper root as the domestic speech of the Europeans and their descendants; but what its fate would have been after the arrival of the English is a matter upon which more than one theory may be offered. After the first decade or two of the British occupation the Dutch people in Ceylon lost nearly all touch with their friends in Holland and Java. In the absence of any intercourse between them, and there being thus an end to the importation of new books from Holland, the language would probably have been gradually robbed of its literary character. It would have continued to be the domestic language of the Dutch Burghers, who would naturally have clung to it with a devotion which Portuguese could not inspire in their breast; but we should then perhaps have witnessed a state of things somewhat akin to what had taken place in South Africa. We should then have had, instead of the corrupt and hybrid Portuguese, a debased form of Dutch, perhaps almost as corrupt. On the other hand, considering that the Dutch people in Ceylon were, unlike the Boers of South Africa, a town people, living a civic life under educational influences, the use of the Dutch language may have induced them to maintain a communication with their kinsfolk in Holland and Batavia, which, most likely, the loss of their language compelled them to break. This intercourse would have kept alive in them more of the spirit of their ancestors and a constant consciousness of their origin. There is an old saying: "He who knoweth not whence he came careth little whither he goeth"; and the knowledge of ancestry and of racial origin has often proved to be one of the most powerful motives for emulation and virtuous conduct in individuals and in peoples. The character of the Dutch is too well respected and their achievements as a people too well known for such a consciousness not to have had the most elevating effect upon the individuals of the community. Under the British rule, where they have had the fairest opportunities for their moral and social advancement, such a spirit and such a consciousness would assuredly tend to inspire them with high and noble aspirations and to arouse in them a proper sense of their duties and responsibilities towards themselves and towards the state.

The subject of the loss of their mother-tongue by the Dutch Burghers of Ceylon is one, therefore, that opens a wide field for speculation. Whether it would be ever possible to revive it, and to what extent, and, if so, whether this would be useful or desirable, are questions which cannot be entered into here. Whatever claims the Dutch language may have on the community on sentimental or other grounds, the study of English and proficiency in it must always demand a large share of their attention. It is amongst the greatest privileges which the English rule has brought to them, that they have been made acquainted with a language the knowledge of which has opened to them the choicest and richest productions of a literature that stands foremost amongst those of Europe.

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**LIST OF SOME OF THE FOUNDERS OF  
FAMILIES WHICH SETTLED IN CEYLON  
FROM EUROPE DURING THE DUTCH  
ADMINISTRATION A. D. 1640—1796.**

[COMPILED BY F. H. DE VOS, ADVOCATE.]

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- ALTENDORFF, Marten Lodewyk; born at Berlin. Arrived in 1730, in the *Hogerswilde*. Living in Ceylon *circa* 1730—49.
- ANDREE, Frederik; born at Sille. Arrived *circa* 1759. Living in Ceylon 1759—84.
- VAN ANDRINGA, Olke; born at Enkhuizen; son of Frederik van Andringa and Jantje de Vries (married at Enkhuizen, 16th February, 1743). Arrived *circa* 1770. Living in Ceylon 1770—1801.
- ANTHONISZ, Abraham; born at Amsterdam; son of Abraham Anthonisz and Magdalena Du Pré. Arrived in 1736 in the *Westerwyk*. Living in Ceylon 1736—1778.
- ANGIER, Jan Jacob; born at Amsterdam. Arrived *circa* 1788. Living in Ceylon 1788—94.
- AUWARDT, Jan Baptist; born at Ghent. Arrived *circa* 1750. Living in Ceylon 1750—70.
- BELING, Johan Fredrik; born at Aurich. Arrived *circa* 1774.



- BELING**, William Carel; born at Anrich. Arrived *circa* 1766. Living in Ceylon 1766—80.
- VON-BERGHEIM**, Bernard Hendrik; born at Strasbourg. Arrived *circa* 1764. Living in Ceylon 1764—77.
- DE BOER**, Lourens; born at Amsterdam. Arrived *circa* 1796. Living in Ceylon 1796—1814.
- BOGAARS**, Henricus Ezekiel; born at Zierikzee. Arrived *circa* 1790. Living in Ceylon 1790—1811.
- DE BORDES**, Jacobus; born at Amsterdam. Arrived *circa* 1771. Living in Ceylon 1771—1781.
- BORWATER**, Jan Hendrik; born at Tiel. Arrived *circa* 1771. Living in Ceylon 1771—1776.
- DE BREARD**, Marie Joseph Benjamin; born at Rochefort; son of Nicolas Marcellin de Breard and Marie de Gourville. Arrived 1788. Living in Ceylon 1788—1805.
- BROCHET DE LA TOUPERSE**, Louis; born at Metz. Arrived *circa* 1760. Living in Ceylon 1760—
- VAN DEN BROECK**, Arnoud; born at Welsbeck. Arrived *circa* 1717. Living in Ceylon *circa* 1717—27.
- BROHIER**, Philippus Mattheus; born at Jersey. Arrived *circa* 1780. Living in Ceylon *circa* 1780—98.
- BUITENMULLER**, Johan Godlieb; born at Ludwigsburg. Arrived *circa* 1796. Living in Ceylon *circa* 1796—1805.
- CAMP**, Christiaan; born at Amsterdam, 20th March, 1745. Arrived *circa* 1796. Living in Ceylon *circa* 1796—1805.
- VAN CHARLET**, Jacob; born at Hardenberg. Arrived *circa* 1725. Living in Ceylon 1725—33.
- CONDERLAG**, Johannes; born at Hesse-Cassel. Arrived 1782. Living in Ceylon *circa* 1782—1796.
- CONRADIE**, Johan Fredrik; born at Kirckheim. Arrived *circa* 1776. Living in Ceylon 1776—1802.
- CRAMER**, Robertus; born at Amsterdam. Arrived *circa* 1735. Living in Ceylon 1735—1760.
- VAN CUYLENBURG**, Wilhelmus Philippus; born at Rosendaal (Breda) 21st May, 1718; son of Johannes van Cuylenburg and Elisabeth Soest (married at Rosendaal, 26th February, 1704). Arrived *circa* 1741. Living in Ceylon 1741—62.

- DORMIEUX**, Abraham; born at Amsterdam; and baptized there 23rd March, 1657; son of Jacobus Dormieux and Annetje Hendriksz van Grolshagen. Arrived 1676 in the *Cronenburg*.
- DORNHORST**, Johan Christiaan; born at Ottendorf (Bremen) 13th May, 1763. Arrived 1785 in the *Sparenryk*. Living in Ceylon 1785—1828.
- VAN DORT**, Cornelis Jansz; born at Utrecht. Arrived 1700 in the *De Bellois*. Living in Ceylon 1700—40.
- EBELL**, Carl Fredrich; born at New Ruppin. Arrived *circa* 1773. Living in Ceylon 1773—1805.
- EBERT**, Georg Godfried; born at Aarnsburg (Brandenburg). Arrived *circa* 1725. Living in Ceylon 1725—42.
- EPHRAUMS**, Coenraad Christiaan; born at Amsterdam. Arrived *circa* 1785. Living in Ceylon 1785—1813.
- ERFSON**, Johannes; born at Amsterdam. Arrived *circa* 1738. Living in Ceylon 1738—60.
- ESTROP**, David Hendrik; born at Osnaburg. Arrived *circa* 1774. Living in Ceylon 1774—96.
- ERNST**, Georg Nicolaas; born at Neustadt on the Aisch (Bavaria). Arrived *circa* 1777. Living in Ceylon 1785—
- D'ESTANDAU**, Jean Jacques David; born at Rynsburg. Arrived *circa* 1788. Living in Ceylon 1788—1815.
- FELSINGER**, Nicolaas; born at Obergestel. Arrived 1760 in the *Luxemburg*. Living in Ceylon 1760—80.
- FALCK**, Frans Willem; born at Keulen; son of Otto Willem Falck and Constantia Margareta Meinertshagen. Arrived *circa* 1720. Living in Ceylon 1720—37.
- FLANDERKA**, Petrus; born at Lankow. Arrived *circa* 1793. Living in Ceylon 1793—1820.
- FOENANDER**, Samuel Pieter; born at Calmar, 4th March, 1753; son of Pieter Foenander and Elisabeth Marie Hammer (married 3rd June, 1752). Arrived 1780 in the *Bovenkerker Polder*. Living in Ceylon 1780—1800.
- FRYER**, Coenraad Augustinus Hendrik; born at Gandersheim. Arrived *circa* 1789. Living in Ceylon 1789—1800.
- FRANCKE**, Adrianus Johannes; born at Sluys (Belgium); and baptized there 21st September, 1734; son of Johannes Francke and Maria Catharina van Beekhuysen (married at St. Anna, Muyden, 31st October,

1731). Arrived 1756 in the *De Snoeck*. Living in Ceylon 1756—73.

FRETZ, Diedrich Thomas; born at St. Goar (Hesse-Cassel); son of Jan Frans Fretz and Anna Gertruida Herpel. Arrived *circa* 1763. Living in Ceylon 1763—1815.

FRETZ, Frans Philip; born at Kireckheim. Arrived 1785 in the *De Leviathan*. Living in Ceylon 1785—1820

FROBUS, Christiaan Lourens; born at Fredricshall. Arrived *circa* 1738. Living in Ceylon 1738—50.

(To be continued)

## SKETCHES OF DUTCH HISTORY.

[BY MISS S. PIETERS.]

### INTRODUCTION.

NO subject ought to be of greater interest to Dutch descendants, wherever they may find themselves, than the story of the country which gave birth to their race. Here in Ceylon, while a knowledge of the histories of the ancient world, of England and of Europe generally, is acquired by students attending the various colleges and schools, they are for the most part totally ignorant of the history of the Netherlands. A knowledge of the events which have gone to build up that remarkable country and its people cannot fail to be both profitable and interesting to the Dutch Burghers of Ceylon, and an attempt to present them, in a brief and succinct form, with the principal points of interest on the subject, could scarcely need an apology.

Our first instalment will treat of the earliest known period of Dutch history, in which, as in the histories of all countries, we will find ourselves very much surrounded by the mists of a remote and somewhat conjectural past. As we proceed on the light of authentic chronicles will furnish us with more and more of the reality of events.

### PRE-CHRISTIAN ERA.

THE EARLIEST KNOWN PERIOD.—A few centuries before the birth of Christ only the eastern part of the Netherlands, chiefly what is now known as the province of Drenthe, was inhabited. Its situation was higher, and it was therefore safer and drier than the rest of the country, which was

marshy and often inundated by the sea. No records of this period exist, but antiquarian research has furnished a general idea of the aspect of the country and the character of the people. It appears that the inhabitants were an uncivilised race, living mostly by hunting; who knew the use of fire, and made some pottery of clay. They did not know the use of metal, but made weapons of stone, such as axes, knives, hammers, chisels, balls for throwing, and arrows. They cremated their dead, and covered the ashes with earth or stones. Pottery and stone weapons, as well as urns containing ashes, most likely that of chiefs, have been found under the so-called *Hunebedden*, i. e., giant beds or graves—enormous groups of rocks, resembling the Druid remains at Stonehenge in England. A terrific flood, it is said, had depopulated the Netherlands about B.C. 150.

THE TEUTONIC PERIOD.—The neighbouring territory was at that time inhabited by the Teutons, who, increasing in number, and living by hunting, fishing, cattle breeding, and agriculture, found it necessary to extend their territory and gradually to push forward into the Netherlands from the south and the east, driving before them the remnants of the former race, who then retreated northward to Sweden and other places. About B.C. 40 the northern parts of the Netherlands were inhabited by Frisians, the eastern by Saxons, and the southern by Franks. The Batavians, a tribe of the Franks, dwelt in what are now called the provinces of Gelderland and South-Holland, and this name, Batavians, is frequently applied to the founders of the Dutch race. The new inhabitants were somewhat more civilised than their predecessors. They were strong and well-built, hospitable and honest, and skilful as well as brave in war. But they were rather too fond of their mead, a kind of beer made of honey and barley. They were also given to gambling, at which the freeman would sometimes even stake the liberty of wife and children, who, if he lost, became the slaves of the winner.

These slaves, but more often prisoners of war, and people who lost their freedom through poverty or other misfortunes, and sometimes also the women, were employed in agriculture, by which they raised barley, corn, and flax. They further reared pigs, sheep, cattle, and horses, the latter chiefly for purposes of war. The wife looked after the house, cooked the food, brewed the beer, and spun and made the clothes for the family: the husband considered manual

labour unworthy of a free man. His pleasure was in war; and hunting, fishing, drinking, and gambling filled up his time. If the population increased, and the land became insufficient to provide sustenance for all, the young men had to go and look for new fields.

In Gelderland and the higher provinces the houses and huts were built on mounds; but in the lowlands of Friesland and Groningen the way of building was to dig a moat round a piece of ground of about 4 or 6 acres square and to raise a wall on the inner bank. The houses for the owners, the huts for the slaves, and the sheds for the cattle were then built within this enclosure on piles driven into the ground. The people were often subject to great calamities, such as floods, sickness among the cattle, or failure of crops, when famine and pestilence were the consequence. These misfortunes fell most heavily on the poor among the freemen; because in these circumstances the rich would look rather after their slaves than after their fellow freemen.

Dark forests served them for temples, where they worshipped the One Eyed Lord of the World, *Woden*, his consort *Freya*, the Goddess of light *Astara*, the thunder God *Donar*, and the War God *Tyr* or *Tys*. They also believed they were under the influence of good and bad fairies and gnomes, who inhabited the air, the streams, and the earth. The precept "Honour the Gods, Do no evil, Be brave", was taught them from their earliest youth. Their belief that all who died in battle would enter *Walhall*, or heaven, made them fight with indifference to death. The life there was only a continuation of what the man valued here, the heroes drinking beer out of the skulls of the enemies they had slain.

Matters of importance, such as questions relating to peace or war, and the choice of a leader or prince (*vorst*) were dealt with by general councils. This prince also originally conducted public worship; but gradually these religious functions were transferred to the priests, who were considered of higher rank than the people. At a later period they were also charged with the administration of the law, and on that account bore the title of *ewart*, i.e., watcher of the *ewe*, or law.

**THE ROMAN-TEUTONIC PERIOD.**—The Romans, advancing northward, had already taken possession of Belgium, and about B.C. 40 entered the Netherlands. They made an alliance with the Batavians, whose loyalty and courage obtained for them the name of "Brothers

and friends of the Roman People". Drusus, a Roman general, the stepson of the Emperor Augustus, resided for some time in the country of the Batavians, and, to promote agriculture, began the making of canals and dikes to carry off and resist the superfluous water coming down along the rivers. One of these canals, connecting the Rhine and the Ysel, is still known as the Drusus Canal. He gradually brought all the other tribes in the Netherlands under subjection; for the so-called alliances meant little else, and usually consisted of an agreement to supply soldiers, as well as all kinds of necessities to the Romans in order to avoid the horrors of war. By making roads, tracing canals, and building strongholds, he was able to make the country a province of Rome. He thus also laid the foundation for its future civilisation. Some of his strongholds became towns, of which several still exist, such as Nymegen, Maastricht, Utrecht, Leiden, etc. One of his castles, Brittenburg, was swallowed up by the sea, but its foundations have from time to time been visible, and give an idea of the construction of the Roman castles in the Netherlands.

The rule of the Romans became oppressive, and, in the year A.D. 29, the Frisians revolted, without however gaining any advantage. Forty years later the Batavians rose under one of their brave leaders, known by his Roman name of Claudius Civilis. Each tribe in turn made an endeavour to shake off the Roman yoke, but always in vain. The only result was that they were so completely subdued as to lose their identity, and even their names are now forgotten. The only exception were the Frisians, who, perhaps because they were more numerous, and had continued to preserve their national characteristics, are still recognised as a distinct race.

About the middle of the third century the Romans, who were compelled to withdraw their troops for their own purposes at home, were gradually superseded in the Netherlands by the Saxons from the east and the Franks from the south. The wars which were the consequence of these repeated invasions, retarded, though they did not entirely prevent, the progress of civilisation. Forests had been cleared, fields cultivated, marshes made dry, rivers diked, and roads constructed to connect the towns. Ships had been built, first for the fisheries, and then for trade along the coast and the inland waters; and a commerce of some importance was carried on along the Rhine and across the Ocean. When the new rulers settled in the country they continued the work

begun by their predecessors, which was rendered easy, because the Frisians had, in some measure, kept up the trade, while the Batavians had devoted themselves to agriculture.

THE FRISIAN-SAXON-FRANKISH PERIOD.—In the fourth century the Netherlands were occupied by the three chief Teutonic races, viz., the Frisians, the Saxons, and the Franks. The smaller races at first became absorbed in these, and they, in their turn, gradually blended together and became the ancestors of the present Dutch race. It was at this period that the foundation was laid for the present laws and customs of the people. Roughly speaking, the Frisians lived in the North, the Saxons in what are now the provinces of Overysel and Gelderland, and the Franks in the South. There was little difference among them in the way of living, in religion, in customs, and in manners; and where any variations did exist, they were of minor importance. The communities were divided into two large classes: those who were free, and those who were not free. Each class had two subdivisions. The freemen were either nobles or ordinary free men; the other class was divided into bondsmen and slaves. The difference between these two was that a bondsman, if he succeeded in earning a sufficient sum to purchase his freedom, was allowed to do so; but a slave remained so always. A free man could sue another free man or any of the others, but neither a bondsman nor a slave could bring an action against a freeman. The latter classes were also precluded from carrying arms and from attending the Councils of the nation.

With the Franks it was held that all land conquered in war was the property of their kings. These then made grants of land to their followers and adherents for life, in return for their loyalty and the payment annually of presents of cattle, venison, weapons, etc. Property thus granted was called a *Loan*, and the person to whom it was granted *Loanman*, or vassal. The rich thus accumulated wealth, while the poor became poorer. Their lives were miserable indeed, for they had no hope or prospect either in this world or the next; because even in the Walhalla Woden's pleasure halls were only open to heroes who died sword in hand or succumbed to wounds received in battles. This was the misery and destitution which Christianity at length came to brighten up and relieve.

(To be continued.)

## SHORT NOTICES.

*Dutch Architecture in Ceylon*—This is the title of a series of illustrated articles contributed to the *Architectural Review* by the Honourable Mr. J. P. Lewis, Government Agent, Kandy. The writer's well-known interest in Dutch antiquities and his reputation as a scholar will be a sufficient guarantee that the subject has been treated in an appreciative spirit and in a masterly manner. We take this opportunity of recommending these articles to our readers as among the most instructive and interesting contributions that have recently appeared on a subject that must appeal to all Dutch descendants. We would be glad to see this subject studied to some practical purpose amongst us, and may probably refer to it at greater length in a future number. In the meantime, as some of our readers may wish to read the articles referred to, we may state that they appeared in the numbers of the *Architectural Review* for September, 1902, January, 1904, and August, 1907. These may be obtained from the Publisher, 6, Great New Street, Fetter Lane, London, E. C., or through any local bookseller.

*Genealogies of Dutch Burgher Families*.—We desire to invite the attention of those who may be interested in this subject to the valuable collection of genealogies and armorial blasons which have appeared in the Dutch serial *De Navorscher* during the last ten years, compiled by Mr. F. H. de Vos of Galle, under the title of "*Genealogische en Heraldische Aanteekeningen aangaande Hollandsche Familien te Ceylon*". The series is being still continued. Past volumes and current issues of *De Navorscher* may be had from the present publishers: H. J. Van de Garde & Co., Zalt-Bommel.



## NOTES OF EVENTS.

*Mr. Maurits Wagenvoort.*—This gentleman, who occupies a prominent place among Dutch writers and travelers of the present day, who spent about four months in Ceylon "tracing the foot-prints of his fathers", left this on the 7th January for Java *via* Singapore. On the eve of his departure from Colombo he was entertained to a dinner by a large number of his friends of the Dutch Burgher community. He will probably visit Ceylon again early next year.

*Dr. van Dort's Lecture on "Social Service"*, of which we give a very full abstract in our present issue, was delivered at the Lindsay Lecture Hall, Bambalapitiya, on the 22nd February. The chair was taken by the Hon. Mr. F. C. Loos, and the attendance included a large number of members and their families.

*Meetings of the Committee.*—The monthly meetings of the Committee were held on Saturday, the 1st February and 7th March respectively. The thanks of the members of the Union are due to the Rev. D. Tweed, for the kind courtesy with which he has permitted the use of the Lindsay Lecture Hall at Bambalapitiya for the purpose. At the first of these meetings the By-Laws, which will be found after the Constitution, at the end of this number, were adopted, and the following Sub-Committees were appointed, with the President, Secretary, and Treasurer as *ex-officio* members:—

(1) *For Ethical and Literary Purposes.*—Dr. W. G. vanDort, Mr. Arthur Alvis, Dr. Andreas Nell, Mr. J. E. Christoffelsz, Mr. Allan Driberg, Dr. L. A. Prins, Mr. F. H. de Vos, and Mr. J. R. Toussaint.

(2) *For Purposes of Social Service.*—Dr. W. G. vanDort, Mr. Arthur Alvis, Mrs. F. C. Loos, Mr. E. A. van der Straaten, Mr. J. P. de Vos, Dr. Alice de Boer, Miss Aline van Dort, and Mr. W. S. Christoffelsz.

(3) *For Purposes of Entertainment and Sport.*—Mr. P. D. Siebel, Mr. W. E. V. de Rooy, Mr. Colin Kriekenbeek, Mr. Hector vanCuylenburg, Dr. L. A. Prins, Mr. Horace de Kretser, and Mr. L. Maartensz.

A special Sub-Committee, composed of Mr. Arthur Alvis, Dr. L. A. Prins, Mr. L. Maartensz, Mr. Allan Driberg, Mr. S. de Heer, and the Honorary Secretary, were appointed to

consider the question of hiring or acquiring a house and premises to be used as an office and meeting-house for the Union.

At the meeting held on the 7th March the following new members were ballotted for and duly elected: Mr. J. R. Grenier, Dr. F. V. Foenander, Mr. A. R. Kock, Mrs. Alice D. Deutrom (*nee* Woutersz), Mr. A. F. Koch, Mr. J. E. Rode, Mr. A. G. Maartensz, Mr. H. A. Deutrom, Mr. J. G. Driberg, Mr. J. Schokman, Mr. W. H. Schokman, and Mr. C. L. Wambeck.

*Sub-Committees.*—The Sub-Committee for Purposes of Social Service has already taken steps towards the formation of a fund for charitable purposes, out of voluntary contributions from members. As a first step in carrying out some of its other important objects a committee was also nominated of a few of the lady members of the Union, who were to collect the names of those willing to join a class for instruction in nursing, hygiene, first aid in accidents, etc.

The Sub-Committee for Ethical and Literary Purposes was chiefly occupied during the past few months with the subject of the journal. A circular was also issued to members, giving intimation of the proposed formation of classes for the study of the Dutch language.

The Special Committee appointed for the purpose of considering the question of hiring or acquiring a house and premises for the Union formulated a scheme, which was placed before the members. It was left optional with them to join or not in one or both of the proposals submitted.

*Dr. Hendrick P. N. Muller*, late Envoy Extraordinary and Consul-General from the Netherlands to the Orange Free State, was on a short visit here on his way to Singapore, where he is to fill the office of Consul-General till about August next. He left by the Austro-Hungarian steamer on the 30th March. He took the opportunity of calling and making the acquaintance of some of our members, and was deeply interested in the Dutch Burgher Union.

This is the third Dutch Consul-General who has been visiting Ceylon within the last few months. Mr. W. L. Bosschart, Consul-General at Melbourne, passing through with his wife and family in November, was entertained to tea at the house of one of our members, where they met several Dutch Burgher families.

Mr. van der Hoop, Consul-General at Calcutta, made a brief official visit in December, and met a few members of the Union. He also took the opportunity of attending the Christmas Service at Wolyendaal Church.

### EDITORIAL NOTES.

A special section will be devoted in future issues to "Notes and Queries", open to all members who have questions to ask and information to furnish on points of local, historical, or general interest to the community. It is hoped that members will avail themselves of this opportunity for seeking information, or for throwing light on matters which have hitherto been little known or understood. In this manner we hope to collect a rich storehouse of information of permanent value.

The article by Miss Pieters—"Sketches of Dutch History"—will be continued in future issues until the subject is exhausted. We make no excuse for giving our readers these historical discourses, as we believe the subject is one which few of them have hitherto had the opportunity for studying, and it is one which ought to be of the deepest interest to them.

Mr. F. H. de Vos' "List of Some of the Founders of Families" will also be continued, and be added to from time to time as he proceeds on with the arrangement and completion of his valuable notes on this subject.

In our next issue will appear a genealogy of the *Van Ranzow* family, compiled by Mr. F. H. de Vos, being the first of a series which he hopes to contribute from time to time to the pages of the Journal. The genealogies selected will be those of widely known families, both extinct and extant, which are calculated to be of general interest to the community.

The Honorary Secretary of the Union has received from time to time numbers of newspapers and periodicals published in Holland and Batavia, containing appreciative articles on the subject of the Dutch Burgher Union. We mention the following, and take this opportunity of thanking the Editors for their courtesy:—

*Neerlandia* (organ of the Algemeen Nederlandsch Verbond),  
*Zaantlandsche Courant*,  
*Bataviaasch Nieuwsblad*,  
*De Nieuwe Courant*,  
*Zondagsblad der Oprechte Haarlemsche Courant*.

The first and last of these had beautiful reproductions of the photo group which forms our frontispiece.

# THE DUTCH BURGHER UNION OF CEYLON.

(HOLLANDSCHE BURGER VEREENIGING VAN CEYLON.)

## CONSTITUTION, BY-LAWS, OFFICERS AND MEMBERS.

*Eendracht maakt Macht.*

JANUARY, 1908.

Colombo :

Printed at the "Ceylon Examiner" Press.

1908.



## OFFICERS.

### President :

THE HON. F. C. LOOS, M.L.C.,  
Roseneath, Darley Road, Colombo.

### Secretary :

MR. R. G. ANTHONISZ,  
Pleasance, Havelock Town, Colombo.

### Treasurer :

MR. SAM DE HEER,  
Nevlyu, Barber Street, Colombo.

### Committee :

MR. C. ALBRECHT	...	Colombo
" C. H. B. ALTENDORFF	...	Matara
" A. ALVIS	...	Colombo
" A. W. ANTHONISZ	...	Tangalle
" F. R. BARTHOLOMBUSZ	...	Colombo
" H. P. BELING	...	"
DR. ALICE DE BOER	...	"
MR. R. A. BROHIER JR.	...	"
" J. E. CHRISTOFFELSZ	...	"
" W. S. CHRISTOFFELSZ, I.S.O.	...	"
" HECTOR VANCUYLENBURG	...	"
MISS ALINE VANDORT	...	"
MR. EVAN VANDORT	...	Madampe
DR. W. G. VANDORT	...	Colombo
MR. ALLAN DRIEBERG	...	"
" P. H. EBELL	...	"
REV. G. ROOSMALECOCK FRANCKE	...	Galle
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MR. F. H. B. KOCH	...	Colombo
" SAM KOCH	...	Nuwara Eliya
" J. KOERTZ	...	Negombo
E. DE KRETZER, I.S.O.	...	Colombo
" H. E. DE KRETZER	...	"
" COLIN KRIEKENBEEK	...	"

## Committee. — (Contd.)

MR. G. E. LEEMBRUGGEN	...	Colombo
" R. H. LEEMBRUGGEN	...	Jaffna
" L. MAARTENSZ	...	Colombo
" C. L. MEURLING	...	Matara
" FRANK MODDER	...	Kurunegala
DR. A. NELL	...	Colombo
MR. GEORGE PRINS	...	Jaffna
DR. L. A. PRINS	...	Galle
MR. W. E. V. DE ROOY	...	Colombo
" E. H. SCHOKMAN	...	"
" P. D. SIEBEL	...	"
" CHARLES SPELDEWINDE	...	"
" A. E. VANDERSTRAATEN	...	Pallai
" E. A. VANDERSTRAATEN	...	Colombo
" LIONEL VANDERSTRAATEN	...	Kandy
" J. R. TOUSSAINT	...	Colombo
" W. B. TOUSSAINT	...	"
" F. H. DE VOS	...	Galle
" J. P. DE VOS	...	Colombo
" E. H. VANDERWALL	...	Kandy

# THE DUTCH BURGHER UNION OF CEYLON.

## CONSTITUTION.

[ADOPTED 18TH JANUARY, 1908.]

**Name.** 1. This Union shall be called "THE DUTCH BURGHER UNION OF CEYLON".

**Object.** 2. The object of the Union shall be:

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

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

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

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

(e) To gather by degrees a library for the use of the Union composed of all obtainable books and papers relating to the Dutch occupation of Ceylon, and standard works in Dutch literature.

(f) To cause to be prepared and read at meetings of its members, or printed and published, papers, essays, etc., on questions relating to the history and origin of the Dutch Burgers of Ceylon, and to publish the genealogies of Dutch families now in Ceylon.

(g) To prepare and publish a memorial history of the Dutch in Ceylon descriptive of their social life and customs,

their methods of administration, and the influence of these upon existing institutions in the Island.

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

**Members.** 3. Any Dutch descendant of full age, and of respectable standing in the community, shall be eligible as a member of the Union. The term "Dutch descendant" shall include the descendants in the male line of all those of European nationality who were in the service or under the rule of the Dutch East India Company in Ceylon, and the children of such descendants in the female line by marriage with Europeans.

**Officers.** 4. A President, a Secretary, and a Treasurer shall be chosen by the vote of the majority of the members present at each Annual General Meeting, and shall hold office for one year or until their successors are appointed. These and 45 other members, who shall be similarly chosen at the same time, and of whom at least 15 shall, if available, be members non-resident in Colombo, shall form the Committee.

**Powers and Duties of Officers.** 5. (a) The President, or in his absence any member who may be elected by those present, shall take the chair at all meetings of the Union. The Chairman shall have, in addition to his vote as a member, a casting vote in case of an equality of votes. He shall exercise the usual functions of a presiding officer; and, in all cases of dispute, doubt, or difficulty arising out of matters of procedure or order, the decision of the Chairman shall be final and conclusive.

(b) The Secretary shall notify each member of the Committee of the meetings of the Committee, and the members of the Union of every meeting of the Union, issue all other authorized notices to members, make and keep a true record of all meetings and of all standing committees, have custody of its constitution, by-laws, and seal, and conduct its correspondence. He shall also act as Librarian, and have the keeping of all books, pamphlets, manuscripts, and articles pertaining to the Union.

(c) The Treasurer shall collect all monies, defray all authorized charges out of the funds of the Union, and keep

regular accounts thereof, which shall be subject to the examination of the President and members. He shall submit at each Annual Meeting a statement thereof, duly audited by an auditor appointed at the previous Annual Meeting.

(d) The Committee shall have general charge of the affairs, funds, and property of the Union.

(e) The Committee shall have power to fill any vacancy which may occur among the officers (other than President) and committee members for the unexpired term of office vacated.

(f) The Committee shall cause to be prepared annually a detailed statement of the financial condition of the Union, showing its receipts and expenditure for the current year, the number of members, and other matters of general interest to the Union, to be read at the Annual Meeting.

(g) The Committee shall, from time to time, make by-laws for the carrying out of the objects of the Union, provided they are not inconsistent with the rules herein contained, and shall appoint from among themselves sub-committees for (1) Ethical and Literary purposes, (2) Purposes of Social Service, and (3) Purposes of Entertainment and Sport. Each Sub-Committee shall consist of at least ten members, four to form a quorum, who shall report to the General Committee the work done during each month.

**Membership.** 6. (a) Members shall be elected by ballot of the Committee only. Candidates for admission must be proposed by one member and seconded by another, and the member proposing a candidate shall state in writing the name of the person proposed, his occupation, place of residence, and his qualifications for membership in the form hereto annexed, copies whereof shall be supplied by the Secretary.

(b) The name of every candidate, with those of his proposer and seconder, shall be sent to the Secretary at least 15 days, and by him submitted to the Committee at least 10 days, before he is balloted for. No candidate shall be elected unless he receives an affirmative vote of at least six-sevenths of those present.

(c) The admission fee shall be Re. 1, and the subscription not less than Rs. 5 per annum, payable in advance on or before the 31st March of each year, or, if preferred, in twelve

monthly instalments of not less than 50 cents, payable on or before the 10th day of each month.

(d) The Committee shall have power by a vote of at least two-thirds of their number to suspend or forfeit the membership of any member for conduct on his part likely in their opinion to endanger the welfare, interest, or character of the Union, an opportunity being first given such member to be heard before a meeting in his defence.

(e) Any person who shall cease to be a member of the Union shall forfeit all right or interest in the property of the Union.

**Meetings.** 7. (a) The Annual Meeting of the Union shall be held in the month of February.

(b) No Special Meeting of the Union shall be called at any time except by order of the President, with the approval of the members of the Committee, or by the Secretary whenever the President shall be thereunto requested in writing by 12 members setting forth the purpose of such meeting. At any such Special Meeting no business other than that specified in the call shall be considered. At least 15 days' notice shall be given to the members of all meetings of the Union.

(c) The General Meeting of the Union shall be held in Colombo.

(d) The Committee shall meet at least once a month, seven members to form a quorum.

(e) If on the day fixed for any Special General Meeting there shall be less than 50 members present, no business shall be transacted, and the meeting shall stand adjourned to such date as those present shall decide upon, and notice thereof shall be given by the Secretary to the members of the Union.

**Notices.** 8. All notices shall be sent to such address as shall be left with the Secretary. If no address be so given, such notices shall be sufficient if addressed to the member at his last known place of residence or place of business.

**Amendments to the Constitution.** 9. The rules herein contained, save and except Rules 1 and 3, which shall not be subject to amendment, may be amended by an affirmative vote of two-thirds of the members present at the Annual or any Special General Meeting, but no

amendment shall be considered except on the recommendation of the Committee or upon the written request of at least 12 members of the Union, and after notice of any proposed amendment at least 15 days before the meeting at which it is intended to be considered.

**Dissolution.** 10. The Union shall not be dissolved except by a vote of nine-tenths of all the members of the Union then resident in the Island.

[FORM A.]  
APPLICATION FOR MEMBERSHIP.

1. Full name of applicant : \_\_\_\_\_

2. Date and place of birth : \_\_\_\_\_

3. Profession or occupation : \_\_\_\_\_

4. Name of father : \_\_\_\_\_

5. Name and maiden name  
of mother, and date of  
marriage of parents : \_\_\_\_\_

6. Descent : \* \_\_\_\_\_

\*Here furnish the name of grandparents, and, where available, other information of a genealogical nature relating to them and to remoter ancestors.

Date of Application \_\_\_\_\_

Signature \_\_\_\_\_

Residence \_\_\_\_\_

or  
Postal Address \_\_\_\_\_

Proposed by \_\_\_\_\_

Seconded by \_\_\_\_\_

## BY-LAWS OF THE DUTCH BURGER UNION OF CEYLON.

### I. Order of Business.

At all meetings of the Union the order of business shall be as follows :—

- (1) Reading the minutes of the previous meeting.
- (2) Reports of officers.
- (3) Election of officers.
- (4) Reports of committees.
- (5) Miscellaneous business.
- (6) Adjournment.

### II. Meetings of Committee.

The Committee shall hold stated meetings on the first Saturday of each month, unless otherwise notified.

Special meetings of the Committee may be called by order of the President, or, in his absence, by the Secretary.

### III. Proof of Descent.

Before being voted upon for membership each candidate shall furnish satisfactory proof of his pedigree in the form provided under Rule 6 of the Constitution; and the Committee shall cause proper enquiry to be made thereinto, and shall, if necessary, obtain such further information on the subject as would enable them to decide the question of eligibility. All references in regard to this subject shall be deemed to be of a confidential nature.

### IV. Records.

The following records shall be kept :—

1. An Alphabetical Index giving the full name, occupation, residence, and date of enrolment of each member.

2. A Register giving particulars relating to the birth, family, and descent of each member, under the following heads :—

- (1) Date and place of birth.
- (2) Name and occupation of father.

- (3) Name and maiden name of mother.
- (4) Date of marriage of parents.
- (5) Names of paternal and maternal grandparents.
- (6) A genealogy of the family as far as it can be traced.
- (7) Date of marriage and name and maiden name of wife, or, in the case of a married lady, her maiden name and the name of her husband.
- (8) Names and dates of birth of children.
- (9) Marriage of children.
- (10) Other particulars.

Each member of the Union is required to notify to the Honorary Secretary, for the purpose of being recorded in the foregoing Register, the occurrence of every birth, marriage, and death in the family.

Certified extracts from the Records of the Union shall be furnished to members upon application on payment of a reasonable fee to be decided by the Committee.

#### V. Annual Meetings.

The annual meeting of the Union shall be held in the month of February, on a day to be fixed by the Committee, at such place and hour as the President shall appoint; and at least ten days' notice thereof shall be given in one or more of the local newspapers.

#### VI. Sub-Committees and Appointment.

All Sub-Committees shall be appointed by the General Committee, unless specially named in the resolution creating the Committee; and each Sub-Committee shall choose its own Chairman. The Sub-Committees shall be for:—

- (1) Ethical and Literary Purposes.
- (2) Purposes of Social Service.
- (3) Purposes of Entertainment and Sport.

#### VII. Sub-Committee for Ethical and Literary Purposes.

The duties of the Sub-Committee for Ethical and Literary Purposes shall consist of the following:—

- (1) To cause to be prepared and read at meetings of the members papers, essays, etc., on subjects bearing upon the objects of the Union. Seven days' previous notice of such meeting, with the subject of the paper to be read, the name of the lecturer, etc., shall be given to each member, such meetings being restricted to members and their families only.

- (2) To publish a Quarterly Journal, containing papers, illustrations, notes, genealogies, and letters, and a summary of the principal news of the quarter relating to the objects of the Union.

One of the members of the Sub-Committee shall be Editor of the Journal.

The Journal shall be sent post free to each member of the Union for a yearly payment to be fixed by the Sub-Committee. The Sub-Committee may present copies of the Journal to learned or kindred societies and distinguished individuals.

The rate of subscription to non-members shall be double the rate fixed for members.

- (3) To organize classes for the study of the Dutch language (a) among adult members desirous of pursuing its study, and (b) among the children of members; and to provide the necessary books and publications upon payment of their cost.

There shall be two separate classes for children, viz., an elementary class open to children under 12 years of age, and an advanced class for those preparing for the Cambridge Local Examination.

The Committee may also place facilities in the way of individual members who may be desirous of acquiring the language by self-study.

#### VIII. Sub-Committee for Purposes of Social Service.

- (1) The Sub-Committee for Purposes of Social Service shall devote their attention chiefly to the amelioration of the condition of the poorer classes of the community—their moral even more than their material condition—by the employment of such agencies and the instrumentality of such means as will tend to foster habits of industry, thrift, and self-reliance, and thus enable them, and their children especially, to help themselves, and ultimately to help others.

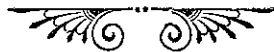
- (2) To enable the Sub-Committee to be in touch with these classes, and to establish for their assistance and relief a properly organized scheme of social service, a Register shall be kept of the names of such families as may be recommended to the Sub-Committee by any of the members as being deserving of special relief, and it shall be the duty of the Sub-Committee to appoint visitors from among the members to enquire into the circumstances of each case.

(3) A fund shall be specially created—to be called the “Special Social Service Fund”—for the realization of the objects of this branch of the Union, viz., the physical, mental, and moral training of the younger children of these families, and the education of the adult members in various arts and crafts, which would help them to procure remunerative employment, and, at the same time, by means of practical lessons in domestic economy, cookery, nursing, hygiene, first aid in accidents and emergencies, etc., to render both young and old more useful as members of society, and more helpful to each other in the various duties of home life, by providing against wasteful, reckless, and improvident habits, which are the main sources of the destitution and misery which prevail among these classes.

(4) The management of this fund shall be in the hands of a special Sub-Committee to be appointed by the General Committee from among the members of the Social Service Sub-Committee, of which Sub-Committee the President, Secretary, and Treasurer shall be *ex officio* members.

#### IX. Sub-Committee for Purposes of Entertainment and Sport.

It shall be the duty of the Sub-Committee for Purposes of Entertainment and Sport to make arrangements for the holding of social functions and periodical entertainments, and also to provide for the celebration of annual festivals.



#### LIST OF MEMBERS.

Albrecht, C. E.	...	Colombo
Albrecht, Ernst	...	"
Aldons, R. C., Jnr.	...	"
Altendorff, C. H. B.	...	Matara
Alvis, Arthur	...	Colombo
Alvis, Charles	...	"
Andree, A. L.	...	"
Andree, A. P.	...	"
Andree, A. W.	...	"
Andree, P. G.	...	"
Anthonisz, A. W.	...	Tangalle
Anthonisz, G. E.	...	Colombo
Anthonisz, H. C. R.	...	"
Anthonisz, H. E.	...	Galle
Anthonisz, J. E.	...	"
Anthonisz, M. M.	...	Colombo
Anthonisz, R. G.	...	"
Anthonisz, Mrs. R. G.	...	"
Anthonisz, W. E.	...	"
Anthonisz, W. H.	...	Ragama
Arndt, C.	...	Colombo
Arndt, V.	...	"
Bartholomeusz, A. E.	...	"
Bartholomeusz, A. R.	...	"
Bartholomeusz, F. R.	...	"
Bartholomeusz, G. F.	...	Badulla
Beekmeyer, Very Revd. D. B.	...	Kandy
Beling, A. C.	...	Colombo
Beling, C. D.	...	"
Beling, H. P.	...	"
Beling, J. H.	...	"
Beling, W. W.	...	"
Blaze, J. T.	...	"
Blaze, L. E.	...	Kandy
Boer, Dr. Alice de	...	Colombo
Brohier, Alfred B.	...	"
Brohier, Charles	...	"
Brohier, H. L.	...	"
Brohier, R. A.	...	"
Brohier, R. A., Jnr.	...	"
Brohier, Mrs. R. A., "	...	"
Buuren, A. E. van	...	Matara
Caspersz, D. J.	...	Colombo
Christoffelsz, Dr. H. S.	...	"
Christoffelsz, J. E.	...	"
Christoffelsz, W. S., I.S.O.	...	"
Christoffelsz (nee Fretz) Mrs. W. S.	...	"
Collette, H. A.	...	"



Collette, H. A., Jnr.	...	Colombo
Collette, T. W.	...	"
Conderlag, W. M.	...	"
Cuylenburg, A. C. van	...	"
Cuylenburg, Hector van	...	"
Cuylenburg, H. R. H. van	...	"
Cuylenburg, Walter van	...	"
Deutrom, A. E.	...	Wellawatte
Deutrom, Mrs. Alice D. (nee Woutersz)	...	Colombo
Deutrom, H. A.	...	Peradeniya
Deutrom, J. V.	...	Galkissa
Deutrom, P. L. A.	...	"
Deutrom, Walter	...	Colombo
Dort, Miss Aline van	...	"
Dort, C. O. van	...	"
Dort, Ernest van	...	"
Dort, Evan van	...	Madampe
Dort, Dr. H. A. van	...	Galle
Dort, Dr. W. G. van	...	Colombo
Driberg, Allan	...	"
Driberg, C.	...	"
Driberg, J. G.	...	Negombo
Driberg, W. D.	...	Colombo
Driesen, H. van den	...	"
Ebell, Basil	...	"
Ebell, P. H.	...	"
Ebert, C. A. C.	...	"
Ebert, F. W.	...	"
Ebert, J. O.	...	"
Ephraums, A. E.	...	"
Ernst, C. H.	...	Matara
Felsing, E. O.	...	Colombo
Felsing, S. O.	...	"
Foenander, Cyril	...	"
Foenander, E. W.	...	"
Foenander, F. F. T.	...	"
Foenander, Dr. F. V.	...	Maskeliya
Francké, Rev. G. RoosinaleCocq	...	Galle
Fryer, Julian	...	Colombo
Fryer, Mrs. Julian	...	"
Garvin, Dr. T. F.	...	"
Garvin, T. F., Jnr.	...	"
Geyzel, A. van	...	"
Geyzel, Dr. C. W. van	...	"
Geyzel, W. van	...	"
Gratiaen, E. G.	...	"
Gratiaen, W. E.	...	"
Grenier, Alfred	...	"
Grenier, Garret, I.S.O.	...	"
Grenier, H. E.	...	"
Grenier, J. R.	...	"

Grenier, W. E.	...	Colombo
Gucht, T. van der	...	"
Heer, Sam. de	...	"
Herft, W.	...	"
Heyn, G.	...	"
Heynsberg, Dr. C.	...	"
Hoedt, George de	...	"
Hoedt, Dr. J. W. de	...	Ratnapura
Hoffman, A. P.	...	Colombo
Hoffman, A. P. R.	...	"
Houten, F. P. van	...	"
Houten, James van	...	"
Huybertsz, Dr. H.	...	"
Jansz, B. D.	...	"
Jansz, C. A.	...	Panadura
Jansz, G. W.	...	Wellawatte
Jansz, John C.	...	Colombo
Jansz, Karl	...	Badulla
Jansz, P. P.	...	Colombo
Jong, Michael de	...	"
Jong, W. J. de	...	"
Jonklaas, E. G.	...	Gampola
Jonklaas, R. W.	...	Kandy
Joseph, Cyril	...	Colombo
Joseph, Edwin	...	"
Joseph, Mrs. Edwin	...	"
Joseph, E. H.	...	"
Joseph, Eric	...	"
Joseph, G. A.	...	"
Joseph, J.	...	"
Joseph, Dr. S. P.	...	Bogawantalawa
Joseph, W.	...	Colombo
Kalenberg, Dr. Allan	...	"
Kalenberg, F. N.	...	Matale
Keegel, Dennis	...	Kandy
Kelaart, Colvin	...	Colombo
Kelaart, T.	...	"
Kelaart, W. B.	...	"
Keuneman, A. H.	...	"
Keuneman, Eric	...	in Europe
Keuneman, G. E.	...	Matara
Keuneman, G. P.	...	"
Koch, A. F.	...	Colombo
Koch, A. R.	...	"
Koch, C. E.	...	"
Koch, Cyrus	...	"
Koch, Denzil	...	Heneratgodda
Koch, Ellis G.	...	Colombo
Koch, E. T.	...	"
Koch, F. H. B.	...	"
Koch, Louis	...	Dehiwala

Koch, Sam.	...	Nuwara Eliya
Koertz, J.	...	Negombo
Kretser, C. H. de	...	Colombo
Kretser, Colvin de	...	"
Kretser, E. de, I.S.O.	...	"
Kretser, Dr. Edgar de	...	Ratnapura
Kretser, Ernest de	...	Colombo
Kretser, H. E. de	...	"
Kretser, H. Egerton de	...	Anuradhapura
Kretser, John de	...	Colombo
Kretser, Kenneth de	...	Mihintale
Kretser, L. B. de	...	Colombo
Kretser, Lloyd de	...	"
Kretser, Oswald de	...	Awisawella
Kretser, P. E. de	...	Colombo
Kretser, P. de	...	"
Kretser, S. de	...	"
Kretser, Dr. T. de	...	"
Kretser, Walter de	...	"
Kretser, W. de	...	"
Kriekenbeek, C. H.	...	"
Kriekenbeek, Colin	...	"
Kriekenbeek, Eric	...	"
La Brooy, Cyril	...	"
La Brooy, Dr. R. F.	...	"
Langenberg, A. V. van	...	Gampola
Langenberg, James van	...	Colombo
Langenberg, J. D. van	...	"
Leembruggen, G. H. P.	...	Matale
Leembruggen, C. T.	...	Galle
Leembruggen, G. E.	...	Wellawatte
Leembruggen, G. H. P.	...	Hatton
Leembruggen, C. A.	...	Tissamaharama
Leembruggen, Dr. H. U.	...	Pussellawa
Leembruggen, P. C.	...	Jaffna
Leembruggen, R. H.	...	"
Leembruggen, Dr. W. E.	...	Negombo
Lemphers, F. T.	...	Colombo
Lemphers, P. S.	...	"
Loos, Hon. F. C.	...	"
Loos, Mrs. F. C.	...	"
Loos, F. C., Jnr.	...	"
Loos, H. A.	...	"
Loos, J. R.	...	"
Loos, P. R.	...	"
Maartensz, A. G.	...	"
Maartensz, L.	...	"
Maartensz, Mrs. L.	...	"
Mack, T. D.	...	"
Martensz, J. A.	...	"
Meier, Dr. W. H.	...	"

Metzeling, A. W.	...	Colombo
Meurling, C. L.	...	Matara
Meurling, R. O.	...	Rambukkana
Modder, Dr. E.	...	Kalutara
Modder, Frank	...	Kurunegala
Modder, H. L.	...	Colombo
Mottau, W. F.	...	"
Nell, Dr. Andreas	...	"
Nell, Dr. Winifred	...	"
Niese, T. A. de	...	"
Niese, W. de	...	"
Ohlmus, A. W.	...	"
Ohlmus, B. H.	...	"
Ohlmus, Dr. E.	...	"
Ohlmus, G. L. F.	...	"
Ohlmus, J. W.	...	"
Parys, V. E.	...	Kalutara
Paulusz, J. G.	...	Colombo
Pieters, Miss S.	...	"
Pompeus, W. C.	...	Mahara
Potger, B. L.	...	Badulla
Potger, Malcolm	...	"
Potger, P. L.	...	Colombo
Poulier, H. E.	...	"
Poulier, J. A.	...	"
Poulier, G. A.	...	"
Prins, F. A.	...	Matale
Prins, F. A., Jnr.	...	Colombo
Prins, George	...	Jaffna
Prins, F. N. H. D.	...	Colombo
Prins, Dr. L. A.	...	"
Prins, Mrs. L. A.	...	"
Raffel, A. W.	...	"
Raux, J. B.	...	"
Rode, J. E.	...	"
Rooy, H. G. de	...	Kandy
Rooy, S. E. de	...	Colombo
Rooy, W. E. V. de	...	"
Rooyen, Dr. C. E. van	...	Dikoya
Rooyen, Dr. G. S. van	...	Badulla
Schokman, E. H.	...	Colombo
Schokman, H. A.	...	"
Schokman, J.	...	Kandy
Schokman, W. H.	...	Matara
Schumacher, C. W.	...	Colombo
Siebel, C. O.	...	"
Siebel, E. D. W.	...	Kandy
Siebel, L. E.	...	Colombo
Siebel, P. D.	...	"
Siebel, Walter	...	"
Smagt, Justin van der	...	"

Spaar, Dr. E. C.	...	Colombo
Spaar, Rev. J. A.	...	Kandy
Spaar, R. O.	...	Wellawatte
Speldewinde, Charles	...	Colombo
Speldewinde, Cecil	...	Jaffna
Spittel, George	...	Colombo
Spittel, Dr. F. G.	...	Jaffna
Straaten, A. M. van der	...	Kandy
Straaten, E. A. van der	...	Colombo
Straaten, Edgar van der	...	"
Straaten, J. W. van der	...	"
Straaten, Mrs. J. L. van der	...	"
Straaten, Lionel van der	...	Kandy
Straaten, M. van der	...	Colombo
Straaten, P. D. van der	...	"
Straaten, W. P. D. van der	...	"
Thomasz, Dr. George	...	"
Thomasz, L.	...	"
Toussaint, Colin	...	Wellawatte
Toussaint, F. G.	...	Colombo
Toussaint, Fred.	...	"
Toussaint, J. G.	...	"
Toussaint, J. R.	...	"
Toussaint, H. A.	...	"
Toussaint, M.	...	Dehiwala
Toussaint, Sam.	...	Jaffna
Toussaint, W. B.	...	Colombo
Twist, E. W. van	...	"
Twist, Dr. G. W. van	...	Nuwara Eliya
Vollenhoven, L. S.	...	Colombo
Vos, C. E. de	...	Galle
Vos, F. H. de	...	"
Vos, H. W. de	...	Kandy
Vos, J. P. de	...	Colombo
Vos, Mrs. J. P. de	...	"
Vos, P. J. de	...	"
Vos, W. A. S. de	...	"
Wagenvoort, M.	...	Batavia
Wall, Charles van der	...	Kandy
Wall, E. H. van der	...	"
Wall, Francis van der	...	"
Wambeek, C. L.	...	Colombo
Wambeek, J. F.	...	"
Weinman, J. J.	...	"
Weinman, J. R.	...	"
Weinman, L. L.	...	"
Werkmeester, W. A.	...	"
Woutersz, A. J.	...	"
Woutersz, H. J.	...	Chilaw
Wright, A. C.	...	Colombo
Wright, Dr. V. O.	...	"

Zilva, Allan de	...	Matara
Zilwa, W. P. de	...	Colombo

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