

# Journal of the Dutch Burgher Union of Ceylon.



"Eendracht maakt Macht"

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

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— THE —  
**DUTCH IN CEYLON**

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VOL. I.

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BY  
**R. G. ANTHONISZ, I. S. O.**

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OF THE

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

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VOL. XXI.]

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[No. 1.

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## THE UNION—A REVIEW.

The time has come again for a careful review of the position of the Dutch Burgher Union of Ceylon in its relation to the changed and changing circumstances of the times. Founded in January 1908 it has now been twenty three years in existence; and though, like other institutions, it has had its ups and downs, it remains a living and effective force. In spite of "ignorance, of misconception, of narrow-minded pride, or of sheer downright cussedness," † such as opposed its establishment, it has become representative of the Community after which it is named, and though misrepresentation of its aims and methods has dogged its path from the beginning, it patiently continues to pursue its course to the realization of its aims.

But during these years, and especially the last ten or twelve years, changes have occurred which are unsettling the minds of the Community as of all others in the Island. Both in social and in public life the changes have been revolutionary. Anyone of middle age who cares to sum up the changes in social life—in dress, manners, habits, speech, amusements, and ways of thinking—will be startled by the difference between things as they were in his youth and things as they are now. In political life the revolution that has taken place is apparent to everyone. We are all so absorbed in our various occupations that we do not sufficiently realize how far-reaching are all the changes that are taking place in our very midst, even in our own households. It is not that these changes are all of them undesirable; most of them were inevitable, and in the march of progress the weak, the fearful, and the obstinate are always left behind and not taken into account. But it is not easy

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† D. B. U. Journal I, 7.

for those who are accustomed to the old order to reconcile themselves easily to the new.

In these circumstances it may even be asked whether there is any further use for the Union, whether it has not served its primary purpose, and whether it is still worth maintaining in the new state of things. This does not mean that such questions have seriously been asked, but it is possible that thoughts like these should arise in a few minds,—not only among those who are weary of perpetual changes and dissensions, not only among the timid and half-hearted who shrivel at the mere mention of the word "politics", not only among those who ignore what other communities are industriously and enthusiastically striving after, but particularly among those who have no clearly defined idea of what the Union stands for, of its purpose, of the necessity for its existence and its advancement.

The avowed aims for which the Union was formed are definitely stated in its Constitution, and these have remained unaltered to this day. Briefly summarized, the main object was to promote the well-being of the Dutch descendants in Ceylon, by training their young people in habits of self-help, self-reliance, and thrift; by encouraging talent, and relieving distress; and by bringing families together into a closer fellowship with one another. Other objects, of subsidiary but still cardinal importance, were the revival of useful Dutch customs, the study of the Dutch language and of the history of its people, especially those in Ceylon, and the collection of a library of Dutch literature, especially the literature connected with the Dutch in Ceylon.

No one who examines these stated objects can mistake the intentions of those who suggested, and of those who assisted in, the formation of the Dutch Burgher Union of Ceylon. Quite obviously, no one could be a member whose personal and traditional interests were not derived from the Dutch; hence the limitation of membership. The clear intention of the founders was that Dutch origin and Dutch tradition were to be the centre and mainspring of all the activities of the Union. There could be no other reason for excluding from membership others who might wish to be included, or for adding a new Association to the large number of those already existing in the Island. This is a point that needs to be stressed, as it is essential to the consideration of the whole question. It ex-

plains why the Union was founded, in what respects it differs from other associations, in what directions its activities should extend, and by what spirit its proceedings should be guided. The emphasis on the Dutch connection is too pointed to leave any room whatever for doubt.

How far the objects of the Union have been attained after twenty-three years of life, it is not so easy to estimate. When, 130 years ago, the ancestors of the present-day Dutch Burghers ceded the maritime provinces, they were naturally resentful of the British who had dispossessed them. They could not all return to Holland or to Batavia, and those who remained in Ceylon had to adapt themselves to the new conditions. Where they once ruled they were compelled to submit to the rule of others. Like the other communities in Ceylon, but more easily on account of their European origin, they had to acquire the English language, and to accommodate themselves to the requirements of public life as controlled by the English. Some of the Dutch colonists identified themselves with the English, socially and politically. But the great body of Dutch Burghers adhered, as much as was possible, to their own ways, though the tendency to be anglicized became more pronounced as the years rolled on. The English language was now the language of the law-courts, the Government, and of society generally; it soon became the language of the Church. Thus, the Dutch language, the mother tongue of Grotius and Erasmus, fell into disuse, and English became the vernacular of the Dutch descendants of the second and succeeding generations after the year 1796. Education in English schools, under English-speaking teachers, and the lack of Dutch pastors in Dutch Churches, led to the falling away of many from the "True Reformed Religion," and to the consequent enrichment of the Anglican and other Churches. The *Wilhelmus van Nassouwe* and the *Neerlands Volkshied* were forgotten, and gave place to the English National Anthem and "Rule Britannia." Our political loyalty was transferred to the British Sovereign, and, let it be remembered, was never for a moment clouded by a breath of suspicion; while the splendour of the dynasty of William the Silent receded farther and farther into the mists of distance and even of ignorance. We were, many of us, *Angliores quam Angli*, more English than the English themselves. Dutch names were anglicized, sometimes in form, more often in sound. The cherished name of *Burgher* remained, and was by wilful misuse

made all but meaningless; while the essential epithet of Dutch was thoughtlessly dropped in use by all but a few, till it was wisely and courageously re-established by the founders of the Dutch Burgher Union of Ceylon.

These developments were only to be expected in a small Community, deprived of its old status and its former means of livelihood, placed in the midst of other races who outnumbered them by at least a thousand to one, and wanting wise, disinterested, bold, and capable leadership. It was very much a case of each for himself with the puzzled members of the Community, and the result was, as is usual in selfish policies blindly followed, a loosening of racial ties and of the sense of a common tradition. This would usually have led to the disorganization and possible effacement of a Community which had in itself all the elements of a vigorous individual growth. It is no little credit to the general body of the Dutch Burghers in Ceylon that, in spite of a hundred years of subtly disintegrating forces, they did not entirely forget their past, but still looked back to it with regretful pride; also that they were ready to do what they could to amend the errors for which they were scarcely responsible, and to restore the Community to its rightful place.

It was this readiness in the loyal members of the Community which made the Union possible. "Ey'n in our ashes live their wonted fires," and these fires were now to be re-kindled. As far back as the year 1899 an attempt was made to establish a Dutch Burgher Society. This Society was limited to a few families, but it was soon apparent that limitation of this kind was ineffectual. Mr. Mauritsz Wagenvoort, a Dutch writer and traveller to whom reference is made in the very first number of the JOURNAL, was then on a visit to the Island, and he pointed out that any such Union as ours, if it was to be of any use and influence, should be established on as broad a basis as possible. The suggestion was readily accepted and acted upon, an informal meeting was held on the 12th November, 1907, and on the 18th January, 1908, the Union was formally inaugurated. The difficulties which confronted the founders are partially revealed in the speeches of Mr. R. G. Anthonisz and Dr. W. G. van Dort, which are recorded in the first number of the JOURNAL. ‡

‡ D. B. U. Journal I. 3-9.

The Union was started with 268 or more "original members." That its hold on the Community has not been so strong as its founders expected is due to various causes which remain to be examined, but there is not the slightest room for discouragement. The race instinct in the members of the Community as a whole is by no means likely to be weakened, whether they belong to the Union or not. But if the Union is to enlarge its membership, and in that way its influence, the clouds of misapprehension and misunderstanding must first be dispelled, and personal prejudices must be made to give way to public needs.

Have the original, and still operative, aims of the Union been carried out? To a large extent, certainly, and if the truth must be told, to a much larger extent than was at first thought possible in so difficult a Community with its divided interests, its sensitiveness, and its relations with other communities. But critics who genuinely seek the welfare of the Community will perceive that the one need at present is criticism which is constructive, which is accompanied by a willing and disinterested co-operation. The other kind is easy enough, but profitless.

The chief purpose of the Union, according to many, is to assist in the education of the young and to relieve distress. How much has been done in this respect can easily be ascertained on reference to the proper authorities; here it need only be said that the record is one of which the Union need not be ashamed. More might be done if more means were available, if we had more members who understand our needs and help to meet them. It is easy to grow eloquent on the distresses of the poor and on the duty of the Union to relieve them; but that eloquence has to be supplemented by contributions of money (not necessarily running into thousands of rupees) if it is to be of any use.

There is another aspect of this question which needs careful consideration. Some members of the Union feel that the time has come for launching out a bolder scheme for the benefit of the Community, by which the practice of giving temporary assistance to those in urgent need should be supplemented by a more comprehensive effort. A keen and thoughtful member asks, "Why should we not have, besides scholarships for advanced students, cottages for the old, and for those who cannot afford high rents, holiday and convalescent homes up-country and by the sea for those to whom

these are vain dreams, co-operative stores, and a number of other benefits?" There is no reason to scoff at these aims as Utopian. Such schemes can be entered upon at once if the wealthier members of the Community will take the lead, but it is a scheme in which all but the poorest can take a hand, and many of them are ready to do so. It will take time for a sufficiently large sum of money to be raised, but if the conscience of the Community is once awakened there can be no doubt of the response.

Another object, definitely stated in the Constitution, but not always remembered, is "to promote and foster a feeling of fellowship among its members, and to draw their families into closer association with each other." This, taken by itself, would appear to be an ideal, rather than an article of practical politics. What society, what club, what institution of any kind can create so intimate a fellowship among *all* its members? It is the ideal of the Christian Church: has the Church succeeded as we think it should succeed? A community of any appreciable size includes people of varying, and often opposite, dispositions, tastes, and ambitions. We cannot therefore force into the term a meaning which it cannot, and probably was not intended to bear. When we talk of *Union*, we do not mean an ideal union in which there is perfect friendship, trust, respect, and fellowship among all. But every Union is an Union for a common purpose, and for that mainly. The other things follow.

Yet, the Dutch Burgher Union has always done a good deal in the way of bringing its members together, and promoting in them a sense of fellowship. No one who has attended the annual children's festival on the eve of S. Nikolaas can doubt its value in that respect. Other social gatherings have shewn the same result. The Union has brought together many who have not met one another before, and in this way has created several intimate and enduring friendships.

But, as another loyal member points out who is rightly dissatisfied with our lethargic and stilted methods, the only way to foster fellowship is to strengthen and promote the community feeling. It is extraordinary that at a time when every other community in the Island has awakened to a realization of the duty and manifest necessity of a communal sense, those who might be leaders in our own Community should be drifting in the opposite direction.

They surely *must* see what obtrudes itself in every newspaper and in the common talk they hear. A good deal of our weakness and confusion of thought is due to the nonsense which has been spoken and written about the wisdom or unwisdom of communal seats in the Legislative Council. But, social, political, and economic considerations should strengthen and deepen our communal sense, rather than weaken it. Politically, we are, and always have been, as a Community, in sympathy with the general desire for better government, and for the fullest opportunities for those whose interests have for generations been in Ceylon. But we shall be far more useful as Ceylonese by doing exactly what the other communities—Sinhalese, Tamil, English, Malay, &c.—are doing: by recognizing that we are, like the others, a separate community, with our own traditions and our own ideals. An army fights better when each of its regiments holds by its own record and honours its own flag. A cricket eleven is far more effective when drawn from its own club than when selected indiscriminately. A Ministry formed from a single party does better work than a Coalition Ministry. We shall be far more competent to serve the general interests of the Island as a solid and self-respecting Dutch Burgher Community than by exposing ourselves to the taunt of being "a body of nondescripts without race or language."

It is the Community sense, then, that we must primarily foster and promote. It must be burnt into the minds, as well as the hearts, of all the Community. There must be no hesitation or compromise. We and our children must realize that we are members one of another; and for that reason we are one.

So much has been said and written about the revival of the Dutch language among us that it has become necessary to say more. The general objection to it is that there is nothing to be gained by it. French, German, Sinhalese—yes. These languages are useful for business and trade purposes, and for examinations. But what is the use of learning Dutch?

For that matter, what is the use of learning other things which do not help to put money into our pockets, or which do not help our children to pass examinations? "Why should my son be a scholar", wrote Dean Swift, "when it is not intended that he should live by his learning? By this rule, if what is commonly said be true, that 'money answereth all things': why should my

son be honest, temperate, just, or charitable, since he hath no intention to depend upon any of these qualities for a maintenance?"

But to revive Dutch in Ceylon is mere sentiment, it may be said. Even as a matter of sentiment it is well worth while, and the "practical" results will follow in their due order. Let it not be forgotten, however, that sentiment plays a much larger part in life than we suppose. It influences us as much, at least, as cold calculation, and it is often the more helpful of the two. At the same time, there is more in this matter than sentiment. It is not mere sentiment that makes our Sinhalese fellow-citizens insist upon the teaching of their language, even in "English" schools, and the use of the Sinhalese language is limited to some three million people in the world, while its literature has had scarcely any influence on the world. The Tamils do not wait to be asked to learn their language. They need no compulsion or passionate appeals. They are intensely proud of their language, and it would be difficult to find even an anglicized Tamil who cannot read and write his own language. It is not so much patriotic sentiment with them as a national instinct, such as the Dutch Burghers once had, and are now on the point of losing.

Those who most feel the value of a knowledge of Dutch are those who travel outside Ceylon and when interrogated about their race, are immediately asked if they speak the language. The last issue of the JOURNAL\* gave us a striking illustration of this. "Time and again", says our traveller, "how I long to be able to talk fluently in Dutch or German, which might be some claim to my calling myself a national of either race." He adds, "My one wish is to change the present most deplorable state of affairs, rouse the people out of their lethargy, and goad them into overcoming a difficulty which undoubtedly exists."

Shall we say that the older members of the Community might be left out in the effort to revive the use of Dutch? And yet, there are several who, in spite of their ordinary duties, have set themselves to the task, not without success. But more regular and better organized classes are necessary for a more general revival, and certainly, groups of the younger members of the Community should be got together for regular teaching, and parents and guardi-

\* D. B. U. Journal XX, 252,

ans should see to it that attendance is not missed. There is no lack of teachers, but the will must be there, and the courage must be there. Above all, we must get rid of the self-condemnatory phrase, "What's the use?"

There is one essential need of the Union which must be supplied, and that is, its members must know what the Union is doing from time to time. It is no answer that anyone can know by visiting the Club, or by asking other members. He has a right to know direct, and it is a severe strain on his loyalty not to be given the information at first hand and at the earliest opportunity. An outstation member, one perhaps, who lives at Jaffna or Tangalle, or Batticaloa, loses interest in the work of the Union when he is not informed of what is being done. This need was understood, and to some extent met, in the early days, when the JOURNAL was sent once a quarter to all members. But the trifling annual subscription of six rupees a year was obviously insufficient to cover the expense of both the Union and the JOURNAL. If it was insufficient then, it is still less sufficient now. The JOURNAL is now published, without cost to the Union, by a small Committee who have undertaken the responsibility; yet the subscription (Five Rupees a year), small as it is for what it gives, seems to be too heavy a charge for more than a hundred or so out of our ranks. It is not everybody who finds it "interesting." It is less adapted than "Tit-Bits" for the busy man; it has no fashion plate or sporting news; it has no short stories of contemporary interest; it has no "funny column" of outworn jokes; it has no political manifestoes and appeals. All that it does is to trace the footprints of the ancestors of the Community, and to preserve, or bring to light, the records of a race which has contributed in no small measure to the progress of the world.

Since interest in these records is limited to only a hundred members, some other means must be found for keeping all our members in constant touch with the Union. Unless something is done in this direction which will be of real use, it seems vain to hope for more general support; and if the Union is to be, not a mere Club limited to a few, but an Union "broad-based upon the people's will", it must secure the confidence and respect of all its members, and by this means the adhesion of the whole Community, from the poorest and humblest to the highest and wealthiest.



## SOME MATARA WORTHIES OF THE LAST CENTURY.

From time immemorial Matara has been the cradle of illustrious men. The fierce light that beats upon the name of Charles Ambrose Lorenz may tend to dim the halos that illuminate the brows of other sons of Matara, who achieved greatness and renown within the limits of their own town. But the story of duty performed and success achieved in all ages by men of our own blood and breed can never fail to fire our imaginations.

Matara is perhaps the most typical survival of Dutch rule among the towns of this island.

It was not so many years ago that the large majority of residents in the Matara Fort were Dutch Burghers, many of whom held leading positions in the town and district. Unlike many other towns in the island Matara has altered very slowly in this respect, and it therefore furnishes a basis for considering the lives of some typical Dutch Burghers, and the qualities which won for them not only success in life but also the respect and trust of their fellow-men.

Matara has wonderful powers of attraction and it is hard to tear oneself away from it. This may explain why generation after generation of a single family often live and die there, undisturbed by the call that comes to many to seek a wider life elsewhere.

For many generations the names of Buultjens, Altendorff, Keuneman and Ernst have had an unbroken history of honourable connection with the town of Matara.

### John Buultjens.

The founder of the Buultjens family at Matara was JOHN BUULTJENS, who was born on 22nd June, 1829, that is in the same year as Lorenz. He was born and educated at Galle, and on admission as a Proctor of the District Court at the age of twenty-two after serving his apprenticeship under Proctor Ludovici of Galle, he elected a career at the Matara Courts. Two years later he passed as a Proctor of the Supreme Court.

Success came to him almost immediately and retainers poured in, requiring his services not only at the Matara Courts, but also at the Tangalle Courts. He was a man of careful habits and steadily

built up a great practice and a great fortune, and when he died in 1881 at the comparatively early age of 52 he left behind him a great name which is remembered to this day. His name is kept green and fresh by two generations of lawyers, sons and grandsons, who followed him and worked under the inspiration of his great name.

In appearance John Buultjens was a man of medium height, strongly built, with a wide commanding forehead and large and lustrous eyes. Like Lorenz he wore the flowing side-locks which were customary at that period. His will was indomitable, his industry great, and his temper calm and unruffled. He was the personification of neatness and method. When I was a school boy at Matara one of his exercise books used by him at school came into my possession. The neatness and the beautiful formation of his handwriting made a very great impression on me.

John Buultjens took a large share in the public life of the town. From the time the Local Board was established at Matara he was a member of it. He was also a member of the District Road Committee.

He was a staunch and pious churchman and served for many years as Church Warden and Treasurer of St. Thomas' Church, Matara.

In the year 1856 he married Emelia Felicia Ernst, daughter of George Edward Ernst, the marriage being celebrated by the Rev. Mr. Ondaatje at the Dutch Presbyterian Church, Fort, Matara.

As a boy of 10 years I was present at his funeral service which was conducted by the Rev J. S. Lyle.

### Charles Altendorff.

CHARLES HENRY BARTHOLOMEUS ALTENDORFF was great grandson of the original colonist Marten Lodewyk Altendorff who came out to Ceylon in the Company's service. His father died early in life, but his mother née Magdalena Jacoba Keuneman lived to a ripe old age.

Charles Altendorff, who completed his education at the Colombo Academy, read law under Frederic de Vos of Galle. At the age of twenty-three he passed out as a proctor of the District Court and began to practise his profession at his ancestral town of Matara.

At the age of twenty-five he married Charlotte Victoria Ludekens, with whom he had the happiness to celebrate the fiftieth anniversary of their marriage.

Success came early knocking at his door, and long before he had reached middle age Charles Altendorff ranked among the leaders of the Matara bar practising at the Matara and the Tangalle Courts; both on the civil and the criminal sides.

Careful in his habits, he amassed considerable wealth, and his name was widely known and respected and his reputation ranked high throughout the District.

He was always well groomed and faultlessly attired and loved a spirited horse. In his early days he was often seen in the saddle and up to the end he maintained his interest in horses. One of my most vivid recollections of Matara is Charles Altendorff, handling the ribbons with consummate ease and elegance and driving on the road which some years ago lay along the sea front of Matara.

Three years after his admission to the District Court Charles Altendorff passed as a Proctor of the Supreme Court.

Charles Altendorff had a fiery energy, which was seen to advantage when he addressed the Jury at the Sessions of the Supreme Court. He was an impressive speaker, and the earnest well-clad man, with his flowing gown and his energetic advocacy, made a powerful impression on all who heard him.

In 1877 after 18 years of practice he was appointed Crown Proctor.

He was a man of retiring habits, and though he had numerous friends with whom he loved to foregather, his greatest happiness lay in the domestic circle, in the society of his wife and children.

He was a loyal member of the Dutch Presbyterian Church of which he was in turn both Deacon and Elder. After the regular ministrations of the Church had ceased, Charles Altendorff conducted a Sunday School for the children of members of the Church, and this duty he observed with unflinching regularity.

I have grateful and happy recollections of Sunday School classes conducted by this good and pious man. Charles Altendorff died on the 27th December, 1913, aged 77 years. With him has disappeared, at any rate for the present, the name of Altendorff from the Matara Courts.

## Gerry Keuneman.

GERALD EDWARD KEUNEMAN was in the fifth generation in line of descent from Bartholomeus Keuneman who founded the family in Ceylon. He was the only son by the first marriage of Jurgen David Bartholomeus Keuneman with Gerardina Carolina Vollenhoven and was born on the 8th December, 1849.

Gerry Keuneman—to use his well-known name—was a studious lad and received his education at the Colombo Academy under the famous Dr. Boake.

With a father whose name as a lawyer was already a household word in the Matara Courts, he naturally turned to the study of the law, and serving his apprenticeship under Frederick de Vos of Galle he qualified successively as a Proctor of the District and Supreme Courts. Working under the shadow of his father's wing and heir to his great reputation, he won his way with ease at quite an early age to the front ranks of the Matara bar. But Gerry Keuneman needed no adventitious aid, not even that of the inheritance of an honoured name, to carve out his own career. He was recognised not only as a sound lawyer but as a man of broad sympathies and unstained integrity, and very soon his name stood as high as that of his distinguished father. In 1876 he married Alice Harriet Ernst, the sister of his life long friend and brother lawyer, John Henry Ernst.

In appearance Gerry Keuneman was tall and of slender build with the slight stoop of the student. He had a magnificent head and face, which I often thought would be a fit subject for an artist with which to depict God's good man.

Great as Gerry Keuneman's reputation was as a lawyer, he had a far greater reputation for his kindness of heart, which his face and eyes could not help revealing.

His hospitality was boundless and his private benefactions so ceaseless a stream, that it might be said of him truly that his left hand did not know what his right hand gave.

Gerry Keuneman was a polished speaker who chose his words correctly and without effort. I often heard him address the Jury at the Supreme Court sessions held at Matara, and I marvelled at the skill with which he broke down many a case, with his brief addresses straight to the point and stripped of all verbiage.

Gerry Keuneman was a staunch supporter of the Dutch Presbyterian Church in which he successively held office both as Deacon and as Elder.

The name of Keuneman like that of Buultjens has now been known in the Matara Courts up to a third generation.

Gerald Edward Keuneman died on the 1st December, 1922, aged 73 years. His deeds of kindness have left behind him a fragrant and a precious memory.

There are so many points of resemblance between the lives of Gerald Edward Keuneman and John Henry Ernst that in some respects it would have been an easy task to write these lives together. Their close friendship which their common interests cemented was like the friendship of David and Jonathan, and it may be truly said of them that they were lovely and pleasant in their lives.

### Harry Ernst.

JOHN HENRY ERNST, like Gerald Edward Keuneman, traced his descent to the fifth generation from his ancestor George Nicolaas Ernst who came out in the Company's Service.

John Henry Ernst was born on the 15th July 1852 and was named after his father, who was a man of great culture and attainments, but was constrained by circumstances to accept the humble position of a schoolmaster.

His mother who was left a widow early in life was a lady of singular piety and strength of character, and on her devolved the responsible task of bringing up her young family on a slender income.

On Harry Ernst's young shoulders fell the serious task of advising his mother, and as a mere lad he stood in *loco parentis* to his sisters and younger brother. He scorned delights and lived laborious days and one morning he woke up to find himself famous. He had headed the list in the Ceylon Local Examination and had won an admission scholarship to the Colombo Academy. With some help given him by his grand-father George Edward Ernst, he proceeded to the Academy where he was delighted to meet his friend Gerry Keuneman.

Shortly after Harry Ernst entered for the Calcutta Entrance Examination, and was the only candidate who passed in the First Division. The Academy celebrated the winning of this distinction with a holiday.

Harry Ernst left the Academy shortly after to earn a living, much against the advice of Lorenz, who wished him to continue at the Academy and try to win the English University Scholarship. I have no doubt there were many reasons, chiefly financial, which actuated Harry Ernst's Matara guardians to ignore the weighty advice of Lorenz. But Harry Ernst took his disappointment bravely and decided to read law under John Buultjens, his uncle by marriage.

He passed as a Proctor of the District Court and later as a Proctor of the Supreme Court and commanded a considerable practice. He and his friend Gerry Keuneman frequently travelled together to the Tangalle Courts, where they appeared on the opposite sides of the same case.

Harry Ernst was a man of medium height and build with a strong under-current of humour and a merry twinkle in his eye. No dinner party was complete without him. His conversation created a ripple of mirth and his store of anecdote never ran dry. If he was pressed to sing he would respond with "I'll hang my harp on a willow tree", a song that was then well-known.

Harry Ernst's commanding intellect and his strong sense of humour are suggestive of his fellow-townsmen and patron, Lorenz, for whom he had the greatest admiration. He often spent his week-ends at Elie House and was known even as a school-boy to contribute to the pages of the Ceylon Examiner.

In arguing a case, Harry Ernst was quiet and unemotional, but when necessary he could rise to the heights of a great occasion. At the end of his speech for Mrs. Le Mesurier in the famous Le Mesurier case, Mrs. Le Mesurier broke through the decorum of the Court, rushed up to him, and shaking him by both hands exclaimed "You are a born orator Mr. Ernst, a born orator!" Two generations derived from the Ernst family have practised in the Matara Courts.

In social life Harry Ernst was most generous and open-hearted and was never happier than when entertaining. His money flowed freely in answer to all tales of distress or need, and what is more he was glad to give and did not grudge giving. In 1889 he married Rose Marion Vollenhoven, a lady who is happy with us still.

Harry Ernst was a member of the Church of England and served as Church Warden of St. Thomas' Church, Matara, for many years. He was a staunch supporter of the Low Church Party and in his earlier days had many a battle-royal against the encroachments of the High Church Party on his beliefs.

Harry Ernst died on 2nd February 1900, aged 47 years. His life was all too short, humanly speaking, but it was a life lived in full measure, and when he died, many were they who remembered his deeds of kindness and were sadder because he was not.

## GLIMPSES INTO THE PAST.

(Compiled for publication in the *D.B.U. Journal* only).

(Continued from Vol. XX, Page 198).

If it were possible to draw on the dossier of (Count) August Carl Frederic Van Ranzouw from such a compilation as "Who's Who", we should perhaps gather the information that early in youth he entered the military service of Frederic the Great, King of Prussia, as an officer under the command of Prince Henry, and fought in the war of 1778 against the Emperor Josephus in Bohemia. It is of interest to remark that this indicates a career begun at the age of eighteen.

It would appear that in 1781 he transferred his services to the Republic in Holland when he was appointed a Lieutenant in the Netherlands Navy. Six years later, he, together with his brother, August Christiaan Anthon, sailed for the East Indies in the Company's ship *Dortwyk*, from Oldenburg, and it may be, as some records conflictingly show, first went on to Batavia before their arrival in Ceylon about the year 1788.

August Carl, the elder of the two, embarked at this stage on a civilian career in the Dutch Service. The younger accepted an appointment in the army.

Whether or not the cares of their respective appointments sat lightly upon them is obscure; nor may we tell if their posts proved to be golden sinecures of a notably drowsy period.

Nevertheless, it is certain that such visions as they perhaps had of advancement in the Dutch Services were ruthlessly shattered by the capitulation and transfer of the Island to the British authorities within seven years of their arrival.

But apart from this aspect which reflects the eccentric bent of that something which the world calls destiny, suppose we turn from generality to more intimate touch with these two gentlemen, who were particularly conspicuous in those early years which marked the transfer of the Maritime Provinces of the Island from the Dutch to the British.

Continuing to investigate the portrait of the elder of the two brothers first, we may accept without question and piece together the following gleanings from his private life, following up our

opening reflections with information revealed in turning over the musty and forgotten pages of the Wolvendaal Church Marriage Register.

Under date: "Anno 1789, den 27 Decr.:" it is recorded that: "De Heer August Carl Frederick, grave Van Ranzau, van Holstminde, luitenant ter Zee en Flandsdienst, jongman, met Elizabeth Cornelia Engelbregt van Gale, jongedogter."

It will thus be noted that very nearly a year after his arrival in Ceylon, this Count decided to unite his fortunes with those of a daughter of Jacobus Harmanis Engelbregt and his wife Sara Cornelia, who was a grand-daughter of Abraham Anthonisz of Amsterdam.

Additional particulars relating to this family are to be found in a letter dated 1843 which was addressed by their only son, Carl Frederic Theodore, to his cousin, George Ludwyck Hendrick Carl (Count) Van Ranzouw, resident in Gilderland, Germany.

"My poor and revered father", he states, "is still living, and is now in his 83rd year of age. My mother departed this life in the year 1829, aged 56 years. In 1839, I had the misfortune to lose my eldest sister, Louisa Henrietta (*b. 6th March, 1791*) my second sister, Johanna Catherina (*b. 22nd Nov: 1795*) having died some years before. I have two more sisters left, Ann Louisa Elizabeth (*b. 26th June, 1796*) and Anthonetta Eliza Fredrica." (*b. 6th October, 1799*).

"The former was married in October, 1815, to the son of Captain John Brohier, of the Dutch East India Company's Service. The latter married in 1818, Cornelees William de Run, whose father was also in the same Service. Of these occurrences my father has in due course made known to the family there.

"I am the only son of my father and live in the same house with him, but fate would have it so that I am far from being healthy, my constitution has suffered severely from repeated attacks of illness ..... a misfortune which is to be regretted.

"I think it also incumbent on me to inform the family that my father, who, though at the surrender of the Island to the British Power, was in circumstances so flourishing as to compete with the wealthiest in the Island, has since by a chain of misfortunes both at sea and land suffered so materially as to place him in absolute indigence..."

In this last particular it is interesting to glean from some old records that the Dutch Governor, van der Graaf, settled fifty families of weavers who were brought over from Manipur, in India, on a large tract of land in the District of Chilaw, planted in coconut, which originally belonged to the Counts van Ranzouw.

This observation lends weight to the statement asserting the comfortable circumstances under which the Count once lived, yet apart from the consequences attributed to disorder in trade and finance which impoverished him in later years, there float in such tales of his public life as are known which suggest that he always preferred the state of his mind to that of his purse.

To such traits as marked him out as a kindly acquaintance and a generous friend, there was added another, viz., that not unlike many another of the public men of his day, he enjoyed himself immensely, and apparently gave full play to an amiable weakness for good Dutch gin and frothy German beer.

When he ultimately fell into very straitened circumstances and the state of his fortunes was too desperate to be repaired, he was granted an insignificant State pension of £1.17.6, a month, ostensibly in recognition of his high connections.

From comfort and even luxury, he took retreat in a little house on the out-skirts of the City. He died on the 27th of March, 1844, in his 84th year.†

Portions of an old letter which makes reference to the sad end of a peculiarly checkered career, read as follows: "His disorder can be mainly attributed to advanced age and consequent debility—his remains were buried in the Pettah Church-yard as decently as possible."

This then is the picture of a singular personage of the past whose fault in all affairs of life was apparently not want of sense, but want of self-consideration and self-restraint. Let us see how it fared with the younger brother who was swayed by a predilection for the profession of arms.

There is little which can be gleaned of the private life of (Count) August Christiaan Anthon, prior to his marriage.

† Note: The date in the genealogical table, Vol. 1 p. 102 of the Journal, and that given in Vol. 3, p. 45, is incorrect.

Investigation of the meagre details available goes to show that he practically spent the whole period of his stay in the Island attached to, or in command of, a Company at Galle.

In the Dutch Presbyterian Church in that station, on the 20th of February, 1791, he was married to Antonia Petronella de Bordes.

As far as is known he might have made other men's fortunes, but he failed to make his own. Such is the unkindly gesture of fate that to dissipate the latter delusion rumour reduces him to the post of "baker to the troops" at Galle in the early days of the capitulation.

After the death of his wife, which occurred in the year 1805, August Christiaan proceeded to Batavia with one of his daughters. It would appear that he lost a daughter some time earlier in Ceylon, while yet another, who was about three years old at the time of his departure from the Island, was left with his late wife's sister at Galle.

There is little to add to the later career of Count August Christiaan. He died in the year 1808, shortly after his arrival in Batavia, at Cheribon, while in service as Captain of Dragoons, in his 47th year. We are in consequence compelled to glimpse down another channel which carries on the thread of our narrative.

The little girl, named Henrietta Charlotte, who was left in Ceylon, to the protection of her aunt, married at the age of 14, Petrus Carolus Roosmale Cocq, Sitting Magistrate, Girawe Pattu.‡

There seems no reason why particular mention should be made of the age of the bride, except perhaps to recall an event which might rightly be considered strange indeed if it was lacking in romance. Unfortunately, such stories as there might have been are left uncommunicated. So, leaving imagination to play its part, we pass on to another theme connected with this lady, which is as different from romance as is fact from fiction.

In making a comprehensive inspection possible, as opposed to a glimpse, of a historic document which has come down to us, I am inclined to think that the full text of a memorial submitted by Mrs. Roosmale Cocq in later years to Her Majesty, Queen Victoria, will not be found uninteresting to the reader.

‡ Note: The entry in the genealogical table, Vol. 1, page 105, is incorrect.

To the Queen's Most Excellent Majesty,

The humble memorial of Henrietta Charlotte Fredrica Roosmalecocq,  
of Galle, in the Island of Ceylon.

Sheweth,

That your Memorialist is the legitimate daughter of August Christiaan Anthon, Count van Ranzouw, an officer in the army serving in Ceylon under the Dutch E. I. Company who died at Batavia as Captain of Dragoons in the year 1808; and that her said father stood in exactly the same degree of relationship to the Princess Anna Sophia of Saxe-Gotha, as your Majesty's august Father the late Duke of Kent stood in to that Princess' brother Duke Frederic 2nd as will appear on reference to the accompanying genealogical and baptismal papers.

That your Memorialist is the widow of Peter Charles Roosmalecocq who for seventeen years held a civil appointment under the British Government in Ceylon, and (upon the abolition of his office under a change of system in 1833) was placed upon a Superannuation Allowance of £75 a year.

That by her husband's death which happened in April last, your Memorialist was left in a state of utter destitution and has been compelled to be indebted for her maintenance entirely to the contributions of private charity, not being possessed of any property either by marriage settlement or by inheritance from her father or her husband; while the small pittance which the latter had been in receipt of from the Ceylon Government ceased with his life.

That under such extreme circumstances your Memorialist prays that your Majesty will order that enquiry be instituted into the facts here alleged—also with reference to the Petitioner's not being undeserving on the score of conduct and character of your Majesty's gracious consideration.

And having satisfied yourself on those particulars, that your Majesty will extend to her such a measure of your bounty as may raise her one degree above the precarious footing of purely individual benevolence, and enable her to pass the residue of her widowed life free from the many distressing anxieties that must ever attend upon a state of absolute dependence.

And Your Memorialist, as in duty bound

Shall ever Pray,

(Sgd.) H. ROOSMALECOQC.

Galle, Ceylon, October, 1852.

In a letter dated, the 13th December, 1852, addressed by Mr. C. P. Layard, Government Agent, Western Province, to the Hon'ble the Colonial Secretary, the former, who would appear to have been called upon to report on the memorial under reference, states:

With regard to the alleged consanguinity of the Petitioner and the Royal Family, the Treasurer who was supposed to possess all the records connected with the claims to a pension (paid by the Treasury) to Count August Carl Frederic van Ranzouw, has been able only to provide me with the accompanying printed genealogical table, which corresponds in every respect with the Petitioner's representation. §

I would ask leave to suggest that the Petitioner should be called upon to afford any additional information which may be required through the Government Agent of Galle at whose station she resides.

§ See Appendix I.

(Continued on page 26.)

## POPULARISING THE UNION.

A Special Meeting of the Dutch Burghier Union was held at the Union Hall on Thursday, 26th March, 1931, at 6-15 p.m. to consider what steps should be taken to popularise the Union. In the absence of the President, Dr. V. van Langenberg, who was voted to the Chair, explained the object of the meeting.

DR. SPITTEL, in initiating the discussion, said that at the end of the last Annual Report of the Union there occurred the following passage:—"We have to point out with regret that we do not think the Union is receiving all the support it deserves from its members. Everything is being done, as far as funds will permit, to improve the amenities of the Club, and provide for the comfort and recreation of the members, but the response so far has not been at all encouraging and the attendance continues to be poor. It will not be out of place to remind members that the prosperity of the Union depends entirely on their co-operation." Dr. Spittel said that he did not think too doleful a note represented the affairs of the Union as it stood to-day.

They had a Secretary with a decided flair for his job as could be seen from the excellent state of the Club and grounds, and they should try and keep him, as well as the Treasurer, who was so well-suited for his work, for the next twenty years if possible. The finances of the Club were not in too bad a state either. And if a large sum had not been misappropriated by a too-trusted felonious clerk, the Union would have a fair sum to spare.

Up to recently the policy of the Union had been a very timorous one. They had rules but were afraid to enforce them. If a member did not pay up his subscriptions they wrote to him, and if he replied saying he did not intend to pay and asked that his name be taken off the Register, they were very loath to take any action. If they addressed him again, and he wrote in reply a very insolent letter, they still clung to him. Eventually they would put his name on a list of "non-active members." That was the sort of policy they had adopted. The argument was that if you struck the names of such members off the roll, then you depleted an already numeri-

cally small membership. But that argument was really not a good one. It was far better to have a few keen members than to have a list of useless names on the books—however high-sounding they be.

They had now changed all that. They had made rules and were enforcing them. If a member did not pay his debts of honour after the repeated issue of notices, he was posted up; and if he still refused to pay and found he had no use for the Union, then the Union had no use for him and took his name off their books. They had now a thoroughly self-respecting Club\* to which they were proud to belong.

There was one thing he wished to say about the *poorer members*. The amalgamation of the Union and the Club had resulted in a certain number of members finding themselves unable to continue their membership owing to their inability to pay the enhanced subscription of Rs. 2-50. Of course, that was a pity, but it would not do for them to lower the standard of the Club. If they looked into the matter more closely, they would find that these poorer members were not altogether excluded from the benefits of the Union. They could attend the Annual General Meetings, the lectures, the dances, concerts, and the Annual Fetes.

Dr. Spittel then proceeded to say a few words in regard to the *position of the community in Ceylon*. They found it stated that owing to the grant of Self-Government, and to the fact that the interests of the minorities were not sufficiently safe-guarded, Ceylon had become no place for the Burghers to live in. He did not agree with that view at all. He had known of many men who had gone out of Ceylon, and he could not say that they had done very well for themselves. Some had been successful, but many of those who stayed at home had not been less successful. It was a great mistake to encourage the idea that they should leave Ceylon and go further afield. They should be very thankful that they had been born in an island like Ceylon where wage-earning was not so difficult as in other countries.

\*Some members take objection to the use of the term 'Club' instead of 'Union.' The terms are synonymous. We belong to the Dutch Burgher Union which has its Club House. When inviting a guest, we can hardly ask him to come to our Union but may invite him to our Club.

There were two contending interests in Ceylon—the interests of the Ceylonese as against those of the Europeans: and they had to remember that they were Ceylonese. Once they did that, they would recognise that Ceylon was the place for them. They found that whoever championed the Ceylonese, also championed the Burgher Community. They had more to thank their friends the leaders of the Sinhalese and Tamil Communities for than their own representatives in the Legislative Council. There was a time when the members of the Burgher Community in certain departments were given preference over others, but that had now ceased. They could not expect to be a favoured community all along. They had now to compete with the other communities, and it would do them a world of good. Anything like favouritism tended to spoil character. It was the most deplorable travesty of the truth to say that if you think well of yourself, the world will think well of you. After all, self-effacement was really the hall-mark of a gentleman, and humility, not arrogance, was the quality of the truly learned.

Addressing the younger members, Dr. Spittel said that there was rather a tendency on their part to regard themselves as superior to the other communities. He was very much surprised some time ago to hear that a Dutch Y.M.C.A. representative, who had come into touch with the young men of the different communities in Ceylon, had said, that of all of them, he was least impressed by the young men of the Burgher Community. He said they seemed to think only of themselves. They did not, like the young men of the other communities, wish to hear of the activities of the Y.M.C.A. in other lands. That attitude was rather a pity. While they should not push themselves forward in the wrong places, they should at the same time not be diffident to do so in the right ones. They should assert themselves but not obtrude themselves. *They had now to enter the arena and compete with the other communities, otherwise they would go under.* That competition would tend to make them a virile community. After all the great thing was to do one's job, whatever it was, to the best of one's ability, and that would bring us the respect of other communities.

"And now," said Dr. Spittel "we come to the *crux of the matter*—to the practical object for which this meeting was convened.

"That there is a *paucity of attendance* at this Club, with all its attractions of bridge, billiards, bar, library, etc., there can be no doubt. When a defaulting member—and the majority of us, I must admit, are defaulters in this respect—is asked why he does not attend the Club more often, his invariable answer is, "What is the use of going there? You meet nobody." One lady compared this empty building to a sepulchre! But it has not quite reached that state yet.

"I remember a time when this Club of an evening was the meeting place of a very fair number of its older members. What has happened to them recently I do not know; but somehow, they have lost the habit of coming here. There seems to be something wrong which we must try to rectify—otherwise our existence as a factor for mutual good is imperilled. The worst of it is that some of us are *very touchy*. If a member has a grouse or a grievance against another member he reflects it on the Club, and says, "I have given up going to the Club because so and so, etc." What is difficult to understand is why the Union should suffer for a private grievance. Some come here and find, *not the old faces*, to which they have been accustomed, but new ones, and feel out of tune. For them the remedy is to adapt themselves to the new generation, otherwise they will soon find themselves *friendless and outlasted*. And where is one to find one's best friends if not in the folds of one's own community? Others have this grievance:—They hold a view; they advocate it in Committee or remain mum; others' opinions are ventilated; the matter is put to the vote and won or lost or watered down. *If the decision arrived at is not the member's, he feels hurt and withdraws, and nurses resentment*. After all the rational attitude is for us to present our views to the best of our ability, and if those views are not accepted by the majority, not to sulk, but merely to knuckle down and blame, if any blame is attachable, not our confreres but our unconvincing advocacy.

"Some say this Union is being *run by a coterie* for their own ends. That is the most "dog in the manger" indictment of all. No one takes an interest in this place, and when a few try to do so they are dubbed a coterie. Every member has as much right to the privileges of this building as any one else. Why do those who complain not bring their friends and come here? There is not a Club or Union on this planet that has not its groups of compa-

nions. And it is only by frequent meetings that we can cultivate each other's friendship.

"Well, well!—what with one thing and another, some have never loved this place, and some have lost the love they had. And we have got into the *habit of ignoring this poor old institution which should really be the stronghold of our community*; and where we should meet, exchange ideas, and give each other mutual encouragement by advice and example. And so shall we continue to hold the honourable place our forebears did in the annals of our Island.

"And, finally, *to come to practical issues*, we have made this Club attractive and intend making it still more attractive; for we realise that only by doing so can we ensure good attendance. There can be no doubt that whenever we have a function here it is always well supported. We propose therefore the following programme:—

"(1). *Friday to be Members' Day*. Any one coming in on this day can always be sure of meeting members of the Union and their families.

(2). *Billiard and Bridge Tournaments*.—Three or four a year.

(3). *Sweepstakes*.—Four a year.

(4). *Lectures*.—About one every month. At which it is hoped more members will speak than have done so far, both as an encouragement to the lecturers, and as a good training for the younger members, who will thus cultivate thinking for themselves and giving those thoughts adequate expression—an invaluable asset in life.

(5). *Dances*.—About one every month from 6-30 to 9 p.m. or 9 to 12 p.m. alternately.

"Perhaps, we may, with sufficient support, be able to have a gymnasium and a class of eurhythmics for the younger generation.

"This programme should appeal to every one male and female, old and young. And if our members do not respond to this, then verily are we a doomed Union, for we can do no more.

"Phew! I have finished. But it has left me feeling more like a preacher than a common or garden surgeon."

At the conclusion of Dr. Spittel's remarks, the following members offered comments:—Messrs. D. V. Altendorff, A. E. Keuneman, R. A. Kriekenbeek, E. F. N. Gratiaen, Miss Grace vanDort and Mr. J. R. Toussaint. Dr. Spittel having replied, the Chairman made a few comments and declared the meeting closed.



## GLIMPSSES INTO THE PAST.

*(Continued from page 20.)*

It is said that the facts represented were duly acknowledged by Her Majesty, but any claim based on them was disowned on the plea of a morganatic marriage.

Such then is the story of the Counts Van Ranzouw, a family which is extinct to-day in Ceylon. It is perhaps to Theodore, the only son of Count August Frederic, that a correspondent to the Ceylon Literary Register of 1887, whose identity lies very thinly veiled under the initials J.R.W., refers to as "a well-known figure in Colombo in 1848, and a favourite with Lord Torrington, who is said to have had a special weakness for blue blood."

This single anchor nevertheless drifted. He died unmarried leaving a natural born son. The name, carried over by a Marshall or Mace bearer of the Supreme Court of the Island, lends weight to the continuation of the contribution to the Literary Register previously referred to.

"One could hardly recognise in him," states the correspondent, "the descendant of a Count, whose presence was a source of danger to the State. His functions are to repress all noises that might arise about the Courts. He may be seen quietly perambulating the verandahs of Hulftsdorp, mace in hand, and ejaculating the one word: SILENCE! always at the wrong moment. The quiet man performs his onerous duties it must be said with commendable impartiality. The neighing of a horse or the impatient fervour of a pluperfect contender, brings down upon the offender, beast or man, his stern mandate of: SILENCE! and nothing more. Nor is sympathy ever withheld from him in his often futile attempt to dislodge from a coign of vantage in the Supreme Court a chattering adventurous crow, who refuses to believe that the mace pointed at him is a death-bringing gun.

Strange fate that a person named after the disturber of the peace of a European Power should be employed in the work of maintaining silence in the precincts of a Colonial Court.... Stranger still, his name does not even figure in Ferguson's Directory!"

R. L. B.

## Appendix I.

## GENEALOGICAL TABLE.

## Fredric, 1st Duke of Saxe Gotha.

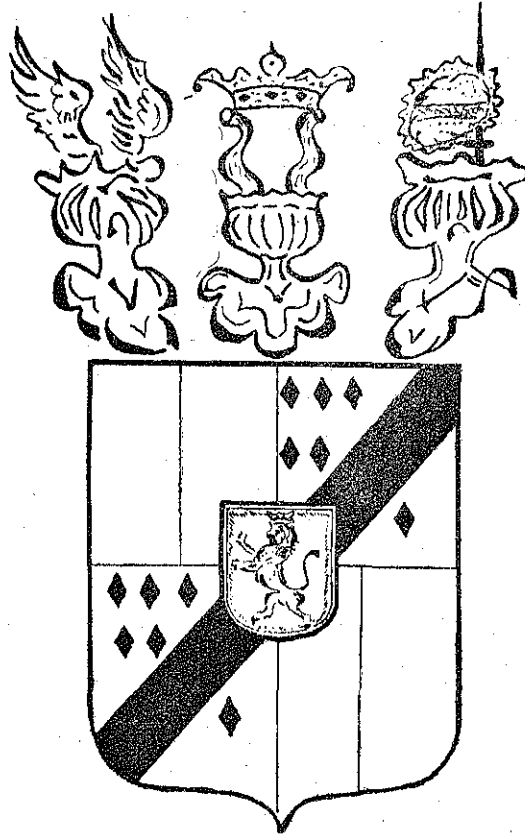
The Father of

Duke Fredric the 2nd of Saxe Gotha. Born, 28th July, 1676.	and	Princess Anna Sophia of Saxe Gotha. Born, 22nd December, 1670.
Married: Magdelene Augusta, Princess of Anhaltzebt. He died on the 23rd March, 1732.		Married: Lodewig Fredrick Van Schwartz- berg Rudolstadt. She died on the 28th Dec., 1728.
Children of Duke Fredric the 2nd. Augusta of Saxe Gotha		Children of Princess Anna Sophia. William Lodewig, Prince of Schwartzberg. Born, 15th February, 1696.
Born, 30th November, 1719.		Married: Henrietta Caroline Van Gebanen, under the name of Baroness Von Brockenburg. He died on the 26th September, 1757.
Married: Fredric Lodewig, Prince of Wales (son of George the 2nd) and Electoral Prince of Hanover. She died on the 8th February, 1772.		Grand-children of Princess Anna Sophia. Louisa Henrietta, Baroness Von Brockenburg. Born: 7th September, 1732.
Grand-children of Duke Fredric the 2nd. George the 3rd, King of Great Britain. Born 4th June, 1738.		Married: Christoff Ferdinand Anthon Van Ranzouw, of Schmoll and Hoenfeld. She died on the 25th March, 1788.
Married: Sophia Charlotte, Princess of Meck- lenberg and Strelitz. He died in January, 1820.		Great grand-children of Princess Anna Sophia. August Carl Fredric and August Christian Anthon (Counts Van Ranzouw.)
Great grand-children of Duke Fredric the 2nd. George the 4th: King of Great Britain, also Edward Augustus, Duke of Kent, the father of Victoria, Queen of Great Britain.		

(Genealogical Roman Imperial Government Pocket Book of the year 1777, at Frankfort on the Maine, by Franz Varentrupp with the privilege of the Roman Empire.)

## Appendix II.

## ARMORIAL BEARINGS OF THE VAN RANZOUW FAMILY.



Arms:—Quarterly, 1st and 4th colour half silver, half red. 2nd and 3rd colour, gold, six lozenges above and the like number below, placed 3, 2, 1, between it a bend sinister sable; over all in surtout an inescutcheon azure charged with a lion rampant. Three helmets with coronets bearing the following crests: 1. A pair of wings; 2. Two elephant trunks with the upper ends supporting a royal crown; 3. A circular screen surrounded by a band of peacock feathers and placed against a sword, erect.

## ON GRUMBLING.

By A. N. W.

Grumbling is one of the minor vices of mankind; in fact it is tolerated in such a kindly manner that one is almost apt to forget that it is a vice. A grumble at fate is permissible, grousing at authority is fair, and giving vent to one's pent up feelings is just letting off steam to clear the atmosphere! Great are the uses of grumbling; political reforms are thus brought about, the fires of the domestic hearth rekindled—with luck—and other benefits secured. But this is one side of the picture; on the other hand, we know that political grumblers may only succeed in producing painful raps on the knuckles, and domestic grousing results in an almighty upheaval that will astonish the individual letting off steam, and the other benefits turn out to be only apparently so. When all is said and done then grumbling is not a thing to be easily glossed over.

Similarly grumblers are a nuisance to be classed with scolds and philosophers like Ruskin and Diogenes. A grumbler is a man with a grievance, to be avoided at the club and never asked to drop in for tea. A man may grumble over a small thing or a matter of great importance, the quality of his whisky or the decay of the community, but his mentality is just the same. He is a grumbler. There have been great grumblers in the World's history who have led the masses astray by some strange quality of leadership, but for the most part grumblers are men of small minds and *ergo* intolerant and intolerable. Much mischief is done by grumblers who are by no means careful when and where they grumble; as a rule they forget caution when they are busily letting off steam.

A very grave complication enters into grumbling. A grievance that begins life as a mole hill may be as high as Adam's Peak before the grumbler has finished with it. When a grumbler finds a sympathetic listener the results are bad enough, but when two grumblers meet over a common grievance the result is terrible. They urge each other to fresh endeavours, they hold an indignation meeting for themselves, and far from finding comfort in their sympathy for each other, they work themselves into a fury and retire from the fray unfit for polite society. This may seem a gross exaggeration but it is not. Every truthful grumbler will confess that

this is exactly what he feels after a conversation with a friend of his bosom, yet grumblers seldom avoid each other. A man with a grievance likes to have new ideas on the subject from a sympathizer. Of course when two grumblers each with a different grievance happen to meet, then comes the clash of arms and the prize is to the swift and the battle to the strong! Then and then only, is the grumbler not a bore, but a delightful entertainer. Many men beguile life's dusty way by setting opposition grumblers at each other, and the grumblers, full of their own grouse, do not detect the trick. This is a great game and I never lose an opportunity that comes my way. There are any number of really priceless grumblers in our own community, but I am happy to say the Club is fairly free of them!

All great cynics have been grumblers. Diogenes as has been shown proved himself one. Swift was a grumbler, Thackeray was a grumbler; only great and abiding brilliance saved these distinguished "grouzers" from extinction as mere bores. In modern times Bernard Shaw stands foremost as a grumbler, but very cleverly disguised. Few grumblers possess brains such as these, and it is just as well too, for when we consider that grumblers are more or less in the majority, the world would be topsy turvy if they all had brains in proportion to their sentiments.



## ROAD COMMUNICATIONS IN DUTCH TIMES.

By J. R. T.

In these days, when the whole island is covered with a network of roads which are the envy of visitors from all parts of the world, it is difficult to visualise a state of things in which the only means of communication by land consisted of rough foot-paths infested with snakes and wild animals. It is sometimes sought to cast discredit on the Dutch administration by asserting that the Dutch were so engrossed in the acquisition of wealth that they neglected the work of developing the country by the opening up of roads. Those who level this criticism lose sight of the fact that the roads, such as they were, during the Dutch administration were suited to the circumstances of the times when vehicular traffic was unknown, and journeys from place to place were made on foot, those in affluent circumstances alone being carried in doolies or palanquins by coolies. Even so late as the year 1848 there was no proper system of roads in certain parts of the island. Major Skinner, the great Road-maker, in his book on Ceylon, says:—"The district of Batticaloa (and indeed the whole of the eastern districts of the island) is destitute of roads; it is traversed by indistinct foot-tracts (on which a stranger would be as much at a loss without a guide as on the prairies of America). These paths pass either through or round the margin of tanks, swampy marshes, and tidal flats, crossing so many rivers and wide dry inlets of the sea as to be impracticable to an unaided traveller during any but the driest seasons of the year."

The main route to the Kandyan country in Dutch times was *via* Batticaloa, not however along the trace of the present Batticaloa-Badulla road, which was constructed only in 1871, but from Batticaloa to a point near Sammanturai on the south, and thence across country in an almost straight line to Kandy across the Mahaweliganga. There were, however, several other paths known only to the native inhabitants, and Jacob Burnand, when Chief of Batticaloa, set himself the task in 1791 of preparing for administrative purposes a descriptive list of all the routes from Batticaloa to Kandy. These lists, which are given below, are accompanied by remarks regarding the "situation, population, and quality" of the roads and lands traversed, and as they exhibit the condition of the

Batticaloa District 150 years ago, they will no doubt be read with interest. The quaint Dutch spelling of names is a little confusing, but to those who are acquainted with the District, the identification of the villages will not be difficult. The lists were obtained from the Mackenzie Collection of Manuscripts in the India Office, London.

### First Statement of the Roads to Kandy.

From Baticalo up the river or along of it is a good road for	... 9 hours
to Sampanturre, and from thence to the province Nadokado westward partly thro' large wood for	... 10 do.
to Navelaar, a small river, which makes the borders between the Baticalo district and the province Welletje or Welas, from thence is a good and hard road thro' uninhabited lands between thin thickets and little plains, where nothing else is to be found than a few corals, for	... 5 do
to Pattepeleaar, a small river, being the road from thence perfectly the same as above during	... 6 do
to Kottegove, a large Moormen village, whereabouts are a few Chingaleese hamlets in a tolerably cultivated land, being the road as above stated for	... 5 do
to Itjenewatte, a large and popular Chingaleese village, going from thence a good road between little villages and wood on a distance of	... 4 do
to Chiapelle, gravet or boundary at the limits of the Province Bintine. Here is a good Chingaleese village and a guard at the gravet close by, a little river between two hills covered of wood—being the road from thence thro' a hilly land for	... 3 do
to Pallewatte, a small hamlet occupied by Chingaleese Bellales. From thence is the road as above said thro' large wood, two channels and a little plain on a distance of	... 6 do
to Kandepatteaar, a place on the right of the shore of the river Kingay where some inhabitants maintain themselves by cutting the Chenas. The road is along the river as aforesaid during	... 4 do

to Oomsaar, a place at the river of Kingay where about a few small hamlets are found, being the road along the said river and a hilly land, very difficult for	... 7 hours
to Kembiantorre, a ferry over the river of Kingay, which the informer avoided crossing, continuing his road as above along the river over a horrible high and bald mountain which must be ascended and descended during	... 6 do
to Deebola, a large village of Bellales and a fruitful and well cultivated land tho' somewhat filthy going, a stony road from thence first thro' high wood and thereafter thro' inhabited and well cultivated land during	... 8 do
to Angrankette Nagery, where a King's country house is, not far from high mountains on the left hand, being the road thro' populated and cultivated land for	... 3 do
to Kandy ... .. Total	76 hours

*N.B.* The informer declares of having passed thro' the above mentioned roads four times, being however not unacquainted with an easier road over the river of Kingay, thro' which the King travelled in the year 1759 to Baticalo.

Near to Itjenewatte or thereabout are several good villages found near each other *Viz.*, Kovigamma, Rattemalle, Badlegamme, Banderewe, Jakoornawe, Nanapranse and Aywelly.

### Second Statement of the Roads to Kandy.

The informer agrees with very little difference, with the first statement computing thro' the roads aforesaid from Batticaloa, during	... 37 hours.
to Chiapelle gravet, a village of the Chinado east among the Chingaleese, where is a gravet with a guard between two little mountains covered of wood, being an easy road thro' high and populated wood during	... 8 do.
to Pangrama, a large Moormen village on the right shore of the river Kingay, which must be crossed	

with Dony's for the most part of time, as that river is the only fordable for two or three months a year in the season. To the said village belong many fields and good lands, and on the opposite shore goes a good road on the left of the river, partly thro' thin wood where Chenas are cut and partly over convenient dams along the said river, during ... 9 hours.

to Kelole, a Chingaleese village to which a great many good fields belong. Here are residing a Moodaliar of the Court and two Attepattoo vidanes to administer some of the King's farms thereabout. From thence goes the road still along the river and and a hilly land covered of wood where Chenas are cut, during ... 5 do.

to Patiapale, an uninhabited place, where the river of Kingay is fordable almost the whole of the year over rocks, being the road from thence when on the opposite shore, along the right of the river and a chain of little mountains covered with thin Marroode wood, tolerably easy tho' somewhat narrow and dangerous on a distance of ... 4 do.

to Kemblantorre, a ferry over the river, where some houses and fields are found on both sides. Not crossing that river, but remaining on the right hand, goes the road over a very high rocky and bald mountain, up and down during ... 5 do.

to Deebola, a large provision village of the King situated in a fertile soil. Here is a guard of the King's people, and the country is much cultivated and full of fine villages, and on the left hand is at a great distance a very large mountain named Garlitte or Garleeda. From thence is the road thro' an inhabited and cultivated land during a walk of ... 7 do.

to Kandy ... .. Total ... 75 hours.

### Third Statement of the Roads to Kandy.

In this third statement the informer agrees with the two foregoing tables, a very little difference excepted computing from Baticalo to the boundary between the Provinces of Welletje and Bintene thro' a good and hard road and many villages as aforesaid, during ... 39 hours.

to Chiapale gravet, a village of the Chiandos east, where a gravet and a guard are found between two small rivers and hills, which make not the road inconvenient. Here about are a few fields and many Chenas and a good road going over high wood, during... 6 do.

to Pangrama, a large village at the river of Kingay to which many fields, grazing lands and gardens belong. Here must the river be crossed with Doney's and proceed along it thro' thin wood and on uninhabited country by the road, during ... 6 do.

to Bimbige, a place likewise at the river not distant from a Chingaleese village to which a few fields are attached. From here the road goes between the left shore of the river of Kingay, and a chain of rocky mountains and high hills covered of thin Marroode wood, during ... 6 do.

to Kemblantorre, a ferry and small village with a field, going the road from thence first over a very high and bald mountain named Wenerowe, and thereafter thro' an inhabited and well cultivated land, during ... 9 do.

to Ramkaly, a large village with a great number of fields and gardens. This village is stated to be upwards of an hour situated from the river of Kingay, being the road from thence very good thro' a well cultivated and inhabited province, during ... 5 do.

to Kandy ... .. Total ... 71 hours.

### Fourth Statement of the Roads to Kandy.

The informer, a grand son of Magola Mohandiran, perfectly agrees with the second table, computing from Baticalo	... 54 hours.
to Kelele, a populous village of Chingalay billales with many fields, grazing land and gardens, being half of the road from thence thro' an inhabited land very good, and the remainder stony and hilly along the river, during	... 6 do.
to Wenerowe, a very high mountain of rocks mixed with red earth, covered with small thickets situated not much distant from the river of Kingay. The province is not inhabited and the road goes from thence over the said mountains, during	... 6 do.
to Kamkalle, being a good and large village surrounded of fields, grazing lands and gardens. The road is there good and easy, and goes thro' an inhabited land, where many small villages are, during	... 5 do.
to the river of Kingay in front of Kandy, and crossing the river for	... $\frac{1}{2}$ do.
One arrived in Kandy	... 71 $\frac{1}{2}$ hours.

Many other people having been examined as to the condition of the roads to Kandy via Welletje have unanimously declared as above stated.

Near to the village Nadene at the river of Baticalo just opposite to the Tile Kiln, a road goeth cross thro' the woods to Navelaar. This is much shorter and easier than thro' the Province of Champanturre and Nadekada. This road goeth during 8 or 9 hours thro' the Wedah's wood without any village or hamlet, except Ranemado, where a field and a couple of houses are found.

The Chingaleese came down this road in the former war with their armies till the plain of Mandore, in the Province of Erroville, on the opposite shore of the Tile Kiln.

### Fifth Statement of the Roads to Kandy.

On the North of Baticalo in the Province Erore is a little river, coming from the Wedah's woods, which unites with the large river before the village Erore. As this little river or channel is the most part dry in the whole year, the spot tends to a convenient and sandy road to go from Erore in	... 9 hours
to Pootanpoory, a small hamlet in the Wedah's wood, where a few Mooremen cultivate a good field. The road is from there as above stated at a distance of	8 do
to Paddawilly, a sort of village where the chief Vidane over the wild Wedah's resides, standing under the control of the Dessave or Regent of Welletje. From thence is the road very good, tho' somewhat stony and rocky and likewise thro' the Wedah's wood, during	... 7 do
to Bintene Naggery or Poodo Naggery (by the Chingaleese named Aloutneer). This is a palace or place of retirement and stronghold of the King of Kandy, between rocky mountains at the river of Kingay, and a very fertile soil and situated in the centre of woods, where always a large guard and magazines for provisions are kept, the Kandyans being very suspicious and fearful against all strangers who may travel thither. Here the river is passed and going thro' fruitful and well cultivated fields of the King for about	... 2 do
to Chandanganaway, a provision village, very populous and occupied of the King's slaves or Pundare pullays. From thence the road goes along the river of Kingay thro' woods and cultivated lands between for about	... 3 do
to Pangrama, a ferry as above stated, and the further road follows as the informer has stated in the foregoing third table, namely for	... 26 do
to Kandy	... Total 55 hours

**Sixth Statement of the Roads from Baticalo to Kandy thro' the Corlepatto Tamankaddewe, the Country of Matele &c., as Reported by People who are Travelling Twice a Year thro' them.**

From Baticalo via Erere a very good road goeth thro' inhabited and well cultivated land for upwards of	10 hours
to Saraywilly, a good village at the borders between the Province Erere and the Corlepattoo. From thence goeth likewise a good road westward thro' the latter Province and the Eastern part of Tamankaddewe, thro' several small villages with some fields belonging to the same, and almost continually thro' wood, during	... 16 do
to Kingayturre, a ferry at the river of Kingay, where about are a few detached houses. From thence goeth a good hard road westward down the river of Kingay thro' an inhabited land, where three villages are to be found, during	... 6½ do
to Topary, a large village occupied by Mallabars, to which many fields belong, and the road being further as above mentioned thro' well cultivated land on a distance of	... 5½ do
to Padopalle, a little Moormen hamlet in the district of the Wanniah of Minnery in the Tamankaddewe jurisdiction. Here are a few fields to be found. The road further is stony and hilly, first thro' thickets and thereafter high wood till a boundary at a little mountain, where the troops of Baticalo came in the former Chingalay war. Here is the boundary that separates Tamankaddewe from the country of Matele, and the road goeth further over that gravet computed from Padopalle, during	... 6½ do
to Notjetotam, a small Moormen village in the land of Matele, to which a few fields are attached. From hence the road goeth as above said thro' high wood and few inhabited land on a distance of	... 4½ do

to Nawelay, a Chingaleese village, with fields, grazing land and gardens, the road going as aforesaid thro' high and inhabited wood during	... 3½ hours
to Nalende Gravet, being an extensive Chingaleese village, close to another one of the Moormen named Mandamalle, both situated in a fertile and well cultivated soil. There is in this place a gravet and a strong guard, and strict attention is kept there of the going and coming people. This is also the residence of the Regent when he comes to the province of Matele. From thence a very good road goeth over a plain land with many villages, fields and gardens, during	... 6½ do
to Panname, a large Moormen village of 500 houses more or less. Here about are in a fertile soil several other villages, and a very good road, during	1½ do
to Narangatje Malle, a very high mountain surrounded of villages, a fruitful and well cultivated land, from thence is a troublesome road over the said mountain in another well cultivated province, during	... 5½ do
to Koowegodde, a large Moormen village, from whence the road is very good thro' populcus and well cultivated land, during	... 6½ do
to the river of Kingay, which being crossed, one may come in	... ½ do
to Kandy ... ..	... Total 73 hours

The foregoing six statements of the roads leading from hence to Kandy, are collected from various people, each separately, inhabitants of Baticalo. The said people were distinctly examined by the undersigned without the one knew anything of the other, and they were thereafter cross-examined in order to clear up the differences that their several statements contained.

As to the situation, population and quality of the roads and lands mentioned in the aforesaid statements, the following remarks are required *Viz* :—

1. All the said roads are in the rain monsoon on account of the rivers and overflowings not approachable for a number of people, who must carry their trade provisions &c., with them. This period can be fixed from the latter end of November to the beginning of March, or at least three months and a half in a year.

2. That part of the Kandyan country bounded by the territories of the Company is in general little inhabited and full of wood, so that the said part with the deserts that are in the Company's jurisdiction itself, can be considered as the most difficult portion of the road, thro' which all the necessary provisions must be carried.

3. The breadth of the said wood is unequal but can be computed at 8 or 12 hours, the road being almost everywhere hard and good, without mountains or troublesome passages. The Kandian land bullocks with their drivers are going to and fro with much ease.

4. Somewhat further the country seems to be a little rocky and hilly, tho' actually more fertile, better populated and cultivated, till the chains of mountains, which surround the Kandyan high country.

5. In all the Kandian low country abundance of fine oxen and cows are found, and even in the wood are here and there some inhabitants, who keep their stables for cattle and find their livelihood from the breed of buffalows and cows.

6. The broadest part of the Wedah's wood is between the Northern district of Baticalo and the country of Bintine, stretching itself here till the river of Kingay. From Erere to the said river may be estimated at a distance of 24 hours' walk thro' a plain land covered of fine high wood, in which here and there small openings of plain are found. Here about reside the most part of the wild Wedahs, together with their chief Vedane, who is appointed by the Kandians, and lives in the midst of the said wood at Paddawilly.

7. The Kandians and the said wild Wedahs on their instigation, keep the roads thro' this part hid as much as possible for the Company's inhabitants, and the latter did also from time to time kill some of our Moormen traders there to frighten the others by it. The reason thereof will be most probably, that the roads thro' the said wood are the easiest and without mountains till about Aloutneer or Poodo Naggery, a retiring place of the King mentioned in

the fifth statement aforesaid. Nevertheless as well the Kandians as our inhabitants say that this road is unapproachable on account of the thick wood and the resistance of the wild Wedahs. The undersigned supposes that this must be the shortest and easiest road to invade Kandy from this side. The information acquired in the fifth statement shows this plainly, and the difficulty of the resistance of the wild Wedahs is of little consequence for regular troops who should march thro' this road, if only for 5 or 6 days provisions are carried with them, and the artillery and ordnance should follow them thro' another road.

The most principal of benefit that by an expedition thro' that road can be obtained, is, that the march can be made in secret, before the Kandians should have time to assemble together and make any resistance from that side, and we should be at Aloutneer before the Regent of the Province Welletje can come there.

8. As to further marches to Kandy, the undersigned is of opinion that they are very difficult from this side, because the passages along the river of Kingay, over Kelele, Petiapale, Kembantorre, Deeboola, according to the first and second statements, and from Bimbige and Kelele to Ramkaly agreeable to the third or fourth statement, appear not only difficult but also dangerous, on account these passages are thro' a narrow road between the rivers and chains of mountains.

9. The roads thro' the country of Tamenkaddewe and Matele appear to me much easier and safe, as it may be seen in the sixth statement. There should be thro' this road only one mountain of importance, namely that of Narawgatjemalle, which may be passed on from Panamo thro' other roads known to the people of the country.

Baticalo the 2nd June 1791

(Signed) J. BURNAND.





## OUR DUTCH CORNER.

### EEN OUDHOLLANDSCHE KLERK.

Het is een heeten dag, de lucht is zwaar, en rondom heerscht stilte. Geen enkel blad van de oude Sooriyaboomen verroert zich. Wolken, die regen voorspellen, bewegen zich met rassche schreden naar het zuiden. Zelfs de spreuwen die gewoonlijk op de daken zitten te tijlpen, verschuilen zich onder de lommerrijke Sooriya en wachten op de monsoon regen, die aangekondigt wordt door den naderenden donder.

Wij verplaatsen ons op een gewonen dag einde Mei 1820, vier en twintig jaren na de overgave van het eiland aan de Britsche Macht. Alle gegoede Hollanders hebben zich reeds teruggetrokken naar Java. Alleen de armen die lang en vergeefs wachtten voor de herstelling van de Hollandsche regeering, zijn gebleven. In een groote pakhuis dat eens tot de Hollandsche Oost-Indische Compagnie behoorde, met talloze afdelingen, waarin allerhande specerijen, koffie en andere goederen, tot aan den nok van het dak opgeslagen zijn, treft men een oude Klerk aan, genaamd Samuel van der Weide. Hij is van Hollandsche afkomst, van de familie van der Weide, die in vroegere tijden veel invloed uitoefenden in de hoofdstad van Ceylon.

Na een verblijf van honderd jaren in Ceylon hebben de Ceyloneesche Hollanders ietwat veranderd van de Europeesche Hollanders. Hij droeg geen grooten hoed met slappen rand, rookte ook geen goudsche pijp en was niet zoo zwaar van lijf en leden.

Samuel was juist het tegenovergestelde, hij was zoo dun en lang als een snijboon. Hij droeg een sneeuw-witten jas met geel vest, een witten broek met vele plooiën versierde zijn onderlijf. In een grooten zijzak van zijn broek had hij een kolossalen rooden zakdoek verborgen, groot genoeg om er een klein kind in te wikkelen. Hij droeg dungezoolde schoenen met witte kousen. In zijn zak had hij een zwaar gouden horloge met ketting, geerfd van zijn grootvader.

Hij was de vertrouwde klerk van de Engelsche firma Messrs. W. & S. en buiten dat was hij ook makelaar handelaar en de raadgever aan de firma. Zijn kennis van de inheemsche handelaars was van veel nut door de firma, daar zij altijd er op uit waren

zichzelf zooveel mogelijk in een eerlijke of andere manier te bevoordeelen. Hij was ook pakhuismeester en kassier en duizenden rupees gingen door zijn handen.

Het was een lust hem door het pakhuis te zien loopen met opgezette borst en met hoofd omhoog, terwijl hij achteloos een grooten bos sleutels in zijn hand liet rammelen.

Hij was altijd zeer druk bezig, daar hij ook het toezicht had over de jonge klerken. Als zij eenige fouten maakten, hetzij een teeken vergaten of een misrekening maakten, dan konden zij een goede bestraffing verwachten. Als een man een fout maakte, dan zou hij zich liever begraven dan zich vertoonen aan Mr. Samuel.

Hij was een rare vent maar zeer getrouw. Zoo bekwaam was hij dat het regeering hem zeer graag van de firma over had willen nemen, maar dat was niet mogelijk daar hij te zeer aan de firma gebonden was.

Het werk is afgelopen. Laten wij hem nu eens volgen naar zijn huis in Maliebaan Straat in de Pettah buiten het fort van Colombo. Het verbaast ons als wij hem met zijn vrouw en kinderen Portugeesch hooren spreken. Dit was de gewoonte in het begin van de Engelsche regeering, daar de Hollanders niet aangemoedigd werden hun eigen taal te leeren. Zelfs gedurende de latere dagen van de Hollandsche heerschappij was er veel Portugeesch gesproken voornamelijk onder de kinderen en slaven.

In deze tijd van verval van de oost Indische Compagnie deden zij geen moeite om Hollandsch te leeren. Zij verkozen een gemakkelijke leven, zonder nadenken over de toekomst. En het liet hen absoluut koud of zij Hollandsch of Portugeesch spraken.

Iedere kerstdag placht deze oude klerk met zijn vrouw en kinderen den Directeur van zijn firma te bezoeken en werd daar zeer hartelyk verwelkomd. Na genoten te hebben van de fijnste port en andere dingen, gingen zij in een gelukkige stemming huiswaarts.

Op nieuwjaarsdag bracht de Directeur en zijn familie een tegenbezoek. Alles werd voor dezen dag in gereedheid gebracht. Het huis werd een goeden beurt gegeven, er werd geschrobd, geveegd, geverfd, geplakt en geboemd.

De muren waren wit gepleisterd, de meubelen werden gepolijst dat men zich er in kon spiegelen. De tuin was vol van vruchtboomen en bloem struiken en in beste orde.

In de voorkamer werden de Directeur en zijn familie ontvangen.

Het ouden zilveren servies werd voor den dag gebaald en de beste Hollandsche lekkernijen en wijn werd gepresenteerd.

Laat in den avond ging de Directeur met zijn familie onder veel dank betuiging en in opgewekte stemming naar huis.

Zoo gingen de dagen van deze oud hollandsche klerk voorbij. De dag kwam dat hij wegens ouderdom zijn dienst neer moest leggen. Hij nam zijn ontslag met de voorwaarde dat hij tot zijn dood de balans na zou kijken en opmaken en als een oud bediende van de firma zou onderteekenen.

Dit deed hij voor vele jaren, totdat hij eindelijk zijn eigen balans moest opmaken in het register van de Wolvendaalsche kerk waar hij met eerbied begraven werd.—(*From an old English Journal*).

## BY THE WAY.

### NOTES BY NIEMAND.

While Pandit Jawaharlal Nehru was in Ceylon last May too much could not be made of him or said of him. His public meetings were crowded to the doors, and when he spoke out of doors the circumference within which his audience gathered would have rivalled that of a cricket match crowd. The Pandit came here seeking rest, but found none. He was given more information about Ceylon than he needed, he was asked more questions than he could answer, his advice was sought on more intimate and delicate topics than he bargained for. His photograph was sold widely and became the subject of a lawsuit. When he arrived he was given the reception befitting a hero, and when he left a crowd escorted him to his steamer.

Now that he is gone—and it is little more than a month—we do not hear of him. His fine sayings are not quoted. Even the vogue for Gandhi caps has, temporarily perhaps, ceased to appeal.

Doubtless, a good deal of this seeming neglect is due to the elections which have engaged the immediate attention of candidates and their supporters. But that is not all.

One cannot get rid of the impression that the Pandit found the situation different in Ceylon from that with which he was familiar in India. Ceylon politicians were of less interest to him than the Indian labourers in Ceylon. "We have lost our hearts to Lanka", he said to his admirers on parting from them. "But I would point out that the fundamental basis of all national movements and great nations must be self-reliance, discipline, and a capacity for sacrifice and suffering."

There are many of us who believe that this applies to Dutch Burghers as well as to the other communities in the Island.

Here is another word of wisdom: "They [in Ceylon] talked about constitutions in terms of pure political theory—it was about time that they considered these questions from the human point of view."

The elections to the State Council are over, and there is a breathing interval till the formal opening of the Council, and (according to some) the work of destroying it begins. A morning paper analysing the returns points out that there are, in the Council, 27 Low-country Sinhalese, 11 Kandyans, 5 Tamils (4 more to follow), 2 Europeans, and one Muslim, who is a Moor. There is no Burgher and no Malay. The one Burgher who contested a seat has to forfeit his deposit.

The general result is no surprise, though the rout of certain candidates was not expected. But it seems absurd to crow, as if Communalism has been overthrown, and Communalists confounded. If by communalism is meant racialism, everyone knows that racialism was very much alive at the elections, and that is not to be disproved by the fact that two Europeans have been elected. But there is a communalism of creed and caste as well as of race.

On the whole, the elections have gone on pretty much the same as in European countries. One reflects with satisfaction that order prevailed, and that not more than a few "regrettable incidents" have come before the law courts. Another notable feature is the keen interest shewn by the women-voters, who are said to have changed the result of more than one electoral contest.

\* \* \*

The Donoughmore Commission may well congratulate itself on the success of its daring experiment in granting us the adult suffrage. We know now, or must take the fact for granted, whom "the people" want as their representatives, and our duty as voters and as a part of "the people" is to co-operate as heartily as we can with them to secure at least as good a government as we have had before.

\* \* \*

It is good news that a Dutch physician, Dr. S. G. T. Bendien, has discovered an entirely new method of diagnosing cancer and tuberculosis, and that he has obtained good results in treating cancer with a new serum. Another successful treatment of the same disease has been devised by Dr. W. Kaelin, a Swiss scientist, who has experimented with a serum prepared from the mistletoe.

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A recently published review of Father S. G. Perera's valuable translation of the "Conquista" has the following highly debatable statement: "We certainly stand on firmer ground regarding the Portuguese era in Ceylon than the Dutch. The Portuguese have two complete histories, (1) Ribeiro (2) De Queyroz, and several incomplete accounts, e.g. de Barros and de Couto. The Dutch have (1) Valentyn (2) Baldaeus (3) the *Beknopte Historie*, incomplete, "and a few modern works devoted only to separate periods of individuals."

\* \* \*

One might say that at a first glance the ground seems to be about equally firm with Ribeiro and de Queyroz on the one side, and Valentyn and Baldaeus on the other. But what about the nearly 3,000 volumes of General Records of the Dutch Government, and the Proceedings of the Political Council of Ceylon, which, according to Mr. R. G. Anthonisz, form the Dutch Records? (*Report on the Dutch Records in the Government Archives at Colombo*, p. 13). These, says Mr. Anthonisz, "afford an immense amount of inform-

ation relating to the Government of the Dutch East India Company, to the public and social life of the Dutch in Ceylon, to their industries and enterprises, and to their relations with the native inhabitants." These documents ought by themselves to outweigh Ribeiro and de Queyroz, not to speak of de Barros and de Couto. But who will give them to the world?

\* \* \*

Nor can a historian afford to neglect the papers on separate individuals and periods which the Journal of the Royal Asiatic Society, the Ceylon Literary Register (new series as well as old), and the JOURNAL of the Dutch Burgher Union have published. Indeed, our JOURNAL alone is a mine of information. Again, similar papers appear not infrequently in Dutch and Batavian periodicals, and in German and French periodicals. Most important, too, as supplying official information, are the translations of "Memoirs" made by Mrs. R. G. Anthonisz. These are not complete histories, of course, but they furnish the materials from which complete histories are made.

\* \* \*

The crying need of the present is a "complete history" of the Dutch in Ceylon, and that can only be written by a truth-seeker who is absorbed in his subject and has saturated himself with the facts now hidden in the Archives. It is not to the credit of the Community that this task has been so greatly neglected by them. Mr. R. G. Anthonisz's unrivalled knowledge, his scholarship, and his breadth of outlook, promised us the satisfaction of our need. His First Part was all he was spared to accomplish. It was an outline, the details of which he hoped to fill in, and it is understood that he had collected important material. But alas! the work remains unfinished.



## NOTES AND QUERIES.

**The Capitulation of Colombo:**—In sending us copies of the terms of capitulation of Colombo by the Portuguese to the Dutch and by the Dutch to the English, Mr. W. S. Christoffelsz writes:—“As most of the younger members of the Union have not even heard of Baldaeus’ “Ceylon” or know that there are old volumes of Ordinances in which the Capitulations are published, I think you might leave the copies in the Reading Room for perusal by those who wish to know something of the past of Colombo”. We gladly accede to Mr. Christoffelsz’s request, and any member wishing to do so can have access to these documents at the Secretary’s office.

**The Devil Bird:**—“Jungle Wallah” writes:—A recent controversy on the subject of “The Devil Bird,” which was given publicity to in the columns of the “Times” daily, originated from a question addressed to Mr. Hughes at the conclusion of his lecture on “The Birds of Ceylon” at the D. B. U. Hall.

This fact, coupled with the apparent interest evinced in the subject by readers of the JOURNAL, has prompted me to break trail in these pages.

Spending some time recently on the fringe of such regions where the “Devil Bird” continues to remind the world at large of its elusive individuality, I put it to a wizened old “Gamarala” who was no small authority on matters concerning Jungle Lore: “What is the Ulama?”

“A...h!” he replied; “sometimes it is a great big bird, at other times it is not a bird—it is a spirit!”

Probing such wisdom, I gathered that when visible as a bird it gives vent to a “Ho...o” cry, and that when invisible as a spirit it indulges in weird unearthly yells.

This is as much as village lore will tell anywhere in Ceylon, and it seems clear that between the “Ho...o” cry and the fiendish uproar there lies that line of demarcation at which the villager’s simple yet practical knowledge of matters ornithological ends, and where his more conservative and traditional beliefs concerning a dreaded world of spirits begins.

Intimidated by a hoary legend and the omen associated with the cry, he will never venture out to investigate its origin, which

perhaps is one reason why those who should be in a position to throw some light on this mystic theme have helped so little.

The rarity of those convulsive screams associated with the “Devil Bird”, which on consideration I would limit to the present as they apparently were not rare in past times, is perhaps another reason why others than the permanent jungle dwellers have little opportunity of credibly witnessing to their origin.

Personally, notwithstanding an appreciable number of years of jungle wanderings, I have never experienced the alleged nerve-racking ordeal. With a little imagination to colour the familiar and sometimes eerie “Ho...o” cry, I might say otherwise, but... this affords no useful contribution to the subject, and there are others who have heard, and have advanced useful views concerning these “Night cries in Ceylon.”

Those bent on gleaning more information will find an interesting opening blazed forty-five years ago, on page 36 of Vol. I. of Nevill’s publication “The Taprobanian”. On page 72 of the same publication they will find that a Mr. S. C. Munro relates how he shot a bird in the act of screeching, which he goes on to describe as “a large brown bird with the head similar to an eagle’s, but the body of an owl, without however the extent of claw usually possessed by birds of prey, so I suspect it lives on carrion, the feet being more like a vulture’s.”

“A few days later,” continues Mr. Munro, “the coolies brought in a young one not quite able to fly which I tied up in an out-house. As soon as it was dark he began the old croak and I had to tie him up out on the estate at a distance .....

Finally, on page 163, there is the testimony of Mr. C. D. Vigers, and a series of notes appended by the Editor.

Dr. Spittel informs me that he incorporated these references in an early article he wrote concerning the “Devil Bird”, adding that they rather seem to bear out his theory. This in measure stresses the contention that if we explore forgotten fields of Ceylon literature, we might rescue from oblivion yet more important facts which would throw some light and disclose the identity of this elusive bird.

May be, some reader has on his book-shelf musty books and pamphlets, scarce from being out of print, and might be prompted to dig and delve for the sake of this intriguing mystery. I shall be sorry none the less to find something advanced which will shatter the foundations of a village belief which allures by its very simplicity.

## NOTES OF EVENTS.

### SUMMARY OF PROCEEDINGS OF THE COMMITTEE.

*Tuesday, 10th March 1931* :—(1) Resolved that the fixed deposit of Rs. 500 be withdrawn and utilised in payment of rent of Club building. (2) Resolved to ask Messrs. Krishna and Rogers to audit the accounts for 1931 on a fee of Rs. 50. (3) The following Standing Committees were appointed :—

**Entertainment and Sport** :—The President, the Hony. Secretary, (Convener) the Hony. Treasurer, Dr. F. Foenander, Messrs. Noel Gratiaen, A. H. Martin, A. E. Keuneman, Dr. R. L. Spittel, Messrs. Gerald Mack, F. W. de Vos, Dr. Michael de Jong, Messrs. W. W. Beling, F. C. W. van Geyzel, Mesdames W. G. Mack, F. C. W. van Geyzel, W. E. V. de Rooy, A. N. Weinman, Messrs. W. Ludovici, E. A. vanderStraaten and Douglas Koch.

**Social Service** :—The President, the Hony. Secretary, the Hony. Treasurer, Rev. D. E. Joseph, Mr G. A. Wille, Mesdames E. G. Gratiaen, E. A. vanderStraaten, E. H. Joseph, F. C. Loos (Snr.), Miss H. Collette, Mrs. W. S. Christoffelsz, Col. E. H. Joseph, Mesdames L. M. Maartensz, F. E. Loos, Mr. Wace de Niese, (Convener) and Mr. W. S. Christoffelsz.

**Ethical and Literary** :—The President, the Hony. Secretary, the Hony. Treasurer, Dr. R. L. Spittel, Messrs. J. R. Toussaint, L. E. Blazé (Convener), Dr. H. U. Leembruggen, Mr. E. H. vander Wall, Miss Grace vanDort, Messrs. R. L. Brohier, A. E. Keuneman, C. L. Beling, R. A. Kriekenbeek, Mervyn Joseph, O. L. de Kretser, E. Reimers, and J. H. O. Paulusz.

**Genealogical Research** :—The President, the Hony. Secretary, the Hony. Treasurer, Messrs. D. V. Altendorff, E. A. vander Straaten, W. E. V. de Rooy, L. E. Blazé, Dr. H. U. Leembruggen (Convener), Messrs. Wace de Niese, J. R. Toussaint, W. S. Christoffelsz, E. H. vanderWall, T. D. Mack, Basil Drieberg, Hon. Mr. L. M. Maartensz, E. Reimers and F. E. Loos.

**Increasing the Membership** :—The President, the Hony. Secretary, the Hony. Treasurer, Colonel E. H. Joseph, Mr. P. Stork, Dr. A. Nell, Messrs. N. E. Ernst; Gladwin Koch, R. L. Brohier, G. P. Keuneman, Dr. Ivo Meier, Messrs. Gerald Mack,

W. W. Beling, J. R. Toussaint, W. E. V. de Rooy, Dr. F. Foenander (Convener), Mr. A. R. Wambeek, Dr. V. vanLangenberg, Messrs. Mervyn Joseph and E. F. N. Gratiaen.

*Tuesday, 29th April, 1931* :—(1) Mr. C. L. Beling was elected a member of the General Committee in place of Mr. O. L. de Kretser resigned. (2) The Hony. Secretary reported that the Sweep on the Governor's Plate, Nuwara Eliya, had resulted in a profit of Rs. 175/-, which was credited to Entertainment funds. (3) The following new members were elected :—Dr. J. O. B. van Langenberg, Mr. A. C. Meier, and Miss Hazel van Langenberg. (4) A Sub-Committee consisting of Messrs. C. L. Beling, Vernon Grenier, R. A. Kriekenbeek, Dr. R. L. Spittel, Messrs. E. A. vander Straaten, A. E. Keuneman, Misses Ray Blazé, Annie Ludovici, Ella Brohier and Mrs. Frank Loos was appointed to organise programmes for those under 21 years of age. (5) The Secretary informed the meeting that the assessment on the Club building had been reduced by Rs. 37-50. (6) Accepted with regret the resignation of membership of Messrs. A. R. Bartholomeusz and Hilton de Hoedt.

*Tuesday, 26th May, 1931* :—(1) Read report of Sub-Committee appointed to organise a programme for those under 21 years of age. Resolved that its consideration be deferred until the next meeting of the Committee. (2) Resolved that the salaries of the staff be reduced by 10 per cent. from 1st July. (3) As the result of a motion by Mr. E. H. VanderWall regarding a memorial to the late Mr. R. G. Anthonisz, it was resolved that a Special General Meeting of the Union be called for Friday, 26th June, to consider the question. (4) Resolved that the Building Committee be asked to reduce the rent of the Club building to Rs. 150/- without taxes with effect from 1st January. (5) The resignation of Membership of Messrs. Carl Meier and G. F. Hepponstall was accepted with regret.

**Birthday Honours**.—Among the recipients of His Majesty the King's Birthday honours was our esteemed President, who was made a member of the Imperial Service Order. We feel sure that every member of the Union joins us in congratulating Dr. Prins on this well-deserved mark of Royal favour. Dr. Prins has rendered invaluable service both to the government and to the community, and we trust that he will long be spared to enjoy the honour which sits so well on him.

At the Committee meeting held on Tuesday, 23rd June, Mr. E. H. Vanderwall, on behalf of the Committee, congratulated Dr. Prins on the honour conferred on him. An honour, he said, increases in value when not merely the recipient but also his friends rejoice with him on the conferment of that honour. In this case the identity of the honour with that which their late President had held made it all the more valuable. He was sure he was expressing the wishes of everybody present when he said that when the time came—and he hoped it was very distant—for their worthy President to lay down the seals of his office, they would feel that he had gained as great a reputation as the leader of their community as their late President had. He did not wish to say very much more except to add that he hoped that the honour Dr. Prins had received was merely the forerunner of still higher honours that awaited him in view of his excellent record of service, not merely to the government but also to his own community. (Applause).

Dr. Prins in reply thanked the Committee for their congratulations and good wishes. It gave him as great pleasure to receive their congratulations as the conferment of the honour had done. He did not think that the small services he had rendered the community called for any recognition. He knew of a good many others who had done much more. He thanked them sincerely for their good wishes.

Two other honours fell to the members of our community, Major Driberg being made an Officer of the British Empire (Military Division) and Mr. Cyril Jansz being made a member of the British Empire. We offer these gentlemen our hearty congratulations.

**The State Council.**—Sir Stewart Schneider and Dr. V. R. Schokman have been nominated by H. E. the Governor to be members of the State Council. We felicitate them on their appointment.

**Memorial to the late Mr. R. G. Anthonisz.**—The Special General Meeting called for on the 26th June to consider the question of a memorial to our late President could not be held for want of a quorum.

**D. B. U. Lectures.**—Mr. A. R. Hughes delivered an interesting lecture on "The Birds of Ceylon" on Friday 8th May. A large collection of stuffed birds was exhibited, and at the conclusion of the lecture several of those present asked questions. The presence of Dr. R. L. Spittel in the chair naturally brought up the question of the Devil Bird, and we are glad to publish on another page the views of a valued member of the Union on this intriguing subject.

Another interesting lecture was that delivered by Mrs. R. L. Spittel on 19th June on "Some Ghost Stories." Dr. L. A. Prins, who presided, reminded the audience that this was the first lecture delivered in the Union Hall by a lady, and expressed the hope that Mrs. Spittel's example would be followed by other lady members. Mrs. Spittel drew on a seemingly inexhaustible supply of ghost stories, some of them of local origin, and three members of the audience, not to be outdone, supplied their quota. A hearty vote of thanks was passed to Mrs. Spittel for her lecture.

**Obituary.**—We regret to record the death of Dr. Ivo Meier which occurred at the General Hospital on 17th June. The deceased had almost recovered from the malady which had necessitated his entering Hospital and was about to return home when he was seized with a sudden illness which terminated in his death. Dr. Meier was a very popular Doctor, and the large gathering present at the Cemetery of all classes of the community who came to pay their last respects to him was a striking proof of the respect in which he was held. He had joined the Union comparatively recently, but during the short time that he was a member he evinced a deep interest in all its activities, and his death is a severe loss not only to the Union but to the whole community. We offer our deep sympathy to his widow and children in their irreparable loss.

At the meeting of the Committee held on 23rd June, Dr. L. A. Prins, the President, paid a warm tribute to the memory of the deceased and proposed a vote of condolence with the widow. The motion was passed in silence, all the members standing.

Another death which we have to record is that of Mr. R. A. H. de Vos of Galle, which occurred on 24th June. The deceased was a generous contributor to the funds of the Social Service branch of the Union, and his untimely demise is a serious loss to the community. We extend our sympathy to the relations of the deceased gentleman.

There passed away on 26th June yet another valued member of the Union in the person of Mr. H. A. Collette, at the ripe age of 87. A direct descendant of one of the original Dutch families who settled down in Batticaloa, the deceased entered the Police Department, where by strict rectitude and an uncommon devotion to duty he rose to the important position of Assistant Superintendent of Police. He retired about the year 1900, and when the Dutch Burghier Union was formed, he was one of those who gave his loyal support to the cause, and stood by it through good report and ill. He served as a member of the Committee for a number of years, and was held in high regard by the members of the community. We offer our deep sympathy to the relatives of the deceased.

### Programme of Events For 1931—32.

- March 27th. **Bridge Drive.**—Mrs. Gerald Mack and Mrs. F. C. W. van Geyzel. Entrance fee Rs. 2/- per head.
- May 8th. **Lecture on "The Birds of Ceylon"** by A. R. Hughes.
- Billiard Tournament.**—F. C. W. van Geyzel. Entrance fee Rs. 2/- per head.
- .. 23rd. **Cinderella Dance.**—A. N. Weinman and Douglas Koch. Tickets Rs. 1/50 each.
- .. 29th. **Bridge Drive.**—Mrs. Gerald Mack and Mrs. F. C. W. van Geyzel. Entrance fee Rs. 2/- per head.
- June 5th. **Entertainment by Donovan Andree and his Red Tail Minstrels 6-30 p.m.** Tickets Rs. 2/- and Re. 1/- each.
- Evening Dance.** 6—9 p.m.—A. N. Weinman and Douglas Koch. Tickets Rs. 1/50 each.
- July. **Variety Entertainment**—Mrs. Rosslyn Koch. Tickets Rs. 2/- and Re. 1/- each.
- Bridge Drive.**—Mrs. W. G. Mack and Mrs. F. C. W. van Geyzel. Entrance Rs. 2/- each.
- Cinderella Dance.**—A. N. Weinman and Douglas Koch. Entrance Rs. 1/50 each.
- August. **Cabaret Dinner and Dance.**—Mrs. Noel Gratiaen assisted by Mr. and Mrs. F. C. W. van Geyzel, W. W. Beling, P. N. Bartholomeusz, A. H. Martin, W. G. Mack, and A. N. Weinman. Tickets Rs. 5/- each.
- Concert** by Rupert Wagn. Tickets Rs. 2/- and Re. 1/- respectively.
- September. **Billiard Tournament.**—W. W. Beling. Entrance fee Rs. 2/- per head.
- Evening Dance** 6—9 p.m.—A. N. Weinman and Douglas Koch. Tickets Rs. 1/50 each.
- Bridge Drive.**—Mrs. W. G. Mack and Mrs. F. C. W. van Geyzel. Entrance Rs. 2/-
- October. **Concert.**—L. C. van Geyzel. Tickets Rs. 2/- and Re. 1/- each.
- Cinderella Dance.**—A. N. Weinman and Douglas Koch. Tickets Rs. 1/50 each.

- November. **Bridge Drive.**—Mrs. W. G. Mack and Mrs. F. C. W. van Geyzel. Entrance Rs. 2/- per head.
- Evening Dance.**—A. N. Weinman and Douglas Koch. Tickets Rs. 1/50 each.
- December. **S. Nicolaas' Fete** (as usual).
- New Year's Eve Fancy Dress Dance.**—A. N. Weinman, Douglas Koch, Mr. and Mrs. Gerald Mack, Mrs. F. C. W. van Geyzel, A. H. Martin, and Mrs. W. E. V. de Rooy. Tickets Rs. 5/- and Rs. 3/- each.
- January 1932. **Cinderella Dance.**—A. N. Weinman and Douglas Koch. Tickets Rs. 1/50 each.
- February .. **Bridge Drive.**—Mrs. W. G. Mack and Mrs. F. C. W. van Geyzel. Rs. 2/- each.
- March .. **Annual General Meeting and Social** at which the outgoing Committee will be "At Home" to members.

**Lectures have been promised by :—**Mrs. R. L. Spittel ("Some Ghost Stories"), P. E. P. Deraniyagala ("Varsity Days"), J. R. Toussaint ("Batticaloa"), R. A. Kriekenbeek ("George Borrow"), H. U. Leembruggen ("Round the Cape"), R. H. Bassett ("Folk-lore"), A. N. Weinman ("On the North-West Frontier of India"), R. L. Brohier, A. E. Keunneman, and others.

**Friday is Members' day.** Any one coming on this day can always be sure of meeting members of the Union and their families.

AUBREY N. WEINMAN,  
Honorary Secretary  
Dutch Burgher Union.

10th May, 1931

## EDITORIAL NOTES.

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

**Standing Committee for Ethical and Literary Purposes.**—The attention of members is invited to the need for co-operation in carrying out the object laid down in sub-section (f) of Rule 2 of the Constitution. Any suggestions on this subject are to be addressed to the Honorary Secretary of the Committee for Literary Purposes, Mr. L. E. Blazé, Arthur's Place Bambalapitiya.

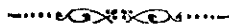
The *Journal* will be issued at the end of every quarter, post free, to each member of the Union who pays a subscription of Rs. 5/- per annum towards its cost of publication. Literary and other contributions are invited and should be sent to Mr. J. R. Toussaint, "Muresk", Clifford Place, Bambalapitiya, to whom also all remittances on account of the *Journal* should be made.

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

**Remittances.**—Remittances, whether of subscriptions due to the Union or contributions for special objects, must be made to the Honorary Treasurer of the Union, Mr. Rosslyn Koch, Skelton Road, and not to the Hony. Secretary.

Remittances on the account of the Social Service Fund must be made to Mr. Wace de Niese, Bambalapitiya, the Hony. Treasurer of the Standing Committee for purposes of Social Service.

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



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