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VOL. XXIX.]

JULY, 1939.

[No. 1.

# 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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*Copies may be had at the D. B. U. Hall  
at Rs. 5 each.*

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**Dutch Burgher Union of Ceylon.**

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**JOHN WALBEOFF.**

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John Walbeoff, the founder of the family in Ceylon whose genealogy appears elsewhere, was a notable figure in the early days of British rule. He belonged to a family which is believed to be now extinct except in Ceylon. The first mention of a Walbeoff is in connection with the Norman conquest, when Bernard de March came over with William the Conqueror and established himself at Talgar. Later, at Brecon, he parcelled out the land of Breconshire among his followers, one of whom was Sir John Walbeoff, to whom were assigned the Manors of Llanhamlach and Llanvi-hangel-Tal-y-llyn. "The last of the Walbeoffs" says the Hon'ble Mabel Bailey in her book "Legends and Stories of Breconshire", published in 1909, "was living in this country about five and twenty years ago, though the family had sadly fallen from its high estate. In 1884 a woman named Mrs. Walby applied for relief to the Crickhowel Board of Guardians, and she explained that her name was really Walbeoff, but her husband had altered it to Walby, because people laughed at it as outlandish, little knowing how distinguished a name it was".

John Walbeoff was appointed to the Civil Service 1809, the same year as E. D. Boyd, J. A. Farrell, David Stark, and M. J. Smyth. His first appointment was that of Second Assistant at the Secretariat. When he had mastered the routine of Government business here, he was appointed Assistant to the Collector at Colombo, then Assistant Collector, Chilaw, and when the first reference to him in contemporary literature appears, he was holding the office of Collector of Chilaw and Puttalam.

That was in 1814. He early identified himself with the cause of religion and education in his district, and the records of the Wesleyan Mission contain very appreciative references of his readiness to help them. He supplied Government timber free of charge for building the Methodist Church at Negombo, and was also instrumental in building a school-room in Chilaw. The Rev. Robert Newstead, who was the Missionary in charge of the Negombo District at the time, pays the following tribute to him: "His house is very kindly open to any Missionary, and he is extremely anxious to have one resident at Chilaw, and has promised to assist him in every possible way in attempting to form a station, build a house, etc. Mr. Walbeoff has been resident on the station for 7 years, and has a very extensive knowledge of and influence over the people". It may be mentioned that the Rev. Mr. Newstead baptised John Walbeoff's son at Negombo "under circumstances truly interesting and affecting" as recorded by Mr. Newstead.

Another kind act stands to the credit of Walbeoff. In 1815 the *Shaw Allum* transport, while on a voyage from Mauritius to Calcutta, with a detachment of soldiers to the number of 250, went out of her course, mistaking the Western for the Eastern coast of Ceylon, and had to anchor off the island of Karativoe in ten fathoms of water, surrounded by breakers and rocks, and with a heavy sea breaking over her. One of the officers managed to get ashore in a small boat and communicate with Walbeoff, who immediately set off to render assistance with several large boats from Calpenty. He succeeded in rescuing the troops, who were sent on to Colombo by road.

Cinnamon was a Government monopoly during the early years of British rule as it was under the Dutch, and a special department was set up to deal with its cultivation and preparation for export. The Department consisted of a Superintendent, a Maha Mudaliyar, and several lesser Mudaliyars and Muhandirams. The Superintendent had the powers of a Magistrate to try offences connected with the industry, and was styled "Sitting Magistrate of the Mahabaddé". The headquarters of the Superintendent were at Colombo, where there was a cinnamon depot, and he had a bungalow at Kadirane, near Negombo, the centre of the industry, where there were a store and a court-house. These buildings are believed to be still in existence, a

square building with a verandah all round being still known as the *Nadu Salawa*.

Walbeoff was appointed in 1822 to the important post of Superintendent, Cinnamon Plantations, an appointment which he held for a period of nine years, with credit to himself and to the complete satisfaction of the people placed under his charge, earning the title of 'the good gentleman'. He is described as having been 'in every respect the father of the fatherless and the help of the poor'. The country round about Kandane abounded in game, and Walbeoff, whose duties were for the most part outdoor, went about on horseback with a gun always at hand, for he was fond of sport. On one occasion a villager was attacked by a leopard in the town of Negombo and badly wounded. Walbeoff went in pursuit of the brute on horseback armed with a double-barrelled gun, followed by a servant carrying a rifle. Spying the leopard in a small patch of jungle, he fired but only succeeded in wounding the animal, who sprang on him, mauling him severely. After a time it released its hold and retreated into the jungle, where Walbeoff boldly followed in spite of his wounds and shot it through the heart.

It was his great love for hunting that brought John Walbeoff's life to a premature end. While hunting deer one day at Kadirane, his horse carried him with violence against a tree, causing him severe injuries. His Assistants, Caulfield and Waring, quickly put him into a carriage, and were taking him to Colombo for medical assistance, when he died in Silversmith Street before he could be seen by a Doctor. According to tradition, the accident took place on the estate which was afterwards called Waringbungalowatte. The tree was a cashew-nut tree, and in the herd of deer that Walbeoff saw was one that was milk white. The funeral took place in Colombo and was well attended, the Governor and several high Civil and Military Officers being present.

Walbeoff figures very prominently in the "Autobiography of a Periya Durai" by William Boyd, a planter of note, which was published as a serial in the Ceylon Literary Register in the eighties. The following extract may be of interest, though it is

only fair to say that Mr. J. P. Lewis regarded the incident referred to as "imaginary or partly founded on fact".

This gentleman's name was Walbeoff, a Dutchman, I believe, and of a good family. Some of his children are still living in the country, and you may perhaps have met them. Well, this Walbeoff had the chief superintendence of the whole of the cinnamon gardens along the coast. His powers were very extensive and his income was large. This old bungalow was his principal residence, and he ruled over the whole of this extensive district like a Pasha or Rajah. The poor devils of cinnamon cutters trembled at the sound of his horse's hoofs. Walbeoff had a young and handsome wife, vain, light-hearted, and much given to flirting. In those days, only, however, by-the-bye, some twenty or thirty years ago, there was a much larger force of military stationed in the island than there is at present. Game, big game, such as elephants, buffaloes and deer, was much more abundant, and the officers, when they could get leave of absence, made up parties to scour the jungles in quest of it. Walbeoff was a hospitable fellow and kept open house, so far as the higher class of European officials, both civil and military, was concerned, and there was, in consequence, a flux and reflux of visitors going and coming to his hospitable mansion. Amongst others, a General's officer, I think his name was Smith or Brown, or some very plebeian one of that sort, was a frequent visitor. He was a blustering, overbearing sort of fellow, and affected a superiority over his Dutch host, which did not agree very well with the proud spirit of Walbeoff. He flirted, besides, very ostentatiously with the Dutchman's wife, and she, poor soul, seemed to take the General's attentions in very good part, in too good part, it turned out in the long run; for on returning from a visit to some distant plantation, Walbeoff found that his wife had disappeared, had eloped with General Smith or Brown, or with whatever the fellow's name was, leaving home, husband and children, apparently without regret or remorse."

According to William Boyd, Walbeoff demanded satisfaction in the manner prevalent in those days, viz., by duel. A meeting was arranged, and after exchanging shots in which neither of the combatants was injured, the seconds intervened and stopped further proceedings. To quote Boyd once again:—"Walbeoff returned to his lonely home, but there was no one now to welcome him but a crowd of motherless children. There was an end of the fetes, the picnics, the shooting parties and all the other gaieties of Kadirane, and I can easily picture to myself, and have often done so, the poor fellow wandering about the empty rooms and long verandahs of this venerable building, until its very loneliness drove him mad. It is said that he was never seen to smile again; and when some time after, his mangled body was found at the bottom of a high cliff, on the top of

which his horse was found quietly crunching the sweet grass, the only remark that was made was, "Poor fellow, he never recovered the loss of his wife". As has already been shewn, Walbeoff did not die by falling off a cliff but by striking against a tree.

Walbeoff married on 19th February, 1817, Jane, daughter of Baron van Lynden, Assistant Collector of Customs at Jaffna, and formerly of the Dutch army. She went to England in 1825 taking her children with her for their education. One of the sons, John, did very well both in his studies and in sport, passing out from Cambridge as a Wrangler. He came out to Ceylon, was employed in the Customs, and married the daughter of Mr. R. C. Roosmalecoq. His son, H. J. Walbeoff, was for many years Superintendent of Minor Roads, Kandy, and was a highly respected resident of the mountain capital. Another son of John Walbeoff, Frederick, is believed to have been employed in the Survey Department. He died on 24th April, 1849, and was buried in Trincomalee.

## THE DUTCH BURGHERS OF CEYLON.

BY J. R. TOUSSAINT.

It may truthfully be said that about no Community in Ceylon is there so much misconception as in regard to the Dutch Burghers, notwithstanding the fact that this Community has been here, as a distinct unit, for nearly a century and a half. The name Burgher is of Dutch origin and was introduced into Ceylon when the Dutch settled here. It was well known in Holland. When the Dutch East India Company was formed, and persons of Dutch birth as well as other Europeans emigrated to Ceylon, either as servants of the Company or in order to seek a fortune here, a distinction arose between the two classes of European settlers. Those belonging to the official class were designated "Company's Servants" and received the Company's pay, while those who came out on their own account were called "Burghers", and to them certain civic rights and privileges were accorded. A similar distinction was made in Madras between the officials of the East India Company and the "Free Merchants" who settled there. In Ceylon also there were the Europeans of the Civil Service and those who were politically known as the General European Community. The Dutch Company's Servants in Ceylon were divided into various grades according to their functions and status, and ranged from clerk to that of Senior Merchant, the highest in the Service. The "Burghers" or non-officials were allowed to reside in the towns and carry on any trade or occupation that did not interfere with the interests of the Company. In return for the protection afforded them, they were required to perform certain honorary civic duties, such as serving on the Town Council, Orphans' Chamber, Court of Marriage Causes, etc., while they were also not exempt from certain military duties. The "Company's Servants" and the "Burghers" together formed the Dutch Community of Ceylon, and were quite distinct from the mixed Portuguese, who formed a separate class.

It was this Community of Burghers, living entirely as the Dutch people then lived, that the British found when they arrived here in 1796. The capitulation of Colombo brought about a sudden change in their conditions of living. The terms of the capitulation provided that all political and commercial servants of the Dutch

East India Company should be allowed to remain in Ceylon as private individuals. The clergy were to continue in their offices and to receive the same pay and emoluments as they did from the Company. The citizens and other inhabitants were to be allowed to follow their employments and to enjoy all liberties and privileges as the subjects of His Majesty the King of England. This sudden reverse of fortune was felt most severely by the Company's Servants, that is, those who carried on the administration, as distinct from those who were engaged in private trade or occupation. From Governor van Angelbeek downwards they had to retire into private life, and for some time they were granted small allowances to maintain themselves. The transition from power to impotence, from affluence to poverty, was keenly felt by them.

Shortly after the capitulation of Colombo, a certain number of the Servants of the Company, as well as of private individuals, left the island, but the bulk of the Dutch inhabitants remained, hoping that in the final settlement after the war the island would be restored to the Dutch. But when the settlement did take place, in 1802, these expectations were not realised. By that time the majority of those who remained in Ceylon had become used to the new administration. Some of the old Company's Servants were appointed to Magistracies, others were employed in the revenue service, while a few received commissions in the local military regiments then formed. Several took up commercial pursuits, and not a few retired into private life on the small income left to them.

The problem now before the Burghers was how to acquire a speedy working knowledge of English, which was indispensable to them. Various expedients were adopted, one of which, on account of its originality, deserves to be mentioned. It is said that one Dutch gentleman, Mr. J. G. Hillebrand, hit upon an ingenious plan. He made friends with some of the more intelligent men among the British soldiers, and by supplying them with food and drink, acquired from them in turn a conversational knowledge of English. He then set himself to learn the grammar of the language, and an application of his is on record in which he asked the Judges of the Supreme Court to allow him to draw three hundred rix dollars, the bulk of his small savings, from the Loan Board, to enable him to procure a copy of Sewell's Dutch-English Dictionary, a rare book in those days. It is not surprising to learn that Mr. Hillebrand

rose high in the service of the British. He took to the study of law and ended his career as a Judge of the Supreme Court. He was the first member of the Burgher Community to sit in the Legislative Council. Other Burghers of this period who rose to high office were Gualterus Schneider, who became Surveyor General; Johan Gerard Kriekenbeek and Cornelis Arnoldus Prins, both of whom acted at different times as Advocate Fiscal, an office corresponding to that of Attorney General; and Jacob Nicolaas Mooyart, who entered the Civil Service and retired as Auditor General.

It is interesting to see how the distinction between "Company's servants" and "Burghers", which existed during the Dutch rule, came to be dropped. For some time after the British had come into occupation, this nominal distinction continued, but when those who had been known as "Company's servants" ceased to be such, they were simply described as Dutch, while the Burghers retained their old designation. Thus we see the two classes grouped together in documents of the period as "Dutch inhabitants and Burghers". This was a distinction without a difference, for after the actual holders of office under the Company died, their descendants and those of the Burghers who remained in the island were exactly in the same position. In process of time the word Dutch unintentionally came to be eliminated from the designation of the Community, which, nevertheless, retained in every essential its original character. This led to the appropriation of the name Burgher by people who did not belong to the Community. The true Burghers became alive to this danger more than a century ago, and adopted the term Dutch Burgher, which is still applied to those who preserve an unbroken descent from the race that ruled Ceylon before the arrival of the English.

In spite of all that has been done to make the meaning of the term "Burgher" clear, attempts have been made from time to time by misinformed or interested parties to confuse the Dutch Burghers indiscriminately with other classes. One such attempt was made about fifty years ago by Mr William Digby, a journalist on the staff of one of the local newspapers, who used the word Burgher as if it were synonymous with Eurasian in its common acceptance. It is a sufficient refutation of this suggestion to quote the carefully considered opinion of Bishop R. S. Copleston:—"The

descendants of Portuguese" he says, "who occupied parts of the island from near 1500 to about 1650 A.D., and of the Dutch who succeeded them and handed it over to the English a little before 1800, are alike called 'Burghers', though the title must have belonged originally to the Dutch. Few of these Burghers are now of unmixed European descent, but most are of unblemished and some of noble origin. The term 'Eurasian' is not applied to them".

An authoritative definition of the term Burgher, one which the Community generally has accepted, was that given by Sir Richard Ottley in his replies to a series of questions proposed by a Commission of Inquiry in 1830. It was to the following effect:—"The name Burgher belongs to the descendants of the Dutch and Portuguese and other Europeans born in Ceylon; the right to this distinction must be decided by the country from which the father or paternal ancestors came. To whatever the number of generations through which the family has passed in this island, if the male ancestor were Dutch, Portuguese, or other European, whoever may have been the female parents, if the parents were married, the offspring would be Burghers. If the parents were not married, the country of the mother would decide the question. If the right to be denominated Burgher be once lost by the legitimate father being a Cingalese or other Indian, it cannot be recovered".

By about 1860 the Dutch Burghers had established themselves in the professions as well as in the Public Service. Being the descendants of those who introduced the Roman-Dutch Law into Ceylon, the Dutch Burghers naturally shewed a preference for the legal profession, in which they greatly distinguished themselves, while large numbers also filled the ranks of the Clerical Service, the higher offices not being then open to them. It was not a matter of favour, as is sometimes carelessly alleged, but a matter of qualification, partly because of their better knowledge of the English language and of Western ways. They acquitted themselves so well in the Clerical Service that Sir Emerson Tennent described them, in the oft-quoted words of Sir Robert Peel, as 'the brazen wheels of the executive which keep the golden hands in motion'. Frederick and Louis Nell did much to enhance the prestige of the Burghers in law and literature, and they were followed by Charles Ambrose Lorenz, who more than any other man, before or after him, shed lustre on the Community. He was a man of many parts,

whose outstanding characteristic was a strong desire to be on friendly terms with all Communities. So well did he succeed in this that he became their acknowledged leader, both in, as well as outside, the Legislative Council; and when he died it was said that "thousands to whom he was a benefactor and a friend, unlettered men living in the villages, as well as the polished associates of his own society, grieved for him and grieved long".

In our own day, the member of the Dutch Burgher Community who perhaps approached Lorenz nearest in the possession of those qualities which go to make a pre-eminent leader, was Frederick Dornhorst. Had he, like Lorenz, dedicated his great talents in a more generous measure to the service of his Community, the history of the Dutch Burghers might have been different. But there is this to be urged for him, that in the days of Lorenz there was hardly any of that sectional self-consciousness which in later times made united political and social action difficult.

Of quite a different type was another outstanding member of the Community. Richard Gerald Anthonisz had not the transcendent gifts of Lorenz, nor the scintillating eloquence of Dornhorst, but he possessed one qualification which these two lacked—a burning desire to bring together the scattered members of the Community and to unite them in maintaining the honourable traditions of their race. The movement which he inaugurated was criticised, opposed, and abused without stint, but Mr. Anthonisz, with splendid optimism, persevered in his object, and in 1908 the Dutch Burgher Union of Ceylon came into being. One of its main objects was to see the Dutch descendants of Ceylon recognised as a distinct racial unit, with an origin, history, and character of its own. It was felt that the term Burgher, under which they were included, and which at first belonged to them exclusively, had ceased in common use to have this restricted application. As a result of this wider use of the term, much misapprehension had arisen, and the Dutch Burghers often found themselves at a disadvantage. Without in the slightest degree reflecting upon the character or respectability of other classes or individuals, who were commonly included under the general denomination of Burghers, it was felt that the time had come for the Dutch descendants to associate themselves for the purpose, first, of distinguishing themselves from those who, although classed with them under one

general term, were of different origin, and racially had little or nothing in common with them; and secondly, of taking measures to maintain the traditions, and to promote the moral, intellectual, and social well-being of their class. Membership in the Union is open to all Dutch descendants of full age and of respectable standing in the Community, the term Dutch descendant being taken to include the descendants in the male line of all those of European nationality who were in the service or under the rule of the Dutch East India Company in Ceylon, and the children of such descendants in the female line by marriage with Europeans.

But Mr. Anthonisz's efforts on behalf of the Community did not cease with the establishment of the Dutch Burgher Union. Along with Mr. F. H. de Vos, he delved among the old records and brought to light many a fact which served to remove prevailing misconceptions in regard to the Community, and to place Dutch rule in Ceylon in its true perspective. His report on the Dutch Records and his book "The Dutch in Ceylon," only the first part of which he lived to publish, represent the fruits of his researches.

Some mention must be made of the part played by the Community in the defence of Ceylon and the Empire. So early as 1803 the Burghers enlisted in a Corps of Militia for the security and protection of the inhabitants of Colombo and the surrounding district. Their services were requisitioned in 1848 in suppressing the Kandyan rebellion. They were among the first to join the Volunteer movement when it was inaugurated in 1881. Many of them have held and are still holding offices of the highest rank in the Volunteer units. They took a prominent part in helping to put down the disturbances of 1915, and one of the brightest pages in the history of the Community is the splendid response made by them to the call for men during the Great War. That response should not be forgotten in any estimate of the character and value of the Community.

It is sometimes asked why the Dutch Burghers do not take a more prominent interest in political affairs. The explanation is that as individuals they have been at least as keen as others in all movements for the social and political advancement of the Ceylonese. During the last hundred years they were among the acknowledged leaders of the people. The newly-developed and

vigorously-asserted race-consciousness in all the other Communities has, however, for the moment, obscured the old relations. By inherited instinct the Dutch Burghers are always on the side of law and order, but they readily unite with all who seek to advance the progress of the Island and to promote goodwill and justice among its peoples.

The Dutch Burghers continue to entertain, as they always did, very friendly feelings towards the other Communities, members of which have often been honoured guests at Social functions held in the Union Hall; and these happy relations have recently been strengthened by the election for two years in succession of a member of our Community as Mayor of Colombo. In short, it may be justly claimed that the greatest bridge-builders in this country are the Dutch Burghers. That this friendly spirit may always prevail is the sincere wish of every true lover of Ceylon.

## THE EDUCATIONAL ESTABLISHMENTS OF THE DUTCH IN CEYLON.

BY THE REV. J. D. PALM.

*(First published in the Journal of the Royal Asiatic Society, Ceylon Branch, 1846-47, and now re-published by kind permission of the Society.)*

(Continued from page 154 of our last issue.)

### IV.

#### Native Schools in the Jaffna District.

This district comprehended the four Provinces Billegamo, Wademoratje, Temmoratje and Patchelepally, the seven inhabited Islands, the Borders of the Wannu, and the Contoire Mantotte, Manar, Trincomalie and Batticaloa. Little more than statistical information can be given of the Jaffna schools. The annexed table (marked D)\* will show the total number of school children in various parts of this division, at different times.

The slave children under instruction are enumerated separately in the annual statement sent to the Colombo Consistory for information, but whether distinct schools existed for them does not appear. The clergy paid their annual visits regularly, and on the whole met with encouragement. The Tamuls are represented as quick at learning. The reporters complained in 1726 of a decline in the state of their schools, which surprised the Colombo Consistory, as care had been taken to employ efficient masters. In 1727 there were altogether 48 schools. An official letter dated 1735, says that a favourable report had been received, the children improving, especially in religious instructions, being able to read promptly in Tamul not only the ordinary prayers and three Catechisms, but also several Chapters in Matthew's Gospel. In 1738, the Province Belligamo had 14 churches and schools, Wademoratje, Temmoratje and Patchelepally 12 churches and schools, the Wannu 4, Mantotte and Manar 10, and the Islands 5. In 1758 parents did not voluntarily send their children for instruction, which was attributed to the Oeliam or compulsory labour system. In 1760 schools

\* Will be reproduced at the conclusion of the article.—Ed.



were improved in comparison with the previous year. The worst attendance was found in the two provinces Tenmoratje and Pat-chelepally. In the Trincomalee school (1759) some children had got by heart 20 chapters in the New Testament, of 388 on the list, 148 boys and 140 girls were present at the examination; 50 Roman Catholic children had staid away, which was a common practice among them on such occasions.

## V.

### The Colombo Seminary and the Native Normal School.

First then the Colombo or Cinghalese Seminary. This was a pet institution both of the Government and the clergy. No pains were spared to render it every way efficient and flourishing, no letter was written to the home Government and Church by the Consistory but the Seminary occupied a prominent place; and most ardent was the hope that under divine blessing it might prove a successful instrument in propagating Christianity among the natives of Ceylon. Its main and original object was to train and qualify young men, both Cinghalese and Tamuls, for becoming native preachers. But the extension and modification it underwent will be noticed in the course of this account. It does not appear, like the elementary schools, to have been entirely under the Scholarchal commission, for previous to every public examination, a special committee was nominated by the Governor, consisting only of clergymen, to investigate and report to him the state of the Institution. Still the Governor hardly ever failed to be present on such occasions with his Council. The Reverend Principal or *Rector*, as he was called, of the Seminary was always a member of the Scholarch commission; yet, being also one of the ordinary Clergymen of Colombo, but excused of a portion of his pastoral duties, it is not clear whether his seat in that meeting was in the former or latter capacity.

When the Seminary was established, cannot be ascertained; the earliest notice found of its existence is in 1708. The higher course of instruction was imparted in the Dutch language, and therefore the preliminary lessons were Dutch grammar, composition, translation from the native languages and such exercises as would give a thorough knowledge of the language. We shall find

that afterwards Latin, Greek and Hebrew were introduced, and that even the medium of instruction in the highest Theological class was the Latin language.

The selection of students was choice: in 1710 the institution contained 16 youths, 9 of whom were prepared to commence with theology. In 1712 the Seminary was reported to the East India Company to be very promising. The higher classes were examined on the Divine attributes and perfections, on the soul of man, and in logic. Two Jaffna youths distinguished themselves by their correct grammatical knowledge of Dutch. The subjects of examination in 1715 were, natural theology, the passions and their government, Christian morality. In 1717 at the examination of eight youths in the Christian institutes, the questions and answers were of a controversial nature, with the view of qualifying the students, by arguments hereafter with their countrymen, to refute heathenism. In 1718 the seven scholars composing the lower class had been learning Doutrien's sketch of the Christian religion, but they were slow of comprehension, and the Rector, Mr. Synjeu, (who by the way was assisted at the examination by his brethren in the ministry) expressed his opinion that the adult age of these scholars disqualified them to proceed to the higher course of study, but judged them fit to be employed as Schoolmasters and Interpreters. They were accordingly discontinued. This led to the plan of admitting natives of more tender age, and of training them *ab initio*. The seven youths of the higher class had gone through the course in Natural Theology, when a repetition was recommended and they were to give in writing the result of their studies. The Rector had made an abridgement of Burman's Synopsis Theologiae, and retained so much of the controversial parts as would be useful against Heathens, Mahomedans and Papists. The compendium was submitted to the clergy for revision, who gave their opinion in writing, after which it was adopted for the use of the theological class. To this compendium were added a short history of the Old Testament, and a help to analyzing and the composition of sermons, as best suited Natives. The subjects of examination this year were: the existence of God, the divine attributes, the immortality of the soul, man's moral obligation and dependence on God, virtue and vice in general and their consequences, the first covenant, the fall and its consequences, the sinner's restoration, its revelation and man's obligation to seek it, the characteristics of divine revelation.

The Rector intimated to the grief of all interested, that his failing health would not permit him to continue long; the Governor and all present hoping such would not be the result, requested him to continue a little longer. It was customary on the grand examination day, as a mark of respect to the clergy, for the members of the Political Council to convey them in their carriages to the Seminary. In 1723 this piece of etiquette was omitted, President Mol and others driving by the house where the commissioned clergy were assembled. The examination was thereby frustrated, for the offended party did not go. The Governor called them to account for their absence, they in return demanded another examination, to which His Excellency ultimately yielded. At the examination of 1724 all the youths, from the highest to the lowest, gave much satisfaction; and as a further proof that they not only understood the subjects on which they had been prepared, but also knew their practical bearings and could apply them, they replied to miscellaneous questions from the bystanders. The progress during the last two years was very marked. The Rector regretted that his health did not allow him to do that justice to his charge which he wished. Four of the most advanced Cinghalese youths gave every hope of becoming able propounders of the word of life to their countrymen. This was subsequently demonstrated by their proof. Sermons on 1 John 1, 7. Mathew 5, 8. Psalm 34, 10. Hebrews 12, 14. The introduction was suitable, the illustration of truths contained in the text as also the refutation of errors, lucid and comprehensive, the application appropriate, and the whole rendered impressive by a becoming confidence and promptness of utterance. This specimen of their talents was unanimously pronounced hopeful; so that if they continued studious and devoted under their able and pious Rector, much good might be expected. The next year they were admitted as Proponents (licentiates) after undergoing a strict examination. Their life and conduct were described as exemplary and in this respect they were considered superior to Malabars. The year after this (1726) their worthy Rector Synjeu died, and the Rev. P. Kalden, lately arrived in the colony, became his successor. At the next ensuing examination the new Rector delivered an address on the fundamentals of true religion, and at the conclusion directed himself particularly to his pupils. These were eleven in numbers, five of whom were clever Tamuls. The four Proponents already spoken of are mentioned in an official letter

dated 1727 as conducting themselves well, and proving useful agents. The Rector gave the next year striking proofs of his zeal, the progress of the youths was remarkable. The subjects of examination are thus stated: the knowledge of God derived from nature and the religion founded thereon, the knowledge of God derived from revelation, the eternal Sonship of Christ, the Holy Ghost proceeding from the Father and the Son, the counsels of God in general, His foreknowledge and election in particular, the work of creation. There was one youth in particular, Philip Emmanuels, a Tamul, who excelled in penetration and ability. He became a Proponent in 1734.

1728. At this year's examination the gentlemen present expressed a hope that an experimental knowledge of religion might accompany the theoretical knowledge. For the sake of brevity only such subjects of examination will now be mentioned as have not appeared before.

In 1729 a Dutch master was appointed for the lower classes. It is remarked in this year's report that the Rector had a most intelligible method of instruction. The theological subjects of examinations in 1730 were justification, adoption, sanctification, glorification, the sacraments, the church. Seven youths were reported inefficient and dismissed by Government. Eleven new ones were admitted.

1733. Number of students 14, divided into 3 classes: the last class were learning reading and writing in Dutch, Singhalese and Tamul; some had committed to memory 9500 and others 2500 Dutch words with Singhalese or Tamul meaning.

1738. The Rector applied to return home on the ground of infirmity, which prevented his regular attendance to duty. The Rev. Mr. Wetzelius was appointed in his room. A Conrector was also added, Mr. Vrolyk, a good classical scholar; he took much pains but continued only three years, and then returned to Holland for ordination. Mr. Hersher succeeded him. From this time the classics were taught. The Dutch Master Parayisino was succeeded by Mr. J. Collite, who taught 15 boys Dutch grammar, reading and composition, and universal geography.

1740. The Conrector had in his class 4 who read the Greek Testament, and 4 others who could expound 20 scripture passages

in the colloquial language. At this period European descendants also were gradually admitted into the Seminary. The classis of Amsterdam in one of their letters to the Ceylon churches, after expressing delight at the good results of the undertaking, put the question, whether instead of so much memory work it would not be well to pay especial attention, by means of much illustration and explanation, to making the youths rightly comprehend and appreciate their lessons; and suggested to that end a thorough acquaintance with the Dutch language, it being an acknowledged fact that instruction received in a language not vernacular is a disadvantage. At the same time they did not want to discourage their brethren.

1743. The Seminary had 24 youths. The Rector examined the three Seniors in Hebrew and Greek; the questions and answers were in Latin and Dutch. The other three were less advanced. The Conrector had 12 learning Latin and Greek. The Dutch Master had six.

1744. Two of the most promising, Abrahams, a Singhalese, and Joachim Fibrandsz, a European descendant, were sent, at Government expense, to the Leyden University.

1746. In the Conrector's class 4 read Cornelius Nepos, the Colloquia of Erasmus, and Terence, and 9 construed the Colloquia of Corderius and repeated the declensions and conjugations.

1750. The Rector's class were copiously examined in Theology, the Conrector's class in Cicero's Epistles and Ovid's Metamorphosis and in Greek Phaedrus' fables, 8 others were not so far. The Dutch Master had 21 scholars. This year another youth was sent to College; and the next year three more were ready to embark. Out of these one, Meier, succeeded, seven years afterwards, to the Rectorship of this institution. At the examination of 1759, the following chapters in logic were discussed. The first class, *De Syllogismis imperfectis et fallaciis*, and the second class, *de Logicæ definitione et divisione, de rerum generibus seu predicamentis et in genere et in specie, de substantiâ ejusque speciebus, de rerum attributis et de judicio axiomatice seu enunciatiõe*. Besides the Rector, Conrector and Dutch Master, there were now a Hebrew Praeceptor, a Cinghalese and a Tamul Master, making

together 6 Teachers. But here the Government interposed and remodelled the institution, making it more beneficial to the general interests of the Colony and of the native population in particular, and thus in fact reverted to their original design, as it was up to 1736. The official instructions on this head, dated 30th December, 1760, are in substance as follows:

1. That the Candidates for admission be Cinghalese and Tamuls and not European descendants. That they be qualified for Schoolmasters and Catechists; and if possessing good abilities, for Proponents, and in a few particular cases for native Preachers. That respectable natives be encouraged to enter the Seminary with the view of becoming Headmen, Modliars of the Gate, Interpreters and so on.

2. That no native School masters be appointed but such as have been trained in the Seminary, and on examination have obtained a certificate.

3. That when thus qualified they be employed on the same salary as heretofore.

4. That having served a certain period and given satisfaction as to conduct, attainments and diligence, they be promoted, if on examination by the clergy and Scholarchal Commission they be declared fit, to Proponents at a salary of 10 Rix Dollars per month. That these Proponents be stationed in the Corles, Pattoes and elsewhere, to act as native Missionaries, whose duty it shall be by visiting and familiar intercourse, by catechising and preaching, as circumstances will allow, to teach, exhort and convince their countrymen.

5. That as soon as they should shew any marks of inattention to duty, or diminution in zeal, they be ordered to return to the station of Schoolmaster until they give proofs of amendment. †

6. That if a Proponent be specially reported a person, eminent in vigilance, exemplary in conduct and of tried piety, he be advanced, without ordination, to the office of Preacher to a fixed congregation at a salary of 15 Rix Dollars per month. That he shall exercise no

† Note by Rev. Mr. Palm:—This I find was strictly acted upon; several Proponents were from time to time dismissed the service.

power over Proponents and Schoolmasters, unless specially authorized by the Scholarchal Commission; nor shall he be permitted to wear the distinguishing dress of the European Clergy, but a decent, becoming native costume.

7. Native Preachers shall have no seat in Church and School meetings, but send periodically a report of their work to the Scholarchal Commission.

8. They shall have the same rank with the Modliars of the Corles &c., and shall draw their salary on the same abstract with them.

9. They shall reside within their respective Corles and Pattoes, and not leave their post without permission asked and granted.

Government moreover undertook to educate, at public cost, for a period of 10 years, 24 lads, of whom 12 should be Cinghalese and 12 Tamuls, with the promise of employment in the Company's service.

The effect of this re-organization was that the dead languages were not so extensively taught, and the training system made as practical as possible. The Seminary now contained the extraordinary number of 40 pupils. The examinations now took place twice in the year, first in private, and afterwards at the end of the year in public.

In 1766 Ecclesiastical History is mentioned in the programme of examination, and prizes were distributed. In 1773 there was a great want of Ministers to the Dutch congregations: hardly any in the Fatherland offered themselves for Colonial service. Instead therefore of 12 Cinghalese and 12 Tamuls, as stated above, Government admitted 9 Cinghalese and 9 Tamuls, and chose 9 promising youths of European descent to be prepared here and sent to Holland to be further fitted for the ministry. The last Rector of the Seminary appears to have been the Rev. J. C. Manger, who also preached here in German. In 1778 the Seminary was still doing well. The building, now the Pettah Hospital, was in 1780 the Seminary, as the inscription above the entrance indicates.

The general imperfect state of Government native schools, owing to the incapacity of the masters, led in 1747 to the establishing of a native Normal School at Colombo, both Cinghalese and Tamul. It was called the *New Seminary*, and in 1750 P. de Melho, a Tamul preacher, ordained in Batavia, was at its head. But as no further mention is made of this school, it must have blended with the other Seminary.

Jaffna also had its Seminary in 1709, first under a Dutch master, and afterwards under a Rector, but not in such an improved state as the one already described.

In 1723 its operations were discontinued, and its six scholars transferred to the Colombo Seminary.

(To be concluded).

## GENEALOGY OF THE WALBEOFF FAMILY OF CEYLON.

### I.

John Walbeoff of His Majesty's Civil Service, Superintendent of Cinnamon Plantations, 1822, arrived from Pembrokeshire in Wales, born 1792, died 12th December 1831, married on 19th February 1817, Adriana Cornelia Van Lynden, daughter of Steven, Baron Van Lynden of the Dutch Army, and afterwards Assistant Collector of Customs, Jaffna, and Henrietta Magdalena Leembruggen. (D. B. U. Journal Vol. IV, page 21, and Vol. XIV, page 19). He had by her:—

- 1 Jane Eliza, married in St. Peter's Church, Fort, Colombo, on 6th May 1840, Benjamin Dodsworth, M.D., died 25th January 1853.
- 2 Katherine Eliza, born 1st November 1825, died 26th March 1844, married at Kandy on 3rd May 1843, William Austin.
- 3 John Edward, who follows under II.

### II.

John Edward Walbeoff, Wrangler, Cambridge, married on 14th June 1838, Charlotte Elizabeth Roosmalecoq, born 23rd June 1822, daughter of Robert Carl Roosmalecoq and Frederica Anthonia Mottau. (D.B.U. Journal Vol. V, page 20, and Vol. XIV, page 19). He had by her:—

- 1 Charles, who follows under III.
- 2 Katherine Jane, married George Augustus Hole, Police Magistrate, Kayts, Superintendent, Salt Department, Puttalam, son of Revd. George Hole of the Methodist Mission, and Selina Tranchell. (D.B.U. Journal Vol. III, page 63).
- 3 Frederick Benjamin, who follows under IV.
- 4 Georgiana Victoria, born 9th June 1844, married on 10th July 1863, Edward Richard Fretz, District Engineer, Public Works Department, born 21st August 1840, son of Daniel Jacques Fretz and Dorothea Thomasia Krieken-

beek. (D. B. U. Journal, Vol. II, page 73 and Vol. V, page 70).

5 Henry James, who follows under V.

### III.

Charles Walbeoff, born 1st May 1839, married:—

- (a) ..... Ebert.
- (b) Laura Gogerley, daughter of Revd. Daniel John Gogerley of the Methodist Mission, and Johanna Anna Susanna Van Lynden. (D.B.U. Journal, Vol. V, page 76).

There was no issue by the 1st marriage. He had by the 2nd marriage:—

- 1 Violet, married in the Methodist Church, Colpetty, Colombo, John William Walbeoff, born 23rd January 1875, son of Frederick Benjamin Walbeoff and Harriet Grace Maartensz.

### IV.

Frederick Benjamin Walbeoff, born 6th October 1846, died 19th December 1915, married in the Dutch Reformed Church, Wolvendaal, Harriet Grace Maartensz, born 6th May 1851, died 29th November 1936. He had by her:—

- 1 John William, born 23rd January 1875, married in the Methodist Church, Colpetty, Colombo, Violet Walbeoff (vide III above).
- 2 Richard Edward, who follows under VI.
- 3 Hannah Laura, born 8th April 1880, married in the Dutch Reformed Church, Wolvendaal, on 25th September 1902, George Carl Aldons, born 23rd March 1875, son of Gilles (George) Alexander Aldons and Julia Charlotte de Jong. (D.B.U. Journal, Vol. IX, page 125 and Vol. XXVI, page 76).
- 4 Robert Bernard, born 7th June 1881.

### V.

Henry James Walbeoff, Superintendent, Minor Roads, born 21st March 1850, died 26th February 1932, married in Christ Church, Kurunegala:—

- (a) on 18th September 1878, Julia Arnoldina Jansen, born 19th March 1850, died 8th December 1885, daughter of Charles Henry Jansen, Medical Practitioner, and Ursula Frederica Ebert. (D.B.U. Journal, Vol. VI, page 80).
- (b) on 6th May 1886, Anne Louisa Poulter, born 27th February 1854, died 8th December 1934, daughter of John Frederick Poulter and Frederica Gerardina Spittel (D.B.U. Journal, Vol. XXIV, page 23 and Vol. XXV, page 164). He had by the 1st marriage:—
- 1 Henry Van Lynden, who follows under VII.
  - 2 Muriel Clarice, born 17th March 1882, married in the Methodist Church, Kalutara, on 15th July 1909, Reginald Beltran Jansz, C.C.S., born 2nd November 1878, son of Joseph Edward Jansz and Camilla Charlotte Grenier. (D.B.U. Journal, Vol. XXIV, page 139).
  - 3 Elaine Constance, born 23rd June 1883.
  - 4 Millicent Daisy, born 21st October 1884, died 14th December 1937, married in the Methodist Church, Kandy, on 14th June 1916, Hugh Grenier Jansz, born 22nd December 1883, son of Joseph Edward Jansz and Camilla Charlotte Grenier. (D.B.U. Journal, Vol. XXIV, page 139). He had by the 2nd marriage:—
  - 5 Stanley Studholme, who follows under VIII.

## VI.

Richard Edward Walbeoff, born 15th February 1877, married in St. Paul's Church, Pettah, Colombo, on 15th April 1903, Amy Mildred Batta, born 3rd March 1880. He had by her:—

- 1 Mildred Dorothy, born 24th February 1905, married in St. Matthew's Church, Colombo, on 13th February 1928, Isidore Clarence de La Harpe, born 7th April 1897, son of Isidore Justus de La Harpe and Mercia Joselyn Andriesz.
- 2 Ruby Ruth, born 4th July 1906, married in the Dutch Reformed Church, Regent Street, Colombo, on 16th December 1931, Samuel Rudolph Jansen, born 4th November 1906, son of Charles Arnold Jansen and Frederica Margaret Eleanor Van Sanden,

- 3 Douglas, born 28th December 1907.
- 4 Edith Muriel, born 31st March 1909, married in All Saints' Church, Borella, Colombo, on 5th May 1928, Joseph Scoble Moldrich, born 6th April 1902, son of Thomas Ernest Walter Moldrich and Millicent Minna Rudd.
- 5 Myrthel Victoria, born 4th July 1914.
- 6 Ivan Henry, born 30th October 1917.

## VII.

Henry Van Lynden Walbeoff, born 1st August 1879, died 9th August 1906, married in the Methodist Church, Mannar, 1st November 1904, Hilda May Bartholomeusz, born 10th March 1881, died 27th December 1909, daughter of Henry Edward Bartholomeusz and Laura Emelia Smith. (D.B.U. Journal, Vol. XXIV, page 103). He had by her:—

- 1 Hilda Millicent, born 9th August 1905.

## VIII.

Stanley Studholme Walbeoff, born 1st May 1887, married in St. Paul's Church, Milagiriya, on 27th December 1921, Maria Elizabeth Spittel, born 10th May 1892, daughter of Frederick George Spittel, L.M.S. (Ceylon), L.R.C.P. & S. (Edin.), Provincial Surgeon, Civil Medical Department, and Zilia Eleanor Andree Jansz (D.B.U. Journal Vol. XXV, page 165). He had by her:—

1. Frederick Patrick, born 18th December 1923.
2. Margaret Louise, born 28th December 1925.
3. Maurice Stanley, born 23rd March 1928.

Note:—

Adriana Cornelia van Lynden, referred to under section I, also married:—

- (b) Captain Irving of a Westmoreland family.
- (c) Captain Fagan.

After the death of her second husband she settled in England with an infant daughter, and there she contracted her third marriage. After the death of her third husband she lived for many years with his daughter Miss Noble, in whose house she died at an advanced age (Lewis' "Tombstones and Monuments of Ceylon", and Ceylon Literary Register).

G. W. N. H.

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 IN MEMORIAM.
 

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 DR. WILFRED ARTHUR BARTHOLOMEUSZ.
 

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It is not merely the tragic circumstances connected with his death which prompts this small appreciation to the memory of Wilfred Arthur Bartholomeusz. This tribute laid on his tomb materialises from his rare qualities which commanded the respect of men.

The tragedy enacted in the jungles off Dambulla is not the least mournful aspect of loss, and our sorrow. It is a calamity indeed to our small community that a career so full of promise should be cut short at the comparatively early age of forty-eight. With this is coupled the poignant thought that Wilfred Arthur Bartholomeusz was the last surviving brother of Everard, Basil, and H. H. or Bob as he was called by his more intimate friends. All three of them were called to the ranks of the majority in the prime of life, full of promise, with much yet left undone, and in their ascendancy as stars of our community.

While his brothers elected to unravel the knotty problems of Law, Wilfred Bartholomeusz turned his attention to the nobler calling in the public weal. He joined the Civil Medical Department in 1915, having taken his diploma in medicine and surgery at the Ceylon Medical College.

Later, having visited the United Kingdom and obtained British qualifications, he filled the more important posts of Medical Officer at Kitulgala, Karawanella, Tangalla, and lastly at Matale, after he had served some time as Medical Superintendent of the Convict Establishment in Colombo.

Such a fondness as he possessed for the jungles and the deep, silent river-pools where the fish lay, cannot be captured by the town-dweller who finds comfort in an arm-chair, and goes about his daily business with an occasional break for hum-drum recreation. His love for the bay of the hound, and his gun or the rod and the line, found satisfaction whenever the little time he could spare from his official sphere and calling presented the opportunity. And to this lure of the jungles he has paid toll.

To all those who had come into contact with him, no less than to his large number of friends who have received with a pang of regret the news of his tragic end, he has left the memory of a popular figure and impressions of a singular indifference to publicity.

It was in consequence of this characteristic, in great measure, that he appeared little in the public activities of the Union. Yet his interest in the Community to which he belonged was none the less very much alive, and given the opportunity, would doubtless in the future have taken practical shape.

Although he was not destined to adorn higher spheres, it is heartening to think that an individuality such as his is not likely to be soon forgotten.

R. L. B.

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## NOTES OF EVENTS.

## Summary of Proceedings of the General Committee.

*Wednesday, 29th March, 1939*:—(1) On the motion of Mr. D. V. Altendorff, seconded by Dr. R. L. Spittel, it was decided that certain expenditure on lights and furniture should be charged to the general account and not to the St. Nicolaas' Fete Fund. (2) Mr. J. J. Weinman was appointed Assistant Honorary Secretary and Mr. E. A. Vanderstraaten was appointed Bar Secretary. (3) Mr. H. E. de Kretser was appointed to fill the vacancy on the Committee consequent on the resignation of Mr. Rosslyn Koch. (4) The following Sub-Committee was appointed to report on necessary amendments to the rules in general, with special reference to the proposed Executive Committee:—Dr. R. L. Spittel, Dr. V. R. Schokman, Messrs. D. V. Altendorff, R. L. Brohier, L. E. Blaze, G. H. Gratiaen, G. E. W. Jansz, and C. A. Speldewinde (Secretary and Convener).

*Tuesday, 18th April, 1939*:—(1) Mr. H. E. S. de Kretser was appointed to fill the vacancy on the Entertainment Committee *vice* Mrs. M. M. Anthonisz, who was unable to serve. (2) Read letter from Lady Schneider regarding the difficulty experienced in finding candidates eligible for the Schneider Scholarships at St. Thomas' College for children of members of the Dutch Burgher Union. Resolved that full publicity should be given to the terms of the scheme in the Bulletin and the Journal. (3) A Sub-Committee consisting of Mr. D. V. Altendorff, Mr. Wace de Neise, the Honorary Treasurer, the Honorary Secretary, and the Bar Secretary as Convener was appointed to report whether any revision was necessary in the present Bar Tariff, and to consider the advisability of permitting the sale of liquor to members for use outside the premises.

*Tuesday, 16th May, 1939*:—(1) Votes of condolence were passed on the deaths of Dr. W. A. Bartholomeusz and Mr. S. V. Schokman. (2) It was decided that the sum of Rs. 200 expended out of the Beling Memorial Fund for the purchase of pictures should be refunded from Union funds. (3) Mr. B. M. Christoffelsz was appointed Secretary of the Membership Committee *vice* Mr. O. L. de Kretser, Jr. resigned. (4) The report of the Bar Sub-Committee was received and adopted with slight amendments. (4) The report of the Special Sub-Committee appointed to consider the desirability of (1) providing for a Special Executive Committee and (2) making other necessary alterations to the rules was read and deferred for consideration at the next meeting. (5) The following new members were elected:—Dr. V. B. VanDort, Mr. H. de V. Ludovici, and Mr. J. Grenier.

## NOTES AND QUERIES.

**The Schneider Scholarships.** As our readers are aware, certain Scholarships have been founded at St. Thomas' College by Lady Schneider in memory of the late Sir Steward Schneider. One of the conditions is that 50 per cent of the Scholarships held at any time should be held by children of members of the Dutch Burgher Union. Although applications were called for by advertisement in the local papers, and also in the *Bulletin* for February last, only one applicant so far has fulfilled the conditions laid down in regard to membership of the Dutch Burgher Union, and the College authorities find it difficult to carry out the terms of the Trust in this respect. We have therefore been asked to publish the terms of the Scholarships so that all those who have children who are eligible, or who may hereafter become eligible, may take advantage of the facilities offered to them through the generosity of Sir Steward Schneider. We can only conclude that the poor response hitherto made to the advertisement for applicants is due to the terms of the Scholarships not being known widely enough. Now that full information is given, we hope that there will be no lack of applications. The Scholarships are tenable for three years, with a possible extension to a fourth year, and range over several forms. At the end of this year a further number of Scholarships will be advertised.

**Schneider Scholarships at S. Thomas' College.**

**I. Objects.** The objects aimed at by these Scholarships are:—

(1) To keep alive after their death the names of the Founders which will otherwise be extinct in Ceylon after a period of years during which it has been in existence.

(2) To attract to S. Thomas' College the most deserving Christian Boys from Schools all over the Island conducted by Christian Societies or bodies, preference being given to boys from Schools conducted by the Church of Ceylon.

**II. Permanent Conditions.** (1) The Scholarships holders are to be called The Schneider Scholars.



(2) Fifty (50) per cent. of the number of Scholarships shall be awarded to and held at any one time by boys of Christian parentage whose parents (or one such) were members of the Dutch Burgher Union of Ceylon for a period of at least five years before such time as application is made to the Board of Governors for one of such Scholarships. The period of five years herein mentioned is not limited to the five years immediately preceding the date of application.

(3) The remaining Fifty (50) per cent. of the said Scholarships may be awarded to any deserving boys of Christian parentage selected by the Board of Governors acting therein with the advice of the Warden irrespective of the community to which they belong, including boys of Dutch Burgher descent whether they are eligible under permanent condition (2) or are not so eligible. One such Scholarship may be reserved for a deserving boy already attending S. Thomas' College, at the discretion of the Board of Governors of S. Thomas' College acting therein with the advice of the Warden.

(4) The Scholarships are to be awarded to two classes of students who are to be educated at S. Thomas' College, viz.: (a) Students who will be resident boarders within the College and (b) Students who will attend the College as Day Boys.

**The Journal:** With this issue of the Journal a new volume commences, viz., Vol. XXIX. Members are kindly requested to remit their subscription of Rs. 5/- to Mr. J. R. Toussaint, Clifford Place, Bambalapitiya.