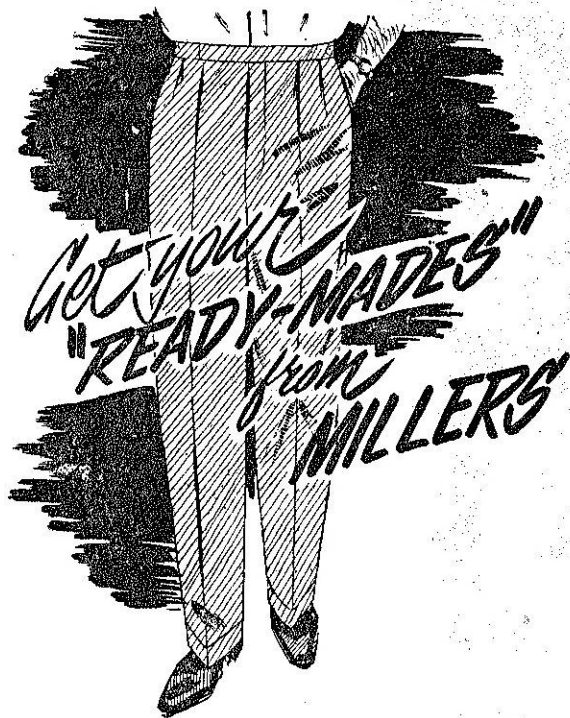


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"Eendracht maakt Macht"

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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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Journal of the Dutch Burgher Union of Ceylon.

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JULY — DECEMBER 1961.

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KEYSTONES IN CEYLON'S HISTORY

(1) Fr. Fernao de Queyroz and his Conquista

By

DR. S. ARASARATNAM.

(Lecturer History, University of Ceylon)

"Of all the great and lamentable losses and ruins of the Portuguese State in the East Indies", says Queyroz in the opening sentence of his work on Ceylon, "the greatest and the most painful in the opinion of all well qualified to judge was the loss of the island of Ceylon." The first half of the 17th century saw the decline of the dominant position held by the Portuguese in the preceding century over Eastern trade and shipping. The Dutch in particular had begun a series of assaults on Portuguese positions and by 1658 had expelled them from what was widely accepted as one of their most valuable possessions, the island of Ceylon. Fr. Fernao de Queyroz set out to write of the conquest, administration and final loss of Ceylon by the Portuguese. The monumental "Temporal and Spiritual Conquest of Ceylon" was the outcome.

Fr. Queyroz landed in India in 1635 as a novitiate of the Society of Jesus and served this order in various capacities in India for a period of 53 years. During this period he was deeply interested in the religions, philosophies and customs of India and like so many of his co-religionists had acquired a mass of material on the subject. He had also been working on a biography of Brother Pedro de Bastro of the same Society who had achieved considerable success in propagating the Catholic faith in many parts of India. While collecting material for his work, he came upon some predictions that this brother was said to have made regarding the Portuguese loss of Ceylon. He was convinced that Bastro had foretold these events in Ceylon and this urged him to go further and investigate the history of the Portuguese in Ceylon.

Brother Bastro had taken the line that Portuguese rule in Ceylon had deteriorated with tyranny and that their defeat at the hands of the Dutch was a just punishment from God for their misdeeds. When Queyroz started working in the records of the Portuguese governmental and Church archives at Goa, he became convinced that this general indictment of Portuguese administration of Ceylon was true. Though he never set foot in the island during the 53 years that he was in India, he was able to acquire a deep knowledge of the island not only from written records but also from conversations with people who had served in Ceylon in various capacities. As a result of this study he had collected such a mass of material on a subject which he had originally taken up as a by-product of his main concern, the life of Brother Bastro. He therefore decided to write a separate work on Ceylon and this ran into six books.

The first book introduces the reader to Ceylon, describes its geography, its inhabitants, its cities and kingdoms, its religions and social practices. The second book begins with the landing in the island of the first Portuguese Don Lourence de Almeida and proceeds to recount in great detail the story of the Portuguese penetration of the island. The story is sustained through the second, third and fourth Books, where Governors, their relations with Sinhalese and Tamil Kings, their major battles are dealt with in detail and with considerable accuracy. Book Five begins with the first attempts by the Dutch to conquer Ceylon and is concerned thereafter with the twenty five years or so of Dutch-Portuguese conflict. It ends with the loss of Colombo, Mannar and Jaffna, the last strongholds of Portuguese power. The Sixth Book stands somewhat apart from the first five. While the first five Books are a connected thread of narration, the sixth takes the form of a sermon. It is here that Queyroz harks back to the original reason that had impelled him to write this book; it is here that he tries to connect up the events described with the predictions and prognostications of Bro. Bastro. He develops his theme and his message that the Portuguese had not followed up the first temporal conquest with a very necessary spiritual conquest. This was the reason for its loss to the Dutch, who were but instruments chosen by God to chastise the Portuguese. It ends with an exhortation to the Portuguese to reconquer Ceylon and to make sure that this time it is both a temporal and spiritual conquest.

The work is undoubtedly one of the most detailed histories of Portuguese activities in Ceylon and would therefore be an invaluable source book for contemporary students of history, especially since it covers a period in the history of Ceylon which is characterised by a paucity of source material. It is necessary, however, before setting out to derive history from Queyroz's work, to understand the author's general view of history. Queyroz's view of history could best be described as teleological—a view that developments in life are due to the purpose or design that is served by them. The final cause in Queyroz is, of course, God and the course of human history is the

fulfilment of his purpose for man. In this respect Queyroz has a great deal in common with medieval chroniclers, and, indeed with the authors of the Mahavamsa. If the latter wrote for the serene joy and emotion of the pious, Queyroz wrote to provoke the emotions of the pious. They both discovered some guiding hand in history, some pattern imposed from above. The historian's task of analysis is subordinated to that of the seer and the prophet. History becomes part of a sermon, not a subject of scientific study.

The belief in miracles and predictions and their acceptance as part of daily life has affected Queyroz's historical judgment. The preoccupation with the theme of chastisement has resulted in the taking up of positions which ignore other important factors. Thus the role given to the Dutch as the hand of God to punish the Portuguese does not take into account other factors that caused the rise of Dutch power in the East. It ignores the decline of Portuguese sea power in the Indian Ocean, the gradual decline of Portuguese trade and influence in this region, the decline of Portugal itself—all of which are vital factors in a consideration of the loss of Ceylon. It further leads him to the impossible position of hoping for and urging a reconquest of Ceylon, whereas a survey of the relative power of these two European nations in the East at this time should surely have ruled out any possibility of a Portuguese reconquest. In a sense this is his main purpose for writing the Book. He desired to show what a valuable island the Portuguese had lost, how much blood had been spilt and money spent in its conquest and maintenance and how easy it would be to reconquer the island.

If the theme of chastisement leads Queyroz to a form of bias in his historical judgment, it also frees him from bias of another kind. Convinced as he is that the loss of Ceylon was a punishment for Portuguese misdeeds, he was as eloquent on these misdeeds and provides a valuable commentary on Portuguese rule in Ceylon. This is a corrective to a pro-Portuguese bias that one might otherwise have expected and has been found in other Portuguese chroniclers of the time. The book is one of the severest indictments of Portuguese rule in Ceylon, well documented and boldly presented. The system of unfettered authority exercised by the Captain-General and his subordinate officers left considerable administrative abuses. After the death of King Dharmapala, the last King of Kotte, control over administration, collection of revenue, meting out of justice passed into the hands of Portuguese officers. Though they solemnly undertook, at the convention of Malwana, to accept and abide by the customary law of the land, this agreement was often violated and customs of the land frequently flouted. Queyroz draws attention to such common abuses as excessive taxation, forced delivery of produce and oppressive exaction of forced labour. All these indictments are accompanied by original documents of petitions presented by various Sinhalese castes and groups.

The religious orders came off in a far better light than the civilian authorities. It is Queyroz's intention to show that the efforts of a well-intentioned clergy were being constantly balked by an avaricious administration, and that the "Captains and Merchants lost Ceylon." They stood in the way of temporal conquest being converted into a spiritual conquest. It was their actions that brought on them the wrath of God. The various religious orders did what they could under these adverse circumstances and are cast in the role of champions of the oppressed people. There may have been some truth in this version, but it also appears to be somewhat overdone. It is only fair to point out that the civilian authorities too complained to obstruction by the religious bodies. Nor is there any inkling of the intense rivalry between different religious orders which is also an obstacle to conversion. Part of the financial difficulties of the civil administration was due to the rich endowments of the churches which took away a good part of the country's revenue.

It would not be proper to take at their face value all strictures made by Queyroz of the civilian administration. There is no appreciation of the undoubted difficulties confronting the Portuguese government of Ceylon. The constant hostilities they had to face from their own subjects and from the Kandyan kingdom made necessary a military and strong rule of the type they engaged in. The period of Portuguese rule was characterised by constant wars, rebellions and unrest and there was no chance for the evolution of a settled administration. The view that but for the misconduct of the Portuguese the spiritual conquest of Ceylon would have been achieved appears naive and over-simple. It ignores the other immense obstacles to the conversion of Ceylon to Catholicism.

There is no doubt, however, of the great informative value of the work. Books two to five contain a wealth of information on the major events of Portuguese rule in Ceylon. Battles and expeditions are painstakingly described. The general level of accuracy of these accounts is very good. The sources of this information are wide and varied. He has used most of the important histories written up to his time. The well-known Portuguese historians, Barros, Couto, Menezes, Faria Souza are all mentioned. He had access to unpublished accounts of various events that were preserved in the Archives of the times. One such was the eye witness account of events up to the death of King Wimaladharmapala by Bento de Silva, a soldier and magistrate in Ceylon. Another important source was the manuscript writings of Francisco Negrao, a Franciscan Friar who had collected a lot of information on Sinhalese history. These sources have been used intelligently and critically by Queyroz and the information sifted therefrom is thus the best that was available.

Equally valuable is the information provided by Queyroz about contemporary religions and social customs. This is remarkable in view of the fact that he never set foot in Ceylon. It is an index to his great erudition and acuteness that he was able to make and reproduce some of

the less obvious practices in society of that time. Admittedly there are in his references to indigenous religions some valuable judgments proceeding from his Christian faith. These are only to be expected and can be easily identified. The book thus becomes important for a study of the history of that period, besides its importance for the first phase of Ceylon's contact with Christianity.

Another interesting feature is the blue print provided by Queyroz in the end of his work for the reconquest of Ceylon and its subsequent administration. He asserts with a great deal of justification that the Dutch power was persecuting the Catholics and that the Portuguese should come to their assistance. Having reconquered the island, errors of the past ought to be avoided in its administration. Ceylon should be made the capital of the Portuguese Empire of the East. Its trade should be carried on by a Company, organised on the scale of the Dutch East India Company. This Company should proceed to wrest Asian trade from the hands of the Dutch, using methods that had been perfected by the Dutch. Within the country, effort should be made to come to terms with the Kings of Kandy, rather than to seek for complete sovereignty of the island, which had led earlier to constant and ruinous warfare. He argues for an enlightened colonial policy, both from a moral and practical stand point.

It would appear then that by the sheer weight of material that has been incorporated into this massive work, it must remain among the most valuable source books of Ceylon history. This is also the reason why historians so far have been forced to treat Queyroz's work as the framework on which to build their reconstruction of what is generally referred to as the Portuguese period of Ceylon History.

(2) REVEREND BALDAEUS AND HIS WORK ON CEYLON

Reverend Philippus Baldaeus published in 1672 an enormous work entitled, "Accurate Description of Malabar and Coromandel, their bordering kingdoms and the great island Ceylon." It had four sections in it. The first two were concerned with the Malabar and Coromandel coasts of Southern India. The third dealt with Ceylon and the fourth described Indian religious beliefs and practices. The part on Ceylon is divided into 51 chapters of 240 pages of folio size.

Baldaeus was ordained a Minister of the Dutch Reformed Church at the age of 21 having completed his course of studies in Amsterdam in 1654. Thereafter he entered the service of the Dutch East India Company and left Holland towards the end of 1654 to serve as Padre in the Company's stations in the East. After a brief period of service in Batavia and the East Indian islands he was transferred to Ceylon where he arrived in November 1656, immediately after the fall

of Colombo to the Dutch. By this time the Dutch had annexed the southern and western sea boards of Ceylon and were poised for the final assault on the Portuguese in North Ceylon and South India. Baldaeus accompanied these expeditions sent out in the period 1658 to 1663 as army chaplain and was present at the Dutch conquest of Mannar, Jaffna, Tuticorin, Nagapatnam and Cochin. All these were long-standing seats of Portuguese power with considerable Catholic communities and churches. Baldaeus's immediate task was to carry the "Reformation" into these places and transform Catholic churches into centres of Protestant worship. Having done this he was appointed Predikant of the Jaffna area where he served till he left the island in 1665.

Baldaeus's account of Ceylon is a somewhat disarranged mixture of geographic description and historical narrative. Having given a slipshod and incomplete description of the island in the first chapter, he goes on to a historical account of the coming of the Portuguese and their dealings with the Sinhalese. At chapter six begins the story of the first contact with the Dutch and thereafter the work proceeds as an account of Dutch-Portuguese struggle for the domination of Ceylon. The description of the siege of Colombo by the Dutch is in many respects the centre piece of this narrative and occupies fifteen chapters. The utter lack of arrangement and the sequence of the writing is seen where the author, having taken the account up to the surrender of Colombo by the Portuguese, retraces his steps to the first conquest of Colombo by the Portuguese and its subsequent history. Then again the story of Dutch conquest is taken up and carried through to its conclusion with the taking of Mannar and Jaffna. The last ten chapters again become a description of economic and social conditions, treated at one time according to regions, at another according to races, castes and religions with a final section thrown in on the flora and fauna of the island.

It is difficult to classify Baldaeus's work. It is neither a historical relation nor a descriptive catalogue. It lacks method and sequence. It seeks to be both a history and a description of Ceylon and succeeds in being neither. This aspect becomes clear when we compare this work with two of its contemporaries—Queyroz's *Conquista* and Knox's *Relation*. Queyroz's *Conquista* sets out from the outset to be a history of the conquest, administration and loss of Ceylon by the Portuguese and this it eminently succeeds in doing. Whatever else is brought in does not break this main thread. Knox's *Relation* is a description of Ceylon—its social conditions, economic life, political institutions and religious beliefs—to each of which themes it devotes chapters or sections of the work. On the other hand, what we find in Baldaeus is a constant fluctuation between historical narrative and descriptive sketches, between events not in historical sequence, between topics not necessarily connected. The author has not been guided by some definite purpose which may have contributed to lending some unity to the work.

This should not vitiate its value as a source book from which to gather material for writing the history of that period if it were to pass the other customary tests of historicity. In the first place, the nature of its bias must be identified and established. Written by a Dutch Calvinist Reverend, in the period of Holland's greatest achievements in colonial ventures, the work was bound to be affected by these factors. The Dutch as a people were proud, and justifiable so, of their victories and conquests, their trade and enterprise of the 17th century which they consider the hey-day of their country's history. Dutch nationalistic pride and fervour were on the ascendant in this period. To this must be added the religious factor, Dutch Calvinism, which served to feed nationalism. Dutch colonial enterprise in the East was the combined effort of political nationalism, economic superiority and religious fervour. Rev. Baldaeus inherited this tradition. It would be obvious to even a superficial reader of his work that these feelings and attitudes keep coming up in every page. It could not have been otherwise. Every Dutch chronicle or traveller's account of this period—and there are several of these available today—shares this bias and one should be well on one's guard against it.

This bias shows up in a concrete form in various ways. The fact that Baldaeus was a participant in some of the conquests and victories only adds to it. It shows in the treatment meted out to the Portuguese. It shows in attempts to gloss over some unjustifiable deeds of the Dutch. It shows in the portrayal of King Raja Sinha as an unmitigable villain. It is thus an obvious and open Dutch story of conquest related from the Dutch side of the ranks. And this is what it ought to be treated as, while it is used as a source book.

The unsatisfactory nature of the book is also seen in the author's slipshod use of his sources. Critical research done into the problem of Baldaeus's sources has revealed that he has neither been judicious in his selection nor honest in his acknowledgment of them. Undoubtedly he has utilised the records of the Dutch East India Company and to this extent his work is valuable. Even here his habit of quoting extracts from original documents could be misleading. He leaves out clauses of treaties which he sets out to reproduce. The habit of quoting from documents is, however, most valuable from the historian's point of view, though it contributes to making the book less readable and complete. Baldaeus has also the advantage of having utilised Portuguese sources as well. Though the Portuguese destroyed most of their records before they gave up Colombo, Baldaeus was able to find some valuable records in their Cochin archives when this city was captured in 1663. Here Baldaeus was able to get letters written by Raja Sinha to the Portuguese which he quotes verbatim. Similarly he quotes from a lengthy account of the siege of Colombo by a Portuguese eye-witness. It is the last section of the work that owes most to Portuguese sources. His account of Indian religions and society is exclusively derived from manuscript compilations by Jesuit priests of Malabar. It is a patchwork of extracts from books written by others,

The greatest value of Baldaeus's work is for the religious history of the period. This is the first contact of Ceylon with Protestant Christianity, and Baldaeus was one of its most effective representatives. Just as the Portuguese had been keen to spread Catholicism from political and religious motives, the Dutch for the very same motives attempted to spread Protestantism. The Dutch were even more keen on rooting out Catholicism from Ceylon than on converting the non-Christians. The Catholics of Ceylon were for the Dutch political dynamite for they were a source of disaffection and potential foreign intervention. There was also the aim of converting the non-Christians to the Christian faith as this would strengthen their political power. We should also take into account the religious fervour of Calvinism during this period. All these factors constitute the main elements of Dutch religious policy in Ceylon.

Baldaeus was one of the first Dutch workers in this field and the section of his work devoted to this theme is thus a living record of his experiences. He was keen both on making Protestantism acceptable to the Catholics and on getting the message of Christianity across to the non-Christian. He was helped in the former by anti-Catholic laws and by the expulsion of Catholic priests from the land. He records the efforts made by him to accomplish the latter. We are able to see in the book the difficulties and problems connected with the attempt to convert the non-Christian. We see his attempts to grapple with some of the social customs which seemed a barrier to conversion. The non-vegetarian food habits of Christians was a puzzle to the Hindu northerner and Baldaeus was amused to see that those converted from Hinduism clung tenaciously to vegetarianism. The caste system was a further barrier. If people from one caste were converted those of a caste with a higher status would have nothing to do with the church. The complicated Hindu marriage ritual was faithfully retained by Hindu converts.

In Baldaeus's discussion of these issues we see the first Protestant attempt to adapt itself to Eastern social conditions. Catholicism had flourished in the East about 150 years before Protestantism was brought here. Catholic missionaries had already been confronted with this problem and large strides had been made towards adaptation and fusion. We see in the 16th century Roberto de Nobili, in India and Mateo Ricci in China making efforts to interpret Christianity through the Eastern idiom. This was precisely what Baldaeus was doing for Protestantism. It does appear from the work that the rigidity of Calvinism and the austerity of its practices made its adaptation more difficult than that of Catholicism. This is one of the reasons why Protestantism does not seem to have captivated the imagination of the indigenous people and certainly did not succeed in ousting Catholicism. Baldaeus admits this in this work with frankness.

One of the important methods adopted in conversion was the study of the local language by the European missionary in order to facilitate direct access to the ordinary people. Baldaeus provides a lot of information on his efforts to achieve proficiency in the Tamil

language. He describes how he employed a Tamil teacher knowledgeable in Portuguese to teach him the rudiments of the language. Appended to the work are the results of these attempts. There is an elementary grammar of the Tamil language; all the letters of the alphabet are reproduced together with a transliteration in Roman. These are all valuable to students of the history of the Tamil language. He also procured translations of the important doctrinal works of Christianity. The Lord's Prayer, Ten Commandments, the Four Gospels were translated into Tamil and published in booklets. In this he had the benefit of the pioneering work of Catholic scholars. It was important for the development of prose style in Tamil. Modern scholars are agreed that this activity generated by translations of Christian missionary literature was largely responsible for the growth of modern forms of expression in the Tamil language.

The nature of the work that Baldaeus was engaged in brought him into contact with the people and gave him opportunity to observe the conditions of society. Since most of his stay in Ceylon was in Jaffna, he has some useful things to say of Tamil society of his times. It is obvious, however, from many of his remarks that he knew the people around him only superficially. But to expect anything else would be unrealistic. The historian can extract the factual information from the subjective impressions. Whatever little information gathered is valuable. Knox has left us a penetrating description of Kandyan society of the 17th century, Queyroz and Ribeiro concentrate their attention on low-country Sinhalese society; this is the only major work of this period that spot lights Tamil society.

The pictorial illustrations of aspects of life in Ceylon included in the work are interesting. The sketches of village churches gives some idea of the oriental adaptation of Dutch architecture of that period. The plans of forts and towns are most useful. The map of Jaffna and the islands is probably the first recorded map of the area. The map of Ceylon is a good specimen of Dutch maps of that period and is reproduced by Knox in his work.

One may conclude that in the midst of much that is confused and redundant, Baldaeus has given us much that is of lasting value. It is not for the history that he has written that Baldaeus is important. His real importance is for the history that he has partaken in. It is from this life story that present day historians have been able to gather information for the reconstruction of a part of the history of Ceylon.

The objects of the Union shall be :

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

THE BURGHERS AND THE REFORM OF THE CONSTITUTION

— Past against Present Hopes —

In the Volume XXXIV, No. 4, issued in February 1945, we have published the full text of the Memorandum presented to the Soulbury Commission on behalf of the Dutch Burgher Union.

Without going into details, it will be sufficient to say that the representations made laid great stress on the creation of a Second Chamber and of a Burgher Electorate similar to that which obtained sometime ago. The deputation also asked that, in the event of the establishment of a Council of 100 members under the new Constitution, the Burghers should be allowed to return five members.

The Commission, as every student of political history knows, recommended a First Chamber, to consist of 101 members, of whom 95 shall be elected and 6 nominated by the Governor; and a Second Chamber to consist of 30 seats, 15 of which shall be filled by persons elected by members of the First Chamber, and 15 persons chosen by the Governor-General in his discretion. The reasons for recommending nomination instead of election were stated by the Commissioners to be as follows: —

“We should like to have been able to dispense with nomination, but in view of the virtual impossibility of fitting the European or the Burgher communities into the electoral scheme of Sessional Paper XIV, we think that, as at present, the representation of these two communities should be secured by nomination. It was proposed by the representatives of the Burghers that they should be constituted a special electoral roll, and that the island itself should be constituted a single constituency for a separate Burgher electorate. This was the position between 1923 and 1931. A similar proposal was put forward to us by the Europeans. Apparently this method of election is preferred to nomination, because, we were told, the charge was constantly made against Nominated Members that they were the “hirelings and darlings of Queen’s House”, and the mouth-pieces of the Governor who nominated them. We appreciate the feelings of the Nominated Members, though we cannot suppose that they take this charge very seriously. But this method of election would be unreservedly communal and, as already pointed out, we desire, so far as possible, to discourage a reversion to communal representation. A similar consideration applies to the representation of the Europeans. Moreover, as regards the Burghers, the considerable, though perhaps not insuperable, administrative difficulty in determining the composition of their electorate, serves to reinforce our disinclination to recommend a separate electorate for them.”

The Commissioners then went on to say, “as regards the Muslims (Moors and Malays), that they hope that as a result of the delimitation of electoral districts to be undertaken by the Delimitation Commission, it will no longer be necessary to represent the interests of this community

by nomination to the First Chamber, and that an adequate number of Muslims will find their way to it by the process of election; and that should such hope be disappointed, it will be necessary to resort to nomination as at present.”

The proposals of the Commissioners, with some modifications, were duly approved by His Majesty’s Government, and brought up before the State Council in the form of a motion.

It must be noted that under the Commissioners’ proposals, no definite number of seats had been assigned to the Burghers and that thereby they might be adversely affected in the event of the Muslims not finding adequate representation wholly by election, and thus having to depend partly on election and partly on nomination. It was therefore felt at the time that Burgher representation should be made more secure. Mr. G. A. Wille took up this point of view very strongly when the matter was brought before the State Council, and while accepting the new Constitution, he expressed the hope that the Burgher Community would find adequate representation in keeping with its importance. We give below his remarks in full:—

* * * *

“I am sure, Mr. Deputy Speaker, that on this occasion every speaker would like to congratulate the Hon. Leader on the very great ability which he has shown in introducing this motion.

The motion has two parts to it, one is an expression of a sense of disappointment, I cannot honestly associate myself with that sentiment because, as you know, I never expected *Dominion Status* to be granted straightaway. I think the most valuable part of the White Paper is the passage in it which reminds us that *Dominion Status cannot be improvised so to speak, by means of a constitutional document but must be evolved by experience.*

I come to the more practical part of the motion, and that is the acceptance of the Constitution that is offered. I certainly, on behalf of my community, might say that we very gladly accept the Constitution but just as the Hon. Leader has accepted the Constitution, because of the promise that has been held out to this country that *Dominion Status* will be granted in a very short time, so my assent is also associated with a hope that the Secretary of State when he considers the views that are expressed by me here will remedy the serious grievance that we, Burghers feel we suffer from.

You will remember, Mr. Deputy Speaker, that amongst the newspapers in London that commented on the Soulbury Report was the *London Economist*, a paper which always shows penetrating insight into any question with which it deals; and what it said has been brought home to us very closely because we agree with the view that although communal representation may do very little harm, *representation on the lines which have been imposed is likely to end in the suppression of the minorities.*

I feel very strongly that I ought on this occasion to urge the point of view of my community because, as you know, we have played an important part in the administration and history of this Island and are a part of its permanent population, and although we are the smallest community in that population I do not think I can let our case go by default. The provision that has been made is very scanty so far as the representation of Burghers goes. In spite of what the Hon. Minister of Health said with regard to the beating of the communal drum, I wish to emphasize that fact. The Soulbury Commissioners themselves pointed out that if the question of representation is fundamental to any Constitution, it is far more fundamental to the Constitution of a country which contains a heterogeneous population. Now how is the matter dealt with so far as the Burghers are concerned?

The Soulbury Commissioners state that according to the Midisters' plan there is to be a House of Representatives consisting of 95 Elected Members and 6 Nominated Members. The Commissioners approve that number as reasonable considering the extent of our population. Then the Commissioners go on to say that they would have liked to abolish nomination altogether, but because the Europeans and Burghers cannot be fitted into a territorial scheme therefore they consent to 6 Nominated Seats. One would infer from that that the 6 Nominated Seats would be reserved for the Europeans and Burghers although even so the number is quite insufficient. But in the very next paragraph the Commissioners go on to say that they trust the Muslims for instance will find adequate representation for themselves by means of the demarcated areas that are contemplated. But if their hope in that respect is disappointed then they think that nomination will have to be resorted to. So there is the certainty, if the number of Nominated Seats is limited to 6, that the Muslims, if it becomes necessary, will encroach on the Nominated Seats meant for Europeans and Burghers. It is inevitable. I do not see any objection to any larger number of Nominated Seats being provided in order to meet the necessities of the case as they may arise.

For instance, Governor Caldecott in his Despatch pointed out that there should be 4 seats reserved for the Europeans and 2 for the Burghers and 2 other seats provided for any other interests that they may require nomination. So that, in principle, there can be no objection whatever to definite numbers being stated. The House will also remember what the Donoughmore Commissioners recommended. Before passing on to that recommendation I might state that Governor Caldecott contemplated 8 Nominated Seats in all when he envisaged an increased House of only about 70; that is to say, the present House added to by about 10 extra territorial seats which would go to the Kandyans.

The House will remember that the Donoughmore Commissioners recommended a House of 65 elected members, and as against this number they recommended so many as 12 nominated seats of which they said that Europeans might have up to 6. Now our present Constitution is going to provide in the House of Representatives 95 Elected Members. So who will say that the nominated seats provided in the Soulbury Report

is adequate? But when the Donoughmore Commissioners' recommendation was modified the total of elected seats was reduced to 50 and the nominated seats to 8. The House will see the result. Today the Burgher Community is represented here by just 1 Member who is hardly well enough to appear in public at the present moment, and there is nobody to take his place. I hope it will come home as one illustration of the great need for a more liberal representation of our community under the proposed Constitution.

I wish to say something on the subject of communal representation because I think the mind of the Secretary of State has to be disabused on the matter. The House will remember that the trouble started when the Montague-Chelmsford Commission reported on the Indian Constitution. They were the first to condemn communal representation. But yet they could not avoid facing facts and so they provided schemes of communal representation. As the House knows, the India Government Act of 1935 is based on communal representation.

Then I would like to point out that the Donoughmore Commissioners were simply repeating, as regards communal representation what the Montague-Chelmsford Report had said. They seemed to be most illogical because when the Donoughmore Commission came to this Island there had been communal representation for 100 years, and although they condemned it very strongly as being a canker on the body politic, they admitted that communal members almost to a man had risen above communal considerations and paid heed to the general interests of the Islands. *It was therefore clearly a case of non sequitur to say that communal representation ought to be abolished, and it only shows that when even able men adopt a deductive theory they cling to that theory in spite of what inductive evidence points to.*

After the Donoughmore Commission came the Soulbury Commission. And what did they find? Their Report teems with passages which go to show that Ceylon is hardly suited for complete territorial representation. In fact, you will remember the passage in which they say that the Donoughmore Commission has been blamed for the growth of communal feeling; but they are very emphatic on the point that racial feeling in Ceylon is almost endemic, very deep-seated, very widespread, almost an antiquity. I do not think that recent history has failed to teach us tragically that racial feelings are a part of human nature and we cannot ignore them in any Constitution we may frame.

Very often when the subject of communal representation is mentioned the blame is put on the minorities as if it is they who suffer from communal feelings, but I can refer to passages in addition to that just quoted from the Soulbury Commission's Report to show that the whole population is tainted with communal feelings; and why the minorities ask for special representation is not because they suffer from communal feelings *but because human nature being what it is there is communal feeling in the whole population.*

I should like to refer to another passage in the Soulbury Report in which they suggest certain devices for getting over the difficulties that

minorities have to face. They suggest the introduction of multi-member constituencies and the demarcation of territories with a concentrated population, where there is any such, of Muslims or Burghers. In that way they think it will be possible for Muslims and Burghers and others to succeed owing to the clash between other creeds and races.

That was a strange suggestion to make. I could hardly believe my eyes when I read it. I was wondering, "Do I sleep? Do I dream?" Here are men burning incense to the god of territorialism and practically putting a premium on communal feelings. It only shows that there is in the emphasis laid on territorial representation, a good deal of make-believe.

I do not want to take up more of the time of the House, and I am not physically capable of doing so, but I would like to refer to one or two authorities quoted sometimes against us and some which are on our side. You have the case of Canada which is often referred to as a standard example to show that you have only to give responsible government to any community that has racial differences and then those differences vanish. That is only a partial statement of the case. Lord Durham emphasised the point that the French and the English should have fair representation as a necessary aid to responsible government. Yet responsible government did not altogether succeed. It took another 20 years before a Federal Government was established in order to give Lower Canada its own legislature and Upper Canada also its own legislature. I trust that this oft misquoted chapter of history will be remembered not against the minorities but in their favour.

Then, Sir, it was only a month or so ago that the present Prime Minister, Mr. Attlee, told the British Trade Union Congress that where the suppression of minority views takes place there is no real democracy. That is in accordance with facts.

I have already quoted to you what the *London Economist* said and that is a warning to be borne in mind. I do not say it is the intention of any community here, the major community particularly, to exterminate politically any of the smaller communities, but as an old philosopher pointed out with great commonsense; "*Things are what they are and the consequences of them will be what they will be*", *what-ever men intend*, and in the Constitution as proposed, the Burghers will have very little room for political life.

I wish to add in regard to the Burghers — and the Leader of the House himself acknowledged it generously — that they played a considerable part in the progress of Ceylon during the last century. They led all public movements with great acceptance to the more permanent communities in the Island, and if things have now changed there is no reason why they should not be given an opportunity of contributing as much as they can, in spite of difficulties, so far as circumstances permit.

I do not want to discuss any of the constitutional questions raised in the new proposals. *I only say that we accept the New Constitution*

and trust that in the administration of the Island in the next few years Ceylonese will show such equitableness and capacity that a further step forward may be taken as soon as possible.

★ ★ ★ ★

To sum up the situation it would be correct to say that the Soulbury Commission rejected 'a communal basis of election' in favour of a "territorial basis" but introduced a communal element into their territorial scheme.

Suppose we pursue this further by turning to the Report of the First Delimitation Commission (Sessional Paper XIII of 1946). In the Report the Commissioners say: "The request that we should refrain from giving effect to representation on communal lines was discernible in the memoranda and evidence of many. A smaller number definitely demanded it. Some characterised communal representation as retrograde and pleaded that we should disavow it. They declared that the political future of Ceylon lay in our hands, in so far as it lay in our discretion to adopt or reject communal representation, and prayed that we should reject it. It is not for us to consider whether communal representation is a retrograde step or not, or to take any political decision on that controversial point. It is, however, for us to ascertain whether the Order directs us to avoid it or give effect to it. If the latter, we have to ascertain to what extent we are expected to apply it. This we shall now do. Sub-section (4) of Section 41 of the Order provides that, where "there is in any area of a province a substantial concentration of persons united by a community of interest whether racial, religious or otherwise, but differing in one or more of these respects from the majority of the inhabitants of that area, the Commission may make such division of the province into electoral districts as may be necessary to render possible the representation of that interest". Three categories of "community of interest" are envisaged.

- (a) Racial community of interest,
- (b) Religious community of interest,
- (c) Any other community of interest

It is manifest that the words "persons united by a racial community of interest" can mean nothing less than persons of the same race. "Persons united by a religious community of interest" can only mean persons of the same religion. This identifies without any manner of doubt two of the categories provided for. In the third category are persons united by any community of interest whatsoever other than the two already mentioned. It cannot reasonably be contended by anyone that the Order has not embodied a certain measure of communal and religious representation. It is not necessary to seek the aid of constitutional documents to arrive at this conclusion. Thus the Order has pointedly drawn our attention to the need for representation specifically of two groups of persons, those united by the tie of race and those united by the tie of religion, and generally of other groups of persons united by a "community of interest" of any nature whatsoever.

Commenting on the multi-member constituencies the Commissioners have shown very clearly that "the combination of two single member electoral districts into a composite multi-member electoral district will not bring any advantage to a minority unless there are in each of them a number of voters who in the aggregate amount to over 33 per cent of the total of the composite district..... *we are on the whole inclined to think that they will tend to lessen communalism and force candidates and voters alike to non-communal channels of thought.*"

So much then for Past hopes, what of the Present? A joint committee of the House of Representatives and the Senate is to shortly consider the revision of the (Constitution and Independence) Orders of Council, 1946—47, and other written laws in reference to the following among such other matters as the committee may consider necessary: (1) The establishment of a Republic, (2) The guaranteeing of fundamental rights (3) The Position of the Senate and appointed members of the House of Representatives, and (4) The Public Service Commission and the Judicial Service Commission.

Would it avail much to stress what Mr. Wille said before the State Council fifteen years ago when he quoted the common-sense of an old philosopher which points out: "Things are what they are and the consequences of them will be what they will be."

Family Album:

THE DE KRETSEK FAMILY

The Ter-centenary of the establishment of the Family of de Kretser in the East was celebrated recently by a foregathering of the members of the Family in Ceylon. Who would gainsay that it is a historic event which commends itself to celebration? It is undoubtedly praiseworthy and heartening to feel that despite a changing tide which in present times endeavours to wash down long established social fabric, sufficient warmth of feeling and sentiment has withstood it and promoted this fitting celebration.

Cornelis de Kretser of Cuylenborg in Holland left Texel for Ceylon on the 7th of February 1661 in the ship "Het wapen van Hollandt" holding the rank of Adelborste. The name de Kretser derives from the trade and occupation of the family when established in Holland, in earlier times, and means "carder" or "sorter of wool". Cornelis de Kretser disembarked at the Cape where fighting had broken out, and rose to be 2nd in command there. He killed in a duel, the Captain of a ship returning from Ceylon. Duelling had been recently made an offence and Cornelis was taken back to Holland where he was tried and acquitted. He was then appointed 1st in command at the Cape and set out to take up duties. He and his ship disappeared. It is presumed that he had been captured by pirates. He was not heard of again.

His son Lieut. Louis was more fortunate and reached Ceylon where he married Elizabeth Goutier and founded the family of de Kretser in Ceylon. It was their son Job who married Helena Harris Bouti and had the next Cornelis in the Genealogy. Cornelis who married Johanna Catherine de Vos was the father of Adrianus Henricus better known as Hermonis de Kretser who had 2 sons, Dionysius Adrianus and Pieter Cornelis, from whom all the de Kretsers today in Ceylon trace descent. This is evident from the complete Genealogical tables compiled by Mr. F. H. de Vos in 1917, and revised by Mr. D. V. Altendorff in 1957.

It would be appropriate to briefly outline in these pages what the family as a whole has done to serve the public of Ceylon in many capacities, and to build up its social structure. But, more important than that, is to show what it has done to lend lustre to this small community of ours, which has preserved its integrity and prestige ever since those forgotten times of Dutch occupation and early British days when the Pettah was the Gibraltar of the Burghers.

The historian-Colonial Secretary, Tennent, described the Burghers of his day as the Brazen Wheels of the Public Service. Not a few of those brazen wheels were moulded in the de Kretser homes. Their strong

sense of duty and adaptability to service under Government, was apparently an inspiration from earlier generations in the political service of the Dutch for one finds many a de Kretser designated *Book-houder* or book-keeper, in the old records.

The temptation to mention names is great. Among other de Kretser brazen wheels in the administrative service of the Government, whose thoughts and ambitions were somewhat different from those which inspired the older generation, there stand out two who were in the Civil Service: The earlier was Edward Hypolite, of whom a British Governor remarked: "I do not know what we should have done without him" and the later Victor Stanley. Both were awarded the Imperial Service Order for their services to the Government. The former being the first recipient of the decoration in Ceylon.

Horace Egerton the senior, was another scion of the clan and a man of great intellect. He filled many important Posts in the Customs Department and is the Author of a book on "His Majesty's Customs."

In picking out these three names there is no intention to omit tribute to the many doctors, lawyers, engineers, planters, brokers, and other professional, or business men: some in the full vigour of life, others who have become old and feeble, and the many who have left us only the memories of their presence, nevertheless all of whom have handed to posterity their records of work well done, and some of them showing great distinction in their various spheres of life.

Counted among these are the first Ceylonese to be appointed Director of Public Works, and another who was a judge of the Supreme Court, on both of whom were conferred Companionship in the Order of St. Michael and St. George; doctors and engineers who rose to be Provincial Surgeons and Provincial Engineers when such office connoted recognition of efficient services rendered. Tea and Rubber planters whose experience and agreeable social qualities were widely recognised and whose prestige is high. There are many who have been pillars of support to Business and Mercantile Institutions and Banks, and one who is a Doctor of Divinity.

There are two other circumstances in connection with this Ter-Centenary celebration which call for remark. The first is the contribution this wide-spread family had made, and is making, towards sport and athletics. The second: the pride of the de Kretser family—meaning of course, their Ladies. Going to the first point: a story is recalled which tells that in the days when the Racquet Court was Colombo's sporting grounds: "if you wanted a stand-out fight, or if you asked for a black-eye, or may be if you wanted a shoe-point which raised you off the ground, you had only to tell Charles Leonard de Kretser that the Colts were no good." Those who know, acclaim that there never was or will be a greater supporter of Ceylonese cricket, than Charley. He was the fastest underhand bowler Ceylon produced. To him perhaps

the de Kretzers who were able to put up a team, and participated in first class cricket, owe their prowess as cricketers. In the hockey field, or on the track, their men and women have also brought much credit to the Community.

Now, in the un-natural order of things, for they should have come first—we turn to the Ladies of the family. One characteristic over which none can cavil is that the de Kretser ladies have preserved and lent survival to the kitchen triumphs of the old Burgher households in Ceylon to greater extent than any other Burgher family has done. These traditional associations they call up by the appearance at their tables of the choicest *frikkadels*, *karamenachi*, *tempradus*, *smoors*; and *lamprais*; or by the delicious *love-cake*, *pastelas*, *fugathies* and *pente frito*, together with home-made ginger beer, which they serve lavishly at their parties.

There is also the survival of another trait which one cannot omit to refer to, namely, the strong feeling of kinship and association among the various branches of the family. There is not the least doubt that this has been sparked by the ladies. This is specially evident at their anniversaries and other similar festive occasions, and equally when those many small domestic services in times of sickness or sorrow call for the fellowship between different parts, rich and poor. It is this united effort of co-operation, very much emphasised by de Kretser family which has preserved its integrity and prestige.

The world is ever ringing change. Every succeeding age will repel the dicta of the past. Living conditions, social life and customs will vary as long as Time shall last. Nevertheless, the bond of family-fellowship and of Community cannot be repealed—it remains with us for ever. This page to a family album endeavours to show how for 300 years the de Kretser family, by sympathy and wholehearted effort have obtained the respect and regard of our small community and the major communities among whom our lot has been cast, in this most beautiful of many lands. The future of the family now lies with the younger generation and those who follow. They would be showing themselves utterly unworthy of the traditions of the past if they did not foster that mutuality of trust and co-operation which the history of the family and the celebration of this Ter-Centenary connotes.

R. L. B.

Objects of the Union shall be :

To cause to be prepared and.....printed and published, papers, essays, etc : on questions relating to the history and origin of the Dutch Burghers of Ceylon, and to publish the genealogies of the Dutch families now in Ceylon.

AN HISTORICAL FACET

— Witnessing the Past —

BY

R. L. BROHIER

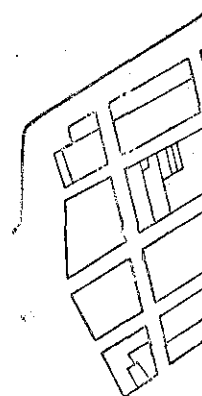
The history of the Fort of Colombo at the height of Portuguese prosperity pictures for us a notable Church which stood in the present-day open space between Queen's House and the Gordon Gardens. It was named the Church of St. Francis, and it held a commanding position on the fortified City's highest elevation. A map of Colombo dating to this period, circa 1656, shows us that by the side of the Church there stood a monastery of the Franciscan Monks, and not far from it, nearer the sea-front, the City's Goal.

When Colombo fell to the Dutch and they had established themselves as virtual masters of the lowlands, this time-honoured Roman Catholic place of worship was re-designed by them and used for preaching the Reformed Religion of Holland subscribing to the doctrinal standards set up by the Synod of Dordrecht. Thus from the early days of Dutch occupation the erstwhile Church of St. Francis became the official Church of the United East India Company—the Vereenige Oost-Indische Compagnie, as it was then called.

Besides being used as a place of worship the Church was also used as a place of sepulchre and in course of time came to be crowded with crypts and vaults in which had been laid to rest the mortal remains of several Dutch Governors and their relations, also those of many others who were eminent in their day.

The Governor, van Imhoff (1736), brought to the notice of the "Authorities in Batavia" that the old Church was falling to decay and was becoming dangerous for use. He appealed for sanction to erect a new one on its site. The Supreme Government did not however readily approve of the proposal and matters seem to have remained at a stand-still for seven years until Stein van Gollenesse arrived as Governor of Ceylon in the year 1743. It was due to his zeal and interest in the project that a new Kerk came to be built.

A hill-top, just outside the Fort, which commanded the finest view ever the ramparted City and far out to sea, was chosen for its site. Perhaps the deciding factor in making this choice was that a small building which served as a school-room on week-days and for holding a service of worship on Sundays had been maintained on this spot from the earliest period of Dutch occupation, and that Wolvendaal had thereby grown to be a quiet suburban parish. It is not in the circumstances strange that the hill came to be crowned with the durable structure surviving to this day as practically the only monument in Colombo which reflects the religious sentiment and architectural trends of the nation which ceded this Island to the British in 1796.



Group

of the City

of C

Complex

(See explanatory

Tenement indicating de

The Bastions.

Leyden
Delft
Hoorn
Rotterdam
Middelburg
Klippenburg
Enckhuysen
Den Briel
Amsterdam
Zeeburg
Waterpas

are indicated by their names
respective bastions.

The Block A contains—

Residence of H. E. the Governor.
Secretariat.
Pay Office.
Judicial office and Court of Justice.
Gun-carriage shed.
Trade office.
Carriage shed.
Bookbinder's room.
Audit office.
Stable.
Coach-house.
Lascorin's guard.
Attendants' room.
Carriage shed.
Lascorin's and tom-tom bearers' guard.
The Mudaliyar's room.

The Block B contains—

Residence of the Hon. the Military Command
do Hon Mr. Albinus.
do Rev. Mr. Metzelius.
do Rev. Mr. Sakens.
do Hon. the Chief Administrator
do Rev. Mr. Konijn.
do Secretary.
do Mrs. Domburg.

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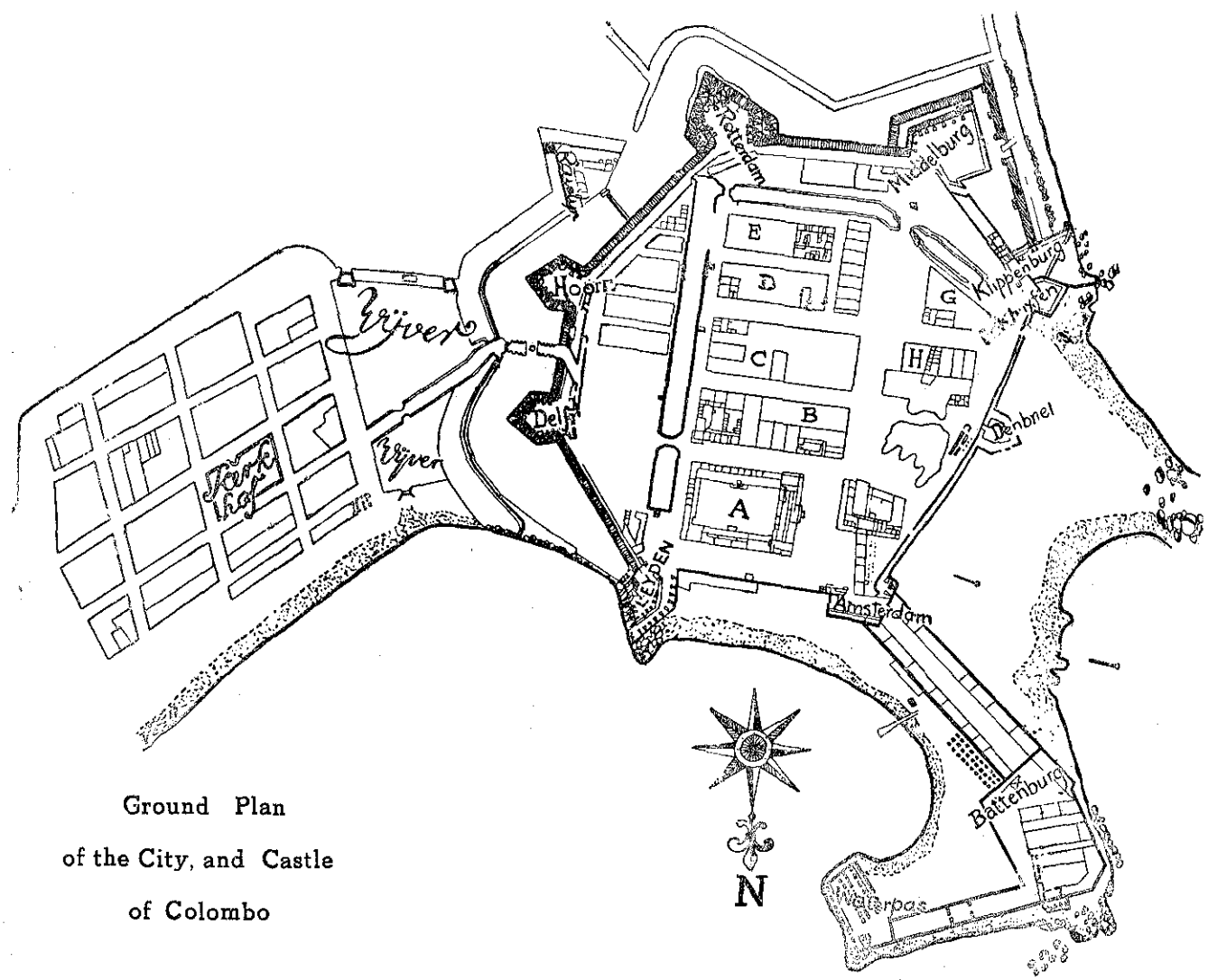
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Ground Plan
of the City, and Castle
of Colombo

Compiled about 1732

(See explanatory tenement overleaf)

Tenement indicating details alphabetically referenced on the Map.

The Bastions.

Leyden
Delft
Hoorn
Rotterdam
Middelburg
Klippenburg
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Den Briel
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do Mrs. Domburg.

*The Dutch had a separate office of Military Commandeur during the earlier part of their administration in Ceylon.

The Block C contains—

Residence of the Lieutenant of the Artillery.
Ordnance depot (ammunition store).
Dutch School.

The Block D contains—

Residence of the Foreman of the Carpenters
do First Clerk
do Ensign Surgeon

The Block E contains—

The Dutch Hospital.
Residence of the Chief Surgeon.
do Quartermaster (Foreman of the Commissariat).

The Block F contains—

Residence of the Storekeeper (winkelier).
do Lieut. Hackert.
do The "Dispencier" (Commissariat officer).
do Lieut. Ladenus.
do Cassier (Treasurer).
do Ensign Klop.
do The Trade accounts officer.
do The Pay accounts officer.

The Block G contains—

Residence of the Foreman of Ships' Carpenters (Dockyard Foreman).

The Block H contains—

Residence of the Apothecary.
do The Hon. Captain Agreen.
do Lieut. Noe.
do Hon. the Fiscal (Public Prosecutor).
Inn (gambling den.)

The Block I contains—

Residence of Keeper of The Prisons.

After the Wolvendhal Church Gardens was left untended. caved in and the tombs and of the monsoon rains which weeds and grass sprouted reck

Such is the dismal picture when in 1804 the British Government last Dutch Governor—Van Almonde—left the King's House, and Sir Thomas Maitland's natorial residence while maintaining Lavinia. It would hardly possible derelict building, the disintegration of the tombs of mortality which little King's House, came to be considered an eye-sore generally.

Something had to be done and the British Government forcibly remove all evidence of the tombs of mortality would be at the time there were many who had been buried in the remains of eminent and distinguished

Despite the heat and burden to build Empire, it would appear word. The first step the Government of the Wolvendhal Church and elected to remain in this Island. The conditions had to be approached with tact.

Eventually a compromise was published in a special issue of the 2nd September, 1813. as follows: "With the consent of the Inhabitants it has been determined that the bodies interred, to the Church be prepared for their reception that "This removal will take place on the 6th September 1813) at 6 o'clock" The Government that: "His Majesty's Government of Colombo would not forget the memory of the deceased, but

The date of the publication for the processional removal of the Church are conclusive evidence appeared the sanctified site was been invaded by an army of

ails alphabetically referenced on the Map.

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After the Wolvendhal Church was built, the old church in the Gordon Gardens was left untended. In course of time the roof of the church caved in and the tombs and crypts were exposed to the destructive action of the monsoon rains which they were never intended to resist. Rank weeds and grass sprouted recklessly wherever their roots found a hold.

Such is the dismal picture we have of this consecrated "acre" when in 1804 the British Government purchased the house owned by the last Dutch Governor—Van Anglebeck, which stood nearby. They named it King's House, and Sir Thomas Maitland used it on and off as a gubernatorial residence while maintaining a more permanent abode at Mount Lavinia. It would hardly perhaps be incorrect to conjecture that the derelict building, the disintegrating vaults, the grave-stones and other emblems of mortality which littered the compound in such near proximity to King's House, came to be considered a disfigurement in the surroundings, and an eye-sore generally.

Something had to be done about it—but, feelings were still strained and the British Government realised that any attempt they made to forcibly remove all evidence of the church which was in ruin and the emblems of mortality would be strongly resented. It must be realized that at the time there were many close ties between the living and the dead who had been buried in the Church, and, besides, many a crypt held the remains of eminent and distinguished forbears.

Despite the heat and burden associated in that period with the effort to build Empire, it would appear that *tolerance* was not an unforgotten word. The first step the Government took was to consult the Consistory of the Wolvendhal Church and the principal Dutch inhabitants who had elected to remain in this Island. One can appreciate that these consultations had to be approached warily, and that they were many and protracted.

Eventually a compromise was arrived at and the terms of the decision were published in a special supplement of the Government Gazette of the 2nd September, 1813. The main purport of the announcement was as follows: "With the consent and approbation of the principal Dutch Inhabitants it has been determined to remove the coffins and remains of the bodies interred, to the Church at Wolvendahl where proper vaults will be prepared for their reception." The notification also informed the public that "This removal will take place on Saturday evening (the 4th, of September 1813) at 6 o'clock" and gave expression to the wishes of the Government that: "His Majesty's Civil and Military Servants and the Inhabitants of Colombo would vie with one another in showing respect to the memory of the deceased, by their attendance upon the procession."

The date of the publication of the announcement, and that assigned for the processional removal of the remains of those laid to rest in the old Church are conclusive evidence that long before this public announcement appeared the sanctified site where the interments had taken place had been invaded by an army of labourers with pick and *mamotie*. The

stunted and straggling bushes of flowering weeds and shrubs which grew or trailed wildly on the ruined site—chiefly the periwinkle, the pink oleander, the butter-cup, the wild chrysanthemum and the goat's feet opomea, were uprooted or trodden down. The slabs set up at the heads of the graves in the open, with the symbol of time and the emblems of mortality executed on them in bas-relief, were uprooted and cast aside; while within the ruin of the old Church the flat slab-stones with heraldic devices engraved on them which covered vault or crypt of the more distinguished had been prized open to reveal mouldering coffin or mortal remains turned to dust.

These impressions necessarily give one pause. The following soliloquy, versified by Captain Anderson of the 19th Regiment of Foot, which was stationed at Colombo at the time the vaults in the old Burial Ground were opened pictures for us the solemn scene.

While here I moralising stray,
Where half-worn stones obstruct the way,
Where grass and weeds each pile surround,
And heaps of rubbish strew the ground,
Where mouldering fragments scatter'd lie,
The emblems of mortality !
Then fancy deign to lend thine aid,
And be the solemn scene displayed !
The mind while fix'd upon this spot,
Where human grandeur is forgot,
With reverence views the solemn scene,
And ponders what each one has been !

Some Lusian warriors here may sleep *
Who boldly plough'd the eastern Deep,
And undismay'd by perils bore
The Cross to many a Pagan shore.
Their daring course undaunted held
By fierce, but erring zeal impell'd !
How swift their Empire rose, and fell,
Let History's mournfull records tell !
And here those Belgic Chiefs repose,
Who snatched the Laurel from their Brows,
Who check'd their Rival's proud career,
And fix'd arising Empire here,
Till conquering Britain won the Gem
And plac'd it in her Diadem !

This Church is said to have contained the tomb of Dom Joao Periya Panda who succeeded his father as Emperor of Ceylon and was converted to the Roman Catholic religion? Governor Schreuder, in his memoir of 1762 (translated in Lees Ribeyro pages 184 to 199) wrote: "His tombstone is still this day seen in our Dutch Church and bears an inscription stating that he in the year 1580, by will bequeathed the whole empire of Ceylon to the Portuguese monarch, Don Henry." One wonders what had become of this tombstone. There is no evidence of a "Lusian" tomb in this church.

Then come, and in this sober hour
Behold the emptiness of Power
How vanished all their regal state,
No ready slaves around them wait,
No sycophants are on the watch,
Each motion, word, or look, to catch.
Ah no ! the fawning minions run
To worship at the rising Sun !

Within that Vault's capacious breast,
Some Patriot Chief perhaps may rest,
No crowds now listen to that voice
That bade a sinking Land rejoice !
Some beauty, proud of youthful grace
The kindest heart, the sweetest face
Whose thrilling glance bade all adore,
Now hears the flattering tale no more !
Perchance some Bard, whose tuneful lyre
Was richly fraught with Heaven's own fire
How silent all its silver tones,
The lyre its absent Lord bemoans !
The wise, the witty, and the brave,
All fill the ever yawning Grave,
Power, Beauty, Science, cannot stand
Against the fell Destroyer's hand,
And Love, and Hatred, Hope and Fear,
All blend without distinction here !
Ev'n while I write this simple lay
What thousands melt like mist away,
Nor leave a vestige to be seen,
To tell the world they once had been !*

The Order for the Ceremonial of the removal of the bodies is also found in the Supplement to the Government Gazette earlier referred to :

* These lines have been copied from an old scrap-book, and appear to have been written before Captain Anderson published his poems: "The Wanderer in Ceylon" in 1817.

Troop of Cavalry

Military Music.

A Captain's Guard of Honour
of His Majesty's 19th Regiment.

THE BODIES

borne by soldiers of His Majesty's

19th Regiment

Clergy of the Colony.

Dutch Burghers.

Gentlemen of the Late Dutch Government.

The Modeliars of the Cutcherry

of Colombo.

The Modeliars of the Commissioner of Revenue.

The Modeliars of the Chief Secretary.

The Modeliars of the Supreme Court

of Judicature.

The Modeliars of the Governor's Gate.

Military Officers of the Garrison of Colombo.

(moving in files two deep.)

(Junior ranks leading.)

The Civil Servants of His Majesty's Government.

The Members of His Majesty's Council.

(in their carriages)

The Military Staff and Aides de Camp of His

Excellency the Governor.

The Governor in his carriage,

accompanied by

The Honble The Chief and Puisne Justices.

A Subaltern's Guard of His Majesty's

19th Regiment of foot.

Orderly Dragoons.

Dutch
Gentlemen.

Lascareens.

Peons with Torches.

Lascareens.

Dutch
Gentlemen.

Lascareens.

Peons with Torches.

Lascareens.

With such written material for a back-ground and the help of a map showing the ramparted *Castle* and the environs of Colombo at the time of surrender to the British, it is not impossible to bridge the time-lapse of nearly a hundred and fifty years to bring within the ambience of the mind's eye this panorama of the past, and old scenes which have been displaced by new before they are utterly lost.

Hence, embalmed in words, you see this ceremonial procession forming on what was then an unbuilt space occupied today by the General Post Office, the Senate buildings and the new Secretariat. A setting sun has tempered the western sky tinging it citron and rose. Groups of people occupy every point of vantage. In the heavy silence which accentuates the precise resonant military commands, and the summons by bugle, the longshore winds waft the rataplan of the incoming tide beating itself on the rocks of Galbokka (Galle Buck) and Battenburg Bastion. Overhead the gulls fly from the open roadstead to the rocks and reefs off the beaches to the south.

Six o'clock—and to the rhythmical tapping of muffled kettledrums in slow time, the procession begins to move. Each of the several units mentioned in the Order of procession falls into place behind the Troop of Cavalry which heads it, and proceed slowly in pace, and as solemnly as a prayer or meditation, down the *Straat* which the British later named Baillie Street.

Crossing the bridge which spans the lake-to-sea canal (on the bed of which the Registrar General's Office and the old Bristol—now the Hemas Buildings, came to be erected), the procession reaches the *Stads Poort* city-gate the Eastern Gateway of the *Castle*, frowned on by the bastions Hoorn and Delft (the former on the site now occupied by Transworks House, the latter partly on the Caffoor block of buildings and Main Street). What remains of the Eastern Gateway can be seen today in the old buildings which housed the Fort Police Station behind the "Times of Ceylon" block.

The Eastern Gateway gives access to the Pettah or *Oude Stad* by means of a bridge over the outer moat and a causeway erected across a feature described *Vyver* (pond) on the maps. These features commemorate one of the numerous works carried out by the Dutch Engineers in connection with the Beira Lake, and the origin of the name "Lotus Pond Road". The Lake to Harbour Canal in the more recent scheme of development has robbed us of any feature likened to a Lotus Pond.

In the gloom between light and darkness made more soft by the strains of funeral music played by the military band, the procession having emerged from the gates, is silhouetted against the grey, grimy walls of the rampart. It moves with kaleidoscopic effect produced by the various multi-coloured uniforms and trappings of the participants across the open stretch of causeway into the *Konings Straat* or King's Street which corresponds identically with the Main Street of the Pettah in present times.

It is dark now. Having reached the open space—that most charming of all places in the City laid out with beautiful flowering plants and walks under large overhanging Kotamba (almond) and Ingasaman trees, which was called the "Racket Court" before the Advent of the Chalmers' Graneries, the procession pauses a while. In the hot dusk, matches begin to spark, and soon the torches carried by the peons blossom into trembling bunches of flame fanned by a gentle whiff of sea-breeze which flows softly over the shelving beach nearby.

In a tumult of fitful shadows thrown up by the lurid flare from the torches, the procession moves again. It has accreted to itself large numbers of the civic population which were dwelling in separate regions of the *Oud Stad* or the Pettah of Colombo and had come to regard each region as their special reservation. The crowd following the procession is now composed of these communal groups, the Moors who had settled in the quarter we now call Old Moor Street, the Chettys from Sea Street, the Malays and Javanese who were living in little huts which littered the suburbs of Wolvendaal, and the Burghers and Low-country Sinhaless who occupied the Villas and Walauwas, in and around Wolvendaal, Hill Street, Kuruwe and Silversmith Streets. Some of this crowd has overflowed into the *Kerkhof* (the old Dutch Burial Ground in the Pettah, now a nest of spacious shops and garages); others clog the *stoeps* or verandahs of the dwelling houses which protrude on the route of the procession.

As the procession is about to reach the end of the Main Street, the music is hushed, and the Kaymans Gate bell, which hangs to this day on the old belfry quite forgotten in the stream of Commerce which whirls around it, breaks, over the tumult of horse's hoofs, the rumble and clutter of the carriage wheels, the tramp of soldiery and the confused clamour of the large concourse, into muffled mournful toll. To its slow, uniformed strokes the coffins are borne up the Wolvendaal hill to their destined resting place.

Within the precincts of the solid and substantial Church with its lofty domes, its enormous arches evolved from the genius of early Gothic and its heavily mullioned windows, which to this day proclaim the old Dutch genius which gave to it this site overlooking the city of Colombo, crypts have been got ready for the re-interment of the bodies conveyed in the procession. In a soft and confused light of sepulchral gloom, which the trembling yellow flames from wicks floating in containers of coconut oil in large four-paned, or elongated globular glass lamps mounted in brass (changing from iron rods striding the arches), failed to dissipate, the eye discerns a gathering of people which fills the Church to capacity.

In the pew with red velvet lining where since the dedication of the Church fifty years earlier the Dutch Governors had sat with proud looks and worldly state, there sits, proud as them, stately as them;



THE OLD BELFRY AT
KAYMAN'S GATE

General Sir Robert Brownrigg Bart, the third of the British Governors of Ceylon, with the Chief Justice: The Hon'ble Sir Alexander Johnston, and the Hon. Mr. William Coke (Puisne) on either side of him. Both Judges are attired in Wig and scarlet robes.

In the respective Elders' and Deacon's Pews there sit grey-headed old men, be-whiskered and in black-coat, waist-coat and cravat. On a row of pegs let into the panelled wall behind their seats are ranged a line of grey top-hats which would provide cover to their heads when they leave the Church. Accommodated on the high-backed chairs and the long wooden bench-pews according to precedence there sit (compelled by the furniture to do so in stately erectness) the members of His Majesty's Civil and Military Services—all in uniform and trappings, some with swords, some be-medalled, old campaigner and youthful cadet or subaltern as the case may be. The stately church with its strange echoes also holds the Modeliers in resplendent gold-braided long coat with sarong cloth worn below it cleaning their hot faces after the long walk with cotton handkerchiefs, also the poor man, pious and devout, who has followed in with the crowd in his seedy garments, and the rich ones who look down on him in contempt who have come on the invitation to the "Inhabitants of Colombo to vie with one another in showing respect". May be, there also sit the sedate matron and some gay fluttering damsel with innumerable gems and trinkets and voluminous folds of dress (but there is no authority for saying so definitely). On the organ loft are assembled the Church Choir.

A Predicant mounts the pulpit which is raised in Dutch national style, and is surmounted by a canopy ornamented with wooden ribands and tassels. He opens the Book, and pronounces in dirgeful tone the appropriate portions of the usual service for the burial of the dead. Thereafter, the coffins are lowered into the crypts.

The following list includes the names of the deceased Governors with the dates of their respective deaths, and a list of their relations and others whose remains were removed without ceremony on a later occasion.

Governors

The Hon'ble Mr. HERTENBERG	Died	1725
The Hon. Mr. VREELAND	„	1752
The Hon. BARON VAN ECK	„	1765
The Hon. Mr. FALCK	„	1785
The Hon. Mr. VAN ANGELBEEK	„	1802

Others

"*Relations of Governor VREELAND.*"

Mr. L. SCHMIDT.

Mrs. SCHMIDT.

Two sons of the late Commander of Galle Mr. FRETZ.

"*Relations of Governor Baron VAN ECK.*"

Mr. DE LANNOY.

Mrs. DE LANNOY.

"*Relations of Governor FALCK.*"

Colonel PARAVACINI.

Mrs. PARAVACINI.

Formerly Widow of Governor FALCK.

"*Wife & Relations of Governor VAN ANGELBEEK.*"

Mrs. VAN ANGELBEEK.

Mrs. VAN DE GRAFF.

Mrs. LEVER.

Mrs. VAN DE GRAAFF.

Governor SCHREUDER'S DAUGHTER.

Other persons whose remains have been ascertained.

Head Administrator VAN MINNEN.

The son of Governor DOMBURG.

Mrs. LOTEN wife of Governor LOTEN.

Messrs. ALEBOS.

LINDERBORN.

HOLST.

There were also the remains of Three persons whose Names are unknown.

The ceremony over, the Governor and his A.D.C., drive off with mounted escort. The Guards of Honour and the troops form up and march away. The motley crowd which filled the Church disperse to their respective homes. The main doorway of the historic edifice on the hill is swung to and barred. The *appu* in charge of it goes round snuffing off the lights. Another page in the history of British diplomacy was accordingly turned over.

Several other memorial tablets and gravestones, scattered in the premises of the old church near King's House in the Fort, were more leisurely transported from the site to Wolvendhal. Some of them have been set up on the outside walls of the Church, others in bits and pieces can still be traced in the walled compound.

Gangs of labourers working with *alavangha*, shovel and basket quickly undid the solid work of many weary years, and soon the Church and burial ground in the Fort knew its place no longer. For a considerable time thereafter the cleared site was utilized as a parade ground for the troops. There is evidence to show that in 1844, Sir Colin Campbell the then Governor mounted on a "dashing splendid charger followed by a brilliant staff with cocked hats mounted with nodding plumes inspected the troops on the esplanade adjoining Queen's House." In 1885, Sir Arthur Hamilton Gordon converted the site into a "fountain garden" and it acquired the name Gordon Gardens.

The statue of Her Majesty, Queen Victoria, which was moved from its original site off the entrance to the old passenger jetty, occupies the spot where there once stood the first official church of the Dutch, in Colombo; which was earlier the Portuguese Church dedicated to St. Francis.

To objects of the Union shall be

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

FOUNDER'S DAY

A fair number of members and their families were present at the Union Hall on the 21st of October for the observance of Founder's Day.

The President, Dr. V. H. L. Anthonisz, opened proceedings by a brief reference to his boyhood recollections of Richard Gerald Anthonisz and stated that as he had no close contacts with him in later life he had arranged for Mr. Vernon Grenier to address the gathering more fully.

Mr. Grenier, having thanked the President for the honour done him by this request, prefaced his address by remarking that though the occasion was a Day of Remembrance it need not be a mournful one. They should rather consider what positive and constructive help could be got by honouring the memory of Mr. Anthonisz.

He reminded those present that it was in 1852 that Mr. Anthonisz was born—in the typically old Dutch Town of Galle. This was practically half a century after Ceylon had been ceded to the British, but though Galle was architecturally still Dutch, certain other features of its past had by then begun to be somewhat obscured in the public mind, in particular that the Dutch had an organised social life in the towns they occupied and that there was still in the island a community of Dutch descendants, unorganised though it was. Certain old families had, however, treasured their sense of origin and amongst these was that of Abraham Anthonisz. As a fond grandfather would do, he took Richard under his wing and by means of Dutch phrases, hymns and prayers imbued him with that sense of race which was to bear fruit in the future.

The Dutch language had by now been suppressed in Schools and, in any case, had a serious rival in English, not to mention the Portuguese patois which had become well established in the country. Richard Anthonisz, however, as he grew up also studied the language himself and by 1899 had become so proficient in it that the Government appointed him Examiner of Dutch Records. In 1902 he became Government Archivist. These appointments were, of course, a compliment to Mr. Anthonisz, but they had also for us certain important social effects, for, some of our leaders, inspired by Mr. Anthonisz began to realise that we had a racial identity which needed to be asserted, and ultimately there came into being in 1908 the Dutch Burgher Union of Ceylon.

It was not favourably received in some quarters, for the popular impression was that all who were then and are now commonly called Burghers were a homogeneous community.

The very term "Dutch Burgher" was denounced as a fiction, most critics being ignorant of our history and particularly of the fact that so long ago as 1813 the term had been used by the British Government—the occasion being the removal of the bodies of the Dutch Governors from the old burial place in the Fort to Wolvendaal Church. A solemn procession had been arranged and an honoured place, next to the Clergy of the Colony, was allotted to "Dutch Burghers". This expression, however, did not then mean all that it does to-day, when it is synonymous with "European descendants of Dutch extraction".

The word "Burgher" actually means "Citizen" and in Dutch times con-noted those who were not Govt. Servants or in the Army or Navy—i.e. "Unofficials". The word therefore had originally nothing to do with race, but only with one's Civil Status, so much so that often even approved Portuguese and Asiatics and emancipated slaves were granted Burghership. In fact in the early 19th Century neither did the British Government nor any writer refer to Dutch descendants as "Burghers" but always as "Dutch inhabitants".

When therefore on the foundation of the Union we re-introduced the term "Dutch Burgher" we were on a sound historical footing, though applying it also to the descendants of the defunct officials, who naturally became merged with unofficial citizens. Opposition to the Union, however, was intense, even though our declared intention was, without disparagement of any others, only to put our own house in order and to organise for the welfare of our own community. We cannot fully appreciate Mr. Anthonisz's personality, unless, we first understand how deeply all this criticism must have cut into his sensitive soul, for all along it was he who had been our inspirer and guide. Undeterred, however, by such opposition and with his conscience clear he continued to bravely lead us on, so that we now hold our rightful place in the multi-racial pattern of this country. But let us beware lest we credit him with having provided us only with a label of communal respectability. He did much more. He aroused our communal conscience, and it is owing to his initiative that we not only spend many happy hours in this Hall, sometimes with members of other communities as our guests, but also are enabled to strive, through Social Service and S. Nikolaas Home, to assist our needier members. So also have resulted foundations like the de Hoedt Trust, the Schneider Scholarships and the Sam de Rooy bequest, not to mention smaller benefactions.

"Ladies and Gentlemen, we cannot honour Mr. Anthonisz's memory in any better way than by each of us doing his and her best to support the activities of the Union."

After Mr. Grenier had concluded his address the President unveiled an enlargement of the late Dr. Eric Brohier's photograph, all present standing in honour to his memory.

A variety entertainment, organised by Mrs. W. J. A. van Langenberg and her Committee and which was much appreciated, followed.

DR. ERIC STANLEY BROHIER.

died 9th August 1961

The Editor of the *Bulletin* has already expressed the deep sense of loss caused to the Community by the death of Dr. Brohier. The contribution he made in his lifetime and his leading characteristics have moreover been admirably summed up in other appreciations published in periodical and newspaper. However, as memories are short, an attempt is being made in these pages to leave in more permanent form a fuller account of his life and work, if only to provide a profitable testimony to others as an incentive to the younger members of the Community to pitch their endeavour high.

Few persons have left a more indelible impression of the rare qualities which command genuine respect among men than the subject of this appreciation. The large crowd drawn from all communities which attended his funeral recently bore testimony that he had given of his best in service to the country that he had achieved much in the walk of life which he chose and that his unobtrusive warm humanity had formed many sincere friendships.

Eric Stanley Brohier was born on the 16th of August 1894. He was educated at the Royal College of Sebastian days when Charles Hartley was principal. At the age of 17 he passed the entrance examination which was the qualifying test in those times for the student who desired to take up medicine as a profession. The death of his father—R. A. Brohier Jr., which occurred a year later at the comparatively early age of 49, was a set-back he had to face but nonetheless overcame. He completed his professional studies in the minimum period, which was then five years, carrying off the Garvin Gold Medal for Surgery in the final examination. He obtained his Licentiate in 1916.

When as a fledgeling doctor he was waiting an appointment in the Medical Department, he learnt that a ship leaving Colombo on the Durban, Delagoa Bay, Bombay run was in need of a surgeon. Signing on for the trip he had many a thrilling experience to recount on his return. Albeit he did not also fail to tell how his dignity was ruffled when one of the crew (a stripling of 16) who needed medical attention when out at sea, told the Captain that he would rather wait until they put into port as he wanted to be treated by a "real doctor."

After an interneeship of a few years as House Officer at the General Hospital, and as Resident M.O. of the Victoria Memorial Eye Hospital, and a tour of outstation service at Bogawantalawa, he proceeded in 1919 on war service for two years, having accepted a commission in the Indian Medical Service. He was for the greater part of this period stationed in out-posts on the Indian Frontier where at that time the tribesmen were actively engaged in breaking the peace.

Reverting to the Department he served as D.M.O. Trincomalie and Maturata, and thereafter proceeded to the United Kingdom for further qualifications in 1924. On his return to Ceylon a year later he served in many outstations as D.M.O., and as Superintendent of the camp at Mandapam. Perhaps the stations at which he was best known were



DR. ERIC STANLEY BROHIER
President: 1959-61.

Dickoya and Nuwara Eliya. During the Malaria epidemic of 1935 he was detailed for special service as D.M.O. Kegalle, one of the districts worst effected. As a staff officer of the Department he served as Divisional Medical Superintendent Galle and was Asst. Director M. & S. Services at the time of his retirement from the Service in 1954.

Shunning publicity, he nevertheless emerged into public life thereafter and was of great service to the Red Cross Society where as Chairman of the Colombo Committee he endeared himself to those who laboured with him. He also served on the Board of Governors of the Deaf and Blind School.

In 1959 he was pressed into the House of Representatives as an appointed Member, and although politics was something very alien to him, he officiated as such for a few months. When drawing the attention of the House to his death, the Leader described him as "a charming gentleman," of whose kindness and conscientiousness as a Medical Officer he had personal experience.

In the affairs of the Dutch Reformed Church and more so as they concerned the Wolvendaal Church, he secured the respect of his brethren in the Consistory not only by the punctual performance of every duty developing on him but also by his high principles, his charity and unfailing sympathy for the aged and needy.—He took an active interest in Freemasonry, and was a Past Warden of the District Grand Lodge of Ceylon.

But it is as Member and President of the Dutch Burgher Union, and the contribution he made in connection with its affairs, which we particularly wish to refer to. Growing up as it were, in the aims and objects of the Union, there was hardly a branch of its activities in which he was not interested. Naturally, he devoted most time after he left the Public Service and settled in Colombo, to relieving the anxiety of those of the Community who were in less favourable circumstances in sickness or distress. He was a very regular visitor to, and unstintingly gave of his professional service to the St. Nikolaas' Home. Shortly before his death he was elected Chairman, of the Special Committee, of the Home.

Dr. Brohier was elected President of the Union in 1959. Being a firm believer in the doctrine of short-termed Presidents, he crowded into two years such endeavours as were possible to put right what he saw was wrong; and to transmit his own ideas to those with whom he worked. If blemishes there were, they were by reason of susceptibility of hurting anothers' feelings. His geniality was specially remarkable and he made a good club-man and host.

The traditions which Dr. Brohier embodied and the memory he leaves behind, are no doubt the special legacy of the members of his family but let us hope that they will be cherished as a heritage by all who knew him. It is impossible to think that his services as a doctor, his kindness, and his character will be easily forgotten by those who were once impressed by it.

A BOOK REVIEW AND A REVERIE

[Ceylon—Its Peoples and Homes, by Ray Blaze. Publishers: John Murray, 1960. 86 pages, illustrated. 7s. 6d.]

This is an attractive book which tells of the ordinary or commonest type of people in Ceylon, their work and their play, their festivals and their family life. Logically and simply compiled, it is well written and easy to read.

Ray Blaze succeeds in the difficult task of concisely presenting an accurate picture of Ceylon from the days of the Sinhalese Kings to its present state as a self-governing member of the Commonwealth of Nations. She conveys the atmosphere and traditions of the country while reporting the facts, and writes as if looking out on the world from the country of which she writes in order to bring home understanding and friendship. The book thus presents a rich mixture of varied information, which, besides being designed to promote understanding between the peoples of East and West, is also valuable for the tourist.

★ ★ ★ ★

Opening with a historical sketch which tells how Vijaya founded the Sinhalese royal line, Miss. Blaze goes on to tell of the remarkable knowledge these kings had of irrigation engineering and of how Anuradhapura, which had suffered at the hands of invaders from time to time during the middle ages, came to be abandoned on the crest of a mighty wave of invasion.

She extols the virtues of Prince Kirti, who defeated the invader, to whom, she declares, more than to any other, the Sinhalese owe a debt for preserving their race.

The pages go on next to tell of the renaissance by the great King Parakramabahu and of the political turmoil which followed as rival kings and chieftains strove for power, and the capital came to be moved from city to city before it was carried to the central mountains.

★ ★ ★ ★

Turning thereafter to that period where the "Pearl of the East was discovered by the West" one reads of how the Portuguese were the first to arrive in 1505, how they were ousted from the Maritime Provinces in 1640 by the Dutch, of the arrival and occupation of the Dutch ports and territory by the British in 1796, and how the Sinhalese ceded the rest of their country to the British in 1815. The historical sketch ends with the note that Ceylon regained her independence in 1948.

Then follow divisions of the book into the subjects of Natural Resources, Flora and Fauna, Population, Religion, Government. The Arts, Education, Agriculture, Industries, Social Service, Child Care, Sports and Recreations, Woman in Family Life, Women's Voluntary Organisations, Status of Women, The Story of Rama and Sita, Festivals, and finally Food and Recipes.

The presentation of each one of these subjects is of absorbing interest, being also illustrated by excellent photographs. The only query one might raise is why the romantic "Story of Rama and Sita" is sandwiched between the "Status of Women" on the one side and "Festivals" on the other? In as much as the Sita of the story has long been acclaimed the ideal of the perfect woman, this was perhaps done to highlight the theme which went before.

★ ★ ★ ★

To the reviewer, who has an intimate knowledge of the way of life of the inhabitants of Ceylon in remote village, in the country-side and the town gleaned over a period of fifty years, the special value of this book is the assistance it affords the mind's eye to pick out and measure the vast changes which have taken place in the people and their manners and customs, even within the psalmist's span of a man's life.

Changes in the mode of life are rarely the work of a decade. They are the result of influences which have been at work for years. Looking at it from the materialistic side, standards of comfort have changed entirely through the notable advance in education, by the opening of roads and improved communication, by more comings and goings of the people helped by pilgrimages and festivals, all of which have brought more recent generations into touch with the manners and customs in town.

Thus the manners and customs of a minority in towns have been widely created among rural majority population: so much so that those of the latter who have not the means to keep up with the change feel that they suffer in reputation by failure to do so. It cannot be denied that many things the absence of which was not felt in the country side twenty-five years ago, which would not have indicated a state of poverty but only lack of comfort, are considered a necessity today.

★ ★ ★ ★

In as much as such vast changes have taken place in the peoples of Ceylon and their homes in respect of houses, furniture and food, it is not surprising that their dress too has undergone remarkable change. One need not look far back into the yester-years for the low-country dress, which consisted of a cloth or a camboya, and a jacket made of white cloth with a round neck, with or without lace, and long sleeves, worn over a *choliya* of thick white drill which served as stays or took the place of the modern brassiere. In this phase the "Walauwa Ladies" wore the *kabakurutuwa*, which was a bodice with an opening down the front only, fastened by pins and buttons, and a skirt.

The desire to adopt costumes more in keeping with modern ideas of clothing assimilated from the West lent itself to the discarding of the coloured cloths and camboys. House coats were in vogue for day time use even in distant villages, while for out of door wear in towns European fashions predominated.

This, however, was shortlived and came to be superseded in the low country by the so called Aryan dress, described pithily as a compromise between the Kandyan *Ohoriya*, or draped cloth, and the Tamil shoulder *Sela*. This drapery, in many modes and patterns, is what is called the *Saree*, worn today with supplementary articles of European clothing.

The combination of trousers and cloth, which was the fashion once for men, is never seen, and the *Chimela* or shoe with front uppers and low heels, which women wore, has made way for new high-heeled creations in footwear. Also rarely seen today is the knot of hair tied behind called the *konde* in Sinhalese, and the *kudumi* in Tamil. The crescent tortoise-shell comb worn on the head, which was a distinguishing feature of the low-country man, has become obsolete, and the large tortoise-shell comb worn at the back of the head of the "Arachehi" class is a museum piece.

With the changes in manners and customs, the vastly increased spending capacity of the people in Ceylon homes has been made conspicuous. It is emphasised in the houses built, in furnishing, by the indulgences at festivals and on such occasions as weddings. Where in the past in urban and country areas the bridal party, relations and friends were conducted in procession, on foot, to the nearest Registry, or in the case of the more well-to-do used the the buggy cart or the *tirakle* for transport, today a motor-cade is a *sine qua non*.

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Gone, alas, are the cheap and beautiful local decorations of wedding houses—the streamers of *badal walausa*, the stag-horn moss, the graceful arches of tender coconut leaves and the *relipauawa* or folded coloured cloth. They have made way for ready-made imported paper decorations bought from shops; in as much also as the subdued illumination at night from hundreds of wicks floating in coconut oil have made way for the bewildering radiance of hissing pressure-lamps, or when available, a galaxy of glittering electric bulbs.

The wealth of sound which proclaimed the festive occasion far and wide is the only feature which has remained unchanged. However, whereas in the past it was produced by women striking a *rabana*, or by drummers on the *magul bera*, it is today a hocus-pocus of recorded music, blasted by amplifier to deafening degree.

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But why tarry longer over these scenes which materialize from a past? The practice of one period of human history will be different from those of another as long as the world itself lasts. So, from this exploratory reverie up the stream of time, we get back to: "Ceylon—its People and its Homes."

Ray Blaze reveals much of herself in this book which is an interesting analysis of the impact of an observant mind on Ceylon life and its cultural heritages. She has certainly inherited reporting skill of a high order from her late revered father, Mr. L. E. Blaze, distinguished literary scholar and added to it a specialised outlook.

Finally, the reviewer falls back on a very cherished intimacy with Miss Blaze's father to close on a note of personal congratulation to her on the result of her labour.

The objects of the Union shall be :

To cause to be prepared and..... printed and published, papers, essays, etc : on questions relating to the history and origin of the Dutch Burghers of Ceylon, and to publish the genealogies of the Dutch families now in Ceylon.

NEWS AND NOTES

Under the caption: "Minority Race who lament the Colonial Era's Passing", the London Times published in October last a contribution from their correspondent written from Colombo, which chiefly leads up to the reason why Ceylon's Burghers seek a new Homeland. The Correspondent writes:—

"Until Independence, these people accepted without question that they were Ceylonese. They kept their identity, they seldom married with the other races, but they were accepted by the rest of the population as friends and neighbours, and, most important of all, as people who belonged to the country. All of them moved freely whatever the social class in which circumstances had placed them." Continuing, the Correspondent says:—

"Now however, their best days seem behind them. In the colonial era, in the eyes of the Government all Ceylonese were equal. Colonial rulers were not concerned, as governments seem increasingly to be nowadays, with a man's caste or creed. The Burghers, perhaps because of their European descent, perhaps because of their ability and application, were sometimes among the favoured. Whatever it was, the Burghers felt more at ease, and more at home, under the colonial regime. They spoke the ruler's language and they professed his religion.

But of recent years voices in Ceylon have been increasingly heard complaining that the Burghers enjoyed undue privilege under the British, and one can hardly blame the Burghers if they now believe the pendulum is swinging in the other direction. And so, many Burghers have now decided to leave their homeland, where their race in the past reached all the rungs of the Civil Service, the armed-forces, the police, medicine, and the law." The problem of Language is put down as the chief reason why the Burghers want to leave. The correspondent explains this by saying—

"With the changeover to Sinhalese as the official language, many of them feel that the future is not secure for their children. It is not that they cannot, or will not, learn Sinhalese. What troubles these people is the fear that, even if they do, they may be denied their desserts because they are Burghers and Christians. Recent trends have enhanced this fear."

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Mr. S. Thommanu Pillai has drawn attention recently in a letter to the local newspapers to an inscription in Dutch within the Old Fort at Jaffna, which reads as follows: GOD IS DE OPPERSTE REGTER. This he says, has been referred to by F. H. de Vos in the Journal of the Royal Asiatic Society (Ceylon Branch) No. 54 of 1903, page 64, which apart from merely mentioning the transliteration quoted above, gives no further details.

From information at our disposal it would appear, that the inscriptions in capitals, is on a block of granite 1 foot by 4 feet, and that the letters, about 3½ to 4 inches in height are in bas-relief.

The correspondent has apparently made a small mistake in copying the inscriptions by omitting the letter "N", which should be read with DE. The inscription rendered in English is: God is The Supreme Judge.

The inscription, we understand, is on the outer wall of the Prison, between the Chief Jailer's Quarters and the old building presently occupied by the Superintendent of Police, and is located off a spot where no buildings exist now. It is common tradition that on the open land near this inscription there once stood the old Portuguese Church, but of course the Dutch inscription is of later origin. Can any reader supply further details of the history associated with the inscriptions?

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By the death of Mr. E. W. Foenander which took place recently, the Union has lost one of the five last surviving persons who attended the informal meeting on the 12th of November 1907, at the Lindsay Lecture Hall, Bambalapitiya, where the movement to form a Dutch Burgher Union was initiated. He was 21 years old at the time, and on the threshold of his Journalistic career working as a reporter for the "Ceylon Independent." He never tired of recalling how the proprietor of the daily paper, (later) Sir Hector van Cuylenburg, who presided on that occasion, assigned him to cover the meeting, and how he and the proprietor, drove down from San Sebastian in the latter's horse-carriage to the hall. Union members—present and in prospect, are thus under debt to Mr. Foenander for the history of the movement which culminated in the formation of the Union, full details of which appear in the first number of the Journal, which was issued in March 1908.

As a matter of interest, the four others yet with us who attended the informal meeting are Messrs. V. Arndt, J. A. Martensz, Justin vander Smaght, and Dr. H. S. Christoffels; three of whom are still members.

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In the field of Art and Science The Netherlands, in the past, as well as in the present, has always occupied a place of honour among the nations.

No profound knowledge of painting is necessary to have heard of Frans Hals (1581—1666), Rembrandt (1606—1669), Hobbema (1638—1709), Ruysdael (1628—1682), Vermeer (1632—1675) and Pieter de Hoogh (1630—1677) to mention just a few prominent figures among a large number of Dutch painters, whose work ornaments public and private collections in countries far beyond the borders of their native land. The fame of Frans Hals and Rembrandt, the first great interpreter of the contrast between light and shade, devolves in the main on their portraits, often group portraits of guilds, committees of charitable institutions etc. Both died in circumstances of great poverty because they refused to adapt their art to the taste of their wealthy patrons. Hobbema and

Ruysdael excelled in the painting of landscapes, while Vermeer and Pieter de Hoogh were painters of Dutch interiors. These painters made their contribution to the famous Golden Century of the Seven United Netherlands which comprises the greater part of the seventeenth century.

A famous painter of more recent times is Vincent van Gogh (1853—1890), who is one of the most important pioneers of twentieth century painting. First he comes under the influence of the Dutch and French impressionists but afterwards goes his own way. Van Gogh is regarded as one of the greatest expressionists of modern times. An extensive collection of his works is to be found, among others, in the Kroller Muller Museum in the Hoge Veluwe in the province of Gelderland and in the Municipal Museum at Amsterdam.

The National Museum at Amsterdam, the Mauritshuis at the Hague and the Boymans Museum in Rotterdam are in possession of the best known collections of the Dutch school, as well as other famous paintings; while many valuable pictures of this school are also to be found in numbers of Town Hall's and public buildings in the Netherlands.

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The absence of the usual Genealogies which add so much to the value of the Journal cannot have escaped the notice of the reader. It is with great regret we learn that our only compiler of these Genealogies: Mr. D. V. Altendorff, has had to lay by his self-imposed burden on medical advice owing to trouble with his eyes. Originally there were many collaborators in this field of research started by Mr. F. H. de Vos in Vol. II No. 1 of the Journal, 1909. Later the task was taken up by Mr. E. H. Vanderwall, but it is to Mr. Altendorff that the more recent volumes of this publication owe the greatest burden of research in this direction. He has to date compiled no less than 153 Genealogies of Families in Ceylon, and has thereby earned the goodwill of numerous Dutch Burghers who have sought and obtained domicile in Australia.

While we hope that Mr. Altendorff, will with rest and treatment be able to continue his work, we must once again pose the question—Who will prepare this type of history of a family in future.

Surely it cannot be that the current in the moving stream of time is running so strongly in other directions that none of our younger generation have taste for, or the time to give, to a branch of research which cannot be considered wholly useless. It is to be earnestly hoped that one of our readers will give serious thought to the idea of carrying on these useful compilations of Family Genealogies, and that he will thus ensure the continuance of one of the objects of the Union as set out in the constitution, namely:....."To publish the genealogies of Dutch Burgher families in Ceylon".

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The recently appointed Education Commission, have in an interim report, recommended the suppression of the English stream of education in Ceylon schools. One can suppose that this recommendation is something in the nature of testing public opinion, but in reality it would seem to be just another suggestion intended if it catches on, to deprive a minority community of the very basis of their culture.

If this recommendation becomes law it will mean that all Burgher children will thereafter be educated in Sinhalese, despite their inalienable right to be educated in their home language—English. There is strong argument for reviewing the position before such an injustice by the removal of an inalienable right is committed.

The stimulating knowledge which many a Burgher, or for a matter of that any citizen of Ceylon has been, and is in a position to acquire, had reached and reaches him through the voluminous and continuous flow of books, magazines etc: in the English language. Hence, while there is generally much reason for concentrating attention on English, there is special justification for retaining the English stream in the case of Burgher children. English has long been their home language—even though it may not have been originally their mother tongue.

The issue, in these circumstances cuts deep to the roots of human rights itself. Before we become more seriously immersed in this crisis of freedom—for freedom can be rather a terrible thing in its demands if interpreted to confine ruling values only to one obvious passion, it would seem advisable to make our voices once again heard in an effort to make the powers that be re-think out the situation.

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